

by Imam Zafrullah Domun

Today we will read a few extracts from the Promised Messiah's *malfoozaat*. He said:

“The greatest proof of the truth of the claim to prophethood by the Holy Prophet, *sallallahu alaihi wa sallam*, is the very life that he lived. There is none who can raise an accusing finger at him. He was sent to the world at a time when the darkness enveloped it on all sides and he lived up to the time that he heard the words. *Al-yauma akmalto lakum deenakum wa atmamto alaikum ni' mati*(meaning “Today I have perfected your religion and completed my favours upon you”. He did not pass away from this world till he had seen people joining Islam in very large numbers. In fact, there are many reasons why he was called Mohammad. He had another name too: Ahmad. This is the name which occurs in the prophecy made by Messiah (Christ) about his advent. The words: *Mobashiram bi-Rasoolin ya'tee mim-badi-ismohoo Ahmad*. That is, a prophet will be raised after me and his name will be Ahmad. This name had a reference to his praising God more than everybody else. This word makes it quite clear – and it is very true – that the people praise the person from whom they receive something and the more they get the more they offer praises. He who is given one rupee will praise only as much as he is given and he who is given a thousand rupees will praise according to his own gift. This very clearly shows that the Holy Prophet Mohammad, *sallallahu alaihi wa sallam*, received the grace of God more than everybody else. The fact is that the very name of the Holy Prophet constituted a prophecy that this person would be the greatest recipient of the Grace of God”. (Malfoozaat Vol. II p. 177).

If I may allow myself some commentaries on this extract, I will say that we should examine ourselves and wonder whether we are allocating some time in our daily life devoted to the praise of Allah. It may be done whilst we are praying in *Ruku Sijda* or even *Qiyam* or even when we have some free time or better still we should make some free time for this purpose. Try to reflect upon this.

The Promised Messiah explained further:

“The verse: *In kuntum tohibbonallaha fat-tabi-oonee yohbib komullaho wa yaghfir lakum zonoobakum* clearly shows that nobody can become the beloved of God nor can he deserve to attain to His nearness through the ways and means of worship chalked out by himself. The Lights and the Blessings of God cannot descend upon any one unless he is totally lost in the obedience to the Holy Prophet, *sallallaho alaihi wa sallam*.

He who gets completely lost in the love of the Holy Prophet, *sallallaho alaihi wa sallam*, and it is, as if, he causes a death to himself in loyalty and obedience to the Holy Prophet, becomes the recipient of the Light of Faith and Love which grants him freedom from all others besides God; it also grants him salvation from sin. In this very world he attains to a life of righteousness and piety and is brought out of the dark, narrow graves of low passion. The Hadees *Anal hashimallazi sharannaso ala qadamee* points to this very fact. It says: ‘I am that one who gives life to the dead on whose footsteps they are raised’. What it really means is that whatever is the basis of salvation, it cannot be had without the life which is granted to a man through the Holy Spirit. The verse of the Holy Quran quoted above, pointedly draws our attention to the fact that the spiritual life cannot be had without giving full obedience to the Holy Prophet, *sallallaho alaihi wa sallam*. All those who are rebellious and do not obey the Holy Prophet because of some enmity that they have against him, are under the shadow of the Satan; they do not have anything of the spirit of the pious life. They are apparently alive but in reality they are dead. The Satan rides over their hearts. It is a pity, such people do not remember that they have to pass away from this world, one day. And how far is death from them? He who is fifty years may live a few years more-two to four, or at the most ten years. After all, he has to pass away from this world. Death is sure like anything and there is no escape from it for anybody whosoever he might be. I could see that people keep themselves engrossed in the material affairs-counting of money-but they never make any calculations about their life. Unfortunate is the person who never thinks of his life (that its span is short). The most important thing for which an account should be kept is nothing but life. It should never be that at the time of death (which he might deem sudden) he should be full of regrets. The Holy Quran tells us that just as the heavenly life starts from this very world, so also is the case with the life of the Hell. When a man dies with

regrets, it is, as if, he has been thrown into the Hell.” (Malfoozat Vol. II, p. 183)

“You should remember that it is only when a man abandons negligence and evil deeds that his prayer is accepted by God. The closer he is to God the more he will have his prayers accepted. That is why God says: *Wa iza sa-alaka ibadee annee fa-innee qareeb*”

"And when My servants ask you about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So, they should hearken to Me and believe in Me, that they may follow the right way.

