

FRIDAY SERMON

02nd June 2023

By Imam Zafrullah Domun

Today as well we will continue reading from the booklet “The Advent of Ahmadiyyat” which explains the differences between Ahmadi Muslims and other Muslims. This is the fourth Friday sermon on this subject. We continue from where we left off last week. Hazrat Masih Maood (as) is refuting the notion that one cannot do without lying. In this speech, which he made at the Jalsa of 1905, he spoke briefly about this matter. However, there is a detailed account of this incident which had been published in the newspaper of the Jamaat at that time and I am presenting that account for the benefit of our members. Hazrat Masih Maood (as) wrote:

“Approximately 27 or 28 years ago or perhaps even earlier, I dispatched an article in support of Islam against the Aryas for printing in a press owned by a Christian named Ralia Ram, a lawyer residing in Amritsar. He was also the proprietor of a newspaper. The article was sent in a postal packet open on both sides and I also placed a letter in the packet. This letter contained statements in support of Islam and the falsity of other faiths, as well as an emphatic request for the article to be printed. For this reason, the Christian [editor] became inflamed on account of his religious opposition. It so happened that on this occasion, he found an opportunity to make a hostile attack against me, as the postal law stipulated that it was an offence punishable by a fine of up to 500 rupees or with up to six-month imprisonment, to place such a letter in a postal packet. However, I was utterly unaware of this. He acted as an informant to the postal authorities and had a case filed against me.

Before I received intimation of this case, Allah the Exalted revealed to me in a dream that the lawyer Ralia Ram had sent a serpent my way to bite me but I fried the serpent like fish and sent it back to him.

I am certain that this was an indication that the decision given in court on this case might become a precedent for lawyers. In short, I was summoned to Gurdaspur (the headquarters of the district) to defend this charge. All the lawyers that were consulted regarding this case, advised that the only way of escape was to lie, and suggested for me to plead that I had not put the letter in the packet, and that Ralia Ram himself must have placed it therein. The lawyers assured me that in such case a verdict would be issued on the basis of testimony.

Moreover, they said that acquittal could be secured with two or three false witnesses, otherwise the case was a difficult one, with no hope of escape. I told them all categorically that I would not swerve an inch from the truth, come what may. On the very same day or

maybe a day after, I appeared in the court of an English magistrate and a superintendent of the post offices appeared as the plaintiff on behalf of the government. The magistrate proceeded to record my statement. The very first question he asked me was, ‘Did you put this letter in the packet and were the letter and packet dispatched by you?’ I answered without any hesitation whatsoever, ‘This is my letter and this is my packet. I myself placed the letter in the packet when I sent it, but I did not do this with any ill-intent to cause loss of revenue to the government. I did not consider the letter distinct and separate from the article enclosed in the packet, nor did the letter contain any personal matter.’ On hearing this, God Almighty inclined the heart of the magistrate towards me. The superintendent of post offices created an uproar against me, and made long speeches in English, which I could not follow, except that each time he made a point, the magistrate would reject it saying, ‘No, no.’ When the superintendent concluded his submission and finished venting his anger, the magistrate turned to write his verdict. After writing a line or two, he said, ‘Alright, you may leave.’ Hearing this, I came out of the court room thanking my truly benevolent God, Who had upheld me in opposition to an English officer. I know full well that on this occasion, God Almighty delivered me from this misfortune due to the blessings of truthfulness. Before this case, I had seen in a dream that a man stretched forth his hand to take off my cap, whereupon I said, ‘What are you doing?’ At this, he left the cap on my head and said, ‘It is fine, it is fine.’ (Badr, Volume 2, No. 5, dated 2 February 1906, p. 3)

Now we continue from the speech from the book. The Promised Messiah (as) said:

“How can I say that one cannot do without lying? Such notions are sheer absurdity. The reality is that one cannot do without truth. Even today when I recall this incident, it gives me pleasure. I followed the command of God Almighty and He favoured me in such a manner as to become a sign.

And he who puts his trust in Allah – He is sufficient for him. (at-Talaq, 65:4)

Remember well that nothing is more unblessed than falsehood. Generally, worldly people say that those who speak the truth are arrested, but how can I agree? Seven lawsuits have been filed against me and by the grace of God Almighty I have not had to give a single false statement in any one of them. Can anyone point out a single case in which God Almighty caused me to suffer defeat? Allah Almighty Himself defends and supports the truth. Is it possible that He should punish a righteous person? Were it so, no one on earth would dare speak the truth, belief in God Almighty would die out and the virtuous would die a living death.

The fact is that those who are punished for speaking the truth are not penalized because they have adhered to honesty; rather, they are punished on account of certain other hidden vices or for having lied at some other occasion. God Almighty knows of countless other sins and vices committed by such people. Their wrongdoings are many and it is on account of one or the other that they are punished.

