

FRIDAY SERMON

31st May 2024

By Imam Zafrullah Domun

We continue with our reading from Malfuzaat Volume 10 of Hazrat Masih Maood (as) from where we left off last week. The last time we finished with a dream of Hazrat Masih Maood (as) where he was explaining what he had seen about the plague. Then he said:

“I did not concoct these accounts today. They date back to the time when there was still no sign or trace of the plague in this land. Are prophecies of this kind, pertaining to the knowledge of the unseen, within the capability of a human being? Can a human being report such news of the unseen? Do ponder over this. What kind of fabrication comes to pass exactly as claimed and, thus, becomes a powerful and irrefutable proof?

Then, Allah the Exalted had also informed me about the earthquake before its occurrence:

“Zalzala ka dhakka afatid diyaaro mahallaha wa maqamoha”

[The shock of earthquake. Temporary residences and permanent ones will be wiped out.]

Go see what an earthquake it was and what havoc it wreaked upon the world. If only the accounts of the destruction of the Temple at Kangra are read or listened to, the grandeur and awe of this prophecy will become apparent. Is this the work of a mere mortal? Absolutely not! Thus, if this is the word of God, then why is such audacity and defiance shown before God?”

When I read this comment of Hazrat Masih Maood (as) about the destruction of this temple, I was curious to know about the extent of the damage. I searched the net and saw an article written by two Englishmen and I will share its beginning with our friends. They say:

“The Kangra earthquake of 4 April 1905 in the north-west Himalaya was the first of several devastating 20th century earthquakes to occur in northern India. The Punjab Government estimated that more than 20,000 of its $\approx 375,000$ epicentral population were killed, and that 100,000 buildings were destroyed by the earthquake. Farming

was disrupted by the loss of 53,000 domestic animals and extensive damage to a network of hillside aqueducts that had been constructed over many generations. The economic costs of recovering from the earthquake were estimated at 2.9 million (1905) rupees. Although this earthquake is not the only severe event known in the western Himalaya, it has the largest death toll and is the first to have occurred since the development of instrumental seismology. Gutenberg and Richter published a magnitude of 8 for the 1905 event and Richter characterized it further as one of the four great Himalayan earthquakes to have occurred in the past 200 years.”

(<https://web.archive.org/web/20160304051935/http://www.iisc.ernet.in/currensci/jul102000/general%20articles3.pdf>)

With these comments from an independent source, one can appreciate what Hazrat Masih Maood (as) said. He then continued:

“I am a weak and humble human being, but Allah can select whomsoever He desires for His work. This is His grace upon His servants, and no one has the right to criticize Allah’s actions. The appointed time had come and all godly people had conveyed this news.

In his book, *Hijajul-Kiramah*, [Nawwab] Siddiq Hasan Khan has listed the sayings of many godly people, and seers of visions to establish that all the great saints and people who saw visions have unanimously given the news that the Mahdi and the Promised Messiah would definitely appear in the fourteenth (century) [of the Islamic calendar]. No one has gone beyond the fourteenth century [in his prediction]. Then, further ahead, he goes on to write, ‘I wish he is born in my lifetime so that I might be able to convey the *salam* [greeting of peace] of the Holy Prophet (saw) to him. Otherwise, I instruct my progeny, who will find his time, to convey my *salam* to him.’

Nevertheless, I know that very few such people are granted the ability of accepting the truth because this is, in fact, the practice of Allah. Before the advent of the Holy Prophet (saw), there was a person who used to preach with great fervour that,

‘O People! The Prophet of the last epoch is about to come and that all the Signs and requirements for his advent have been fulfilled’ ; yet—*SubhanAllah* [Glory be to God]! —when the advent of the Holy Prophet, peace and blessings of Allah be upon him, took place, he became first to deny him.

The fact is that being a contemporary [of the claimant] also engenders an uncalled-for pride and arrogance, which becomes the reason for failing to accept guidance. Siddiq Hasan, too, tore my book into pieces and showed disrespect. It was not long before he came under Divine censure. In the end, he wrote to me with great humility and meekness, requesting me for prayers. I prayed for him and God informed me that He

had safeguarded his honour. And this is what transpired, and the order for his title of Nawwab to be restored did come, but he passed away before the arrival of this order.”

Now someone Mr. Muhammad Ali Jaffer, M.A., Vice Principal, Islamia College Lahore, came for an audience with the Promised Messiah, peace be upon him. The Promised Messiah (as) addressed him and said:

“At the time that I was appointed and when God established this Movement in a very clear manner, leaving no ambiguity or doubt, and the advent had taken place exactly according to the purport of the prophecies of the Holy Prophet (saw) and the Holy Quran and exactly at the appointed hour, and there were Divine Signs also accompanying it to validate the claim—at that time, I presented this claim first to the body of religious scholars because I thought that being familiar with religious knowledge, these people would accept me without any excuses.

