

FRIDAY SERMON

23 December 2022

By Imam Zafrullah Domun

We will continue reading from Malfuzaat (Volume 3) by Hazrat Masih Maood (as). On 19th May 1901, he was asked the question whether he accepted the oath of allegiance like other Muslim saints or was he ordered by Allah to do so. He replied:

“I accept the oath of allegiance from the people by divine command. I have already published an announcement stating that I have received the following revelation from God:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands.

The Promised Messiah (as) further said: “To find deliverance from the bondage of one’s passions and sins, one must nurture in one’s heart a fear of Allah Almighty. When the grandeur and omnipotence of God is established in one’s heart to a greater degree than anything else, sins are dispelled. In many cases, even when a doctor cautions someone, this will affect his heart to such an extent that the person is led to a sort of death. Why then would the fear of God have no effect? One ought to keep an account of one’s age. One ought to remember those friends and relatives who were with them before but have now left this world. The days of health race by in a person’s life while they are in a state of heedlessness. One should endeavour to keep the fear of Allah dominant over one’s heart. Until an individual abandons his endless desires and brings a death upon himself, he cannot be saved from heedlessness. One ought to remain engaged in prayer until God sends down a light by His grace. He who seeks, finds.”

In the next extract, the Promised Messiah (as) is providing another argument to prove that Hazrat Isa (as) is dead. The Promised Messiah (as) said:

“It is narrated in the Hadith that the Messenger of Allah, peace and blessings of Allah be upon him, said: ‘When the Messiah comes, convey to him my greetings of peace.’

One ought to reflect on the deeper meaning of this Hadith. If the Messiah, peace be upon him, was alive in heaven, the Messenger of Allah, peace and blessings of Allah be upon him, met him on the night of his spiritual ascension to the heavens. Then, Gabriel (as) came to the Holy Prophet (saw) every day from heaven, why did he not just convey his greetings of peace to the Messiah (as) through him? Furthermore, the Noble Messenger, peace and blessings of Allah be upon him, went to heaven also after his demise and the Messiah (as) was there as well. Moreover, the Messiah (as) was destined to return after meeting the Noble Messenger (saw) himself. What then is the logic in the people of the earth conveying to the Messiah greetings of peace from the Holy Prophet (saw)?

Would Jesus (as) not respond to such people saying: ‘I have come after meeting with the Holy Prophet (saw), why do you convey greetings to me on his behalf?’ This would be like you telling me what happens in my own home. This demonstrates that the doctrine and belief of the Noble Messenger (saw) and his companions was that the Messiah (as) had died, that he could not return to the world, and that the Messiah whose advent was destined in the ummah would appear as a spiritual manifestation.”

A question was posed that people tend to succumb quickly to foul deeds and derive pleasure from them, which may lead one to presume that even such deeds give man a sense of fulfilment. The Promised Messiah (as) said: “In a very hidden and indiscernible manner, certain things begin to reflect the nature of the original source and derive characteristics in a partial sense from the actual essence, as is the case with songs and beautiful voices. However, in actuality, true pleasure can be derived from nothing but the love of Allah Almighty. The proof of this is that those who love the things of this world ultimately repent of this state, and exhibit apprehension and anxiety. For example, every transgressor and wrongdoer show contrition when the time of punishment or execution comes. However, those who love Allah the Exalted are bestowed such steadfastness that even if a thousand pains are inflicted upon them, or they are beaten or murdered, they do not flinch. If what they had attained was not the true essence, and if it was not in complete harmony with the inherent nature of man, they would not have been able to stand firm with steadfastness in the face of death, tens of millions of times.

This is sufficient proof of the fact that the course which these people have followed is what most closely accords with the nature of man. Further, in the least, 124,000 men have set a seal on the truthfulness of this fact through their life and character.”

He said further:

“In the next life, a believer will be blessed with a magnificent manifestation of paradise, but even in this world believers are bestowed a hidden paradise. The statement that this world is a prison or *sijnun* for a believer only refers to the initial state in which a person places themselves within the confines of the shariah and has not yet become fully accustomed to it; that time is a painful period for such an individual. For such a one removes themselves from the freedom of irreligiousness and places oneself in the captivity of divine commandments against the inclination of the baser self. Ultimately, however, such a person develops so great an attachment that the very same state becomes a paradise for them. The likeness of such an individual is like a person who falls in love with someone in a prison. Do you think that such a one would ever want to leave that prison?”

