

FRIDAY SERMON

21st July 2023

By Imam Zafrullah Domun

Incha Allah we will be continuing with the Jalsa Salana speech that Hazrat Masih Maood (as) pronounced during his last Jalsa Salana in 1907. Last week, we ended where he said that it is important that we pray properly and then he continued:

“Remember difficult days are ahead in which the world will have to face frightening adversities and calamities. God has informed me about terrible epidemics and various heavenly and earthly calamities would soon be coming. And He has already given the news that there will be a severe earthquake which will be reminiscent of Doomsday, concerning which God has said [*baghtatan*] implying that the earthquake will come suddenly.

There are many other terrifying prophecies that God has already given. If you could know what I am seeing, your days and nights would be consumed crying before God. In this one month, there have been three earthquakes, all of which are a harbinger.

In the time of Moses, initially there were only chastisements of locusts, lice, and frogs which the opponents had taken as a kind of amusement. And the real reason for it was that those wretched people did not know that a specific miracle would appear that would force [Pharaoh] to cry out:

أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ

I believe that there is no God but He in Whom the children of Israel believe (10:91)

Therefore, remember it well that if you heed the early warnings and, fearing God Almighty, occupy yourself with *Istighfar* [seeking forgiveness] and *La haul*. ‘There is no power nor strength except from Allah the High] and other virtuous deeds; it would bode well for you. But when that time finally comes, one who is heedless will have to face destruction in terrible humility and desperation, and weeping and wailing at that time would be of no avail, and then he would be forced to abandon the very world for which he had turned away from religion, in great despondency.

Beware, the plague is about to come too. The world says that it is now over and its reign has ended, but God says that soon a plague is going to spread that will be much more severe than the earlier one. He has also said that a severe epidemic will spread which cannot even be named.

But after all this, I tell you that the gifts of Almighty God’s mercy are vaster than the oceans. If He is *Shadidul-Iqab* [Severe in punishment], then He is *Ghafurur-Rahim* [Most Forgiving, Merciful] as well. The one who repents—occupying himself with *Istighfar* and *La haul* and making his faith his priority over the world—is most certainly saved. It is a precept agreed upon by 124,000 Prophets that those who are fearful of His Punishment and occupied in remembrance of God, are most certainly saved when the chastisement suddenly seizes them. But those who weep, wail, and lament when the punishment is already upon them, and beg and repent at that time when even the most courageous will be trembling and scared—they are faithless and are not saved at all.

I don’t know how many of you truly believe what I am saying, but still, I affirm the same—that the days that are coming are most difficult. Evil beliefs and evil deeds have incited the wrath of God. All Prophets foretold about this time that an epidemic will break out and deaths will be plenty.

Then it is written in the Hadith that the disbelievers would die as far as the gaze of the Messiah would reach. This does not mean that everyone

upon whom he casts his eye would be destroyed. What it means is that those who would become a target in his eye would be destroyed and killed. However, it seems that the whole world is becoming the target, whereas God Almighty says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning that, all the Jinn and men were created only for the objective that they would advance in cognizance of God Almighty and would abide by the commands of the Prophets.

Now, you can see for yourself how many are living with piety and are giving precedence to the Faith over the world. You can stand on a major intersection of a big city like Kolkata, Delhi, Peshawar, Lahore, Amritsar, etc. and see for yourself. Hundreds of thousands of people are running from here to there, but all of this running around of these people is only for this world.

You will find very few who are busy in religious work with this attentiveness. There are many who show high resolve in the face of great hardships for the sake of this world but are found worthless in the matter of faith. They do not shy away from eating something as filthy as falsehood when faced even with a minor trial, and use everything to fulfil their selfish desires, as if there is no God.

Wouldn't God be pleased if one makes as much of an effort for Him as he makes to please his wife and to fulfil her needs and desires? He would be—and He most certainly would be—but has anyone made the effort? When someone is unable to have children, he suffers immensely for the sake of one child. What means and methods he utilizes to conceive and how he suffers by running to all kinds of resources—as if, in he thinks that God does not even exist!

In short, it should be remembered that when man becomes neglectful of the real purpose of his life, he runs around stupefied and bewildered in

such worries and pursuits. One should try to establish his relationship with God as soon as possible.

Until a relationship with Him is established, everything is futile. It is mentioned in one hadith that if a person advances towards God slowly, God comes to him hastily, and if man advances quickly in His path, God comes running towards him. However, if one becomes heedless of God and becomes indolent, then its result corresponds to it.

Once I was studying *Surah al-Kahf* in which *Zul-Qarnain* is mentioned. A closer study of that account revealed that it has recorded the exact condition of this present age. It is written that when he journeyed, he reached a place where it seemed as if the sun had set in sludge. This was his western journey. Then he reached people who were in the sun's rays and had no shade on them. Then he met another nation who sought help from him after recounting the particulars of Gog and Magog.