One of my teachers, Gul Ali Shah resided in Batala and also used to teach Partab Singh, the son of Sher Singh.

He states that on one occasion Sher Singh beat his cook severely only on account of using an excess of salt and pepper. Since Gul Ali Shah was a simple person, he protested to Sher Singh that he had ill-treated the cook. Sher Singh replied, ‘Maulvi Ji is unaware that this man has stolen one hundred goats from me.’ Similarly, man indulges in a plethora of evil deeds, but he is caught on a particular occasion and then punished.

A person who speaks the truth can never be disgraced for he basks in the protection of God Almighty. There is no fortress or citadel more secure than the protection of God Almighty. Half-hearted effort, however, brings no benefit. Would anyone suggest that when a person is thirsty, to drink one drop would suffice; or in the case of extreme hunger, one gram or morsel would satisfy? On the contrary, until such persons drink or eat their fill, they will not be satisfied. Similarly, until actions are performed to perfection, they do not yield the fruits or benefits that are expected. Flawed actions neither please Allah Almighty nor can they be blessed. Allah Almighty promises to grant blessings only when deeds are performed according to His will.

Therefore, worldly people themselves invent such notions that one cannot live without resorting to falsehood and deception. Some say that such and such person was sentenced to four years for speaking the truth in a lawsuit, but I reiterate that these are all baseless notions arising out of a lack of insight.

“Attain excellence so that you become endeared to the world.”

All this is the result of weakness. Perfection does not yield such fruits. Just because a person can mend his own coarse cotton cloak, this does not make him a tailor, and does not guarantee that he will also be able to sew high quality silk clothes. If such clothes are given to such a person, ultimately, he will ruin them. Thus, virtue adulterated with filth is useless and amounts to nothing before God Almighty. But these people take pride in this and seek salvation through it. If there is sincerity, Allah the Exalted does not allow even an iota of goodness to be lost. He Himself says:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Then whoso does an atom's weight of good will see it,

Therefore, even a grain of goodness will be rewarded by Allah Almighty. Why then is it that even after performing virtue some are not rewarded? This is because their actions lack sincerity. Indeed, sincerity is the prerequisite for deeds. It is stated

مُخْلِصِينَ لَهُ الدِّينَ

Being sincere to Him in obedience (98:6)

Such sincerity is to be found in the elect of God. Those who act in this manner become the chosen ones of God and no longer remain of this world. Their every action possesses

sincerity and worth. However, the case of worldly people is that even when they give alms they do so only to seek praise and admiration. If they give charity for a meritorious cause, their only object is to be praised by the newspapers and the public. What relation does such 'virtue' have with God Almighty? Many people marry and give a feast to the whole village, but not for the sake of God, only as an expression of vanity and to seek acclaim. Had there not been such ostentation and had this action been performed out of sheer compassion for Allah's creation, and purely for His sake, these people would have become saints. However, as such actions have no relation or connection with God Almighty, therefore, they fail to produce any good and blessed effect.

Know well that God Almighty becomes one with those who become His. God cannot be deceived by anyone. It is utterly foolish and absurd for one to surmise that they can fool God through pretence and deception. Such people only deceive themselves. The allure and love of the world is the root of all vice. Blinded by it, a person loses his humanity and does not realise what they are doing and what they ought to have done. When even a wise person cannot be deceived by another, how can Allah Almighty fall prey to deception? Indeed, it is the love of this world which lies at the root of such evil deeds. In this vein, the cardinal sin, which in this age has led the Muslims to their ruinous state and to which they are a victim, is none other than this same love of the world.

Whether sleeping or awake, standing, sitting or walking, in every state, people are gripped by this very worry and distress. They have no concern or regard for the time when they shall be lowered into their graves. If such people feared Allah Almighty and possessed even little concern and grief for religion, they could have benefitted immensely. Sa'di says:

Gar wazir az khoda tar seede

If only the vizier possessed fear of God

Those in employment work very actively and diligently even for minor jobs, but as the time for prayer approaches, they recoil at the sight of water that is even somewhat cold. Why is this so? It is because hearts are devoid of the greatness of Allah Almighty. If people possessed even scant regard for the greatness of God Almighty and were cognizant and certain of death, all their indolence and negligence would flee from them.

Therefore, they should cultivate the greatness of God Almighty within their hearts and forever fear Him. He seizes fiercely. He overlooks and pardons, but when He takes hold of a person, He is firm to the extent that, *وَلَا يَخَافُ عُقْبَاهَا* that is to say, He does not care even for those who are left behind by such a one. On the contrary, Allah Almighty honours those and becomes a shield for those who fear Him and cultivate within their hearts His greatness." (p. 38)

We will stop here for today. We will continue *incha Allah* next time. May Allah grant us the wisdom to value these teachings and may we all live by them. *Incha Allah. Ameen.*