

by Imam Zafrullah Domun

I recently noticed that the second volume of the *Malfuzaat* of Hazrat Masih Maood (as) has been posted on alislam.org. So, I will read a few extracts from this volume for our members. To the best of my knowledge, there are five volumes of these *Malfuzaat*. Some time back I devoted a few sermons to reading from the first Volume which covered the period from 1891 to October 1898. This second volume covers the period from January 1899 to August 1900 – a period of about twenty months. As you are aware, when we speak of *Malfuzaat* we have in mind the dialogues that the Promised Messiah (as) had with his companions before or after prayers or during his daily walk and also some of his Jalsa Salana speeches. However, these were not written by the Promised Messiah (as) himself. They were written by his companions and later on it was compiled in book form. The conversations touch upon a broad range of subjects. For our personal education (*tarbiyyat*) and that of members of our family what the Promised Messiah (as) says is of utmost importance. So, we should all make it a point to inform ourselves of these available English translations. I have made a random selection of some extracts which I will read for our members with the hope that it might profit them insha Allah. The Promised Messiah (as) said:

“Hence, I loudly proclaim once again, and my friends ought to take heed that they must not disregard my advice and view them as the tales of a story-teller. Everything that I have said to you, I have said with a burning heart and true sympathy, which are inherently a part of my soul. Heed to my words with the ear of your heart and act upon them.”

“If prayer did not exist, man would have no means by which to attain perfect certainty in cognizance of the Divine. It is through prayer that a person is blessed with revelation. It is through prayer that one engages in converse with God Almighty. With constant supplication, when man reaches the state of the inner-self being annihilated in God (*fana*) through belief in God’s Unity, and with love, sincerity and purity, it is then that the Living God, Who is Hidden from the people, manifests Himself to such a one.”

On his morning walk, the Promised Messiah (as) said:

“A person must not lose hope. Determination is also a high moral quality and a believer is characterized by high resolve. One ought to always be ready to serve and support the Faith and should never show cowardice. For cowardice is the mark of a hypocrite. A believer is gallant and courageous, but courage does not imply that they lack good judgement. Any action done without appropriate consideration of the prevailing circumstances is recklessness. A believer is free from haste. In fact, a believer remains prepared to serve the Faith with immense sagacity and forbearance and is never cowardly.

Sometimes a person will act in a manner that displeases God Almighty and thereby arouses His indignation. For example, if a person shoves away a beggar, this is harsh behaviour, which results in the displeasure of God Almighty. In turn, such a one becomes

deprived of the opportunity to give something to the beggar. However, if a person acts in a gentle and noble manner, and even if he gives the beggar a cup of water, this results in a removal of the spiritual contraction of the heart (*qabz*).”

Explaining this spiritual contraction further the Promised Messiah said:

“Man undergoes a state of both spiritual contraction (*qabz*) and spiritual expansion (*bast*). In the state of spiritual expansion, one’s pleasure and delight in worship heightens, the heart is opened, one’s inclination towards God increases, and warmth and comfort are derived from the Prayer. However, on certain occasions, man experiences a state in which this passion and eagerness is lost and the heart becomes constricted. When this state of affairs arises, one should seek forgiveness from Allah profusely, invoke salutations upon the Holy Prophet (saw) abundantly, and offer Prayer again and again. This is the only way to do away with one’s state of spiritual contraction of the heart.”

Concerning the meaning of true knowledge, the Promised Messiah (as) explained:

“Logic or philosophy is no knowledge; in fact, true knowledge is that which God Almighty bestows by His mere Grace. Such knowledge is a means of developing a deeper understanding of Allah the Exalted and develops a fear of God in the heart. In this regard, Allah Almighty states in the Holy Quran:

Innama yaghsallaho min ibaadehil olamaa

Only those of His servants who possess knowledge fear Allah.

If knowledge does not increase a person in fear of God, then remember that such knowledge is not such as can further him in cognisance of the Divine.”

“Trust in God is the hallmark of Islam. A Muslim is one who believes in giving charity and offering prayer. The Christians do not believe in this. Why is this the case? Christians have crafted their own physical god. One of the greatest and most enduring joys of man, which supports him in times of peril, is trust in God. Only Islam teaches, in the true sense, that one must trust in God.”

