

by Imam Zafrullah Domun

As you might all be aware, we are in the month of Zul Qada 1442AH which is the eleventh month of the Islamic calendar. Incha Allah Eidul Adha will be soon upon us in about one month. The new moon for Hajj will be visible in about three weeks from now. As you might have heard, the Saudi authorities have decided to go ahead with Hajj on a limited scale for this year. Only a fraction of people of different nationalities who are present on Saudi soil will be allowed to perform the Hajj. The past six months have witnessed how a small virus, invisible to the human eye, has run havoc with human lives and has disrupted the lives of billions of people around the world. According to the latest count, more than 500, 000 people have already died and more than 10 million people have been infected by the virus around the world.

We are living in unprecedented times. Although millions of people died or were killed during the past century in the two world wars and many limited wars or through famine caused by communist governments both in Russia and China or by England in Bengal in the 1940s or by Africans, the number of dead caused by this coronavirus cannot be compared to those scales of death. But the scenario with this virus has not been played out yet. We still don't know what is to come. The situation is more complicated than it seems. However, there are also glimmers of hope because the race to develop vaccines is accelerating but even then, it would take some time to have them available for the whole world. The whole world is going through a tough time and we can help only through humble prayers and charity, as I have been saying. So, we should not forget to pray for our own selves and for others as well and beseech Allah to have mercy on the people around the world. May Allah have mercy on us all.

We should all recall that Hazrat Masih Maood (as) predicted that the world would go through tough times for having rejected him. In an often-repeated extract, he told us:

*“Remember, God has informed me of many earth-quakes. Rest assured, therefore, that as earth-quakes have shaken America and Europe, so will they shake Asia. Some of them will resemble the Day of Doom. So many people shall die that rivulets of blood shall flow. Even the birds and the beasts will not be immune against this death. Havoc shall sweep the surface of the earth which shall be the greatest since the birth of man. Habitations shall be demolished as if no one had ever lived in them. This will be accompanied by many other terrible calamities which the earth and the heavens will send forth, till their extraordinary nature will become evident to every reasonable man. All the literature of science and philosophy shall fail to show their like. Then mankind shall be sorely distressed and wonder what is going to happen. Many shall escape and many shall perish. The days are near, in fact. I can see them close at hand,*

*when the world shall witness a terrible sight: not only earthquakes but also many fearsome calamities shall overtake man, some from the skies and some from the earth. This will happen because mankind has stopped worshipping their true God and have become lost in the affairs of the world with all their heart and their effort and intent. If I had not come, these afflictions would perhaps have been delayed a little. But with my coming the secret purposes of an affronted God which were hidden so far, became manifest. Says God: 'We never punish unless We send a Messenger.' Those who repent shall find security and those who fear before calamity overtakes them shall be shown mercy. Do you think you will be immune from these calamities? Or can you save yourselves through artifice or design? Indeed not. That day all human schemes shall fail. Think not that earthquakes visited America and other continents but that your own country shall remain secure. Indeed, you may experience a greater hardship. O Europe, you are not safe and O Asia, you too, are not immune. And O dwellers of Islands, no false gods shall come to your rescue. I see cities fall and settlements laid waste. The One and the Only God kept silent for long. Heinous deeds were done before His eyes and He said nothing. But now He shall reveal His face in majesty and awe. Let him who has ears hear that the time is not far. I have done my best to bring all under the protection of God, but it was destined that what was written should come to pass. Truly do I say that the turn of this land, too is approaching fast. The times of Noah shall reappear before your eyes, and your own eyes will be witnesses to the calamity that overtook the cities of Lot. But God is slow in His wrath. Repent that you may be shown mercy! He who does not fear Him is dead, not alive." (Haqiqatul Wahy, pp.256-57).*

I intended to give you a summary about the consequences of these dire warnings. But I could not make a list or mention some of the wars, conflicts, diseases and pandemics, floods and tsunamis, famines and other calamities because the list is too long. However, that much we can say that what Allah told the Promised Messiah (as) has been fulfilled and continues to be fulfilled even up till today. So, we should not take lightly what the Promised Messiah (as) told us because Allah is behind his voice or writings and he was a spokesman for the Holy Prophet Muhammad (saw). So, we will read some more of his writings so that we might remember them always, incha Allah. He said:

“The fact is that I look at the practice of seeking help from the dead with extreme disgust. It is a characteristic of those who are weak in faith to turn to the dead and flee from those who are alive. God Almighty states that during the life of Joseph, peace be upon him, the people rejected his prophethood, but the day that he passed away, they began to say that on this day prophethood has come to an end. Allah the Exalted has not instructed anywhere that we should turn to the dead; in fact, He gives the following commandment:

كُونُوا سَعَ الصُّدِّقِينَ

*Be with the truthful.*

In doing so, God Almighty has instructed us to remain in the company of those who are living. This is precisely the reason that I encourage my friends emphatically to come here again and again. When I invite my friends to come and stay here with me, Allah the Exalted knows full well that I do so merely on account of my sympathy for their condition, as an expression of mercy upon them and out of my goodwill for them.

