

FRIDAY SERMON

08 July 2022

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Today is the day of Arafat. This is the peak of the Hajj. One million pilgrims will stay in Arafat from Zohr to Maghrib today. They will be engaged in remembrance of Allah (*Zikr-e- Elahi*) and seeking forgiveness for sins and praying to Allah. *Alhamdo lillah* we are able to view this on television, it's really an amazing sight. May Allah accept the pilgrims Hajj by His Grace.

Today, I would like to share with our brothers and sisters some details about an event which took place on 11th April 1900 during the time of Hazrat Masih Maood (as). It was on *Eidul Adha* day. This how this event is described by Molvi Dard in his book in English "Life of Hazrat Ahmad (as)":

"Eid *ul-Adha* came off on April 11th, 1900. About 300 followers of Hazrat Ahmad (as) gathered at Qadian on this occasion from Sialkot, Amritsar, Batala, Lahore Wazirabad, Jammu, Peshawar, Gujrat, Jhelum, Rawalpindi, Kapurthala, Ludhiana, Patiala, Bombay, Sanaur and Lucknow etc.

Early in the morning, on the day of the 'Arafat, Hazrat Ahmad (as) sent a note to Molvi Nur-ud-Din (ra) saying that all those present at Qadian should write their names and places of residence and send them on to Hazrat Ahmad (as) who intended to spend the day and a part of the coming night in prayers for them. The Molvi Sahib informed everybody of this and sent in a list of names to Hazrat Ahmad (as), who spent all the time in special prayers.

Early next morning, Molvi Abdul Karim (ra) saw Hazrat Ahmad (as) and requested him to address the gathering that day. Hazrat Ahmad (as) replied: 'God has commanded me last night to do so in Arabic.'

The Masjid Aqsa had recently been extended so it was decided to offer the Eid prayers in that mosque.

By 8 a.m., the interior and the compound were filled with the faithful. Hazrat Ahmad (as) reached the mosque at about 8:30 a.m. The prayers, led by Molvi Abdul Karim (ra), were finished in about three quarters of an hour. Hazrat Ahmad (as) then took his stand in the middle arch of the mosque to address the gathering.

In the beginning, he spoke in Urdu and emphasized the fact that Islamic teachings were far superior to others. Islam was the only living religion and the others were dead and lifeless. Then he impressed upon the audience the two-fold objectives of his mission: (a) to

establish the Unity of God in the hearts of men and (b) to create a spirit of fellow feeling, love and goodwill among men. After this, he started to speak in Arabic.

Molvi Nur-ud-Din (ra) and Molvi Abdul Karim (ra) were asked to sit near and note down the speech. The Editor of *Al-Hakam*, was also taking notes. I was a little boy then; my father had brought me with him from Ludhiana; and I remember that I was helping in the mending of pencils which were kept ready for the recorders of that marvelous speech.

It was a wonderful experience indeed. The people sat round Hazrat Ahmad (as) in rapt attention. They could not all follow what he said in Arabic, but everyone was conscious of a striking change in the countenance of Hazrat Ahmad (as). There was a flow of eloquence, a Divine cadence and a depth of meaning which one could almost read from his holy and radiant face. He seemed to be in the grip, as it were, of the Supreme Being; and his half-closed eyes, with a flow and halo of Divine light, which shed luster all round, convinced everybody present that the speaker before them was at that time certainly in a different world to theirs. He spoke for more than an hour—repeating a direct revelation from God from beginning to end.

After Hazrat Ahmad (as) finished speaking, Molvi Abdul Karim (ra) conveyed to the audience, in Urdu, at their request, the sum and substance of that speech. He had not yet finished when Hazrat Ahmad (as), overtaken suddenly by a strong sense of gratitude towards God, fell on his face in *Sajdah*; the audience also fell after him immediately into *Sajdah*. Raising his head, he told the people around him that he had just at that moment read the word *Mubarak* i.e. 'Congratulations' written in scarlet before him. It was a *Kashf* culminating the acceptance of his prayers.

