

FRIDAY SERMON

12th June 2026

by Imam Zafrullah Domun

We will insha Allah continue from where we left off last time from Malfuzaat Volume 4 of Hazrat Masih Maood(as). Hazrat Masih Maood(as) has been talking about the combination of prayers and at the same time he spoke about the present era. He said:

“The present era is that time, in other words, my era, or the era of the Promised Messiah. In this way, Allah the Exalted has “brought together” the era for the perfection of guidance and the era for the perfection of the propagation of guidance. This too is a magnificent conjunction. Moreover, it is also promised that all of the religions will be gathered together and one religion will be granted superiority.

This, too, is a form of gathering in the era of the Promised Messiah, for the commentators have agreed that it is in the age of the Promised Messiah that the following would be fulfilled:

لِيُظْهِرَهُ عَلَىٰ ادِّلَّةٍ كُلِّهِ

That He may cause it to prevail over all religions.

Moreover, it is clear that the era in question will be one of peace, for the wolf and the lamb will drink together, as we observe today. While the opponents hatched countless plans to have me murdered, why could they not succeed? It is due to the exemplary order and peace established by the present government. Furthermore, God willed in this era to bring together divine verities and insights as well.

I observe at present that the *Zuhr* and *Asr* Prayers have been combined. Now, the time of *zuhr* (early afternoon) is a reflection of the heavens in its nature of Majesty and *asr* time (late afternoon) reflects the heavens in its quality of Beauty. So, in this era, God Almighty has willed for a conjunction of these two heavenly attributes. Allah the Exalted has named me Adam, and in respect of Adam, He states that He has created him with His two hands. This essentially means that He has vested Adam with both a nature of Majesty and Beauty. Therefore, in this age as well, God has brought together the divine attributes of Majesty and Beauty and shown a manifestation of both.

By virtue of the divine attribute known as Majesty, there is the plague and other such manifestations of the punishment of Allah Almighty. These are clear for all to witness. Then, as

an expression of divine Beauty, there are God's bounties and promises of glad tidings for the present era. Furthermore, in my understanding, Allah the Exalted has foretold another form of union in connection to me—and God has informed me of this—that I was born with a twin sister. Moreover, there is a joining of nation and lineage as well in that one of my paternal grandmothers was a Syedah and my paternal grandfather was of Persian descent. Even at present, God has maintained this phenomenon of conjunction in my home, because a Syedah of pure descent is married to me, just as God had given glad tidings long ago. Now reflect over the many conjunctions that God has ordained in my relation. It is due to great wisdom that God has brought together all of these various conjunctions in this era.

As far as my community is concerned, it is most disrespectful for them to present such issues or even to entertain such doubts. I truthfully proclaim that whatever I do, I do on the guidance and instruction of God Almighty. Why then, should He not be given precedence over all else? Why is the prophecy not given its due honour after it has been understood, just as Hazrat Umar (ra) understood the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, and then instructed a companion to wear bangles of gold. Now tell me, what more do you want? God has brought together so many signs for you. If one believes in God Almighty, such notions and doubts cannot arise which reek of criticism. If, even after witnessing so many signs a person raises allegations and wishes to break away, they are welcome to leave and separate themselves. What does God care about such a person; they will not be able to find a place anywhere else. When God Almighty has appointed me as the Just Arbiter and you have accepted, then to make me the target of objection is a sign of weak faith. After accepting me as the Arbiter, everyone should seal his lips. If you are concerned on account of our opponents, then what have they not already said in the past? They have called me the Antichrist, faithless, disbeliever, they have even called me the greatest of disbelievers. There is no profanity they have not hurled at me; no mischievous plot or scheme to inflict grief upon me which they have not conceived. What more could there be?

Why would I be concerned on account of others? Allah the Exalted does not care for those who turn away from Him. Until you remain silent before the Arbiter appointed by God Almighty, you cannot foster the faith that God wishes to see in you, and for which He has sent me. I truthfully declare that this action of mine was not due to my own suggestion or thoughts; rather, it is by divine guidance; it is for the prophecy of the Messenger of Allah, peace and blessings of Allah be upon him. I do not see the need for any other judge. Anyone who is willing can accept and anyone whose heart is diseased is free to leave. I advise such people to seek the forgiveness of God profusely and fear God, lest He raises another nation to take their place.

