

FRIDAY SERMON

28 October 2022

By Imam Zafrullah Domun

In our last sermon, at the end, we finished by saying that Hazrat Masih Maood (as) said: “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.” From there, we will continue his line of thought. He said:

“Further, the following had also been fulfilled:

الْيَوْمَ أَكْمَلْتُ لَكُمْ

This day have I perfected (your religion for you)

However, Allah Almighty did not want Hazrat Abu Bakr (ra) to be deprived; in fact, He wanted him to receive spiritual reward as well. In the same way, if God Almighty had so desired, He could have granted me such endless treasures that I would have no care whatsoever. However, God blesses whomsoever He pleases so that they may also partake of spiritual reward. All those who are seated here before me are like graves, because ultimately everyone must die. Hence, now is the time to amass spiritual reward. I wish to express in simple and clear words all that God has put in my heart. Prepare yourself to earn spiritual reward, and do not surmise that if you spend in this cause, you will suffer a loss. In the likeness of rain from God Almighty, all of your losses will be recompensed.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Whoso does an atom's weight of good will see it.

Always remember that until God blesses one with the ability, one cannot serve the Faith. When a person rises up to serve religion with an open heart, God does not let him perish.

Therefore, in summary, I have undertaken one aspect of this work, while the English-readers in our community have taken upon themselves the second aspect. They have proposed that this work be taken forward on a business model. We will be able to propagate our religion without any burden on them; may Allah give them their reward.

Here, I only voice the ideas of my community. All I desire is for our message to somehow make its way to Arabia and other countries. So, they have formulated this plan, which, according to their understanding, is an easy manner in which to attain this objective.

Matters relating to business are merely based on projected forecasts. In any case, this is their plan. In my view, so long as this proposal supports the cause of religion, I support it. However, even if this proposal is not implemented, this objective shall be achieved. In any case, you are free to deliberate. Allah the Exalted knows best.”

In an entry made on 1st April of 1901, here is what has been recorded:

“The Promised Messiah (as) said: ‘I often receive letters from people stating that someone asked them a question, and they were unable to respond. In such a state, a person often becomes doubtful and weak. Those who become doubtful every other day ought to bear in mind that this is a sign of deficient insight of divine matters. Divine cognizance and insight is a quality which makes it possible for a human being to shake the hand of an angel, as it were. I truthfully proclaim that there is no power as great as divine insight. Birds soar high into the sky, but a person who possesses divine insight will soar higher and go even further than birds.

In short, my fundamental purpose is to express that we ought to develop such certainty which elevates us to a station of tranquility. Without this, an individual is utterly weak and infirm, and the doors to their progress remain shut.

It is necessary for the members of our community to take time out of their schedules and come here, so that they are able to stay in my company and make amends for the heedlessness which develops at a time when they are absent; thus, they can dispel the doubts which became the cause for this heedlessness in the first place. They have the right to pose their questions and hear them answered by myself.

Now, if a frail child, who is in need of milk and the benevolent lap of its mother, is separated from her, can it be expected that such a child would survive? Of course not. This is also the state of one’s excellence and divine insight before they reach a level of spiritual maturity. A person may be likened to a weak, infant child, and they require the company of one who is appointed by Allah. If a person is separated from a divinely commissioned man of God, there is a risk that they may perish.

In actuality, this is absolutely imperative. If one is given the ability by God Almighty, and if one understands how vital it is to visit the center again and again, one will not only benefit one’s own self, but will benefit many others as well. For until one first nurtures divine cognizance and insight in oneself, how can one guide others? It is for this very reason that certain ill-natured people will deliberately pose a question to people who are not in the habit of visiting me again and again. Since these people have not had the opportunity to hear the answers to various questions, on being challenged, they are left speechless and not only suffer humiliation themselves, but also prove to be a stumbling

block for others who are observing and listening to the exchange at hand. As a result, this disgrace and inability to respond injures a person's faith, which then begins to fall weak. For it is a matter of principle that when someone is defeated, they are also influenced by the person at whose hands they have been vanquished. Often, this effect will blacken a person's heart, and accordingly this darkness begins to spread to the extent that if that person dies in this state, he will enter hell. If one reflects upon all these points, a wise individual will definitely reach the conclusion that there is a dire need for the antidote of godly company, to expunge the poisons which destroy the soul. By remaining in the company of one who is appointed by God, a person comes to know about threats that prove deadly, and also gains insight into things that lead a person to salvation. It is for this reason that I have had the thought in my mind for some time—and I think about this often—to test the members of my community by asking them various questions.