This sermon was printed at the Diya ul Islam Press, Qadian. Hazrat Ahmad (as) later added four more chapters to it in Arabic; Persian and Urdu translations were also given underneath the Arabic text, and the book was published in October 1902.”

Now, I will read some extracts from that sermon which is known within the Jamaat as the “Revealed sermon (Khutbah Ilhamiyya).”

'O! Servants of Allah, ponder over this day of yours, the day of *Adha* (lambs sacrificed in the morning); for in it are put secrets for the intelligent; ...

And, certainly, in our religion, this action is counted as one of those that draw one near to Allah, to Whom be praise. And this is understood to be the riding beast which resembles the lightning in its speed and brightness. And it is for this reason that the animals to be sacrificed are called *Qurbani* (from *Qurb* meaning nearness); as it has been said that all those who perform it sincerely and devotedly and faithfully see more of Allah and become nearer to Him.

And, surely, this is one of the greatest virtues (*Nusuk*) of the Shariah; and that is why it has been called *Nasikat* (sacrifice). And *Nusuk* in the Arabic language means obedience and

worship and this word is also used in the sense of slaughtering these animals. So, this community of meaning proves conclusively that the true worshipper is he who kills his self and its faculties and all his beloved ones simply to please his Lord, the Creator and Sustainer. And the strong winds of nothingness blow over him and his very atoms are carried away by the violent gusts of this storm. And he who ponders over these two common meanings of the word *Nusuk* and studies this point with a thoughtful mind and with his eyes open, will not have the least doubt and hesitation to admit that it points to the fact that the worship which saves one from eternal loss is the killing of the *Nafs-e-Ammara* (the uncontrollable spirit or the spirit prone to evil). It should be stabbed at the throat with the spears of *Inqita* ' (cutting away of all connections and turning towards God) towards Allah, the Benefactor, the Governor, and the Powerful. And the various kinds of bitterness involved therein should be borne patiently so that the soul be saved from the death of inexperience, negligence and forgetfulness. And this is what Islam really means and herein lies the true realization of complete submission and obedience. And a Muslim is he who bows down his neck before Allah, the Creator and Sustainer of all the worlds. And for Him he sacrifices the she camel of his self and throws her down on her forehead, and he does not forget his own death at any moment. In short, the sacrifices and immolations in Islam are meant only to remind us of this purpose...

Our Creator and Sustainer, the Ever-lasting God, has also pointed to this hidden secret in His word. He says to His Prophet (and He is the most Truthful): "Say, certainly my prayers and my sacrifices and my life and my death are all for the sake of Allah, the Creator and Sustainer of all the worlds." See how He has explained the word *Nusuk* by the words *Mahya* and *Mamat* (life and death). He has in this way pointed towards the reality which underlies the sacrifices. So, ponder over it, ye wise people.

And he who offers his sacrifice with knowledge of the reality, a true heart, and a sincere intention has certainly sacrificed his self and soul, his children and his grandchildren. And for him is a great reward like the reward of Abraham (as) granted to him by the Creator, the Sustainer, the Glorious.

And towards it has pointed our Master the chosen, and our Prophet (saw), the elected, and the leader of the Godfearing, and the seal of the Prophets. He says (and he is the most truthful after Allah): "Verily, the sacrifices are those riding beasts which carry one to the Lord of the universe. They efface sins and keep off calamities". This is what has reached us from the best of creation, on him be peace and the choicest blessings of Allah. He has pointed here to the philosophy of these offerings in words which are like beautiful pearls.

