

FRIDAY SERMON

10 February 2023

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In our last two sermons, we talked about Hazrat Masih Maood's (as) explanations about the status of Hadith in Islam. We will continue with that explanation by reading from Malfuzaat Volume 3. He said:

“Now open the Book of Allah and see, for it gives a verdict. Just read Surah Fatihah, the first chapter of the Holy Quran, without which even the formal Prayer remains incomplete, and study the teaching that is imparted therein. Allah the Exalted states:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

It is evident that in these words is a supplication to be saved from those who have incurred God's displeasure (*maghdub*) and those who have gone astray (*dalleen*). It is an accepted fact that ‘those who have incurred divine wrath’ are the Jews and ‘those who have gone astray’ are the Christians. If this trial and disorder was not destined at some time to take root within the Muslim community, then what was the purpose of teaching such a supplication? The greatest trial of all was the Antichrist, but God did not say (*wa la dajjal*) (*and not the Antichrist*). Was God uninformed of this trial? The fact of the matter is that the aforementioned supplication contains a remarkable prophecy that a time will come when the Muslim community will adopt the nature of the Jews.

The Jews were a community that rejected the Messiah (as). Therefore, in the aforementioned instance, when we are instructed to pray so that we may be saved from the ways of the Jews, what this really tells us is that we should not become like them, and that is to say, do not make the mistake of rejecting the Promised Messiah (as). Moreover, where we are instructed to supplicate so that we may be saved from those who have gone astray, or in other words, to be saved from following the way of the Christians, this indicates that during that time the trial of the cross will have reached

dangerous proportions, and this would be the root cause and mother of all trials. The trial of the Antichrist would be nothing separate, for if it was something different, it would definitely have been mentioned by name. Now, go to all the churches and see whether this trial that I speak of is truly perilous or not. Similarly, read the Holy Quran carefully and reflect on whether it makes the following promise:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

Further, the Holy Quran also promises the coming of a Seal of the Caliphs in the verse that speaks of successorship. Look at all of these things collectively in the following manner:

Firstly, in accordance with the prophecy of the Torah, the Holy Quran has declared the Holy Prophet, peace and blessings of Allah be upon him, to be the likeness of Moses (as). In view of this likeness, it is necessary that just as an institution of Mosaic successors was established, so too a line of successors would be established after the Holy Prophet, peace and blessings of Allah be upon him. If there was no other argument in support of this view, even then this likeness naturally demands that a system of successors be established in the ummah.

Secondly, in the verse on successorship, Allah the Exalted clearly promises that an institution of successorship would be established, and He likens in nature this institution with the system of successorship that was established in the past. Allah the Exalted states:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

As He made Successors from among those who were before them.

Now, in view of this promise regarding the establishment of successorship and the parallel it reflects, it was necessary that just as the Messiah was the Seal of the Successors in the Mosaic institution of successorship, the Seal of the Successors that would appear in the community of Muhammad (saw) would be the Messiah.

Thirdly, the Messenger of Allah, peace and blessings of Allah be upon him, stated: **Imamokoum minkoum** meaning, your Imam will be from among you.

Fourthly, the Holy Prophet (saw) also said that a Reformer is raised at the head of every century in order to revive the Faith. Hence, it is necessary that the current century also be marked by the coming of a Reformer. Now, the task of a Reformer is to reform the corruption that is prevalent in the age that he appears. As such, the corruption and

disorder that is greatest of all at the present time is the trial of Christianity. Therefore, it is necessary that the Reformer of the present century appears as the Breaker of the Cross, and he also be named the Promised Messiah.

Fifthly, in view of the parallel that exists with the Mosaic successorship, the Seal of the Caliphs from the community of Muhammad (saw) must also appear in the fourteenth century. For the Messiah, peace be upon him, appeared in the fourteenth century after Moses, peace be upon him.

Sixthly, many of the signs foretold in relation to the advent of the Promised Messiah have been fulfilled. For example: the solar and lunar eclipse which was to take place during the month of Ramadan has occurred twice; the Hajj has been postponed; the star *Dhus-Sinin* has appeared; the plague has broken out; the creation of the railway and the fact that camels have become obsolete, and so on and so forth.”

Somewhere else in the book, the Promised Messiah (as) has explained about this star thus: “Another sign of the era [of the Promised Messiah(as)] was that the star *Dhus-Sinin* would emerge, i.e. the star of years gone by. In other words, the star which emerged in the time (or years) of the Messiah of Nazareth (as). Now, even that star has appeared, which gave heavenly news of the coming of the Jewish Messiah.”

