

FRIDAY SERMON

26th January 2024

By Imam Zafrullah Domun

We continue with our reading from Malfuzaat Volume 10 of Hazrat Masih Maood (as). Last time he was replying to someone who deplored the lack of Unity among Muslims. He continued and said:

“As for the lack of mutual agreement among the Muslims, this is the will of Allah the Almighty, and there is mercy in it. However, agreement and unity will develop to a certain degree all by itself when God so desires. The special grace of Allah the Exalted has always accompanied the Muslims in that God saves them when they stumble while other nations are deprived of this. Adversities, like day and night, circulate among every nation but God Almighty has always saved Muslims on such occasions with help from the unseen. The kind of reconciliation you desire is, in my opinion, hypocrisy and I am hostile to such reconciliation.

What an absurd thing it is to say that the Christian people patronize learning! Knowledge is also power, and with this power, man can save himself from every darkness and base doctrines.

Their knowledge—what use is their knowledge? A weak, frail, and helpless individual who was born from the womb of his mother according to the law of nature like an ordinary human being, who endured the struggle of saving himself from worldly hardships and rigors, who was ultimately put upon the cross after suffering various indignities and beatings at the hands of the Jews—they have made such a man God! Can this be called knowledge? As the saying goes, “The elephant has one set of teeth to show and another to eat with!”

When someone is crowned a king, he is administered a solemn oath that he will follow the teachings of the Gospels. Is this what it means to say that the Christians value learning?

The questioner said that they always have a book or a newspaper in their hands.

The Promised Messiah (as) said:

“It cannot be said about someone who is totally bereft of true knowledge and spirituality that he values learning.

Upon mention of exams taken by students, the Promised Messiah (as) observed that it is through a trial that man is honoured or debased. The students are, in fact, excusable. The hardships of exams are rather arduous. When the worldly exams are so difficult, what would be the situation with spiritual trials?

How much one prepares for worldly exams, how much he is worried and anxious about them, and how much strenuous effort he endures!

Is there anything that people do not worry about at all? Yes, the trials of faith. Is there anything no one makes any efforts for? Yes, it is for the trials of faith that no one makes any preparation. Allah the Exalted says: Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be put to trial?” (29:3)

Allah the Exalted also draws attention towards an exam. One should show some concern for it too. It is essential to make some preparations for this exam as well. Look, the Reformer who comes at the head of each century is, indeed, a trial from Allah the Exalted.

Now, at this time also, Muslims are being put to a test. God has sent an Appointed One and has proven to the world, by showing radiant Signs of thousands of earthly and heavenly miracles and support for him that he is from God Almighty. At this time, too, the faith of the people is being tested. At this time, too, man is honoured or debased. Therefore, blessed are those who worry about the test of God. And then, blessed are those who pass the test of God.

Thereupon the same person asked, ‘Were each of the lengthy chapters present in the Holy Quran revealed all at one time?’

The Promised Messiah (as) said:

“The Word of God Almighty always descends segment by segment and then it becomes a complete unit. I am experienced in this matter. It used to descend the same way as it descends now. What is there to object to in this, and what phenomenon is being labelled contrary to the law? One can say something is contrary to the law if he claims that he has studied all the secrets of Allah the Exalted, and has encompassed the entire law of nature. He may then also claim that such and such

matter is against the law of nature. But since no one has been able to fathom the extent of God's powers, how can this kind of claim be made?

The Holy Quran is the basis of my revelations but these [my revelations] are not a shariah. The Shariah is the same that was brought by the Holy Prophet (saw) and what was taught to the world by the Holy Quran. Not a dot has been added or deleted. God sees even now as He used to see in the past. Likewise, He still maintains the ability to speak as He had in the past. It cannot be said that God does not speak anymore. Is it conceivable that God would hear in the past but does not hear now?

In short, all the attributes of Allah the Exalted that existed before, are still present in Him even now. There is no alteration in God, but because the Shariah has been completed, there is, therefore, no need for a new shariah. That is why Allah the Exalted said, **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ** (**This day have I perfected your religion for you** HQ 5:4). Thus, there is no need for any new shariah as religion has been perfected.

When God gives someone dominion, He grants him discernment too, provided that he himself does not sully this holy jewel with the foulness of mischief and prejudice. In matters where truth and falsehood are concealed, Allah the Exalted shows the truth to good-natured rulers with help from the unseen, and they are enabled to reach the very root of the matter with true discernment. Then, they do not remain in need of further arguments either.

