

by Imam Zafrullah Domun

In our previous sermons, we have been talking about the comments of Hazrat Masih Maood (as) as we can find them in his second Volume of his *Malfuzaat* about those people who have been favoured by Allah. Everyday when we read Sura Al Fatiha several times in our Salaat we are asking Allah to help us to walk in the same path as this select group which is composed of the Prophets, the truthful, the martyrs and the pious. Whenever we read *ihdenas siratal moustaqima siratal lazina an'amta alayhim* we should bear in mind that we are asking Allah to help us to be among them. Last week we started talking about the truthful and we continue from where we left off. Hazrat Masih Maood (as) said:

“There is an account narrated about Syed Abdul-Qadir Jilani, may Allah have mercy on him, that when he set out away from home for the purpose of his education, his noble mother sewed his share of eighty coins into the underarm of his shirt and advised him: ‘Son, do not lie.’ When Syed Abdul-Qadir (ra) departed, on the first day of his journey he passed through a jungle that was inhabited by a large band of thieves and robbers. A party of robbers confronted and apprehended him. The robbers asked: ‘What have you in your possession?’ Syed Abdul-Qadir (ra) thought to himself that he was being tested in the first stage of his journey; he reflected over his mother’s advice and said: ‘I have eighty coins which my noble mother has sewn into the underarm of my shirt.’ The robbers were extremely surprised on hearing this and said: ‘What is this dervish saying! We have never seen such a righteous man!’ They took him and putting him before their chief, related the entire story. When the chief questioned him, Syed Abdul-Qadir Jilani (ra) gave the same response. Finally, when his shirt was torn at the place that he had described, it turned out that there were indeed eighty coins sewn into his shirt. All the robbers were astonished and the chief asked why Syed Abdul-Qadir (ra) had told them the truth. At this, Syed Abdul-Qadir Jilani (ra) mentioned the advice that his mother had given him before he departed. He said: ‘I have set out as a student of religion. If I had told a lie at the very first stage of my journey, what could I expect to attain? And so, I chose to stand by the truth.’ When Syed Abdul-Qadir (ra) said these words, the chief burst into tears, fell at his feet and repented for his sins. It is said that this chief was the first follower of Syed Abdul-Qadir Jilani (ra).

In short, truth is a thing that delivers a person in even the most trying and difficult of times. Sa’di is true when he says:

*Never have I seen go astray the one who treads the right path.*

Therefore, the more a person adopts the truth and develops a love for the truth, the deeper a love and understanding they develop for the Word of God and also for His Prophets,

because they are an example and source for all those who are truthful. This principle is also prevalent in the following instruction:

كُونُوا مَعَ الصَّادِقِينَ *Be with the truthful* (9:119)

In short, the second excellence alluded to in اَنْعَمْتَ عَلَيْهِمْ is that of the Truthful.

When a person attains this excellence, the divine verities and insights of the Holy Quran are disclosed to him. However, this grace and bounty also comes through divine support. It is my belief that without the support and grace of God Almighty, one cannot so much as move one's finger. It is, however, the responsibility of man to strive and make an effort insofar as possible, and he should seek this ability to do so from God as well. He should never lose hope in God, because a believer never loses hope. In this respect, God Almighty states Himself:

لَا يَأْتِيَنَّكَ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

This means, only disbelievers despair of the mercy of Allah Almighty. Despair is a most wretched thing. In actuality, a person who loses hope in God Almighty is one who thinks ill of Him.”

The Promised Messiah(as) continued:

“Bear well in mind that all misery and evil stem from ill-thinking. This is why Allah the Exalted has strictly forbidden this and states:

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

*For suspicion in some cases is a sin.*

If the Muslim clergy had not thought ill of me, and if they had listened to my words with sincerity and steadfastness, and if they read our books and stayed with me to witness our circumstances, they would not have cast aspersions on me as they do. However, when they failed to give due regard to this instruction of God Almighty and did not act upon it, they thought ill of me and thought ill of my community as well; and thus, began to raise objections and allegations against me. Some even wrote, most insolently, that we are a group of atheists, and that we do not offer the Prayers and do not fast, and so on and so forth. Now, if they had refrained from this ill-thinking, they would not have to suffer the curse of falsehood and would be saved.

I truthfully declare that ill-thinking is a most evil affliction. It destroys a person's faith and throws them far away from sincerity and truth. It turns friends into enemies. In order to attain the excellence of the Truthful (*Siddiqin*), it is necessary to strictly refrain from ill-thinking. If one begins to think unfavorably about a certain person, one ought to seek forgiveness from God profusely and make supplications before God Almighty, so that one may be saved from this sin and the evil consequences which follow through from ill-

thinking. One must not deem this a light matter, for it is a terrible illness, which will cause a man to perish in the swiftest of ways.