My claim was perfectly in accord with the Holy Quran and Hadith and was for the fulfilment of a genuine need. And these people were themselves awaiting it, and used to preach in their sermons and lectures through both, written and spoken word, that the coming of the Promised Messiah in the fourteenth century [of the Islamic calendar] was absolutely undeniable and indisputable. And moreover, all the Signs that they used to describe had already appeared to testify to my truth. However, my expectation turned out to be absolutely wrong.

The response I received from these scholars of religion was in the form of a fatwa [religious verdict] in which I was declared to be a *kafir* [disbeliever], *akfar* [the greatest of disbelievers], *zall* [misguided one], *muzill* [one who misguides others], and that I was outside the pale of Islam. I was declared to be worse than the Jews and Christians. It was pronounced that we should not be allowed to be buried in their cemeteries, that our funeral prayers should not be offered, and no one should meet us or shake hands with us. They went to the extreme in their oppression to declare that anyone who maintained contact with us would also be considered one of us.

After receiving this response from them, I thought that the educated are usually without prejudice and hate. With this very thought in mind, I presented my invitation to the group who had received modern education. However, I discovered most of them to be unrestrained [not abiding by the Islamic teachings] and observed that most of them were seeking to make changes in Islam, thinking that Islamic teachings are of the age of ignorance and barbarism and are no longer needed—that they should now be freed from it and amendments should be made to it to keep pace with the changing times. Accordingly, in this way I was also disappointed by this group, except for an occasional few, by Allah’s grace.

Then I sent my invitation to the rich and respected as they are blessed with a share of the world and are plain and simple Muslims. So, one of them, Siddiq Hasan Khan, tore my book apart and sent it back. This is how he demonstrated his callousness.

After these experiences, I realized that the honour of acceptance [of truth] is always the destiny of the weak and the poor. This turned out to be absolutely true and, in conformity with the longstanding tradition, it was the weak and the poor who joined me to a large extent. Such people do not have the arrogance of religious scholarship nor the haughtiness of wealth; rather, they are simple-natured and pious souls. And they are also the ones who are dear to God. Thus, there are hundreds of thousands from this group who are now with me.

After receiving the mantle of prophethood from God, when our Beloved Prophet, may peace and blessings of Allah be upon him, wrote letters of invitation to the kings of his time, one letter was sent to Heraclius, the Emperor of Byzantium. After reading it, he sent out people to search for some Arabs who belonged to the tribe of the Holy Prophet (saw). Thus, a few individuals from the tribe of Quraish were brought to him,

Abu Sufyan being one of them. The Emperor posed a few questions to them. One of them was whether there had been any other person from the forefathers of this man [the Holy Prophet saw] who had claimed to be a Prophet. The reply given to it was in the negative. Then they were asked whether there had been any king in his lineage. The answer given was again in the negative. He then asked, ‘Who are the followers of this man?’ In reply to this, it was stated that people who followed him were poor and weak. Then he inquired as to the outcome of the battles with him. The reply given was that sometimes he would triumph and sometimes they would succeed.

Upon hearing the answers to these questions, the Emperor remarked that Prophets always come into the world in that very manner. In the beginning, they would always be accompanied by the weak and the poor. With his intuitive foresight, he was able to recognize that this person [the Holy Prophet saw] was a true Prophet, and that he was undoubtedly that very Prophet whose advent had been foretold. Accordingly, he also affirmed that the time was nigh when he [the Holy Prophet saw] would become the master of his [Caesar’s] throne.

In short, it is indeed an age-old tradition that only the weak and poor people stand with the Prophets. The high and mighty do indeed remain deprived of this blessing. Their hearts are mired in all kinds of thoughts. They consider themselves to have already advanced beyond such things. Due to their worldly superiority and veiled pride and arrogance, they consider it an affront and a cause for shame and ignominy even to sit in a gathering where the poor but sincere—the weak but beloved of God—are gathered together. I know there are hundreds of people in my Jamaat who hardly have enough

clothes to cover their body. It is with great difficulty that they come by a sheet to cover themselves or acquire a pajama. They do not own any property but their boundless sincerity, devotion, love, and loyalty that becomes evident from time to time through their actions, or that is apparent from their countenances, leaves one amazed and wonderstruck. They have such strength of faith and honesty of conviction, and are so sincerely and loyally devoted to truth and steadfastness that if the pleasure they derive from these things were to be known to those who are slaves of material wealth and prosperity and are fond of worldly pleasure, they would be ready to give it all up in exchange for it.” (p. 391)

We will stop here for today. May Allah help each one among us to value the teachings of Hazrat Masih Maood (as) which are nothing but the teachings of Islam and may we all live by them throughout our life. *Ameen*.