

FRIDAY SERMON

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By Imam Zafrullah Domun

We will continue with the speech of Hazrat Masih Maood (as) which he was delivering to some visitors in Qadian. At the end, he said:

“I observe that at this time Allah Almighty has laid the foundation for a heavenly community and there is nothing new about this fact. For this community has been established precisely on the precepts of prophethood. This fact may be ascertained in the same manner that the truth of the communities of other Prophets, peace be upon them, was determined. That way is to remain patient in the company of the Prophet and to think well of him. Since their opponents do not receive the necessary opportunities, they are unable to form the right opinion and come to a conclusive outcome. Until one is able to cut through the veils of these diverse thoughts and ideas, one cannot receive true insight, strength and courage. Only such a one is fortunate who remains attached to the men of God— those sent by Allah Almighty at their appointed time—and attains the objective for which they are raised. Although such people are few and far between, they nevertheless exist.

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

But few of My servants are grateful. (34:14)

If these were not few in number, their value would be diminished. This is why gold and silver are not as widely available as iron and tin. It is necessary also that opponents exist as well, because it is the way of Allah that every individual who advances towards God, must be tried. God Almighty states:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be tested (29:3)

It is the custom of God to test His servants. One should not entertain the idea as to why God, Who is the Knower of the unseen, has a need to try us. Such an idea is the fault of one’s own understanding. Allah Almighty has no need to test us; it is man who requires this so that he may be informed of his own state of affairs and so that the reality of his faith

may be revealed to him. If a person was overcome upon hearing an opposing view, it would have to be accepted that they do not possess any strength. Further, without tests and trials, one would not be able to understand any of the arts and sciences that exist in our world. The purpose in God subjecting us to trials is so that we may realize the state of our own condition. This is why those commissioned by Allah always have enemies, who inflict pain and suffering upon them; who dishonour them. In this backdrop, those blessed with an enlightened conscience are able to determine their truthfulness.

Hence, the opponents of those divinely commissioned must exist, just as flowers are accompanied by thorns, or in the same manner that where there are antidotes, poisons exist as well. Tell me of an era of any Prophet who was not met with opponents; any Prophet whose opponents did not allege that he was a man seeking worldly profit; and that he was an imposter, a liar and a fabricator.

Allegations were levelled against Moses, peace be upon him, as well; in fact, a wicked person went so far as to allege that he was guilty of fornication and even put forth a woman to support this lie. Therefore, all sorts of aspersions are cast upon the divinely commissioned so that the people may be tested. The saplings planted by God can never be destroyed by the breath of these worthless people.

This is the one sign and distinction that proves that the divinely commissioned are truly sent by God, in that the opponents strive to eliminate them, but they only grow and flourish. Of course, those who are not from God ultimately perish and fade into non-existence. He who is planted by the hand of God, however, cannot be destroyed by anyone's efforts. The opponents endeavour to uproot him, but he blooms and prospers. This clearly demonstrates that it is the hand of God that protects him. What a magnificent miracle of the Messenger of Allah, peace and blessings of Allah be upon him, in that he was opposed on every front, but he reigned victorious in every field. When the companions witnessed this sight, imagine the heartfelt joy they would have felt on witnessing this proof.

What is Islam? It is the contribution of countless lives. Our forefathers also are the fruits of this very contribution. Now, in this era as well, Allah the Exalted has willed to make Islam prevail over all other nations. God has sent me for this very purpose in the same manner that other divinely commissioned men of God appeared. And so, you will hear many things in opposition against me and will observe many schemes working against me, but I say to you as a word of counsel for the sake of Allah that you ought to think and reflect: can these waves of opposition tire me or have they had even the smallest effect upon me? Absolutely not. The hidden hand of God works with me in my favour; for if this were not the case, who am I and of what value is my existence? It is said that I seek fame.

However, do the people who make this assertion not realize the amount of verbal abuse I bear for the discharge of my obligation? Nonetheless, I do not care even for a moment or worry about the abuse that I hear and the pain that is inflicted upon me; in fact, truth be

told, I feel no suffering at all. My God stands by me. If I had not been sent by God, I would not have had to bear at all any of this opposition either. You have travelled a long distance and have suffered the difficulties that accompany a journey. This is worthy of reward in the sight of Allah Almighty. May Allah the Exalted give you a good reward and may He give you the ability to reflect over this community which has been established by God Almighty. Ameen.”

