

FRIDAY SERMON

21 October 2022

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In our previous sermon, we left off by saying that the Holy Prophet Mohammad (saw) has a similarity with Hazrat Musa (as). Now we continue with Hazrat Masih Maood's (as) explanation from Malfuzaat (volume 3). He said:

“The Holy Prophet, peace and blessings of Allah be upon him, is unquestionably the likeness of Moses (as). Even in Surah Nur, it has been mentioned that the dispensation of Muhammad (saw) is the likeness of the Mosaic dispensation. The Holy Quran has not mentioned the Prophets who appeared between Moses and Jesus, peace be upon them. The Holy Quran states:

لَمْ نَقْصُصْ

We have not mentioned them.

Even in our case the intermediary successors within the dispensation of Muhammad (saw) have not been mentioned by name explicitly. Just as in the former case, the start and end points have been clearly mentioned; in this case also, we have been told that this dispensation would begin with the man who appeared as the likeness of Moses (as) and its final point would be the one who was to come in the likeness of Jesus (as). In other words, the Seal of the Caliphs would be the same person who is also referred to as the Promised Messiah. The word ‘promised’ is used because his advent was foretold by way of prophecy. The Holy Quran states:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

Allah has promised to those among you who believe and do good works.

The Seal of the Caliphs is inferred also where Allah the Exalted has promised that He would appoint successors, and the aforementioned statement of the Holy Quran also establishes that he was ‘promised’. A line that begins at a certain point, will invariably end at a final point. And so, just as the Messiah was the Seal in the previous dispensation, there is a Seal of the Caliphs in this dispensation as well.

Therefore, anyone who suggests that there would be no Promised Messiah in this community, in fact, rejects the Quran and will lose his faith. This is an evident truth. There is nothing of pretense, affectation or false display in this respect. Therefore, the nature of this belief is such that anyone who harbours doubt or suspicion in this regard forsakes the Holy Quran.

There is the chapter I have just mentioned—Surah Nur. Then, there is Surah Fatihah, which we recite in every cycle of the formal Prayer. In this chapter, three previous classes of people have been mentioned. Firstly, there are those upon whom Allah has bestowed His blessings (*an'amta alayhim*); secondly, there are those who have incurred divine displeasure (*maghdub*); and thirdly, there are those who have gone astray (*dalleen*). The Arabic term *maghdub* does not imply that God's displeasure is reserved specifically for the hereafter. In fact, anyone who forsakes the Book of Allah and violates divine injunctions will be subject to divine displeasure. The expression, 'those who have incurred divine displeasure' (*maghdub*) refers clearly to the Jews, and those who have gone astray (*ad-dalleen*) alludes to the Christians. Now, this prayer is a supplication so that we are able to join the class of those upon whom Allah has bestowed His blessings, and so that we may be saved from joining the other two groups referred to in this context.

The custom that we observe—since the inception of prophethood—in the law of God Almighty is that whenever God issues a commandment to either perform a certain action, or refrain from something, it is inevitable that some will follow the instruction while others will transgress. Therefore, in view of this prayer, it is obvious that there will be some from among the people who will receive the blessings of Allah; some will incur His displeasure, and others will be led astray.

Now the present era loudly proclaims, as it were, that the sequence in which the three classes mentioned in this noble chapter have begun to manifest themselves at present, is in reverse order to how they appear in the actual text.

The party known as the Christians have been mentioned at the very end. However, one may observe the great extent to which people have entered this religion. A certain bishop mentioned in a speech that two million Muslims have left Islam.

The strength and vigour with which this nation has spread, and the devices that it has employed to mislead the people, moves one to realize that this is the greatest of all trials. Now, a person can observe how one aspect of the three parts mentioned in this prayer has become manifest. The second class of people mentioned in this supplication are those who have incurred divine wrath. I perceive that the time for this aspect of the prayer and its fulfilment has also arrived. The wrath of God surged forth against the

Jews in this world as well and they were destroyed by the plague. Now, due to the wrongdoing, sin and transgression of the people, the plague is spreading widely. Those who are referred to as scholars have no fear in hiding the truth. When the characteristics of the two classes mentioned in this prayer have shown themselves to hold true in the present age, we come to know categorically about the third group as well. A natural ability that humans possess is that if they are able to ascertain three of four things, they can successfully deduce the nature of the fourth, and they can hold a confident expectation.

