

FRIDAY SERMON

25 February 2022

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We continue reading from Malfuzaat Volume 3 from where we left off last week.

The Promised Messiah (as) said: “Today I was reading through *Kanz-ul-Ummal* which contains eighty-five Hadith about the Mahdi and Antichrist.”

Before I go any further, I would like to say a few words on this collection of hadiths. As most of you know, there are six main collections of hadiths known as the Six Sahih (*sihha sitta*) which most Sunni Muslims agree upon. The Shias have their own compilations. These Sunni books of hadiths were compiled during the 9th and early 10th century AD. However, the book *Kanzul ummal* was collected by the Islamic scholar Ali ibn Abd-al-Malik al-Hindi (1472 CE - 1567 CE). It is an arrangement of Jalaluddin al-Suyuti's work, Jami' al-Kabir. It contains around 46,000 hadiths, which are an assortment of varying reliability. The hadiths found in it are quoted without a full chain and there are also fabricated hadiths in the work. But some are quite interesting and Jamaat Ahmadiyya quotes them to support some of the claims of the Promised Messiah (as). So we continue with what the Promised Messiah (as) was saying:

“All of these Hadiths state that as soon as the Mahdi comes, he will at once begin spilling blood and thus redden the face of the earth with the blood of humanity. Only God can know the degree to which these people, who have fabricated such Hadith, thirsted for cruelty, craved to take the lives of God’s creation, and how dense and shallow their minds had become. These people have failed to realise that it is never the case that a divinely commissioned one of God appears, and then, without fully conveying and clarifying the truth to the people, begins to immediately wield the sword to spill blood—this is diametrically opposed to the very principles of preaching and divine appointment. It is strange that, on the other hand, these very same people have declared that the age of the latter days is one that is distant from the era of the Best of Creation, the Messenger of Allah, peace and blessings of Allah be upon him. Now obviously, the further away an era grows from the era of prophethood, the malady of negligence, indolence and aversion to Allah becomes all the more severe. Yet, despite this, they assert that the reformer and divinely appointed one to appear in the latter days would be a man who, upon his very arrival, would immediately take up the sword and say not a single word to clinch the argument against those who disbelieve. What sort of a reformer is this? Such a person would be a bloodthirsty tyrant.

It is unfortunate that these fabricated Hadiths are a collection of contradictions so innumerable that even absurd and senseless tales could not be so ridden with inconsistency. However, the intellects of those people could not penetrate the depth of these absurdities.

“Upon reading these Hadith, I was horrified and the thought crossed my heart—with great pain indeed—that if God Almighty had not dealt with this, and if He had not established this

dispensation, which has taken on the responsibility of disseminating the actual truth, this collection of fabricated Hadith surely would have soon driven countless people to renounce Islam. These narrations have laid the foundation for Islam's destruction and a perilous wave of apostasy. Now, when these narrations were bound to remain unfulfilled, and the baseless prophecies made within them were nothing but mere lies that would never flourish and were comprised of false stories, before the coming generations, still unfulfilled. This in turn would obviously lead people to entertain the doubt that Islam is also a baseless religion, standing on mere tales in the same manner as the old Indian religions. Our future generations would have laughed and mocked uncontrollably, and would have been at liberty to audaciously claim: 'O you who turn the Antichrist into God! Could a religion that ascribes the complete and perfect attributes of God to the Antichrist possibly have the right to claim that it is the religion of truth and the religion that teaches God's Oneness?'

Then the Promised Messiah (as) stated: "It is only the Quran that is worthy of being recited, because in fact, this is the very meaning of the word *Quran*."

Then, during the course of discussion, the Promised Messiah as also mentioned that the Arya Samajists had raised allegations in relation to the term *Khayr-ul-Makirin* (the Best of Planners), which is used for God, and other words, due to their lack of understanding of the Holy Quran; even though the Vedas describe Indra to be a great deceiver. The Promised Messiah (as) went on to explain that the various false Hadiths about the Mahdi were fabricated out of a greed for sovereignty.

Speaking about the Holy Quran, the Promised Messiah (as) stated:

"If we did not have the Quran, and if these collections of Hadith had been the crowning glory of our faith and belief, we would not even have been able to show our faces to other nations out of shame. I reflected over the word *Quran* and then it became evident to me that this blessed word in itself contains a magnificent prophecy. The prophecy is that this book alone is the Quran, i.e. a book that is worthy of being recited, and there will be a time when this will be the case even more so than before. In the era when other books will also be recited alongside the Quran, the Quran alone shall be worthy of being recited so that the honour of Islam may be saved and falsehood may be uprooted; other books will deserve to be forsaken completely. This is also the meaning of *Furqan* (distinction). In other words, this book alone shall stand to distinguish between truth and falsehood, and no other compilation of Hadith, or any other book for that matter, shall be equal in value or stature."

Then, the Promised Messiah (as) said with great fervour and emphasis: "Now forsake all other books and read the Book of Allah day and night. Truly devoid of faith is the one who does not turn to the Quran and who remains, day and night, engaged in studying other books. Our community ought to become absorbed with heart and soul in studying and reflecting on the Holy Quran and should not let themselves become overly preoccupied in studying the Hadith. It is most regrettable that the Holy Quran is not given the same attention, nor studied, as are the Hadith. At this time, if you employ the weapon known as the Holy Quran, you shall be victorious. No darkness will be able to stand in the face of this light."