On 28th December 1900 after the Friday Prayer, the Promised Messiah, on whom be peace and blessings, delivered the following address in a public gathering:

“Look here, I would like to briefly say a few words merely for the sake of Allah. I am feeling unwell and there is no need for lengthy speeches either, because those whom Allah the Exalted has granted a righteous and pure disposition, and those blessed with excellent abilities, do not require elaborate explanations. Even a slight hint is enough for such people to understand the actual purpose and purport of words, and grasp the objective at hand. However, those who do not possess a good disposition and outstanding abilities, and who do not believe in the being and power of Allah Almighty, pursue their own selfish motives. These people are in such a degenerate state that even if all the Prophets, peace be upon them, came together and stood on the same platform to exhort the people, they would still gain no benefit at all.

Here lies the secret that there are always two groups of people in the time of every Prophet and those commissioned by God: one group known as the fortunate and those who are referred to as the unfortunate. As far as exhortation and advice is concerned, both these groups have always been equal in the eyes of the Prophets, peace be upon them, and they have dealt with both groups all the same.

This holy community has never held back from imparting teachings to either one of these two groups; they have always fulfilled their duty to convey the truth without distinction to both the fortunate and the unfortunate. The community known as the fortunate, however, possessed ears with which they heard, possessed eyes with which they saw and possessed hearts with which they understood. On the other hand, the unfortunate was a party that possessed no ears with which to hear, no eyes with which to see and no heart with which to understand, and so they remained deprived.

Abu Bakr, may Allah be pleased with him, and Abu Jahl were both raised from the same soil—Mecca. The city of Mecca, is the same Mecca where now tens of millions of people belonging to every rank and class of society gather from all parts of the world. Both these aforementioned individuals were born in the same land. The first of them was guided due to his pure and blessed nature and righteousness, ultimately attaining the highest station among the Truthful. The second, however, is notorious for his mischief, ignorance, unjust enmity and opposition to the truth.

Bear in mind that distinction can only be of two kinds: divine and satanic. Men of divine distinction receive renown and honour in heaven. Similarly, men of satanic distinction are famed among the spawn of Satan. In short, both of the aforementioned men existed in the same place. The Messenger of God, peace and blessings of Allah be upon him, did not differentiate between anyone. All of the commandments that were given to him by Allah Almighty, he conveyed to the people equally; but the unfortunate and wretched were left deprived, while the fortunate were guided and attained to a station of excellence. Abu Jahl and his ilk witnessed numerous signs and observed the light of God and His blessings, but all this went in vain.

This is a matter of fear. After all, what was it that left Abu Jahl deprived? He witnessed the era of a magnificent Prophet—one whose era the other Prophets yearned to see. From Adam, peace be upon him, to the last, each and every one of them longed to see him, but they could not live to see his era. This wretched man was alive in a time, more blessed than all other eras, but he took no benefit. This makes it evidently clear—and one ought to be fearful—that until one is blessed with an eye that can behold Allah the Exalted, and an ear that can hear Him, and a heart that can understand Him, no one can benefit in the least from the words of a Prophet or one divinely commissioned. I reiterate that in truth, dispositions are of two kinds. Certain people are blessed with excellent faculties, and are filled with capacities that make them open to receive blessings and guidance, like a bottle brimming with perfume. This may be likened to a wick and oil, which needs no more than a spark. A small flick is enough to ignite it and set it alight.

Abu Bakr, may Allah be pleased with him, was a man whose nature possessed the fuel and wick of goodness. And so, the pure teaching of the Messenger of Allah, peace and blessings of Allah be upon him, touched him immediately and set him alight. He did not argue with the Holy Prophet (saw) at all; he did not ask to be shown any sign or miracle. As soon as he heard that the Holy Prophet (saw) had made his claim, all that he asked was: ‘Do you claim to be a Prophet?’ When the Messenger of Allah, peace and blessings of Allah be upon him, replied in the affirmative, he proclaimed: ‘Bear witness that I am the first to believe.’ (Malfuzaat, Vol 3, p. 54-58)

We will end here today and we will insha Allah continue next time. The message of Hazrat Masih Maood (as) is quite clear. We should all do our best to better understand and practice in a better way. May Allah help each one among us. Ameen.