

FRIDAY SERMON

27 March 2026

delivered by Imam Zafrullah Domun

Today is the first Friday after Eidul Fitr this year. Alhamdulillah we were able to impose upon ourselves through the Grace and Help of Allah a discipline that is unique to the Holy month of Ramadan. This is true even for the one who was able only to fast without practicing the rest of the other devotions like obligatory prayers, nawafil, Tarawih. Tahajjud, recitation of the Holy Quran, plus many other practices through which we try our best to draw nearer to Allah. But everyone will get his reward according to the extent that he or she has exerted himself/herself during this month. Allah will recompense each one among us more than tenfold and will overlook our sins incha Allah.

So now that we will be living without the benefits of the blessings of the holy month of Ramadan for some time we should do our best to stick to some of the practices that we were used to do during Ramadan for our own good. At several places in the Holy Quran Allah tells us “وَمَنْ جَاهِدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ” meaning “And whoso strives, strives only for his own soul.” (29:6). Allah makes it quite clear for everyone to understand that whatever he does he should do so voluntarily and no one should compel someone else to pray or pay Zakaat. When acts of worship are done voluntarily then they are sincere and people are ready to make sacrifices for what they believe in. So, the struggle to reform ourselves continues. It does not stop. In Ramadan it was intense for 29-30 days. Now it is easier. May Allah help us to reform our souls and may He help us to tread the path of those on whom He bestows His favours and not that of those who have deviated from His Way nor of those who have gone astray”. Ameen. Incha Allah.

Now we will go back to reading from Malfuzaat volume 4 from where we left off on 6th February 2026.

In the following address delivered on 3rd December 1901 in Mubarak Mosque after the Maghrib Prayer by The Promised Messiah, peace and blessings be upon him, on the combining of Prayers.

He (as) said: “Let it be known to all of the gentlemen here that for some time now, God knows, perhaps for six months, maybe more or less, the *Zuhr* and *Asr* prayers are being combined. I realise that as the Prayers are being combined continuously for quite some time now, a newcomer or someone who has recently become a follower (and is not aware of my aims and objectives) may perhaps entertain the thought that we probably combine the prayers due to laziness. The non-*Muqallidin* have a tendency to combine the Prayers

even at the slightest of rain or if they must go to court. In fact, they even consider it permissible to combine the Prayers when there is no rain or any apparent reason either.

However, I truthfully proclaim that we have no need to concern ourselves with this argument—nor do I wish to engage in such a debate—because inherently it is my nature that I prefer to offer the Prayers on their own time, and I hold very dear the teaching of offering the Prayers at their appointed time. In fact, even in heavy rain I naturally desire that the formal prayer be offered at its own time. Although the Shias and *non-Muqallidin* have had lengthy debates on this issue,

I have no concern with this. Others do this only due to their own indolence. They turn to such hadith which allow relaxation and then they use them to justify their own purpose; and wherever they feel hardship, they class such narrations as fabricated and unreliable. This is not my view; rather, my belief in respect of the hadith has always been that one ought to follow any narration—even if classed as weak—that is not contradictory to the Quran and Sunnah.

Now, as for the Prayers being combined at the present time, the actual fact is that I do not **do this without guidance, inspiration and revelation** from Allah the Exalted. There are certain matters that I do not disclose; however, most things are communicated to you. As far as God Almighty has disclosed to me in relation to the combining of Prayers, I can say that the Messenger of Allah, peace and blessings of Allah be upon him, made a magnificent prophecy in my connection which was as follows:

تَجْمَعُ لَهُ الصَّلَاةُ

○*The Prayer will be combined for him.*

This prophecy is now being fulfilled. It is also my belief that if something is disclosed to me from God Almighty, for example, in relation to the authenticity or unreliability of a certain hadith, even if the literalist scholars and the *Muhaddithin* adjudge it as being fabricated and weak, I will conversely declare those narrations which oppose and contradict the narration in question as being a fabrication if God has disclosed to me that it is authentic. For example, there is the hadith:

لَا مَهْدِيَّ إِلَّا عَيْسَى

There is no Mahdi except for Jesus.

The scholars of hadith question the authenticity of this narration, however, God Almighty has disclosed to me **that this hadith is authentic**. This practice of mine is not a self-invented idea; rather, it is an accepted belief that those who are blessed with visions and revelations are not compelled or bound by the critical analyses of the *Muhaddithin*. Even Maulvi Muhammad Husain Sahib has extensively supported this view in his periodical, and he has accepted that the divinely commissioned and those who see visions are not bound to accept the critical judgements of the scholars of hadith. So, when this is the fact

of the matter, I openly and clearly proclaim that whatever I do, I do on the inspiration and intimation of God Almighty. A prophecy has been made in the hadith:

تُجْمَعُ لَهُ الصَّلَاةُ

○This is one of the signs of the Promised Messiah and Mahdi. In other words, he would be so engaged in religious duties and work that the Prayers would be combined for him. Now when this sign has been fulfilled and such circumstances have arisen, one ought to behold it with a sense of great reverence; one should not follow a course of mockery and denial.

