

by Imam Zafrullah Domun

Today, we will continue to share with our friends extracts from the second volume of the Malfuzaat of Hazrat Masih Maood (as). As I said previously, these volumes of the Malfuzaat are full with precious advice that Hazrat Masih Maood (as) gave to his followers during casual conversations and they have a profound effect on anyone who is trying to follow the right path (*Sirate Moustaqeem*). Hence it is a source of good advice for each one amongst us and we should do our best to profit from them. We have been reading about the four degrees of excellence that Allah gives to His servants who seek them from Him through sincere prayers and through the practice of virtue or good deeds. We have been speaking about the *Siddiqueen* (those who are truthful) and Hazrat Masih Maood (as) has been talking about the excellences of Hazrat Abu Bakr Siddique (ra). After speaking about how Hazrat Abu Bakr Siddique (ra) rose to the occasion on the death of the Holy Prophet Mohammad (saw), the Promised Messiah (as) said:

“To believe that the Messiah’s blood serves as an atonement for our sins is also an easy route to take, because not only does it secure a person’s livelihood, but also gives them an easy life of freedom from divine law. Where previously a person is expected to rise up for worship at the sound of ‘*Allahu Akbar*’ (*Allah is the greatest*) when the call to Prayer is made, now all they have to do is have faith in the atonement through the blood of the Messiah (as) and then drink all night long, fall asleep and wake up whenever they so please, without any accountability whatsoever. In view of this, it is only natural that people would be inclined to Christianity. Now, the state of people is that they say:

*Enjoy this life, who has ever seen the hereafter?*

People feel that they might as well indulge in whatever they please here on earth, and they will see what happens in the hereafter. It is Christianity that can offer such people a free livelihood, coupled with an unrestrained life of comfort. Nothing is obligatory for them. If they so desire, they need not bathe for even ten years after consorting with their spouses. Hence, no one ought to be surprised on observing these people who have converted to Christianity. If

these Muslims of atheistic bent, who have left Islam, had not become Christian, they were as good as apostates at heart anyway.

There are four types of people. Firstly, there are persistent disbelievers, who seek a life of unrestraint and non-conformity. Then, there are three kinds of believers: the one who suppresses his desires severely, the one who takes the middle course in goodness and the one who excels all others in acts of virtue. The first category of believers is of those who suppress their base desires, that is to say, their inner passions, to an extent, get the better of them. The second group of believers are those who follow a middle-course in virtue, and the third class of believers is of those who are goodness personified. What relation does a persisting disbeliever— whose only purpose and objective is to live an unbridled life and also gain wealth—have with Islam? Such people would obviously prefer Christianity where they can earn a wage without having a need for anything else. Even when they go to church, they do so in the thought that hundreds of attractive women go there in beautiful clothes, and so they will attend church to cast lustful glances as well. In short, people who seek an unrestricted life can have no relation with Islam.

Even in that era, Musaylamah had gathered the people on teachings of freedom from divine law. It was in such a time that Hazrat Abu Bakr (ra) became the Caliph and so anyone can imagine the number of difficulties that would have arisen at such a juncture. If Hazrat Abu Bakr (ra) had not been strong-hearted and if his faith was not similar in nature to the faith of the Messenger, peace and blessings of Allah be upon him, he would have grown apprehensive and this could have spelled catastrophe. However, Hazrat Abu Bakr Siddiq (ra) was similar in hue to the Prophet (saw). Moreover, the morals of the Holy Prophet (saw) had left an impression on his character, and his heart was replete with the light of certainty; this is why he exhibited an example of bravery and perseverance, which is unparalleled after the Holy Prophet, peace and blessings of Allah be upon him. Abu Bakr (ra) brought a death upon himself for the life of Islam.

This is an issue which does not require a lengthy discussion. Simply study the events of that era and then weigh the service that Abu Bakr, may Allah be pleased with him, rendered for Islam. I truthfully say that Abu Bakr (ra) was a second Adam for Islam. I am convinced that after the Holy Prophet, peace and blessings of Allah be upon him, if the person of Abu Bakr Siddiq (ra) had not

existed, there would be no Islam. Abu Bakr Siddiq (ra) has done us an immense favour, for he established Islam again. Through the strength of his faith, he brought all of the rebels to account and established peace. God Almighty had stated and promised that he would bring peace at the hand of the true Caliph and this prophecy was fulfilled in the Caliphate of Hazrat Abu Bakr Siddiq (ra). Heaven and earth bore witness to this practically as well. Hence, this is the definition of a Truthful One (*Siddiq*); such a person must possess within himself a level of truth and sincerity (*sidq*) that is as great and excellent as what we have just described. Issues can easily be resolved through examples.”

