

FRIDAY SERMON

5th January 2024

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We will continue our reading of selected extracts from Malfuzaat Volume 10 of Hazrat Masih Maood (as). Just to recall, Hazrat Masih Maood (as) was speaking about the excellent quality of Hazrat Abu Bakr Siddique (ra). When the Holy Prophet (saw) tried to explain his apostleship to him, he just asked if it was true that Allah had appointed him as a prophet. He believed the Holy Prophet (saw) without asking for any type of proof at all. Then, Hazrat Masih Maood (as) went on to say:

“Sufis have written that, before all others, truth is instilled by God in the heart of the person who is to become the Khalifah [Successor] of a saintly person, a Messenger, or a Prophet of God. There is a quake that rattles the world at the death of a Messenger or spiritual leader, and that time is extremely perilous. And God effaces it through a Khalifah and the work is stabilized and realigned through that Khalifah.

Why did the Holy Prophet (saw) not appoint a Khalifah after him? The secret behind this was this very point that he knew full well that Allah the Exalted would Himself appoint a Khalifah, as this, indeed, is the prerogative of God Himself and that there is no error in the choice of God. Accordingly, Allah the Exalted made Hazrat Abu Bakr Siddiq, may Allah be pleased with him, the Khalifah for this work and truth was instilled in his heart before all others.

Hazrat Maulana Sayyed Muhammad Ahsan submitted that this same subject is indeed also mentioned in the revelation of the Promised Messiah (as):

“Alhamdo lillahil lazi ja’alaka Masih hubno Maryam”

“All praise belongs to the Allah who has made you Masih Ibn-e-Maryam (the Messiah, Son of Mary).”

Similarly, in *Ayat Istikhlaf* [Quranic verse about *Khilafat*], Allah the Exalted has pointed to Himself, **لَيَسْتَخْلِفَنَّهُمْ** ‘He will surely make them Successors’ and ‘He will surely establish’ and not the Messenger for this task.

The Promised Messiah (as) said:

“In one of the revelations, Allah the Exalted has also named me *Sheikh* [Revered]:

وَقْتُهٖ يُضَاعِلُ الَّذِي الْمَسِيحُ الشَّيْخُ أَنْتَ

Anta sheikhul masih ullazi laa yudha 'u waqtuhu

“You are the revered Messiah whose time shall not be wasted.”

And in a different revelation, it is said:

kamisleka durroun la yozaa 'o

‘A jewel like you cannot be wasted.’

These revelations provide clear proof of my success.”

Hazrat Maulana Sayyed Muhammad Ahsan mentioned another letter.

The Promised Messiah (as) said:

“Whenever I receive a letter of this kind saying that he [the letter writer] is alone, I become fearful for his faith. A believer is a community in himself. A believer never remains alone. God does not let a person who has perfect faith in God remain alone.”

The Promised Messiah (as) said:

“There is no harm in accepting a girl in marriage from non-Ahmadis inasmuch as it is permitted to marry the women of the People of the Book. In fact, it is beneficial in that one more person attains thereby to guidance. We should not give our girl in marriage to a non-Ahmadi. If you can, you may take [one from them]. There is no harm in taking one, but there is sin in giving one.”

The Promised Messiah (as) said:

“There are some who fall under the purview of *yaktumu imaanuhu* “Who concealed his faith”. (40:29). They are unable, as yet, to declare their faith due to certain valid, albeit very private, reasons. Nonetheless, they are not لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ (Belonging neither to these nor to those (*Surah an-Nisa*’, 4:144). They have expressed to you their faith and the sincerity of their devotion. Such people are not culpable

And then there are those people who present themselves as not being from among those who declare me to be a disbeliever— these people should make a public announcement stating that they are not from among those who declare me to be a disbeliever and that

they dissociate themselves from those who call me a disbeliever etc. In fact, they should also write that those who declare me to be a disbeliever are themselves disbelievers, in accordance with the hadith of the Holy Prophet (saw), due to having declared a Muslim to be a disbeliever. Notwithstanding, it is not the way of the believers that they should come to us quietly and pretend they are one of us, and when they go to the opponents, they become one of them.

I do not have the knowledge of the unseen so as to know the state of one's heart. This avenue is available to them by which they can become—if they do not have the affliction of hypocrisy in their hearts—a distinct community by dissociating from those who call me a disbeliever. However, if their case is akin to *fi qulubihim maradhun fa zaada humullahu maradha* (In their hearts was a disease, and Allah has increased their disease to them (2:11) and they, indeed, have the fire of hypocrisy in their hearts, their affliction will increase even more by this method and will become exposed. The fact of the matter is that, at times, the overwhelming love of this world can also strip one of his faith. It is a dangerous and toxic affliction to become excessively engrossed in worldly affairs and to assign so much importance to worldly matters so that no concern is left for religion, faith, and the Hereafter. This age is the one about which the Noble Messenger (saw) said, ‘Go to the tops of mountains or cling to the tree trunks and try to save your faith from the perils of that age in any way possible. ‘Therefore, if an Ahmadi has no other Ahmadi close to him, he should offer the *Salat* [Prayer] by himself under these trying times and should try and supplicate that God might make him a community. The fact is that a believer ought to show deference to the status of people even while preaching the Faith. He should not be harsh and rude if the occasion demands gentleness. However, it is a sin to be gentle when success does not seem possible without sternness. [Persian proverb:] [‘If you do not pay due regard to the status of people, then you are faithless’].