But it is a matter of extreme sorrow and grief that most of the people are not aware of these hidden points, and they do not follow this exhortation. And to them Eid means no more than the taking of a bath and the putting on of clothes. This day, they eat voraciously with their mouths full, and delicately by nibbling with their teeth, along with their family and servants and slaves. Then they get out in a decorous manner for the Eid prayers like great

princes. And you will find that their greatest pleasure, that day, lies in the best eatables, and that their greatest heed is a very costly dress for the purposes of ostentation. And they do not know what sacrifice is and for what purpose the sheep and cows are slaughtered. From the dawn of the day till late in the night, their Eid lies in eating and drinking, in easy enjoyment and fine clothes, in a swift horse and fresh meat. And you will see that in this day of theirs they do nothing but put on fine and soft clothes, comb their hair, apply antimony to their eyes and perfumes to their clothes, and dress their front and forelocks like women who display themselves in adornment. Then they peck off their prayers like a hen without attending to them at all, and their minds are overrun by disquietude and distraction. Then they break loose towards the various kinds of victuals and eatables in order to stuff their bellies with different dainties like cattle and animals. And they fall to wantonness, sport and brutality.

And they pasture themselves freely in the meadows of passions. And they ride on, horses, carriages, strong she-camels, and mules and the necks of men with diverse decorations. And they send presents of roasted meat to one another, and they exult with pride at the flesh of cows and goats. And there are enjoyments and merriments, gratification, passions and foolhardiness. And there are smiles and loud immoderate laughter with the show of the molar and the frontal teeth. And they have an ardent longing for the dancing of the dancing girls and their kisses and embraces and then for their waists.

So, *Inna Lillah* on the misfortunes of Islam and on the vicissitudes of time! The hearts of men have died. Sorrows have deepened! Hence at the time of this black night and dark storm the Mercy of Allah has ordained to send the light of heaven. So, know ye people! that I am that Light, the commissioned reformer, and the servant supported by Allah. I am the ordained Mahdi and the Promised Messiah. I have been given by my Lord a rank which is known to no one. Not to speak of the common people, my secret is hidden and far away even from persons having a close connection with Allah... And verily, the signs have been shown and clear proofs given. See ye not that the disputes have disappeared? Know ye not the solar and the lunar eclipses of the month of Ramadan?

Some men have died according to my prophecy but you do not think. And there have appeared for me a great many signs, but you do not care. The earth and the sky, the water and the dust have all borne witness in my favour, but you do not fear. And reason and revelation, signs and proofs have supported each other to establish the truth of my claims, and other evidences, dreams and *Mukashifat* (waking dreams or visions) have been favourable to me, but even now you refuse to believe. And surely, these are very great signs in the eyes of those who think.

And the star *Dhussinnain* did appear. And a little less than one-fifth of this century has passed but where is the *Mujaddid* (spiritual reformer promised at the head of every century)? Do you know of any? Plague did come from the sky. The pilgrimage was forbidden and deaths multiplied. Nations disputed and fought over the mines of gold. The

Cross was up and Islam moved and disappeared as if it were a stranger. The vices and the vicious were increased. Men began to love wine, gambling and music. Adultery and hostility were made public and piety was reduced. And the time was ripe for the manifestation of our Lord and the sayings of the Prophets were fulfilled. So, what else would you believe in?

O people! Stand up for Allah all at once and one by one; and fear Allah and think like one who is neither an enemy nor a miser? Is it not time for Allah to be merciful to His creatures? Should He not remove the evils and satisfy the intense thirst of the people with a spring shower? Is the flood of evil not at its highest? Are not the skirts of ignorance far stretched out? Is not the whole of the earth corrupted? Has not Satan been pleased with his followers so as to thank them? Be ye grateful to Allah who has remembered you and your faith. And He has not allowed it to be corrupted. He has watched over your harvests and your fields with their young grass. He has sent down rain and completed its measure. And He has raised His Messiah for the removal of evil; and His Mahdi for the good of the people. He has brought you to a time the Imam whereof is one from among you, while it was not so before.'

May Allah help each one among us to understand the true meaning of Eid ul Adha and may we all reflect on the message that it brings us every year. Ameen.