This is what God has mentioned as an illustration, but *Zul-Qarnain* also refers to one who encountered two centuries. I have had such a long share of two centuries that there can be no occasion for any objection. I have had a share from two centuries according to every calendar. You can confirm it yourself. These accounts that are found in the Holy Quran are not mere tales and stories but are grand prophecies. He is not a Muslim who considers them mere tales and stories. By this account, I have to be accepted as *Zul-Qarnain*. One of the Religious Imams also took *Zul-Qarnain* to be the Messiah.

In this account, God has described two nations, eastern and western. The western nation implies those who were given the pristine water of the *Injil* or other Scriptures, but they wasted the luminous teachings for themselves with slime and filth. And the eastern nation implies the Muslims who did not come under the shade of the Imam [of the Age] and are getting scorched by the rays of the sun. Our Jamaat [Community] is very fortunate and should be grateful to God for guiding its members out of His benevolence, but it is only the primitive state.”

Here the footnote that was added from Jamaat's newspaper of the time *Al Badr* is very relevant. It said: "From *Badr*: They are unable to benefit from the Holy Quran and are dying of ignorance. It is said: *Man maata wa lam ya'refo imama zamaanehi faqad maata maytatan jaheliya*" ['Whoever dies without recognizing the Imam of his time, dies the death of ignorance' (*Mirqatul Mafatih Sharh Mishkat al-Masabih*, Ali bin Sultan Muhammad al-Qari, Juzw 7, p. 234, Kitab al-Imarati wal-Qada', Hadith Number 3674, Darul-Kutub al-'Ilmiyyah, Beirut, Lebanon 2001)] (*Badr*, vol. 7, no. 1, p. 12, dated 9 January 1908).

Then the Promised Messiah (as) gave further instructions to the members of the Jamaat. He said:

"I am well aware that many weaknesses still exist in it. Therefore, it should be appreciated that God says in the Holy Quran:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا
وَقَدْ خَابَ مَنْ دَسَّاهَا

He indeed *truly* prospers who purifies it. And he who corrupts it is ruined. (91:10-11)

This states that the one who purifies his soul finds salvation, and the one who does not do so he ends up being unsuccessful and frustrated. Therefore, you should understand now what is meant by *tadhkiyah nafs* [purification of the self-].

Accordingly, a Muslim should always be ready to discharge the rights of God and the rights of fellow beings. As a Muslim, he proclaims with his tongue that God is One without any associate in His being and His attributes, and he should practically demonstrate it to be so. He should treat His creation with sympathy and gentleness; and should not carry any kind of grudge, jealousy, or rancour for his brethren; and should distance himself from backbiting altogether. But I see it is still far off that you become so engrossed and absorbed in God Almighty as if you only belong

to Him. Just as you proclaim with your tongue, you should show it with your actions as well.

Many of you do not duly discharge the rights of God's creation yet. Many harbour enmity and dissent among themselves and look upon those who are weaker and poorer than them with disdain, treating them rudely; and backbite against each other, carrying grudges and rancour in their hearts; whereas God admonishes the believers to become as a single body. And when you become as a single body, then it could be said that you have purified your souls, because until your mutual interaction is not set straight, your interaction with God cannot be set aright. Though God's right is the greater of the two, the dealings with His creation are like a mirror. One who does not deal with his brethren straightforwardly, cannot discharge the rights of God Almighty either.

Keep in mind, it is not easy to be totally sincere with your brethren. On the contrary, it is a very difficult task. It is one thing to interact with others hypocritically but it is another thing to interact with true love and sympathy. Beware, that if his Jama'at does not have genuine sympathy, it will perish and God will create some other Jama'at in its place."

In a note in Al Badr Hazrat Masih Maood (as) said:

"Until you become brotherly and become, for each other, like the limbs of a single body, you will not succeed. This is what God wants. If one is not straight with his brother, he is not straight with God either. No doubt the right of God is greater but the mirror to see whether the right of God is being discharged is to see if the right of the creation is being discharged or not. If one cannot come clean with his brother, he is not clean with God either. This is not easy. It is a difficult thing. Genuine love is a thing different from hypocrisy. There are many rights of a believer over the other. Believers have great rights on each other. He should visit him when he falls sick. And go to his funeral when he passes away. He should not quarrel with him on petty matters and show clemency. God does not desire

that you remain the same. If genuine brotherhood is not there, the Jama'at will perish" (*Badr*, vol. 7, no. 1, p. 12, dated 9 January 1908).

What was said then in 1907 is still relevant today. We need to make the effort to try to purify ourselves and we should also learn to live with one another in peace and harmony. We should not allow petty personal matters make us forget the grand purpose of our life and the great objectives that we need to achieve by being a member of the Jamaat of Hazrat Masih Maood (as). May our intention be pure and may Allah help us to care for our souls. Ameen.