

FRIDAY SERMON

19th January 2024

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We will continue our reading of selected extracts from the Malfuzaat Volume 10 of Hazrat Masih Maood (as). From an entry dated 22nd April 1908 we can read:

“An objection of someone was presented that Ahmadis have not brought about any change, that they quarrel among themselves on petty matters etc.

The Promised Messiah (as) said:

“Such objections are the result of harboring very subtle and fine malice. Is it not a change to repent from a life of idolatry, sin, and impurity? I see that when a person goes back [home] after taking the *bai'at* [pledge of allegiance] at my hand, an unquestionable transformation takes place in the person. It is not trustworthiness to criticize because of a few exceptions. In fact, the Holy Quran has forbidden fault-findings:

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ

Meaning that, ‘You also were like this before, but Allah conferred His special favour on you.’

If one observes carefully, it will be seen that the progress and change that is found in my Jamaat is not found in anyone else in the world at this time. Look, what a storm of apostasy was let loose at the demise of the Holy Prophet (saw) that, with the exception of a few places, even Prayer in congregation was not held anywhere. The critic harbours some perverse animosity and malice. He has been unjust and has made an attack needlessly; for otherwise, the transformation in these people leaves one wonderstruck. The critic, of course, does not have knowledge of the unseen so as to know the good or bad thoughts in the hearts of others. It is often the case that one makes a change internally and establishes a bond of special sincerity and love with God Almighty that remains hidden from the sight of others.”

Speaking about the effect of special prayers for sick people Hazrat Masih Maood (as) said:

“When there is *mubram qaza* [an immutable decree] in the case of some illness, then no one has any recourse, but when this is not the case, Allah the Exalted does respond to lots of focused prayers and supplications. And sometimes it also happens that the case is very much like *mubram* [immutable], and God has the power to avert even this. This condition is so dangerous that no research can give any guidance and even the physicians declare it to be incurable. However, the Sign of the special favour of God is that better circumstances continue becoming available and the condition [of the patient] keeps improving day by day. Otherwise, the condition of the patient keeps deteriorating day by day and things keep happening in some such way that: *Marz barta gaya joon joon dawa di* [‘The more the treatment was administered, the worse the illness got.’]

The Promised Messiah (as) said:

“When I supplicate for patients, many of whom have been declared incurable by their physicians and there appears to be no chance of their survival, Allah the Exalted restores them to health and bestows life upon them in a miraculous way as if the dead have been brought back to life.”

Speaking about the miracles of Hazrat Isa (as) Hazrat Masih Maood (as) said:

“It seems a lot of lies have been admixed in the stories of Jesus (as) raising the dead. Had thousands of dead actually come to life, was it that the Jews had become totally blind that they did not believe [in Jesus] even after seeing such a vividly clear sign in which there was no mystery left and it was as if God had become visible right in front of them?

Were their hearts so hardened that not only did they not believe [in Jesus], but they apprehended Jesus (as)—for whom God showed such wonderful miracles as if He had lifted all the veils of heaven—and hung him on the cross, placing a crown of thorns on his head?

The fact of the matter is that a long time had elapsed. The original book is not present, only their translations are left; so, only God knows what they have added on their own and what they have removed.

Miracles of God do occur but only the believers benefit from them. Those who have no faith cannot benefit from them and remain deprived because there is, necessarily, a kind of veil and an element of the unseen involved in miracles as well.”

Dr. Khalifah Rasheed-ud-Din (a companion) mentioned that some British people greatly detest these Christian priests so much so that some of them prefer using the churches for other purposes rather than praying in them.

Upon hearing this, the Promised Messiah (as) said:

“Most are such that they have denied the existence of God. This is so because accepting Christianity, the first virtuous deed is to consume alcohol and then, as one advances to reach his climax, he comes to believe in the Atonement and becomes convinced that the Law is a curse and that their sins have been atoned for by Jesus as dying on the cross in exchange for the sins of his entire ummah altogether. Then he commits sins and continues up to his fill, fearing no one.

And indeed, why would he be fearful? Was the Messiah not put on the cross for his sins? Thus, this is the state of their practical condition. Besides, the exemplar of God given to the world turned out to be frail and feeble that he was slapped and hoisted upon the cross, but could do nothing against his enemies. For these very reasons they have come to deny even the existence of God. Poor souls! They are indeed excusable because all these matters are totally opposed to human nature.

What indeed could be attained other than an impure life through the absurd teaching of the Atonement, and what could be achieved other than the scourge of humiliation and adversity through belief in such a frail and feeble God? So, they too have decided, on their part, that they are better off without such a God. This is not their fault. It is the fault of the teachings.