You see, one has no control over one's death. Now, on the fulfilment of this sign, these people carve weak and illogical excuses, and present it in the form of an allegation. They have become preoccupied in discussions about the authenticity or unreliability of the hadith in question. However, I truthfully declare that if I had died before this sign was fulfilled, God forbid, the very same people who currently assert that this hadith is fabricated would have exalted this narration to the sky, and would have made even greater noise than they are now. The enemy would have sharpened this very weapon for their own motives. But now, when it stands as a sign and testimony in favour of my truthfulness, it is reduced to something that is useless and has no value at all. So, what can I say about such people? They have witnessed hundreds of signs, but they have heaped denial upon denial; they have done nothing but declare a truthful man, a liar. What other sign have they ever accepted so that one would expect them to accept this one? Was the sign of the lunar and solar eclipse a small sign? Before it was fulfilled, these people continued to announce that this was a sign. But when the sign was actually fulfilled, they attempted to show it as being dubious. In any case, what remedy is there for close-mindedness and prejudice?

Now, as far as my community is concerned, gratitude is due to God that this issue does not present them with a trial. For they are ones who have understood the deeper reality of a Messiah who was to descend upon the minaret in Damascus with his hands on the shoulders of angels wearing two yellow garments.

They have rejected the concept of an antichrist who was to possess the attributes of God and have understood the real nature of the Antichrist. They have rejected the self-invented narrations in books about the so-called worm of the earth (*dabba-tul-ard*) and the Antichrist. When they have forsaken the false concepts surrounding all of these issues due to their thinking well of me, how can this one matter under discussion prove to be an obstacle and trial in their way?

In fact, remember that now it is not just a matter of holding positive views about me; rather, God Almighty has elevated them **to the station of divine understanding and insight**. They have seen that I am the one who was promised by God; indeed, that I am the one about whom a promise was made through the lips of every Prophet of the past. Furthermore, in order to increase the divine understanding of my community, God has manifested so many signs on the precepts of prophethood that hundreds of thousands of people are a witness to them. Friend and foe, those far and near, people of every religion

and community are a witness to them. The earth has manifested its own signs and the heaven its own. All of the signs that were appointed for my person have been fulfilled. Hence, if after so many signs people still deny the truth, they will perish. I confidently proclaim that God has blessed each and every one of you immensely. There is not a single one of you who has not seen at least one sign with their very own eyes. Can even one of you say that they have not witnessed a single sign? There is not even one.

Then after these signs have been manifested to you which bestow such insight and divine understanding, you do not only view me as a good man, rather you bear testimony with full insight that I am truthful and have been commissioned by God. God has completely proven and conveyed His argument to you. Most unfortunate and foolish is the one who, after witnessing so many signs, falls prey to trial as regards the fulfilment of this prophecy, which ought to have been a means for the strengthening of one's faith. Our Noble Prophet, peace and blessings of Allah be upon him, said that it would also be a sign for the Promised One who was to appear that the Prayers would be combined for him. Therefore, you ought to be thankful to God that you have witnessed this sign being fulfilled before you.

If a person asserts that the hadith in question is fabricated, I have given one answer to this already. The scholars of hadith have accepted that those who are blessed with visions and are divinely appointed are not bound by or dependent on the formally established principles on the critical analysis of hadith. So, when God Almighty has disclosed the authenticity of this hadith to me, to stress an opposing view is contradictory to righteousness? Moreover, I also draw your attention to the fact that the scholars of hadith themselves have accepted that men are strictly forbidden from wearing bangles made of gold, but on what basis did Hazrat Umar, may Allah be pleased with him, instruct a companion of the Holy Prophet (saw) to wear gold bangles? As such, the companion initially refused, but Hazrat Umar (ra) insisted, until he put on the bangles. Was Hazrat Umar (ra) unaware of the prohibition of gold for men? He was aware, of course he was. However, he was willing to sacrifice a thousand hadith to see the fulfilment of a prophecy made by the Noble Messenger, peace and blessings of Allah be upon him. Now one ought to reflect that in the fulfilment of a prophecy, if a prohibition can be foregone, why should one object if the Prayers are combined, even if it is not raining or there seems to be no other apparent reason...." (P137)

We will continue reading the text next time incha Allah. May Allah help each one among us to carry the cumulative effects of the holy month of Ramadan with us as we go on through life incha Allah. Ameen!