

FRIDAY SERMON

18 November 2022

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Today, we will insha Allah continue from where we left off last week. Let us just recall that the Promised Messiah (as) was answering questions that were posed to him from two Christian guests who had come to visit him in Qadian. So, he said:

“I have written repeatedly that the world seldom recognizes those who are commissioned by God. Aside from those, of course, who possess the eyes with which to see, others cannot recognise such men of God, because like them, they live in their midst as ordinary people, eating and drinking with human needs.

Now, responding to your question as to whether I will leave behind scriptures, I have already stated that there are two classes from among those who are divinely commissioned. Firstly, there are those who bring a new law such as Moses, peace be upon him; then there are those who come to revive the law, as was the case with Jesus, peace be upon him. In this context, we believe that our Noble Prophet, peace and blessings of Allah be upon him, brought a perfect law, and he was the Seal of Prophethood. Therefore, the capacities and abilities of the people in that era brought the institution of prophethood to its final point of perfection.

Hence, after the Holy Prophet, peace be upon him, we do not believe that any new law can ever be established. Indeed, just as our Prophet of God, peace and blessings of Allah be upon him, was the likeness of Moses as, in the same manner it was destined for the Promised Messiah, who was to be the seal in the dispensation of Prophet Muhammad (saw)—occupying the station of the Seal of Caliphs—to appear in the likeness of the Messiah, peace be upon him. As such, I am that Seal of the Caliphs and the Promised Messiah. Just as the

Messiah, peace be upon him, did not bring a divine law, and instead came to revive the Mosaic law, in the same manner, I too have not come with a new law. My heart cannot accept in the least that after the Holy Quran any new religious law would be justified, because the Holy Quran is a perfect law and the Seal of the Books. God Almighty has raised me to rejuvenate the law of Muhammad (saw) and has raised me in this century as the Seal of the Caliphs. The revelations which I receive from God Almighty, which are always published and circulated to hundreds and thousands of people, and which are preserved, will never be wasted and shall remain behind after I depart.

Question: In your view, what is the best method of propagating religion?

Answer: In my view, the most effective manner in which to propagate religion is for it to enter one's heart naturally, on account of its merits and beauty, without any external efforts. For example, there are certain things which are naturally visible due to their own light, such as the sun, moon, stars, etc. Then, there are other things which we cannot see without the aforementioned sources of light. For example, we cannot see beasts and birds, and other creatures, unless there is light. Hence, a true religion is naturally discernible; it enters the soul by itself and draws in the hearts of people with its brilliance, and with the light of its divine nature and truth. This is why I stated earlier that a teaching is a magnificent sign. A religion that is not supported by the sign of a true teaching, can impress no positive influence through other signs. A heavenly teaching possesses within it a radiance and divine light. It is above and beyond man-made systems. When a person fully takes a death upon themselves and pulls themselves out of a life of impurity, at such a time, they receive a life in God and feel the sign of a true religion impressed upon them. However, without the grace of God, how can anyone bring about a death upon his life of impurity and attain a new life? This is in the hand of God, who has given life to the world. Before God raises a man to the station of divine appointment, He first grants him this new life. Such a one apparently lives in this world and is from among the people of this world, but in reality, he is not a man of this world; he is draped in the mantle of God Almighty. Then, God Almighty bestows upon that individual a teaching that

is suited to him, and that teaching is then learned by those who are of similar nature. This teaching does not promote filth, selfishness, transgression and carnal pleasures; rather, it inculcates purity, which brings about a death on one's being and grants one a new life, and blesses one with a nature that burns away sin. An individual begins to loathe all forms of impurity and filth, and finds pleasure and comfort in living a life devoted to God Almighty. Therefore, in my view, a true religion is sufficient in itself for its own propagation. This does not require any external effort. It is true, nonetheless, that those who bring this truth from God are a means by which it is manifested. They are granted victory in times of contest, which serves as a sign. These individuals appear when the world thirsts and hungers for the truth and divine light. In short, an excellent teaching and a perfect example—which serves as living proof of the excellence of that teaching—are the best means of propagating religion.

Question: We do not wish to unduly bother you, but how can this spiritual life of which you speak be attained?

Answer: By the grace of God.

Question: Should we say something to perhaps attain this life of spirituality?

