

by Imam Zafrullah Domun

I told you last week that I was going to tell you about the recommendation of Molvi Rajeki saheb concerning Darood Shareef's effects on plague. Unfortunately, I have not yet been able to find that extract. When I find it, I will insha Allah share it with you. But keep reciting Darood and Allah will bless the reciter ten times more. There is great benefit in its recitation. In these difficult times, it will be a source of great blessings for the person who recites it often. May Allah help each one among us to become a regular reciter of Darood shareef and may we all become the recipients of the untold blessings associated with it. Ameen.

For today, I will share an interesting extract from the Malfuzaat of Hazrat Masih Maood (as) where he speaks about what happens to people who reject someone coming from Allah. He said:

“The state of our opponents is one that may be apprehended to result in a loss of faith, because such people deem a good man to be evil and one commissioned by Allah, a liar. This is to war with God Almighty. It is a clear fact that God Almighty has commissioned me and sent me to the world as the Promised Messiah. Those who oppose me do not oppose me, they oppose God, for many of them held me in a position of esteem before I made my claim. Many such people considered it worthy of spiritual reward and a source of pride to hold my water pot and pour from it so that I could perform my ablution. There were many from among them who insisted upon swearing an oath of allegiance to me. But when this community was established in the name of God by His very command, these very same people stood up in opposition against me. This clearly demonstrates that their heartfelt enmity was not towards me, but towards God Almighty. For if they had a sincere relationship with God Almighty, their piety, virtue and fear of God demanded that when I made my claim, they ought to have come forth to accept my announcement; they ought to have prostrated in gratitude before God and welcomed me—but no. They took up their arms and set forth pushing in opposition to such an extent that they called me a disbeliever and a heretic; they named me the Anti-Christ. Alas! These foolish people fail to understand that as for the man who hears the divine words (*Say, 'I am the first to turn towards Allah under His command in this age'*) and (*You are to Me like My Unity and Uniqueness*) why should he care in the least for the abuse and bitter language of such people? It is a shame that these foolish people do not even realise that disbelief and faith do not relate to this world; in fact, they relate to God Almighty. As far as God Almighty is concerned, He attests to my being a believer and divinely commissioned. Why then would I care about this absurd behaviour? Therefore, the stated facts evidently demonstrate that these people do not oppose me, but rather

they oppose the commandments of God Almighty. **It is for this very reason that the opponents of one appointed by Allah lose their faith.** It is clear that my opponents are actually at war with God Almighty. If I am advancing towards light, and it is certain that I am, because countless signs have been and continue to be manifested by God Almighty in my support, and these signs are descending from heaven like rain, then it is also certain that my opponents are falling into darkness. Luminosity and divine light attract the Holy Spirit, while darkness moves one closer to Satan; in this manner, the opposition of a *wali* results in the loss of faith and joins a person with the worst of companions.”

This is a long extract. We will pause here for some comments. We understand from this extract that those who reject someone who says that he has come from Allah will eventually lose faith in Allah. When we spoke about what Allah told us in the early 2001, the mainstream Jamaat Ahmadiyya’s leadership in Mauritius, helped and supported by those who were in London, rejected our words and our claims which they said came from Shaytan. They mounted a campaign of vilification and victimization in the name of khilafat whose instructions they believed were above that of Allah’s and His prophet’s clear instruction as they are presented in the Holy Quran and Hadiths. Like the disbelievers of Mecca, they tried to boycott us because they feared we would contaminate them with our ideas. Like the Promised Messiah says in this extract, we have continued to enjoy Allah’s Blessings in the form of a direct contact with Allah. But what is happening in mainstream Jamaat? First came the removal of that amir who roared like a lion for Khilafat. The caliph himself had to remove him for his misdeeds. He had to bow down in humiliation and none of his contacts here or in London could lift a finger to help him. Then came the other amir who knew how to crush the serpent’s head of rebellion against khilafat. He continued with what his predecessor had been doing. Eventually, it so happened that the caliph had to remove him and his whole Majlis Amla team and he could not do anything to maintain his position and he had to go in humiliation like the previous one. Now, we have another who is doing the same thing as these previous two. We will see how Allah will treat him and his team. I do not want to go into details but it is evident the those who thought they were the champions of khilafat have been humiliated by Allah. Look around and take note if you have eyes to see. According to some sources on the internet, some young people have even started saying that they no longer believe in Allah and they are dissociating themselves from the Jamaat.