Speaking about what previous saintly people said would happen when the Messiah would come, Hazrat Masih Maood (as) said:

“Once, I received the revelation that someone is referring to me and says:

هَذَا الرَّجُلُ يُجَيِّحُ الدِّينَ

Meaning, this man is uprooting the Faith. I was happy to hear this because the narrations relate that these are the sorts of edicts that would be passed against the Messiah and Mahdi. This is what is recorded in *Hujaj-ul-Kiramah*. Ibni Arabi writes that when the Messiah descends a person will stand up and say:

إِنَّ هَذَا الرَّجُلَ غَيَّرَ دِينَنَا

Verily, this man has changed the religion.

Furthermore, in part two of Mujaddid Sahib's *Maktubat* it is clearly written that the expositions of the Messiah will be intricate secrets that the people will not be able to comprehend. Even though he will derive his insights from the Quran, the people will still oppose him. The fact of the matter is that just as the Promised Messiah(as) is accompanied by the sign of joining together, he will also necessarily bring change—as the common people would perceive. For in his capacity as the Arbiter, the Promised Messiah will eradicate all the self-invented beliefs and corruptions that were to arise during the Era of the Misguided, and the people will refer to this as a change in their religion. I say that if you fear the opponents then what benefit is there in accepting me? Due to the opposition against me, you are named a disbeliever and Antichrist, then what more can there be? And if this is what people call 'a change in religion' then tell me, now when I have given an edict against jihad and published that it is forbidden for anyone to raise the sword in the name of religion, why would this bother you? Our opponents quote the narration (*he will abolish jizyah*), whereas I say that the Promised Messiah(as) will (*put an end to religious war*). Therefore, if you wish to be saved from the grips of these people, it is difficult, rather impossible, until one turns away from their ideologies completely. As the Persian saying goes: "take hold of one handle and grasp it firmly."

A person who has faith ought to progress from his level of faith to the level of certainty, and then divine cognisance. A person should not once again fall prey to doubt. Remember, conjecture can be of no benefit. God Almighty states Himself:

Surely, conjecture avails nothing against truth.

It is certainty alone which can grant a person success. Nothing is possible without certainty. If a person begins to harbour ill-thinking, he would perhaps not be able to live in the world even for a moment. Such a person would not be able to drink water out of fear that someone may have poisoned it, they would not be able to eat anything from the shops in the apprehension that it may contain deadly elements. So, how would such a person go on with their life? This is an obvious example but one can benefit from this example in spiritual matters. Now you ought to

think for yourselves and decide in your hearts that when you have taken an oath of allegiance at my hand, and you have accepted me as the Promised Messiah, the Judge and Arbiter, if after this, any decision or action of mine agitates or troubles your heart, then fear for your faith. Faith that is tainted with apprehensions and doubts will not bring forth any positive outcome.

However, if you have accepted wholeheartedly that the Promised Messiah is truly the Arbiter, then lay down your apprehensions in the face of his verdict and action, and honour his decisions, so that you may be deemed those who honour and respect the holy words of the Messenger of Allah, peace and blessings of Allah be upon him. The testimony of the Messenger of Allah, peace and blessings of Allah be upon him, is enough. He gives the reassurance that the Promised Messiah(as) will be your leader, he will be the Arbiter and Judge. If this does not comfort you, then what else will? Such a course of action can never be good and blessed where a person possesses faith but also harbours ill-thinking in certain corners of their heart. If I am not the Truthful One, then go and look for the one who is, and understand for certain that at the present time, there is no one else. If you are unable to find another Truthful One like me—nor will you—then all I do is ask for as much right as the Messenger of Allah, peace and blessings of Allah be upon him, has given to me.

Those who have rejected me and who raise allegations against me have not recognized me. However, as for the one who has accepted me and then holds allegations, they are even more unfortunate because they have become blind after seeing the truth. The fact of the matter is that being a contemporary decreases a person's rank in the eyes of certain others. This is why the Messiah has said: "A prophet is not without honour except in his own country" From this, one can gather the extent to which he was made to suffer the diverse forms of pain and grief inflicted upon him by the people of his homeland. This is an age-old custom that is experienced by all the Prophets, peace be upon them. How could I have been exempted? Hence, whatever I have had to hear from my opponents is in accordance with the custom described in:

مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

There never came to them any Messenger but they mocked at him."

We will stop here for today. May Allah guide each one among us so that we value the teachings of the Promised Messiah(as) as it should be valued. Ameen!