

FRIDAY SERMON

16 December 2022

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Last week, while talking about the meeting which the Promised Messiah (as) had with the two Christian priests, I forgot to mention the following. Before parting, they asked the Promised Messiah (as):

“In your view, what duty falls upon the Christians?”

The Promised Messiah (as) replied:

“The duty of any human being ought to be that he searches for the truth and then takes hold of it at once from wherever he may find it. There is no differentiation between Christians and others.” (p. 181)

This is quite a short answer. But it reminds each one among us about the importance of the search for truth. This is a work that cannot be delegated. One has to embark on this quest by oneself seeking the assistance of Allah through prayers and through doing good deeds and through seeking those people who Allah has appointed for the guidance of mankind although they might not be prophets as we commonly understand the term.

We are well aware that the Holy Prophet Muhammad (saw) said

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

which we translate as “**seeking knowledge is the duty of every Muslim**” (Ibn Majah, Hadith 224). Hence, it is our duty as a Muslim, whether we are a man or a woman, to strive to increase our knowledge day by day. If Allah told the most knowledgeable of Muslims, i.e. the Holy Prophet Muhammad (saw), to say “***rabbe zidni ilma***” (O My Lord increase my knowledge), then how imperative it is for us ignorant people to strive for knowledge. May Allah help each one among us by His Grace to better understand what particular type of knowledge is being referred to here. This is a point that I wished to stress upon so that we all do our best to become knowledgeable so that we do not allow ourselves to be deceived by the attractions of the world and by those who want to influence us.

Now, we will talk about something else. On 18 April 1901, the Promised Messiah (as) related the following revelation that he received in Persian. The translation is as follows:

“Who knows the account of the year to come;

Where have those friends gone who were with us the year before.”

We are nearing the end of a year and the beginning of a new one. This is a time of festivities among most people around the world. People will be celebrating and they follow very old customs which were common among the Romans (two thousand years ago) and when they accepted Christianity among the Christians as well. Until recently these end of year festivities, were rather rare in Muslim countries. But with the onslaught of the influence of the West, Muslims, especially in Arab countries, are also indulging in these festivities. As Ahmadiyya Muslims, we do not indulge in any of these festivities whatever their popularity. As good Muslims, we should be more concerned about where life is taking us and we should never stop trying to imitate the Holy prophet Muhammad (saw). Although many might not understand it, Allah has made it quite clear that if we seek Allah’s Pleasure, we should do our best to follow in the footsteps of the Holy prophet Muhammad (saw). Allah says in the Holy Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, ‘If you love Allah, follow me: (then) will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.’ (3:32)

We should do our best not to follow other practices than the sunnah of the Holy Prophet Mohammad (saw). Under no circumstance should Ahmadis Muslims indulge in year-end celebrations on the eve of the new year and do like others are doing. Our task is to revive the way of life of our noble prophet Mohammad (saw) by practicing his Sunnah and avoiding tradition and pagan practices. There are many unexpected things that happen in life. We should place our trust in Allah and seek what is good for us, our relatives and our friends and be patient when we get separated from our dear ones. This is the way of the world. We are born, we live and we die. Hence, our task is to follow the guidance of Allah and take care of what we are sending forth for the coming days.

From the English translation of the Malfuzaat (volume 3, p. 182):

“There was mention that nowadays people begin writing commentaries of the Holy Quran without true knowledge and understanding. In this relation, the Promised Messiah (as) said:

“Any endeavor to write a commentary on the Quran is a very delicate matter. Such an undertaking is only blessed and pure when the individual who takes on this task does so with the help of the Holy Spirit. Otherwise, to flaunt one’s secular knowledge of contemporary fields of study and write on this basis is nothing more than the artifice of those absorbed in worldly affairs.”

This is an interesting statement about those who write commentaries of the Holy Quran without being graced with true knowledge from Allah. We should bear this in mind.

A question from someone was presented to the Promised Messiah (as) stating: “My brother has passed away. Shall I have a solid grave structure built for him or not?”

The Promised Messiah (as) said: “If permanent grave structures are constructed for show and display, and painted with decorative patterns and designs, and built with domes, then this is forbidden. However, if someone were to suggest, like a close-minded cleric, that in every circumstance and in all places unburnt bricks must be used, then this too is forbidden.