To the question of whether one can pray in one’s own language, the Promised Messiah (as) replied:

“All languages are created by God. One ought to offer supplications in the Prayer in a language that one understands well. For this has an influence on the heart, in order to produce humility and meekness. The Word of God must be recited in Arabic and you should remember its meaning, but you are of course free to offer supplications in your own language. Those people who offer their Prayer in haste and then offer long supplications after it has ended are unacquainted of the deeper reality in this connection. The time for supplication is in the formal Prayer. Supplicate profusely during the Prayer.”

When there are unjust rulers in a country or in an organization, we have a tendency to try to remove them. But the promised Messiah (as) advises us otherwise. He said:

“If a ruler is unjust, do not go about speaking ill of him. On the contrary, reform your own state; God will either change the ruler or make him righteous. Any suffering that one experiences is due to one’s own wrongdoings, otherwise believers are blessed with good fortune from God. God Almighty Himself provides for a believer. My advice is that you should become an example of righteousness in every

respect. Do not ignore the rights due to God, nor infringe upon the rights owed to the people.”

A letter was received from somewhere stating: “We would like to build a mosque, and for the sake of blessings, would like you to donate in this cause as well.”

The Promised Messiah (as) stated:

“I can give to this cause; I have no issue in doing so. However, we are already faced with many large and important expenses which must be fulfilled.

In comparison to these expenses, spending on these sorts of works seems to me superfluous. How can I take part in such endeavours? The mosque that is being constructed here by the hand of God—which is the Aqsa Mosque—takes precedence. People ought to send money for this purpose instead and partake in spiritual reward. My true friend is one who heeds my advice, not one who gives preference to their own point of view.

A man came to Imam Abu Hanifah (ra) and stated that he was building a mosque...”

Before proceeding further let me tell you a brief note about imam Abu Hanifa. His full name was Abū Ḥanīfah An-nu‘mān Ibn Thābit. He was a Muslim jurist and theologian whose systematization of Islāmic legal doctrine was acknowledged as one of the four canonical schools of Islāmic law. The other three school which has survived are Maliki, Shfi’I and Hanbali. The school of Abū Ḥanīfah acquired such prestige that its doctrines were applied by a majority of Muslim dynasties. Even today it is widely followed in India, Pakistan, Turkey, Central Asia, and Arab countries. Even we members of the Ahmadiyya Muslim Jamaat follow him in most matters of Jurisprudence. Born in Kufa In Iraq, He lived from (699-767 AD).

Now, we go back to what Hazrat Masih Maood (as) was saying:

“The man said: ‘We would like you to give a donation in this cause as well.’ Imam Abu Hanifah (ra) excused himself saying: ‘I cannot give you anything,’ even though he could have given much if he so desired.

The man said: ‘I do not ask for much, just give us anything as a blessing.’ Finally, he gave the man a coin that was approximately equivalent to two annas. In the evening, the man came back with the coin and said: ‘Good sir! The coin that you have given me has turned out to be a counterfeit.’ When Imam Abu Hanifah (ra)

heard this, he was overjoyed and said: ‘That is wonderful. The fact is, I did not want to give anything in the first place. There are enough mosques already, and I felt that this new undertaking was an act of extravagance.’ As Ahmadi Muslims, we need to reflect a lot on this advice of Imam Abu Hanifa quoted by Hazrat Masih Maood (as).

On 3rd June 1901, in one of his talking sessions, the Promised Messiah (as) said:

“Allah the Exalted states in praise of the Holy Quran:

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ

If We had sent down this Quran on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah.

Whilst expounding this verse, His Holiness, the Promised Messiah, on whom be peace and blessings, said: “One meaning of this is that the Holy Quran possesses such an effect that if it was sent down on a mountain, it would crumble to pieces due to the fear of God and would be razed to the ground. When such is the influence on inanimate objects, how truly and utterly foolish are such human beings who do not benefit from the effects of this book. The second meaning of this verse is that no one can attain the love and pleasure of Allah until they inculcate two qualities within themselves. Firstly, one must break one’s own arrogance in the likeness of a tall standing mountain that crumbles and is razed to the ground. In the very same manner, one ought to dispel all their thoughts of arrogance and superiority. One must adopt humility and lowliness. Secondly, one must sever all of their worldly ties, just as a mountain fall to the ground and is rent asunder—broken into pieces. In the same manner, a person’s earlier associations, which result in impurity and incur divine displeasure, must all be broken, and a person’s interactions, friendships, love and enmity should be purely for the sake of Allah Almighty.”

May Allah grant us enough wisdom to understand what is useful and what is useless and may he help us to pursue what is useful and abandon what is useless. Ameen.