Look how manifestly a confirmed disbeliever Pharaoh was, yet Moses was admonished “Address him both of you, with gentle words (*Surah Ta Ha*, 20:45)”. There is also a similar commandment for the Noble Messenger (saw) mentioned in the Holy Quran:

And if they incline towards peace, you incline also towards it

(*Surah al-Anfal*, (8:62)).

Thus, he is commanded to be gentle and kind towards believers and the Muslims. The condition of the Messenger of Allah and his Companions, may Allah be pleased with them, is also described to be exactly like this:

“Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves (Surah al-Fat’h, 48:30).

Similarly, at another place, the Holy Prophet (saw) has been addressed and directed to confront the hypocrites and the disbelievers firmly. Thus, He says:

“O Prophet! strive hard against the disbelievers and the hypocrites. And be severe to them (Surah at-Taubah, 9:73).

In short, it is clear from these verses that even God Almighty has shown deference to the ranks of people. Tenderness has been commanded towards the believers and the faithful.

However, some among the disbelievers have a disposition that needs harshness just as a competent physician has to resort to cutting and slicing and surgical procedures for some illnesses and wounds.

Hazrat Ibn Arabi discusses the reason why God Almighty admonished Moses (as) to be gentle in dealing with Pharaoh. The reason in this, indeed, was that Allah the Exalted knew that he would ultimately come to believe. Accordingly, the word *aamannaa* [‘I believe’] issued forth from his own mouth. He goes to the extent to write that even his salvation is substantiated by the Holy Quran. The Holy Quran does not state that Pharaoh would enter Hell. It is only written that: “He will walk in front of his people on the Day of Resurrection and will lead them on to the *pit of Fire even as cattle are brought to a watering-place (Surah Hud, 11:99).*

The Promised Messiah (as) said:

“Lightning is the most consummate and complete display of the awe-inspiring and wrathful manifestations of God Almighty. It has both elements—wrath and mercy of God Almighty—running side by side like the sweet and bitter waters in an ocean.

On the one hand, thunder is the expression of the wrath of God, while on the other, light and rain—which are manifestations of the mercy of God—are present as well.

The Promised Messiah (as) said:

“There is also a revelation: ‘Indeed, I am the Lightning.’

The Promised Messiah (as) said:

“It has been observed that, at times, lightning causes death even without striking directly. I once saw some donkeys die just by the shock of the thunder. Once, I was present in a house in Sialkot and there were fifteen or sixteen other people with me. Suddenly, lightning struck the door of the house and split the wood of the door into two pieces. The house got filled with smoke. It felt as if a lot of Sulphur had been set on fire. There was a temple in another neighborhood that had winding passages.

At this point the Promised Messiah (as) stood up and, with his walking stick, drew the following on the ground: Then he said: The lightning travelled through this intricate path into the temple and struck a Hindu ascetic sitting inside. The ascetic became like charred wood.”

The Promise Messiah (as) said:

“My case is very clear and manifest for those who ponder. Even in the absence of any other miracles (while in this case, there are thousands of heavenly and earthly Signs and successes present), just the survival of my person for such an extended period of time (despite making such mighty claims and being in such perilous circumstances) is sufficient in itself. It is a point to ponder that my claim dates back to the time when there were still a few years left in the thirteenth century [Hijri], and now twenty-six years have elapsed even of the fourteenth century.

Despite internal and external opposition and frenzied contrivances— and in the presence of my varied serious illnesses— God has granted me a miraculous long life. They themselves assert that it would have been lethal and would have caused an end to the life of Holy Prophet (saw) if he forged a lie [against God] even for a moment or fraction thereof. Yet God gave me continued respite for thirty years despite the fact that—as they allege—I have forged lies [against God]. And not just that, He has supported the veracity of my claim with thousands of diverse earthly and heavenly Signs, and treated me like He treats only the truthful. He [God] did not do a single thing to insinuate that I am a liar. God only knows why, despite all this, the curtains of ignorance have drawn across their minds and why they fail to comprehend”. (p. 294)

May Allah enhance the status of Hazrat Masih Maood (as) in our heart and may we profit by whatever he has said. *Ameen*.