Speaking about the need to serve one’s mother, the Promised Messiah (as) said:

“The first state that speaks for a person’s good nature is whether or not they honour their mother. In relation to Awais Qarni (ra), the Messenger of Allah, peace and blessings of Allah be upon him, would often turn his face towards Yemen and say: ‘I can smell the fragrance of God coming forth from Yemen.’ The Holy Prophet (saw) would also say: ‘He is heavily engaged in serving his mother and this is why he cannot come to visit me.’ Apparently, it seems strange that the Prophet of God, peace and blessings of Allah be upon him, is present in his time but Awais (ra) is unable to see him in person only due to his constant preoccupation in service and obedience to his mother. However, I find that the Messenger of Allah, peace and blessings of Allah be upon him, has instructed his people to convey his greetings of peace particularly to two people alone—Awais (ra) and the Promised Messiah (as). This is a remarkable distinction which others have not been fortunate enough to receive. It is written that when Hazrat Umar, may Allah be pleased with him, went to visit him, Awais (ra) said: ‘I remain engaged in tending to my mother’s

needs and so the angels graze my camels.’ On the one hand, there were people like Awais (ra) who strove so tirelessly in serving their mothers that they were blessed with such acceptance and honour; while on the other hand, there are those who engage in litigation over pennies, and speak of their mothers so disrespectfully that even ignoble and uncivilized peoples from among the scheduled caste do not act so inappropriately. What is our teaching? It is to inform people of the pure guidance of Allah and the Messenger of Allah, peace and blessings of Allah be upon him. If someone claims to have a relationship with me but does not act in accordance with this guidance, then why do they join my community at all? Those who act inappropriately turn others away from the right path. People will raise objections and say that these people are such that they do not even respect their parents.

I truthfully proclaim that a person who is not dutiful to their mother and father will never receive goodness and blessing. So mould yourselves with good intentions to act upon the instructions of God and His Messenger with complete obedience and loyalty; for all good lies in this, otherwise, one is free to act as one pleases. My duty is only to advise you.”

He said further:

“When God Almighty graces someone with His glance of mercy, He instils in the hearts of people a love for that person. However, when a person’s evil crosses all bounds, as soon as it is decreed that the heaven is averse to such a one, in accordance with the will of Allah Almighty, the hearts of the people too become hardened towards the person in question. Yet, as soon as such a person seeks refuge at the threshold of God, through repentance and by seeking His forgiveness, a hidden mercy begins to develop in his favour and the seed of love for that person is planted in the hearts of others, without anyone knowing. Hence, repentance and seeking forgiveness from God is a tried and tested means that never fails.”

Speaking about the forbearance of Allah the Promised Messiah (as) said:

“The nature of God Almighty in concealing the faults of man is such that despite Him witnessing the sins and faults of human beings, in view of this divine attribute of His, He continues to veil their evil deeds so long as they do not surpass the bounds of moderation. Man, on the other hand, does not even find any real fault in another and begins to raise a clamour. The fact of the matter is that man has little patience, whereas the being of God Almighty is forbearing and merciful. A wrongdoing person will even wrong their own soul. At times, they will lose full sight of the forbearance of God Almighty and as a result, become brazen. It is then that the divine attribute of retribution begins to operate and seizes such a man. The Hindus say that Parmeshwar is averse to ‘att’, i.e. a thing that is beyond the bounds; that is to say, God dislikes a thing that is in transgression of the limits. However, despite all this, God is so Merciful and Generous that even if a person is steeped in such a state, if he falls at the divine threshold with extreme humility and lowliness, He turns to such a one with His glance of mercy. In short, just as Allah the Exalted does not immediately take note of our faults and saves us from disgrace through the blessing of His attribute of veiling faults, we too should not be quick to open our mouths if we notice a fault in someone else, which if disclosed, could cause them dishonour and disgrace.”

Speaking about the cure for negligence, the Promised Messiah (as) said:

“Certain people are faced with a state of affairs where various factors, such as employment for example, or something or other, result in the better part of their lives being spent in a state of darkness. Neither do they strive to observe the Prayer with regularity, nor do they find the opportunity to listen to the words of Allah and His Messenger (saw). They do not even think to ponder over the Book of Allah. When a long period of time passes in this dark state, this way of thinking becomes firm-rooted and takes on the form of a second nature. Hence, at such a time, if one does not turn one’s attention to repentance and seeking forgiveness from Allah, then know that such a one is truly unfortunate. The best remedy for negligence and indolence is seeking forgiveness from Allah. Even if faced with a trial on account of their previous failings or indolence, let them wake up during the nights to fall in prostration and offer supplications, and promise to make a sincere and holy transformation in the presence of God.”

As you understand, all these extracts may be directly addressing us. We should do our best to understand and reflect how we might use them to improve our life, especially our spiritual life. May Allah help each one among us to develop a thirst within us to better understand Islam so that we might practice it in a better way incha Allah. Ameen.