In short, ill-thinking destroys a man. This is to such an extent that when the hell-bound are cast into hell, Allah the Exalted will say that your sin was that you thought ill of Allah Almighty. There are certain people who believe that Allah the Exalted will forgive the wrongdoers but punish the righteous. This is also to think ill of God Almighty because it contradicts His attribute of justice and implies that virtue and its outcomes—as appointed by God in the Holy Quran—have been wasted, as though they were futile. Bear in mind, therefore, that the ultimate end of ill-thinking is hell, so do not consider this to be a minor illness. The Holy Prophet, peace and blessings of Allah be upon him, bestowed the title of *Siddiq* (the Truthful) to Hazrat Abu Bakr (ra). So Allah the Exalted knows best the countless excellences of Hazrat Abu Bakr (ra). The Holy Prophet (saw) also said that the superiority of Hazrat Abu Bakr, may Allah be pleased with him, is owed to a quality that exists in his heart. In truth, the sincerity demonstrated by Abu Bakr, may Allah be pleased with him, is truly matchless. The fact of the matter is that in every era, anyone who desires to develop within himself the excellences of a *Siddiq* and be one from among the Truthful must struggle, insofar as is possible, to inculcate within one's being the nature and disposition of Abu Bakr (ra) and then pray for this purpose as much as possible. Until a person is covered by the shade of Abu Bakr's nature and does not take on the hue of his disposition, he cannot attain the excellences of the Truthful.

What is the nature of Abu Bakr (ra)? This is not the occasion for a detailed discussion and discourse on this subject, as much time would be required for such an exposition. To be brief, I shall narrate an incident. When the Holy Prophet, peace and blessings of Allah be upon him, made his claim to prophethood, Hazrat Abu Bakr Siddiq, may Allah be pleased with him, had travelled to Syria. On his return, he was still en route when he happened to meet someone. Hazrat Abu Bakr (ra) inquired of him as to the circumstances in Mecca and asked him if there was any current news. It is commonly observed that when a person returns from a journey, they will ask their fellow countrymen about the circumstances of their homeland. The individual responded: 'What is new is that your friend (Muhammad (saw)) has made a claim to prophethood.' As soon as Hazrat Abu Bakr (ra) heard this, he responded:

'If he has made such a claim, then he is truthful indeed.' This shows the degree to which Hazrat Abu Bakr (ra) thought well of the Holy Prophet (saw). He felt no need to ask for a miracle. In reality, only such a one who is uninformed of a claimant's circumstances, or who is unrelated to them, will ask to be shown a miracle for their heart's satisfaction. But as for the one who has no objection, what need has he for a miracle? In short, Hazrat Abu Bakr Siddiq (ra) affirmed his belief in the Holy Prophet (saw) even before he had returned home. When he arrived in Mecca, he presented himself before the Holy Prophet, peace and blessings of Allah be upon him, and inquired: 'Have you claimed to be a Prophet?' The Holy Prophet, peace and blessings of Allah be upon him, said: 'Yes, this is

correct.’ At this, Hazrat Abu Bakr Siddiq (ra) said: ‘Bear witness that I am the first of those who have affirmed your truthfulness.’ However, these were not mere words; in fact, Hazrat Abu Bakr (ra) demonstrated that his actions accorded with his words. This was to such an extent that he fulfilled his oath until his very last breath, and did not leave the Holy Prophet (saw) even after death.

In reality, there is a paramount need for man’s words and deeds to be consistent with one another. If the two are not in harmony, then there is nothing. It is for this reason that Allah Almighty states in the Holy Quran:

اَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ

Meaning, *you enjoin others to do good, yet you exempt yourselves of this command to act virtuously, and forget your own selves.* Then, in another instance, Allah the Exalted states:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

*Why do you say what you do not do?*

A believer must not act duplicitously. A believer is always far distanced from such cowardice and hypocrisy. Always keep your words and actions in order and exhibit harmony in both. Just as the companions manifested in their own lives, you too must follow in their footsteps and demonstrate examples of truth and loyalty.” (p. 88)

These words need to be pondered upon until they in a way become second nature to us. In life, there are many circumstances that immediately make us inclined to think ill of others. But if we understand our teachings well, we will make an effort to refrain from doing so. With time, we train ourselves to become more tolerant and refrain from thinking ill of others because it darkens the heart as Hazrat Masih Maood (as) taught us. No one will be able to help you in this unless you are ready to make the effort yourself. May Allah help us to get rid of all that He does not approve and may we cultivate such thoughts and do such deeds that would always be pleasing to Him by His Grace. Ameen.