

FRIDAY SERMON

4th October 2024

Prepared by Imam Zafrullah Domun

Incha Allah today we will resume reading from Malfuzaat Volume 10 from where we left off on Friday 30th August 2024. This khutbah has been prepared by Imam Zafrullah saheb. The following extracts were spoken by Hazrat Masih Maood(as) on 15th May 1908. Then on 26th May He would die. He was speaking about the purpose of creating Jamaat Ahmadiyya. Continuing his discourse, he said:

“Then, I hold the difference with these Muslims that I believe God will continue to have converse and dialogue with the people of this Ummah till the Day of Judgement. This is verily the truth, for this has been exactly the belief held by all the saints of this Ummah. Remember it well that the religion of Islam is not such a faith whose excellences have been left behind and for which nothing lies for it in the future. If this was so and it, too, depended only on ancient anecdotes, then tell me what difference would remain between it and the other religions? If there is any distinguishing quality in Islam, then it is that its followers are honoured with Divine converse and discourse.

There are other religions that believe in dry monotheism as well—the Jews and Brahmu Samaj, for example. It can be asked what is the benefit of reciting “*Muhammadur rasoolloollah*”[‘Muhammad is the Messenger of Allah’] together with *laa ilaha illallah*[‘There is no one worthy of worship except Allah’]? The benefit is, of course, that following our lord and master Muhammad (saw), and testifying to the truth of his being the Messenger of Allah, makes one the beloved of Allah the Exalted, and heir to the rewards that were bestowed upon the previous Prophets. In other words, He will bestow a distinction upon you.

That is why it is stated that *yaj'allakoum furqana* . That is, He will bestow a distinguishing quality upon you. Therefore, it is necessary that there should be a distinction between it [Islam] and other religions in this very world.

I do not mention my own case. Keeping my issue aside, can someone explain to me that if Islam also had brought the same dry monotheism that the Jews have and that the *Brahmu Samajists* subscribe to, then what was the need to put [upon man] such a huge burden of the Shariah? On the one hand, they acknowledge that Islam is a living religion, while on the other, they do not present any distinguishing quality in it. All the blessings and excellences it does have are described by them to be evident in those who have passed away as if there is nothing in it for the living.

To gain recognition of the Creator from its creation cannot be the sublime proof for the existence of God Almighty. The only way of knowing God is if He Himself says that **أَنَا الْمَوْجُودُ** [I am present]. Stories of the past are narrated by other religions too. If you, too, narrate a few accounts of the past events in competition with them, then how is it any better? And what is the proof that while your stories are true, what the other one says that their leader showed such and such a miracle is false?

Look, it is written in the New Testament that when Jesus as was put on the cross, all the dead had risen from their graves. I fail to understand, how all the dead could fit in one town. And then, despite having witnessed their emergence, why did the Jews still not accept Jesus as? Thus, if in answer to such stories we too present only stories, then what impact can this have on an opponent?"

At this point, one of them asked the view of the Promised Messiah (as) about the incident of *Shaqgul-Qamar* [Splitting of the Moon].

The Promised Messiah (as) said:

"I believe it to have been a type of eclipse. I have written about it in my book, *Chashma-e-Ma'rifat*."

Then a question was asked about the *Mi'raj* [Spiritual Ascension]. The Promised Messiah (as) said:

"In *Sahih al-Bukhari*, which is the most authentic book after the Book of Allah [the Holy Quran], the entire episode of the *Mi'raj* is mentioned and at the end the word **فَاسْتَيْقَظَ** ['then he woke up'] is written. Now, you can determine for yourself what it was. In the Holy Quran also, the word *vision* is used: **وَمَا جَعَلْنَا الرُّءْيَا الَّتِي آتَيْنَاكَ** meaning "And We made not the vision which We showed you [but as a trial for men...](17:61)"

Then the other person asked, 'There are other sects in Islam, such as Hanafi, Shafi'i, Naqshbandi, Chishti, Qaderi etc. Is this a sect like them with similar differences or is there something more to it?'

The Promised Messiah (as) said:

"In my view all these sects, in their current conditions, are far removed from the teachings of Islam that the Holy Prophet (saw) provided. They are mired in a variety of sundry innovations. They have invented different forms of *durud* [invoking blessings on the Holy Prophet (saw)], *wazaif* [formalized forms of benedictions], and *zikr* [remembrance of Allah], that are not proven to be from the Holy Prophet (saw). One form of such *zikr* can result in hectic fever. And some go insane and then people call them a *Waliullah* [Friend of Allah; i.e., saint]. There are no such teachings in Islam that would make people insane, nor is this the way to realize union with Allah. What is said in the Holy Quran is:

- * 10. He indeed *truly* prospers who purifies it,
- 11. And he who corrupts it is ruined.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ

وَقَدْ خَابَ مَنْ دَسَّاهَا ۖ

When a person restrains his passions only for the sake of Allah the Exalted, its result is success and honour in the religious and secular realms. *Falah* [Success] is of two kinds. Cleansing of the soul in accordance with the teachings of the Holy Prophet (saw) brings about salvation in the Hereafter as well as comfort in this world. Sin is a suffering in itself. Those who find enjoyment in sin are sick. The result of evil is never good. I have seen some drunkards who suffered from cataract, became paralyzed, developed tremors, or died from stroke. When God Almighty admonishes against such evils, it is for the good of people similar to when a physician prescribes preventive measures to a patient, it is for the benefit of the patient and not the physician.