Here, there is a piece of advice that is directly relevant to us as Ahmadi Muslims. We should devote more time to reading and understanding the Holy Quran. I have been saying this for a long time. Many people read the Holy Quran only in Ramadan and neglect its recitation in other days of the year. But as good followers, we should make it incumbent upon us to read and understand it and follow its instructions as best as we can. May Allah help us in this noble task. Ameen.

The Promised Messiah (as) went on to state: “On the one hand, the beauty and beneficence of Allah’s attributes *ar-Rabb* (the Lord), *ar-Rahman* (the Gracious), *ar-Rahim* (the Merciful) and *Maliki Yawm-id-Din* (the Master of the Day of Judgement), move us to declare *إِيَّاكَ نَعْبُدُ* (*thee alone do we worship*), while on the other hand, a person’s helplessness and inability are also factors which move man to naturally proclaim *إِيَّاكَ نَسْتَعِينُ* (*thee alone do we implore for help*).

The best prayer is one which seeks every form of good and repels all forms of harm. It is for this very reason that in the words *أَنْعَمْتَ عَلَيْهِمْ* (*those upon whom God has bestowed His blessings*), the favours bestowed upon all those who have been blessed by Allah from the time of Adam (as) to the Holy Prophet, peace and blessings of Allah be upon him, have been sought in this prayer; and the words

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

(*not those who have incurred divine displeasure, nor those who have gone astray*) are a supplication in which one prays to be saved from every form of harm.”

After this, the Promised Messiah (as) said: “Those who assert that Islam was spread by the sword are wrong completely. Islam did not take up the sword until it was confronted by the sword. It is clearly written in the Noble Quran that you are to make use of the weapon that is used by the enemy to attack Islam. There are people who say that the Mahdi will come and take up the sword to do his work.

This is false. Who attacks us with the sword now so that we would be justified to unsheathe our swords? Then, how regrettable that even though the Muslims believe that the Messiah will accept their established beliefs and he will descend from heaven accompanied by angels, an edict of disbelief will still be issued against him, as is established in light of various books. In fact, it is recorded that a certain individual will even go so far as to state: “*Inna Hazal rajola ghayyara deenana*”

Indeed, this man changes our religion.

I would like the members of my community to be knowledgeable in these arguments so they are not made to suffer embarrassment in any gathering. Mir Muhammad Saeed Sahib of Hyderabad and Ya’qub Ali, along with a few others, ought to prepare books in the form of questions and answers which teach about my mission and its objectives, and then introduce them in our school.”

On 17th October 1900 during his walk, he said: “There have been many occasions where the Messenger of Allah, peace and blessings of Allah be upon him, tells me something and I hear these words, but I do not see him. This is a state between vision and revelation.

Last night the Holy Prophet (saw) said in relation to the Promised Messiah:

yazaoul harba wa yosalehoun naas

This means that on the one hand, the Promised Messiah will do away with war and conflict, and on the other hand, he will bring about reconciliation internally.

That is to say the Promised Messiah will be distinguished with two signs: firstly, the external sign that there would be no war; secondly, the internal sign that mutual harmony would prevail between the people. Then, the Holy Prophet (saw) also stated:

Salmaano minna ahlal bayt

Salman is from among us, a member of the household.

The word *silman* means two kinds of peace. Then, he also stated:

Ala mashrabil Hasan

According to the way of Hasan

That is to say, the person of Hazrat Hasan, may Allah be pleased with him, brought about two forms of peace. Firstly, he made peace with Hazrat Mu’awiyah, and then he also brought about peace between the companions of the Holy Prophet (saw).

From this, we learn that the Promised Messiah would possess the characteristics of Hasan (ra).

Further, in *Hujaj-ul-Kiramah*, Nawab Siddiq Hasan Khan has also written that in certain narrations, it is recorded that the Mahdi will possess the nature of Hasan (ra).

Then, the Holy Prophet (saw) said: ‘He will drink the same milk that Hasan drank.’ Those who say that the Mahdi will be a descendant of the Holy Prophet (saw) have their answer here in the aforementioned revelation. Moreover, the task of the Promised Messiah, who is also the Mahdi, has also been expounded here.

Therefore, those who suggest that he will wield the sword as soon as he appears and kill the infidels are false. The fact of the matter is what has been explained in this revelation, in that he will be the inheritor of two forms of peace; that is to say, he will establish peace externally, and also bring about reconciliation internally.

The word ‘descendant’ in this context possesses a deeper meaning. Since descendants inherit from their forefathers, in the same manner, the true heirs or descendants of Prophets, peace be upon them, are those who spiritually inherit their teaching, hence the statement:

Koullou taqiyeen wa naqeeyin aali

Every God-fearing and pure person is from my progeny.”

(Malfuzaat, Vol 3, p. 7-13)

We will stop here for today. Keep in mind what the Promised Messiah (as) advised us on Sura *Al Fatiha* and also about the Holy Quran. May Allah help us all. There is major trouble in the world with the attack of Russia on Ukraine. There is no need for panic. Whatever the circumstances, our recourse is always Allah. In Him we trust and to Him we submit.