Then the Promised Messiah (as) starts speaking about Hazrat Yusuf (as). He said:

“If one were to look into previous eras for an example, we have the truth and sincerity of Joseph (as). Joseph (as) demonstrated such an outstanding level of truth and sincerity (*sidq*) that he was named the Truthful One (*Siddiq*). On the one hand, we have a beautiful, noble, young woman who makes brazen claims, and seeks to engage in fornication whilst in a state of complete privacy and seclusion, and on the other hand, one cannot help but praise this Truthful One, who would not transgress the limits set by God Almighty; and for this, he was ready to bear any calamity and grief that would befall him, to the extent that he even agreed to live the life of a prisoner. As such, Joseph as said:

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

That is to say, he supplicated: ‘O My Lord! I prefer prison over that to which this woman calls me.’ This sheds light on the pure nature of Joseph, peace be upon him. He did not even mention the issue at hand. Why did he not mention by name the deed to which he was being called? In actuality, Joseph (as) was enamoured by the beauty and kindness of Allah the Exalted and was a passionate lover of the Divine. In his eyes, nothing else seemed attractive in front of his Beloved. He was strongly averse to transgressing the limits of Allah. It is said that Joseph (as) remained in jail for a long period of time, a period that is said to have extended twelve long years. However, during this time, he never once uttered a word of complaint. He remained fully pleased with the decree of Allah Almighty. During that time, he did not even submit an appeal to the King so that his matter could be judged again or so that he could be released. In fact, it is narrated that this selfish woman only added to his

spiral of pains, so that he would stumble. But this Truthful One did not let go of his truth and sincerity. God conferred upon him the title of the Truthful One. This is also a quality of one who has attained to the station of the Truthful in that no worldly calamity, no hardship and no disgrace moves such a one to transgress the limits set by Allah; the more that their afflictions and trials increase, their level of truth and sincerity grows all the more firm and pleasurable.

In summary, as I have mentioned, when a person declares *إِيَّاكَ نَعْبُدُ* (*Thee alone do we worship*) and moves forward with true sincerity and loyalty, God Almighty lets open a large stream of truth and sincerity, which falls upon a person's heart and fills it with truth and sincerity as well. The individual in question brings with him 'a paltry sum of money,' but Allah the Exalted grants them valuable goods of the highest quality in return. My purpose in stating this is to explain that a person ought to advance in this rank to such a degree that their truth and sincerity become an extraordinary sign in their favour. An ocean of divine insights and verities is opened to individuals of this nature to such an extent that they are granted a power against which it is beyond the strength of any ordinary person to contend."

On this matter we will stop here today. Next the Promised Messiah (as) will discuss the status of martyrdom. We will insha Allah talk about it next week.

As you should all know, the sixth condition of *bai'at* is as follows:

"That he/she shall refrain from following unislamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad (saw) his/her guiding principles in every walk of his/her life"

Hence it is our duty to examine what is custom in our midst and we should refrain from following them. Mass media, social media have a big influence on what we think and what we do. Our protection against this is to be aware of what Allah has said by knowing our Holy Quran and by knowing what the Holy Prophet said as well. Allah has declared that the teachings of the Holy Quran are the best. He has even granted a revelation to the Promised Messiah to confirm this statement for people of understanding by saying "*Al khayro koullohou fil Quran*" meaning that 'all that is good is found in the Holy Quran'. That is why the Promised Messiah (as) advised us to follow the Holy

Quran and all authentic hadiths. It means that we should refer to the Holy Quran to know whether doing something is according to Islam or not. If we cannot do it by ourselves, we should ask people who we think know. Now I will tell you about a hadith.

Hazrat ‘Aishah (ra) has related that the Holy Prophet (saw) said, ‘An innovation in religion which has nothing to do with matters of faith is to be rejected and is unacceptable.’ (Sahih Al Bukhari)

Hazrat Jabir (ra) relates that the Holy Prophet (saw) addressed us and his eyes were showing redness, his voice became louder, and he was very excited as if he was warning us of an invading army. He said, ‘The enemy is about to attack you any time during the day or night.’ He also said, ‘I and the Hour have been sent in close proximity.’ (He joined his two fingers to demonstrate the closeness while he said this.) Then he added, ‘Now I tell you that the best discourse is the Book of Allah and the best guidance is the guidance given by Muhammad (saw). The most evil thing is to introduce innovations in religion; and every innovation leads to error.’ (Sahih Muslim, Kitab-ulJumu‘ati, Babu Takhfifis-Salati wal-Khutbah)

I am saying this just to warn our own people about innovations that are slowly creeping within Jamaat Ahmadiyya especially during the end of the year and at many other times as well. We should stick to our teachings and try to follow them in the best possible way.

Allah the Almighty says in the Holy Qur’an (addressing the Holy prophet (saw) of course):

“But if they do not accept this invitation of yours, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah? Verily Allah guides not the unjust people.” (28:51)

May Allah help us to be among the people who follow the Holy Quran and the sunna of the Holy Prophet Muhammad (saw). Ameen.