There are many Signs for one who ponders over the proceedings of the litigation that was presented against me before [Captain] Douglas.” Captain Douglas was the judge in a concocted case of attempted murder against Hazrat Masih Maood (as).

Here, I would like to speak briefly about this person. In Jamaat's literature, we read the following:

“The very first time Captain Douglas caught a glimpse of Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah, was at a train station in Batala, India. At the time, Indian trains were racially segregated, so it was unlikely that a travelling English officer would meet, let alone remember, an Indian citizen. As Captain Douglas started to cross the platform, he saw a man walking with his eyes on the ground, light radiating from his being. The magnetism of this man's personality took hold of the captain, who stood frozen, even after Hazrat Ahmad (as) had left the platform. ‘I could not take my eyes off him,’ recalled Captain Douglas. Unknown to both, they were destined to meet very soon.”

When logic frustrates those who are irrational, they revert to persecution. Being persecuted for the truth is the mark of prophets. Be it Prophet Abraham (as) Moses

(as), Jesus (as) or Ahmad (as), the frustration of those who could not see the logic in God's design has resulted in these prophets being presented to the highest authorities of the land. In the case of the Promised Messiah (as), fortunately, the British had implemented the Rule of Law and the enmity of Christians, Muslims and Hindus alike met with the due process of law.

In 1897, well after this incident at the Batala railway station, Captain Douglas met the Messiah (as) in a case known as Ahmad vs. Martyn-Clark. A charge against Hazrat Mirza Ghulam Ahmad (as) – abetment of murder – was brought forward by Dr. Henry Martyn-Clarke, a medical missionary with the Church Missionary Society. Some years earlier, Dr. Clarke had suffered a humiliating defeat at the hands of the Promised Messiah (as) in a religious debate and he now wanted an opportunity to strike back at the Messiah (as). Together with Arya Samaj and the orthodox Muslim community, he formulated a plot, alleging that Hazrat Ahmad (as) had sent one of his disciples to murder Dr. Martyn-Clark.

The District Magistrate, Captain Douglas, was not convinced by either the witnesses or the allegation. After listening to the statements, he was certain that the case held no merit and that the key witness – Abdul Hamid – had been coached. Later in life, he frequently mentioned an incident that marked the turning point of the trial. One afternoon, after the statements had been recorded, he was pacing madly at the train station. When asked by a subordinate, he responded that everywhere he turned he could see the angelic face of Hazrat Ahmad (as) saying, 'I am innocent.' Upon receiving some advice, he decided to consult a colleague and after deliberation, Abdul Hamid was cross-examined. Breaking down in tears, Abdul Hamid confessed that he had been pressured by the Church to falsely testify. Captain Douglas, honest man that he was, immediately dismissed the case against Hazrat Ahmad (as) and offered him the option to sue Dr. Martyn-Clark for perjury and malicious prosecution. The Promised Messiah (as) declined, saying, 'I have no need to. It is sufficient for me that Allah has honorably discharged me.' This response deeply resonated with Captain Douglas. "<https://www.reviewofreligions.org/28725/the-noble-judge-a-history-of-captain-montagu-william-douglas>)

Now we revert to the Malfuzaat we are reading. Hazrat Masih Maood (as) said:

“The fact of the matter is that discernment is a wonderful thing. One can intuitively recognize that this person is truthful. Truth has a boldness and bravery to it. A liar shows cowardice.

One whose life is sullied by impurity and filthy sins, always remains afraid and cannot enter the field. He cannot express his truth with bravery and boldness like a truthful person can, nor can he present evidence of his purity.

Just ponder upon worldly affairs: is there a person who has been granted even a trivial portion of well-being by Allah, and he is not beset by jealous individuals around him? People do become jealous of every prosperous person and remain in his pursuit. The same is the condition of spiritual matters. Satan, too, is the enemy of reformation. Therefore, one ought to keep his account clean and keep his dealing with God straight. He ought to please God and, then, not be fearful of anyone nor worry about anyone. He should refrain from such matters as would make him the target of [Divine] chastisement. However, all this cannot happen without the help from the unseen and an ability granted by God. Human effort alone cannot accomplish anything unless it is also accompanied by the grace of God:

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

“Man has been created weak”, (4:29).

Man is feeble. He is full of wrongs. He is encircled by adversities. Thus, pray that Allah the Exalted may grant the ability to do good and make one heir to help from the unseen and the blessings of [Divine] grace.” (p. 318)

Let us think about these teachings and do our best to live by them. May Allah help us to do so. *Ameen.*