Innamal aamaalo binniyate

This means, deeds are based on intentions. I believe that, in certain cases, it is proper to have constructed graves. For example, certain regions are prone to flooding.

In certain other places dogs, badgers and the like will dig out corpses and take them away. Even the dead must be honored. If such circumstances arise, it is permissible to construct solid graves so long as no pomp and pretension is intended and the purpose is to save oneself from grief. Allah and His Messenger have stated that even the corpse of a believer is to be given its due respect. Otherwise, if this respect was not important, what need would there be to wash the dead, shroud them and perfume them—just cast them before animals like fire-worshippers. A believer never desires dishonour for himself. Care and protection is important.

So long as a person's intention is pure God does not punish him. You may observe that the wisdom of God so determined that constructed domes be built over the grave of the Noble Messenger, peace and blessings of Allah be upon him.

Many saints also rest in built tombs, such as Nizam-ud-Din, Farid-ud-Din, Qutbud-Din and Mu'in-ud-Din, may the mercy of Allah be upon them all. These were all righteous men."

Here is another of his pronouncement about customs:

"A written question was presented to the Promised Messiah (as) to whether or not it is permissible, during the days of Muharram to distribute flatbread and the like as a means of spiritual reward for the souls of the *Imamayn* (the Two Imams).

The Promised Messiah (as) said: "It is generally true that distributing food for the sake of someone who has died becomes a means of spiritual reward for the deceased. However, this should be done without customs that promote association of partners with God. It is not permissible to adopt such customs as are practiced by the Rafidis."

A question from someone was presented to the Promised Messiah (as) stating: "If a person were to sincerely believe that you are a holy man, and holds a relationship of sincerity and devotion with you, but does not take the oath of allegiance with you, then what is the harm?"

The Promised Messiah (as) said: "The Arabic word *bay'at* (swearing allegiance) literally means to sell oneself, and this is a state that is felt by the heart. An individual grows in his sincerity and devotion to such an extent that when he develops this state of the heart, he feels compelled to take the oath of allegiance. And until one develops this state, one should recognise that there is still a deficiency in one's sincerity and devotion."

"There was mention during the course of discussion that the scholars of Lahore have asked Ilahi Bakhsh, who claims to be the recipient of revelation, whether his revelations are free from the adulteration of Satan or not. Ilahi Bakhsh responded by saying: "My revelations are not pure from the adulteration of Satan."

On this, the promised Messiah (as), stated: "These people fail to understand the underlying secret in this matter and the degree to which a person's revelations or visions are free from the adulteration of Satan. There are two classes of sin to which

man is susceptible. Firstly, those which move a man to disobey God intentionally so that he commits sin with brazen disregard. These people are wrongdoers, and that is to say, their relationship with God is severed completely and they become those belonging to Satan. And secondly, there are those people who, although they refrain from wrongdoing, on certain occasions, commit some error due to weakness. The degree to which one forsakes sin and moves to God is the extent to which his dreams and visions are pure from satanic adulteration. This is to such an extent that when a person closes all the doors from which Satan can enter, nothing enters him except from God. When you hear that someone receives revelation, do not first look towards his revelations. Revelations mean nothing until an individual purifies himself of satanic influence, and until one cleanses oneself of unjust prejudices, malice, jealousy and from all that which displeases God. This may be illustrated by the example of a great many streams of water which lead into a single reservoir. If the water running in one of these streams was polluted, would this not contaminate all of the water in the reservoir? This is the underlying secret in the statement about the Messenger of Allah, peace and blessings of Allah be upon him, which is as follows:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ - عَلَّمَهُ شَدِيدُ الْقُوَىٰ

Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God.

Indeed, one ought to invoke God's forgiveness abundantly for the removal of one's weaknesses. In order to be saved from the punishment of sin, seeking forgiveness from God is like the fine that an offender pays to have themselves released from prison. Through God's forgiveness, God suppresses the ill effects of sin."

Today, I have taken few extracts from the Malfuzaat Volume 3 and I commented on some of them. May Allah always guide us so that under all circumstances, we adamantly seek His Pleasure. May Allah bless each one among us and keep us safe under all circumstance. Ameen.