Look at the Aryas. They have made each and every particle a God. They say that it is only their deeds that are the cause of their comfort or grief, as if their deeds are their God. It is worth pondering that if the particles of the universe, together with all their properties, are eternal and everlasting like God, then why should God have superiority over them and why should He have control over them? What right did God have to unnecessarily interfere and usurp their freedom?

The fact is that the time has come which was alluded to the in the Book of Allah the Exalted that:

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

“And on that day, we shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together” (Surah al- Kahf, 18:100).

Human nature has exhibited all its dimensions due to the current freedom, and divisions have reached their climax. It is the age in which every person has, as if, a separate religion. These are the very facts that indicate that this is verily the time for the blowing of the trumpet. And this is the time of fulfilment of the prophecy of فَجَمَعْنَاهُمْ جَمْعًا [Then shall We gather them all together]”

On 27th April 1908 Hazrat Masih Maood (as) proceeded to Lahore together with his wife and other family members and companions. En route he stopped at Batala for one day and arrived in Lahore on 29 April. On 26 April in the hours of the morning he received the following revelation:

مباشش ایمن از بازی روزگار

“Do not feel secure against the tricks of time”

At Batala someone said:

“Someone said that it would be nice if there was a way to resolve the disputes among the Muslims. As other nations are successful due to the unity and cooperative efforts in worldly matters, Muslims also should at least cooperate in worldly matters, etc., etc.”

The Promised Messiah (as) said:

“God Almighty has said that there will always be differences, so who is the man to try to eliminate these differences? In fact, if one looks closely, internal unity does not exist even among the British. There are indeed some among them who believe Jesus as—God forbid—to be God. There are some who are monotheists. They consider him only to be a Messenger of God. And then, there are yet others amongst them who neither believe in Jesus as nor in God. They are the atheists. However, the difference is that some expressed their beliefs in a callous manner while others gave expression to it a little gently. Therefore, when differences exist among all, expressing agreement despite these disagreements would only mean the adoption of hypocrisy, but Allah the Exalted does not want this nation to become hypocritical. Allah the Exalted, in fact, warns of hypocrisy and describes it to be the worst form of living:

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

The hypocrites shall surely be in the lowest depth of the Fire

(4:146)

The sense of honour and sanctity of a firm Muslim can never bear to hear views opposed to his beliefs and established religious doctrines, or see them being defiled or to have

true love and unity with those who abuse or sully his revered elders whom he believes to be the leadership of his faith. In my view, such a person who maintains friendship and affection with someone despite all these, is a despised animal chasing after worldly objects and a hypocrite. The sense of honour of a true Muslim can never agree to being a hypocrite.

Just recently, an American tourist came to me. I asked him,

“You try so very hard through back-breaking efforts to make people accept your religion and you want to convert the entire world to Christianity; pray tell me what have you gained by being a Christian so that others may also gain the same benefit?”

The advances the Christian people have made in sin and impiety are no secret. A large section of their society has even rebelled against God and is, in a way, exposing through its own conduct that they do not even need God. Now tell me, why do you favour a nation that itself confesses the same? Why do you want Muslims to follow a nation steeped in such terrible habits and sin and impiety, who fall under the threat of [Divine] chastisement for their perverted deeds?

God desires righteousness and piety. I concede that Muslims are sinful as well, they are impious; however, should a relative comparison be made against that nation, it can be clearly deduced that the life of Muslims is a thousand times better in contrast to theirs. Due to the blessing of *Tauhid* [the Oneness of God], God Almighty has not allowed this impiety and sin and shamelessness to develop among the Muslims. Some Christian writers have themselves acknowledged that the Muslim people are a blessing for the world because their life is a thousand times better than that of the Christian nations. Owing to the option of Atonement being available to Christians, what sin is there in the world that is not committed with audacity and temerity by them? What vice is there that a Christian can face any obstacle to in committing? Their doctrine of Atonement is, indeed, such that all the unlawful things became lawful for them. Otherwise, Atonement becomes futile.

Nur Afshan, which is a well-reputed newspaper of the Christians, once documented that an ordinary Muslim can stand next to the current king or even ahead of him in the Muslim places of worship and mosques, and one cannot see any deference for material wealth or might and majesty in their mosques. Among the Christians, on the other hand, a European Christian would never come together with a local Christian even in the church to the extent that, even in their churches, they have ranks of seating.

In short, great blessings have always been present among the Muslims and are present even now. You should ponder over these matters and expand your knowledge. Without

comprehensive knowledge you should not make such a claim that Christians are better than Muslims in virtue, righteousness, and purity. All matters are judged on a comparative basis. Muslims are comparatively far ahead of Christians in virtue, righteousness, purity, and fear of God....” (P314)

We will stop here for today and continue next time insha Allah. May Allah help us all to heed all the advices of Hazrat Masih Maood (as) as best as we can.