Now we continue with the extract of Hazrat Masih Maood (as). He said:

“In short, a person becomes righteous and reformed when they attain the ranks of perfect practice. It is stated in Surah Asr: *إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ* (*Except those who believe and do good works*), and the words *aamanu* allude to the perfection of one’s knowledge, while the words *amilus-salihat* guide a person towards the perfection of practice.

Wisdom also has two aspects: firstly, knowledge ought to be perfect and complete; and secondly, action must also be excellent and free from deficiency.

“In short, God Almighty states that those who are safeguarded from a state of loss first seek to perfect their knowledge, and secondly, they also prevent their actions from being sullied. In fact, such people advance the perfection of their knowledge to a degree where their actions become sublime. Then, upon attaining perfect insight when their superb knowledge is established through their sublime actions, they are not miserly; they act upon the following words:

وَتَوَاصَوْا بِالْحَقِّ

They exhort one another to accept truth. (103:4)

Then, they invite others to the truth which they have found. This also means that they manifest the light of their actions. If a person who exhorts others does not act accordingly, then their words can have no effect whatsoever. It is a general fact that if a man exhorts others but does not act upon his own words, this leaves a very bad impression. If a fornicator exhorts others to refrain from fornication, when his state of affairs is established, it may be apprehended that the people who listen to his admonitions could well-nigh become atheists. For they will think to themselves that if fornication is truly a dangerous thing and God Almighty punishes those who indulge in this act, then if God actually existed, why would the person who exhorts us against this act not refrain from it himself? I am aware of a person who was about to become a Muslim due to his interactions with a Muslim cleric. One day he saw the same cleric drinking alcohol, and so his heart became hardened and he held back from converting. In short, the words *تَوَاصَوْا بِالْحَقِّ* (*They exhort one another to accept truth*) indicate that they advise others through the light of their actions.

Furthermore, their practice is *تَوَاصَوْا بِالصَّبْرِ*, i.e. they exhort one another to be steadfast; that is to say, they exhort and advise others with patience. They do not become furious in an instant. If a Muslim cleric or leader becomes an Imam and a guide, and is quickly enraged, and if he does not possess the strength to act with tolerance and patience, why does he harm others? Another meaning of the above is that a person who does not patiently listen to advice, cannot gain any benefit.

Our opponents do not come forward with a tolerant heart, and do not present their concerns with patience. In fact, their state of affairs is such that they do not even wish to look at the relevant book. They raise a commotion and seek to cloak the truth. How then can such people derive any benefit? What characterized Abu Jahl and Abu Lahab? It was this very impatience and frustration. They would demand that if you have come from God, then cause springs to flow before us. These unfortunate people did not show patience and were ultimately destroyed.....

Similarly, our opponents also demand that I should pray for them and it should instantly be fulfilled, deeming this to be the criterion of my truth or falsehood. They will present a few things which they would like to see happen and say that if they can be made to occur, they will accept, but they do not hold up any conditions for themselves. Alas! It is these very people who represent those described in لَا يَخَافُ عِقَابَهَا (And God cared not for the consequences thereof). **Remember, only one who is patient attains to a station where their heart is opened.** One who does not exhibit patience seeks to rule over God and does not desire to remain under His rule. An insolent and bold person of this nature, who does not fear the glory and greatness of God Almighty, will be deprived and cut asunder.

Moreover, it ought to be kept in mind that as far as the essence of patience is concerned, it is also necessary to remain in the company of the truthful; as it is said: كُونُوا مَعَ الصَّادِقِينَ *Be with the truthful.*

There are many who reside afar and say that they will come to visit at some point in time, because they are busy at present. Can those who are blessed to be part of a community whose emergence was promised for thirteen hundred years, yet they do not come forth to support it, and who do not come to sit in the company of a man who was promised by God and His Messenger, ever prosper? Absolutely not.

You seek God as well as this wretched world; this is wishful thinking, rather impossible, nay insanity.

Religion encourages one to remain in good company, but if one avoids good company, how can they expect to increase in piety? I have advised my friends many times before, and reiterate again, that they ought to come and stay here time and again, and derive benefit, but very little attention is paid in this regard. People are content to make an oath of allegiance on my hand that they will give precedence to religion over worldly affairs, but realistically, they do not struggle in this cause.” (Malfuzaat V1 p. 197-200)

In this extract and in many others, Hazrat Masih Maood (as) has taught us that we should try to perfect our knowledge of Allah. But this is something that takes a lot of time and a lot of patience. If Allah raised some people in this place, it is for the benefit of the people. People should not be among the rejecters or else they would manifest a Jewish attitude as per many verses of the Holy Quran. May Allah protect us all and may we all be careful and may we all do what is necessary to win His pleasure. Ameen.