The Promised Messiah continued:

“Seventhly, the supplication in Surah Fatihah also establishes that the one who is destined to appear will be from within the Muslim community.

In short, there are not one or two, but rather hundreds of arguments which prove that the awaited one must come from within the ummah and that this is the time of his appearance. Now, I proclaim, in light of inspiration and revelation from God Almighty, that the man who was to appear is myself. Anyone who so desires is free to obtain from me the sort of evidence that God Almighty has always furnished, since time immemorial, in support of the institution of prophethood.

Witness the signs that have been manifested in my support. I feel disappointed when I observe the state of my opponents. At one time, they would present certain signs themselves, but now that they have been fulfilled, they have begun to criticize the authenticity of the narrations in which these signs were foretold. For example, now these people say that the Hadith which contains the prophecy of the solar and lunar eclipses is not authentic. However, one ought to press them to respond that when God Almighty has practically demonstrated that the narration was true, will it become a fabrication just because they say so? What is more disappointing than anything else is that these people have no shame and fail to realize that when they raise objections, they do not show that the Promised Messiah is false, but instead reject the Messenger of Allah, peace and blessings of Allah be upon him. The solar and lunar eclipses are not

the only signs that establish my truth and support me. There are thousands of arguments and testimonies in my support, but even if there was not a single one, this would not be to my detriment whatsoever; all this would do is show the prophecy to be false.

It is unfortunate that in their hostility towards me, they are bent on falsifying a prophecy made by the Chief of the Truthful. I present this prophecy emphatically and proclaim that it is a sign of the truthfulness of our Master.

Hence, the truth of this Hadith—once written by the people with the ink of conjecture—has now reached a level of certainty by the occurrence of the event itself. Now, one would be faithless and accursed to reject this narration. When the scholars of Hadith class a narration as being a fabrication, do they claim that they have identified and caught the thief? They do not. Instead, what they say is that one of the narrators in the chain is weak of memory or their integrity is questionable. The scholars of Hadith accept as a principle that even if a Hadith is weak, if the prophecy that it contains is fulfilled, the narration is deemed authentic. Then in light of this criterion, how can someone be so brazened as to assert that this Hadith is not authentic?

Therefore, bear in mind that one whose advent is awaited must first be judged in light of definitive statements from the religious texts to see if they support the one who has come. Moreover, since reason cannot acquiesce without examples, such individuals are accompanied by rationally acceptable precedents. More than anything else, the awaited one is supported by divine succour. If anyone entertains doubt or suspicion in this regard, they ought to come before me and seek from me evidence of my truth in accordance with the ways of prophethood. If I am a liar, I will flee. But no, nineteen years ago, Allah the Exalted addressed me in the following words:

Yansorakallaho fi mawatena

Allah will help you in many fields.

So, you may judge me in the same manner that the Prophets and Messengers of the past were judged. I confidently proclaim that you will find me to be truthful on the basis of this criterion. I have expressed these points briefly; you ought to reflect on them and offer supplications to God. He is the Powerful, He will open a way. The Truthful receives His succour and support.”

Since we still have some time, we will read an extract which might address us personally. This extract is from the booklet “Lecture Sialkot”. Speaking about Salaat the Promised Messiah (as) said:

“In short, prayer is the elixir which turns a handful of dust into pure gold. It is water which washes away inner impurities. With such prayer the spirit melts and flows like water to fall prostrate on the threshold of the Holy One. It stands in the presence of

God, bows down and prostrates before Him. The *Salat* taught by Islam is only its reflection. The standing of the spirit signifies that it shows readiness to suffer every hardship and to obey every command for the sake of God. The bowing down of the spirit before God means that, by renouncing all other love and relationships, it has turned to God and belongs to Him alone. Its prostration is that it falls on the threshold of God and, forsaking all personal thoughts, loses the very identity of its existence. This is the prayer which helps to establish communion with God, and this is the prayer that Islamic Shariah has depicted in the prescribed daily *Salat* so that physical prayer may inspire spiritual prayer. God Almighty has fashioned man in such a way that the spirit influences the body and the body in turn influences the spirit. When the spirit is melancholy, the eyes shed tears; and when the spirit is glad, the face glows with happiness and one even feels like laughing. Similarly, whenever the body is afflicted with pain or distress the spirit also partakes of the suffering. When a cool breeze enlivens the body, the spirit feels it too. Thus, the object of worship is that, through mutual relationship between body and spirit, the spirit may move towards the Holy One and engage in spiritual standing and prostrating....” (p. 33-34)

May Allah help us to offer such prayers by His Grace. Ameen.