In fact, I have spoken about this idea on many previous occasions as well; albeit, until now, I have not been able to find the opportunity to do so. However, this idea constantly remains in my mind, inasmuch that I should at least once test my community by asking them questions, so that I am able to ascertain the level of their knowledge in respect of my teachings; so that I can determine the degree to which they have understood my aims and objectives; and so that I may know the extent to which they are able to refute the internal and external allegations that are levelled against us. If there are even 40 people whose souls are illuminated, and they are able to fully receive the light of insight and divine cognizance, they shall be able to do great benefit.

Ever since I was sixteen or seventeen, I have been reading books by Christian authors and have reflected over the allegations that they tend to raise. On my own accord, I have collected the objections which they level against the Holy Prophet, peace and blessings of Allah be upon him, and thus far, they have reached a total of approximately 3,000 in number. However, when I read the allegations that people have levelled against my own person, I always say that these allegations have not yet reached their final extent. For if the holy personage of the Seal of the Prophets has been the target of so many allegations, how could I possibly stop people from raising objections against my own person? Moreover, I also say that not a single allegation has been levelled against me which has not been raised against the great Prophets of past, peace be upon them. If anyone has doubts in this regard, let them come forth with an objection against my person which has not been raised against a Prophet that has appeared before me. I can make a firm challenge that whatever sort of allegation one will raise against me, or whatever has already been hurled at me, similar sorts of allegations have been raised against previous Prophets as well. The truth is that this community has been established on the precepts of

prophethood, and so the touchstone to determine the truthfulness of this community is the same as the criterion that determines the truthfulness of the Prophets, peace be upon them.

Allah the Exalted is a witness—and what greater witness can I present—that as I have said, ever since I was sixteen or seventeen, I have been reading Christian literature, but the allegations that they contain have never influenced me or thrown me in doubt for even a moment as little as the blink of an eye. This is purely due to the grace of God. As I continued to read their allegations, the more it was ingrained in my heart just how contemptible these objections really were, and the more my heart was filled with love for the Messenger of Allah, peace and blessings of Allah be upon him, owing to his greatness, as though it were a bottle of perfume. I have also reflected and found that whenever any pure action of the Messenger of Allah, peace and blessings of Allah be upon him, or a verse of the Holy Quran, have been made a target for objection by our opponents, it is precisely in that action or in that verse—which the ill-natured and evil have found fault in their own fancy—that I have discovered a treasure of truth and wisdom lying buried.

Take heed! A person does not become a true believer until he develops a disposition that is no longer affected by the statements of the disbelievers. Now, a disposition of this nature cannot be developed until one remains in the company of a man who has come from God to give the people their lost property. As such, until the people accept this spiritual wealth, and until they come to a level where the statements of our opponents have no effect on them, it is unlawful for them to leave the company of God's appointee. For such a one is like an infant child who is separated from its mother's lap, while its nourishment depends solely on milk. If a child of this nature is torn from its mother, there is a fear that it will die in no time. In the same manner, one who isolates oneself from the company of a divinely appointed man of God, begins to drown in a state of peril. Far from being able to strive for the reformation of others, such people become influenced themselves, and turn into a stumbling block for others as well. It is for this reason that day and night I feel agony and pain so that people will come here again and again, and remain in my company for extended periods of time. When a person reaches a state of spiritual excellence and he **experiences that despite meeting me less frequently he has become strong, it is then that it is permissible for them to** visit me less often. For such people, despite being far away, are close to me.

However, until a person is weak, he is in a state of danger. A large party of people, equalling two million in number, have converted to Christianity. I read the summary of a lecture delivered by a bishop and in it, he stated that we have converted two million people to the Christian faith. So, these people were influenced by the allegations of others and

became weak in faith; as a result, they abandoned their own religion and accepted Christianity.” (p. 153)

We will stop here for today. May Allah help each one among us to understand the wisdom of what Hazrat Masih Maood (as) says and may He help us to act according to his good advice as far as we can. Incha Allah. Ameen.