Thus, if you wish to have physical and spiritual *falah*, you should stay away from all these threats and prohibitions. Do not let your passions become unbridled, lest the chastisement befall you. Allah the Exalted has shown, out of His utmost mercy, the way to save yourself from every affliction. So now, if someone does not save himself from these afflictions and sins Islam cannot be criticized for it.

To sum it up, there are two kinds of people. One kind of people have gone to the extreme of naturalism and they are at the brink of becoming atheists. They consider different components of *Salat* to be absurd acts. To them, the Prophet was illiterate as were his companions, and this commandment was appropriate for them alone. This is one extreme. The second kind of people are those who trivialize. They have usurped the rights of Islam. The ascetics have invented a variety of their own methods of remembrance of God. Allah the Exalted says, ‘You are *أُمَّةٌ وَسَطٌ*’ [A people following the middle path]. Therefore, one should be moderate and it is incumbent to take the middle path.”

Then a respected guest (Mr. Fazal Husain, Barrister at Law) stated that if all non-Ahmadis are called *kafirs* then Islam is left with nothing.

The Promised Messiah (as) said:

“I do not consider anyone who affirms the *Kalimah* to be outside the pale of Islam until he becomes a *kafir* [disbeliever] himself by declaring me to be a *kafir*. You may not know perhaps that after I proclaimed having been appointed by God, Muhammad Husain Maulawi Abu Saeed of Batala very painstakingly prepared a fatwa [religious verdict] in which it was declared that this person is a *kafir* [disbeliever], *dajjal* [deceiver], and *zall* [misguided one]; that no one should offer my funeral prayer; and anyone exchanging greetings of peace with me or shaking hands with me or considering me a Muslim would be a *kafir* just as well.

Now, pay heed!! It is a universally accepted precept that if anyone calls a Muslim *kafir*, he himself becomes one. How can I deny this precept? You tell me what is my option in these circumstances? I did not initiate any fatwa [religious verdict] against them. Now when they are called *kafir*, it is the consequence of their own proclamation [not mine].

One individual petitioned for a *mubalahah* [prayer duel] with me. I replied that a *mubalahah* is not permissible between two Muslims. He wrote in reply, ‘I consider you a full-fledged *kafir*.’

This person submitted, ‘If they say that you are a *kafir* let them, but what is the harm if you do not say the same.’

The Promised Messiah (as) said:

“I never call him a *kafir* who does not call me But, if I do not consider him who calls me *kafir* to be one himself, it would, necessarily, be antagonistic to a hadith and a unanimous religious precept, and this, I cannot do.”

The same person asked, ‘What is the harm in joining those in Prayers who do not call you a *kafir*?’ The Promised Messiah (as) said:

“A believer is not bitten from the same hole twice”. I have tested this thoroughly that such people are, in fact, hypocrites. Their condition is:

15. And when they meet those who believe, they say: ‘We believe;’ but when they are alone with their ringleaders, they say: ‘We are certainly with you; we are only mocking.’

وَإِذَا الْقَوْمُ الَّذِينَ آمَنُوا قَالُوا آمَنَّا بِهِ
وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا
مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

Meaning that in your presence they say they are not opposed to you but when they are among their own, they say that we were merely joking with them.

Thus, once these people make a public announcement stating that they consider members of the Ahmadiyya Jama’at to be believers, and also consider those who call them *kafir* to be *kafir* themselves, I would immediately order my Jama’at to join them in *Salat*.

I abide by the truth. You cannot force me to go against the Shariah of Islam. Everyone is in agreement that it is an accepted and agreed precept of the Shariah of Islam that the one who calls a Muslim a *kafir* is a *kafir* himself. Then how can I call them Muslims? And those who declare the people of truth to be *kafir*, how can I consider them not to be *kafir*? How can I regard them to be true Muslims when they have no respect for the saying of the Holy Prophet (saw) in their heart while it is incumbent upon every Muslim to respect the saying of his Leader and Guide, the Holy Prophet (saw), and his belief should be in conformity with his teachings?”

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The conversation continued. We will stop here for today. We will continue insha Allah next time or some other time. May Allah help us and may we all throughout our life follow His noble teachings. Ameen!