I truthfully say that faith cannot be rectified until a person remains in the company of one who possesses faith. This is because dispositions are diverse. A person who gives counsel cannot deliver a speech that addresses the state of every unique disposition at the same time. A time will arise when the discussions are in line with a person's understanding, way of thinking, and nature, and this brings beneficial results. However, if a man does not come here repeatedly and does not stay for a good number of days, it is possible that the discussion at that time (when the person is present here) may not accord with his nature. This in turn may dishearten the individual in question and push them away from thinking positively, ultimately leading them to ruin. Therefore, as per the Holy Quran, it is the living in whose company we have been instructed to remain.

Moreover, as far as seeking assistance is concerned, it ought to be remembered that in reality, it is Allah the Exalted alone who deserves to be implored for help.

This is what the Holy Quran emphasizes. As such, God Almighty states:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

*Thee alone do we worship and Thee alone do we implore for help.*

Firstly, God Almighty states His attributes; *rabb* (Lord), *rahman* (Gracious), *rahim* (Merciful) and *maliki yawm-id-din* (Master of the Day of Judgement).

Then He teaches us the following:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

In other words, “we worship Thee alone and it is from You that we seek assistance”.

From this we learn that the right to be implored for help is the sole prerogative of Allah the Exalted. No human being, no animal, whether beast or bird, no creation whatsoever, whether in the heaven or on earth, has this right. However, in the partial sense, as reflections of God, this right is given to saintly people and the holy men of God. We must not invent things of our own accord, rather we ought to remain within the boundaries of Allah's commandments and the Messenger of Allah, peace and blessings of Allah be upon him—this is the right path (*sirat-emustaqim*).

This point can also be understood from the following:

*There is none worthy of worship except Allah, and Muhammad (saw) is the Messenger of Allah.*

The first part of this makes it clear that man ought to hold Allah the Exalted alone to be his beloved, worthy of worship and his objective.

The second part of the Muslim creed expresses the deeper reality of the prophethood of Muhammad, peace and blessings of Allah be upon him. It ought to be borne in mind that in prophethood there is an apparent aspect and a hidden aspect. For example, *(There is none worthy of worship except Allah)* is a phrase that the Holy Prophet (saw) conveyed to the people exactly in these words. People are free to accept this or not; that is to say, the task of prophethood is merely to convey the message. However, this is the apparent meaning of prophethood.

When we reflect more deeply and delve into the inner realms of this matter, we realise that the prophethood of the Messenger of Allah, peace and blessings of Allah be upon him, which is an inseparable part of *(There is none worthy of worship except Allah)* is not limited to a mere conveyance of the message, but that the Holy Prophet, peace and blessings of Allah be upon him, through the force of his spiritual power, demonstrated an unparalleled example in making this propagation of the message truly influential.

The Holy Quran also describes that degree of burning passion and anguish with which the Holy Prophet (saw) was consumed. As such, Allah the Exalted states:

لَعَلَّكَ بَاخِعٌ نَفْسًا ۖ أَلَّا يَكُونُوا أَرْسُلًا

Meaning, “will you grieve yourself to death because they do not believe?” It is a certain fact that every Prophet carries within themselves pain, emotion and anguish for the reformation of their people, and not just empty words. Moreover, this pain and perturbation is not artificial; rather it gushes forth naturally in a state of restlessness, just like a mother who remains absorbed in the upbringing of her child. Even if a king issued an order stating that a mother who did not give her child milk would not be responsible for her negligence, and that if even one or two of her children died because of this, she would be forgiven without question, would any mother be pleased by such an order? Of course not. Rather, she would curse the king. A mother simply cannot refrain from giving her child milk.

This characteristic is naturally ingrained in her disposition and in giving her child milk, her object or motive is never to be admitted into paradise or to receive a reward. Rather, this fervour of hers is an inherent quality that is invested in her by nature. If this was not the case, then mothers in the animal kingdom, such as the mothers of goats, buffalos, cows and birds, ought to have turned away from the upbringing of

their offspring. This is nature, it is a sense, a passion. It is nature's way for mothers to remain engaged in the upbringing of their young.” (Malfuzaat Vol 2, p.227)

We will stop here for now. We will continue incha Allah next week.