Answer: Yes, prayer is greatly needed and one should also remain in righteous company. One ought to forsake one's prejudice entirely and turn away from the world. For example, wherever there is an outbreak of plague, until one leaves the affected area, they remain in danger. In the same manner, one who does not transform one's state and does not move to a new land, as it were, and does not detach himself to reflect on how one can attain a life of piety, and until one supplicates to God, one remains in a state of danger.

There has been no Prophet in the history of the world who has not imparted teachings of prayer. It is prayer which forges a bond between man's servitude (*ubudiyyat*) and divine providence (*rububiyyat*). It is difficult to tread this path, but one who does will find that prayer is a means by which all these difficulties become easy and painless.

The subject of prayer is so subtle that it is a challenging task even to describe it. Until a person is experienced himself in prayer and in its various states, one cannot expound its details. When an individual prays to God incessantly, he becomes a whole new person altogether; his spiritual impurities are cleansed and he is blessed with a kind of pleasure and tranquility; after one is freed from all forms of prejudice and ostentation, one patiently endures all the hardships which arise on the path of God. They endure for the sake of God all those hardships which others do not and cannot bear, and he does so only to attain the pleasure of God Almighty. It is then that God Almighty, who is the Gracious and Merciful Lord, and the Epitome of compassion, turns His sight towards such a person and removes all of his troubles and impurities, and grants him bliss.

It is easy to proclaim with the tongue that one has attained salvation, or that one has developed a strong relationship with God Almighty. God Almighty watches closely to see the extent to which an individual has detached himself from what he/she must forsake. It is true that he who seeks, finds; those who advance pure-heartedly, succeed and reach their final destination. When man is torn between religion and the world, ultimately, he loses touch with religion completely and becomes wholly attached to the world. If man searches for religion with divine insight, one is easily able to determine which community is true. But no, often the goal and objective is to win the debate. When two people discuss an issue, both of them want nothing more than to defeat the other. In the present age, prejudice, obduracy and stubbornness are afflictions as widespread as ants. So, ultimately, what more can I say to advise you; the matter at hand is a delicate one, and the world is oblivious to it. Everything is in the hands of God.

It is my belief that the God we desire to show to the world is hidden from the eyes of the world and the people are unmindful of Him. It is that God Who has shown me a manifestation of His being. Let the one sees who possesses a perceiving eye.

There are two categories of people: those who believe in God and those who do not; the latter are referred to as atheists. Even those who do believe in God

have a vein of atheism in them, for if they believed in God with perfect certainty, why would sin, transgression and promiscuity be on the rise to such an extent? If one were handed a certain amount of arsenic or strychnine, knowing that these are deadly poisons, one would never consume them, even if one was tempted with the greatest of monetary rewards. This is because the individual knows for certain that if they consume the poison, they will die. Why then is it that people are aware that sin is displeasing to God Almighty, yet they still go ahead and drink this cup of poison? People lie, they commit fornication, they have no hesitation in causing grief to others; for a measly twelve annas or one rupee worth of jewelry, people will murder innocent children. Such audacity, mischief and temerity is not possible if one possesses true knowledge and full certainty. Such actions demonstrate that people do not realize at all that this poison of sin is a far more lethal poison than arsenic and strychnine. If such people believed that God exists, and if they knew that sin incurs divine displeasure and severe punishment, they would show an aversion to sin and abandon evil. However, since a life of sin is becoming all the more acceptable, and since people are growing more and more enamored of wrongdoing, sin and transgression, instead of being disgusted by it, I hold, and this is the truth, that in today's age, atheism has pervaded the world.

The only difference is that while one group verbally proclaims that God exists even though they do not really believe in Him, the other group outright rejects His existence explicitly. In reality, both groups are no different to one another.” (p. 167)

We will stop here for today. We will continue incha Allah next time. But before ending, I would like to say that we should not treat these words as something that we just hear or read and forget. Among other things, the Promised Messiah (as) explained his mission, about the importance of the teachings that he was presenting to the world. Besides he has explained how important it is to pray and seek Allah's help for our personal reformation. Let us hope and pray that we all bear these points in mind and that we do our best to bring about improvements in our life almost daily. May Allah open our

mind and may we understand the teachings well and may we all do our best to put them into practice. Incha Allah. Ameen.