

by Imam Zafrullah Domun

For today I have chosen an extract from the Promised Messiah's (as) *Malfuzaat* where he speaks about what is Shirk. What he says is quite clear and very interesting. Let us read it:

“Associating others with God takes many forms and is called *shirk*. There is the obvious *shirk* in which Hindus, Christians, Jews and other idol worshippers indulge, in which a man or stone or lifeless things or faculties or fictitious deities are worshipped as God. Though this form of *shirk* is still current in the world, yet this is the age of light and education, and reason is beginning to abhor this form of *shirk*. It is true that some people subscribe to these stupidities as part of their national religion, yet at heart they are beginning to be repelled by them.

But there is another type of *shirk*, which is spreading secretly like poison and it is greatly on the increase in this age and that is that **there is no trust in and dependence upon God Almighty.**

We do not say, nor is it part of our faith, that means should be discarded altogether. For God Almighty has Himself urged the use of means and if means are not used to the extent to which they are necessary, this would be to dishonour human faculties and to defame the grand action of God Almighty in bestowing them. If means are discarded altogether, it would mean that all faculties which God Almighty has bestowed upon man should be left idle and should not be put to any use, which would amount to condemning God's action as vain and useless and therefore a great sin. Therefore, we do not at all mean, nor is it part of our religion, that means should be discarded altogether. The use of means up to the proper limit is necessary. Means are needed for the hereafter also. To carry out the commandments of God Almighty and to avoid vice and to carry out good works is all undertaken so that we should be at ease in this world and the next. Thus, righteous conduct is a substitute for means. God has not forbidden use of means for the fulfilling of worldly needs. A public servant should discharge his duties, a cultivator of land should occupy himself with agricultural operations, a labourer should perform his labour so that all of them should be able to discharge the obligations that they owe to their family and children and other relations and to their own selves.

All this is right up to the proper limit and is not forbidden; but when, transcending that limit, a person places all his trust in the means, that becomes *shirk* which casts a person

far away from his true purpose. For instance, if a person says that had it not been for a certain factor, he would have died of hunger, or that if had it not been for a certain property or an occupation, he would have been in bad shape, or if it had not been for a certain friend, he would have been in trouble, this would be displeasing to God. He would not approve that a person should rely so much upon property, or other means or friends that he should stray far away from God Almighty. This is a very dangerous form of *shirk* which is patently contrary to the teaching of the Holy Qur'an as God Almighty has said:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

‘And in heaven is your sustenance, and also that which you are promised.’

al-Dhariyat, 51:23

and as He has said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

‘And He who puts his trust in Allah - He is sufficient for him.’

al-Talaq, 65:4

and as He has said:

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

‘He who fears Allah - He will make for him a way out, and will provide for him from where he expects not.’

al-Talaq, 65:3-4

and as He has said:

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

‘And He protects the righteous.’—al-A‘raf, 7:197 [**Publisher**]

The Holy Qur'an is full of verses in which it is said that God is the Guardian of and provides for the virtuous. Then when a person relies wholly upon the means, and puts

his whole trust in them, he ascribes to them some of the attributes of God, and sets them up as another god beside Him.

When he leans towards one side, he advances towards *shirk*. Those who lean towards officials and receive bounties and titles from them, honour them as they should honour God and thus in a way worship them. This alone uproots a person's belief in the Unity of God and diverts him from his true purpose and casts him far away.

The Prophets [peace and blessings of Allah be on them] teach that there should be no conflict between Unity and material means and that each should keep to its proper place and that the end should be Unity. They desire to teach man that all honour and all comfort and all fulfilment comes from God. If anything else is set up in opposition to Him there would be a conflict in two opposites in which one would be destroyed. The Unity of God must always prevail. Means should be used but should not be deified.

Belief in Unity gives birth to the love of God Almighty, as one realizes that all benefit and loss is in His hands, that He is the true Benefactor and that every particle proceeds from Him without the intervention of anyone else. When a person achieves this holy condition, he is known as a believer in the Unity of God. One condition of belief in Unity is that man should not worship stones, or human beings, or anything else, and should express disgust and abhorrence against deifying them; the second condition is that no undue importance should be attached to material means. The third condition is that one's ego and its purposes should also be excluded and fought against. Very often a person has in mind his own qualities and power and imagines that he has achieved certain good with his own power and he depends so much upon his power that he attributes everything to it. Real faith in the Unity of God is achieved when a person negatives his own powers also.” [Malfuzat, Vol. III, pp. 79-82]

I am sharing this extract so that each one among us might know more or less what is Shirk and we might avoid it.

These days, as you might have noticed, things are bad on many fronts whether it is national or international. Under such circumstances, we have no other recourse but to pray to Allah so that the situation might change for the better here and in the world. You will recall that in that extract of Hazrat Masih Maood (as) where he warned the world of calamities that will visit them, he spoke about people of islands who would not be safe. All of a sudden, we see that we are being overwhelmed with a series of mis-happenings and even some people are dying here in Mauritius and there seem to be many challenges within the country besides those that are directly involved with Covid 19 and its consequences. As we have said before, under these circumstances we should all try to

increase our submission to Allah through earnest prayers, constant asking of forgiveness and recitation of Darood, daily reading of the Holy Quran and cultivating a more charitable disposition. It is our belief that Allah has power over all things and that we should seek His help under all circumstances. So, we should turn more towards Him and ask Him not only to help us but to help the country and even the world. We should pray with a view that change may happen by Allah's will.

Since we are all facing many challenges these days and we may also have some special needs I am sharing with you another prayer of the Holy Prophet Muhammad (saw) which might be of great help.

It is reported from Abdullah bin Abi Aufa (Radhiyallahu anho) that Rasulullah (Sallallahu Alaihe Wasallam) is reported to have said that whomsoever has any need from Allah Ta'ala or any person, he should make wudhu thoroughly. Thereafter he should perform two rakaats of salaah, recite praises on Allah Ta'ala and recite a durood sharief. Then he should recite this dua: (Tirmidhi □ Vol.1,pg.108 Shaami □ Vol.1)

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
الْعَظِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ
كُلِّ بَرٍّ وَاسْلَامَةٍ مِنْ كُلِّ آثِمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ
وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا
يَا أَرْحَمَ الرَّاحِمِينَ

(Tirmidhi-Vol.1,pg.108 Shaami-Vol.1)

TRANSLATION:

“There is no God but Allah the Tolerant and the Generous. Glory be to Allah the Rabb of the Great throne. All praise is exclusively for Allah, the Rabb of the universe. O Allah, I beg You of that which will guarantee Your Mercy, actions which will make certain Your Forgiveness, a supply of every virtue and freedom from every sin. O Allah, do not leave any sin of mine unpardoned, remove all my worries and fulfill every need of mine which conforms to your pleasure O Thou who are the Most Merciful of those who show Mercy.”

One should try to learn the supplication and do one's best to read it in one's prayers. Incha Allah it will help.

I feel that we should pray more together. Since we do not meet often except in Jummah, I will shorten this khutbah and recite some prayers after ruku in the second *rakaat* or after ending the two *rakaats*, whichever means I will find more convenient. Let us hope and pray that Allah alleviates the difficulties that our countrymen are facing and those that the world is facing by His Grace incha Allah. Ameen.