At another place He says:

Wa anna lahomut-tanawasho mim-makanim-baeed how should I accept 'the prayer of the person who is far away from Me. This is a lesson through an instance from the law of nature.

It does not really mean that God cannot hear (from distance). He is fully aware of the intentions that are hidden in the heart and even the intentions that have not taken any shape as yet. Here, actually the attention of man has been invited to the nearness of God. He has been told that just as a voice that comes from far off cannot be heard, so also a person who is negligent and engrossed in the evil deeds, goes away from God. The farther away he goes, the greater is the distance and the thickness of the curtain between him and the acceptance of his prayers. As I have just said that although God is the knower of the Unseen, this is the law of nature that man cannot achieve anything without *Taqwa* (the fear of God, righteousness and piety).

At times the ignorant person becomes an atheist simply because of the non-acceptance of the prayer. The Bukhari (a Book of Hadith) contains a Hadith which says that the believer attains to the nearness of God through *Nawafil* (optional good actions or supererogatory prayers)”. (Malfoozat Vol. II, p. 198)

“Wishing for a long life often becomes the root cause of sins and weaknesses. *Our* friends should spend their life in perfect accordance with the will of God. That is the target that has to be achieved, otherwise what difference does it make that a man passes away today or after 50 years from now. The moon and the sun that are there today, the same moon and the sun will be there at that time (i.e. fifty years from now). The person who is beneficial and a servant of

God is given long life whereas God does not care for the people of bad character.

It is more than thirty years that God told me in very clear words that I would live up to 80 years, two three years less or more than that: It points to the fact that the task that has been assigned to me should be completed within this period. That is why even when I fall ill, I am not bothered about death. I vividly remember the trees under which I used to play when I was six or seven years old. I could see that those trees are still fresh but as for me, my condition has changed very much. You also can observe it.” (Malfoozat Vol. II, p. 201)

“I should like to advise the members of my Jamaat that they should be kind to those of them who are weak and not yet mature in faith. They should try to remove their weakness. They should not be harsh on them and they should not misbehave towards them. Rather they should try to make them understand (what they do not know).

Look at the Companions of the Holy Prophet, *sallallahu alaihi wa sallam*. The hypocrites used to be mixed up with them. The Holy Prophet, *sallallahu alaihi wa sallam*, was always kind to them. Abdullah bin Ubaiyi was the person who said that the powerful people would turn the humiliated persons out. The *Sura Munafiqoon* makes mention of it. What he meant was that the disbelievers would turn the Muslims out. But when he died, the Holy Prophet gave his shirt to be used as his shroud.

I have pledged it to myself that I will help my Jamaat with prayers. Nothing can be done without prayers. Look at the Companions of the Holy Prophet, *sallallahu alaihi wa sallam*. Those who were of the days of prayers i.e. who joined Islam in Mecca-were of a greater glory than the others.

What did Hazrat Abu Bakr, may God be pleased with him, see when he joined Islam; he did not see any Sign; But of course, he knew the life of the Holy Prophet and he was well aware of his high morals. As soon as he heard of the claim of the Holy Prophet, that he had claimed to be a prophet, he professed faith in him. That is the reason why I tell the friends to be visiting this place frequently and that they should stay here for some time. Close friendship and to be well informed of the condition, benefits a lot. The Miracles and the Signs do not help that much. Did the Pharaoh benefit from the Miracles? He did not. Thousands of people reject the Miracles, but there is none who can reject good

morals. One should very sincerely try to find out the kind of life the other person (the claimant) is living.” {Malfoozat Vol. II, p. 219)

According to these extracts that we have read today, we should examine our own life and wonder how far we are doing our best to follow all the instructions received from Allah. If we care to be devoted to Allah and His Cause, Allah will cover us with the wings of His Mercy. If we disobey, we should ask forgiveness as quickly as we can and hope for Allah’s forgiveness. We should cultivate the habit of saying *astaghfaar* (seeking forgiveness) several times during the day and the night. We should try to be convinced that our life is a gift from Allah. You have received it without asking for it. In the beginning, you could not care for yourself. Allah had put parents for you who sacrificed their sleep so that you might grow up or at least sleep in peace. Remember what you owe your parents and be grateful to your Lord. May Allah help each one amongst us to be sincerely grateful to Him and may He grant us the opportunity and the Favor to understand that He is most important in our life. Ameen.