Hundreds and thousands have entered Christianity, the people continue to join those who incur the wrath of God, and so now, God desires to bring forth a class of people upon whom Allah has bestowed His blessings. When a prayer asking to be among these blessed people is made in Surah Fatihah and there is also a promise to that effect in Surah Nur, it may be clearly determined that the words in Surah Nur establish that the supplication made in Surah Fatihah has been accepted. Now, the third class of people is of those who are the recipients of God's blessings, and I trust that God Almighty will raise this group of people in the present area with lustre. This is the work of God, which shall undoubtedly be done. However, Allah the Exalted desires to give people a share of spiritual reward so that they may prove worthy of attaining paradise, as was the case in the time of God's Messenger, peace and blessings of Allah be upon him. God Almighty had the power to grant His Messenger, peace and blessings of Allah be upon him, every form of victory without the support of his companions, but no, He included the companions as well, so that they could become the elect of God. In view of this custom, our community too is faced with a similar situation, in that they are inconvenienced on an ongoing basis and they are asked to donate their wealth in the way of God.

At present, I have two important tasks at hand: firstly, that my message is propagated in Arabia; secondly, that the message is fully conveyed and clarified without a shadow of doubt to the people of Europe. The Arabs are significant because internally they possess the truth, and a large segment of them perhaps do not even know that God has established a divine dispensation. It is my responsibility to convey this message to them, and if I do not, I shall be guilty of sin. Similarly, the people of Europe also deserve to know where they have erred—they have deified a man and thus, distanced themselves from the True God. The state of Europe has truly become a reflection of the following:

أَخْلَدَ إِلَى الْأَرْضِ

He inclined to the earth.

All sorts of inventions and developments are being produced. However, one should not be taken aback that Europe continues to progress in the worldly arts and sciences. It is a matter of principle that when the doors of heavenly knowledge are closed to a people, their thoughts begin to revolve around earthly matters. It has never been the case that Prophets came and then designed new machines, or that their efforts and struggles were dedicated to producing worldly inventions alone.

The present era is one in which:

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

The earth brings forth her burdens.

This was specific to the time of the Promised Messiah. As such, one can observe the extent to which new inventions are being developed and new mines are being discovered. There has been no parallel in any previous age. In my view, the plague is also implied in the aforementioned verse. This epidemic has its roots in the earth. The germs first spread among rats. In short, at present, the worldly sciences are reaching new heights and Islam has been dishonored to the greatest of extremes. Who can say that the number of books, newspapers and periodicals that have been printed to denigrate Islam within the past fifty to sixty years, have ever been published before in so large a number? Therefore, when the state of affairs has become so grave, no one can be a true believer until their heart feels a sense of indignation...

If one does not possess love in his heart for the honour of Islam, one's worship also is useless. For worship is but a name for love. All those who worship anything other than Allah Almighty, for which He has sent down no authority (*sultan*), are polytheists. The Arabic word *sultan*, and it is derived from *tasallut*, means something that dominates the heart. This is why the Arabic word *dalil* (argument) has not been used in this context.

What is worship? An extreme level of love, an extreme level of hope, an extreme level of fear; all of this is a part of worship. The concept of worshipping that which is besides Allah is not limited to physical prostration alone. Nay, in fact, this has differing degrees. If someone loves his wealth to an extreme level, he is a slave of his wealth. A servant of God is one who maintains a moderate relationship with all else, other than God. Islam does not forbid one from loving other things and holding expectations, but within limits. Allah the Exalted has clearly stated that those who love God, who fear Him alone and who make Him the center of all their hopes, such people are conferred an authority (*sultan*). However, those who are enslaved by their inner self possess no power which holds authority over their hearts. Hence, until one's every action and statement follow and submits to the authority of God, one is guilty of associating partners with God. As

such, it is my desire to propagate the message entrusted to me in two respects, and Allah the Exalted knows well—and there can be no greater witness than Him—that I present my claim with an immensely sincere fervour and purely for His sake. I have never had the opportunity to be formally educated in English, but if I had, I would never have burdened my friends in this regard. However, the wisdom in this was so that I would invite others to partake in spiritual reward as well. My nature is such that if I am able to do something myself, I will never ask anyone else to do it for me. If the Holy Prophet, peace and blessings of Allah be upon him, had lived just four more years, Abu Bakr, may Allah be pleased with him, would have passed away. The fact of the matter is that the Holy Prophet, peace and blessings of Allah be upon him, had attained the grand victory that he was promised. He had witnessed:

رَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

Thou seest men entering the religion of Allah in troops.

We will stop here (p. 148) for today. We will continue incha Allah next time. May Allah help each one among us to become a better Muslim day after day. Ameen.