

by Imam Zafrullah Domun

The extracts of the casual talks of Hazrat Masih Maood (as) that I will be reading today comes from the second Volume of His Malfuzaat. He said:

“I have spoken many times before about the mutual concord and love that ought to prevail within our community. I have stated that you all ought to remain reconciled and united. This is the teaching that God Almighty gave to Muslims: that you must all remain as one being, or you will lose your stature. The reason that Muslims have been instructed to stand together in Prayer with their shoulders touching one another is to foster unity. The goodness in one person will flow into the next like an electric current. If you are divided and disunited, you shall be deprived.

The Messenger of Allah, peace and blessings of Allah be upon him, said that you ought to love one another and pray for each other even without the other's knowledge. If an individual prays for someone without his knowledge, an angel says: ‘May it be so for you as well.’ What an outstanding thing indeed! If someone were to suggest that man's prayers are not heard, at least they will agree that the prayers of an angel are accepted. I would like to advise you and say that there should be no discord amongst you.

I have only brought you two teachings: firstly, to believe in the Oneness of God; secondly, to show one another love and sympathy. Show an example that serves as a miracle for others. This was what developed amongst the companions and it served as an argument to others. Allah the Exalted states:

كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

*You were enemies and He united your hearts in love.*

Remember! Unity is a miracle. Remember! Until each and every one of you likes for your brother what you prefer for yourselves, you are not from among my community. Such a one suffers misfortune and trial. He shall not meet a

good end. I am about to prepare a book in which all those people who cannot control their emotions will be separated. People fight over trivial matters. For example, one person says that a certain performer jumped ten yards and another person will begin arguing on this point, and this then leads to malice.

Bear in mind that a sign of the Mahdi is that hatred would be dispelled. Now will this sign not be fulfilled? Indeed, it will. So why do you not show forbearance? It is a fact in medicine that sometimes a disease cannot be cured until various other ailments are treated. Through my person, a righteous community will be established, God-willing.

What is the cause of mutual enmity? It is miserliness, pride, self-conceit, and emotional impulses. I have mentioned that I will soon write a book in which I shall remove all those from my community who do not have a grasp over their emotions, and who cannot coexist with mutual love and brotherhood. Those who act in this manner ought to remember that they are guests for a few days, unless they show an excellent example. I do not wish to be a target for objection on account of others. An individual who joins my community and does not act in line with my objective is a dry branch. If a gardener does not cut it off, what is he to do? A dry branch that is attached to a flourishing one sucks water but cannot become verdant itself. In fact, the dry branch causes the green branch to wither away as well. So have fear. One who does not cure himself will not remain with me.”

Then Hazrat Masih Maoood (as) made an interesting observation about the killing of two Englishmen who were killed by some Muslims. He said:

“This incident where two Englishmen have been murdered, is this Jihad? It is vile people like these who have given Islam a bad name. What this man ought to have done was care for these individuals and treat them in such an excellent manner so that they could have observed his morals and good conduct, and then become Muslims themselves. The duty of a believer is to crush his own ego.

It is written that Hazrat Ali (ra), may Allah be pleased with him, was engaged in battle with a disbeliever. Hazrat Ali (ra) had subdued the man and just as

he was about to bury his sword into the man, he spat on Hazrat Ali (ra). On this, Hazrat Ali (ra) got up off of the man's chest. The man was surprised and asked: 'O Ali! What is the matter?' 'I was fighting you for the sake of God,' responded Hazrat Ali (ra), 'but now that you have spat on my face, my own ego has a part in this, so I have left you alone.' This act of Hazrat Ali (ra) had a deep effect on the man.

Whenever I hear such reports about these sorts of people, I am extremely grieved by the fact that they have become greatly distanced from the Holy Quran; they believe that the killing of innocent human beings results in spiritual reward.

Certain individuals from among the Muslim clergy call me 'Antichrist' because I have not deemed it permissible to wage war against the British. But what I find extremely regrettable is that these people call themselves *maulvis* (religious scholars) and then give Islam a bad name. Someone ought to ask them, what harm have the British done to them? What suffering have they caused them? It is a shame that a people whose arrival in this land has given us every kind of peace and comfort, and whose coming delivered us from the bloodthirsty claws of the Sikhs, and who provided us every opportunity and facility to propagate our religion, have been thanked for their favour with the killing of innocent British officials.

I openly declare that those people who have no fear in spilling innocent blood and who do not fulfil the rights due to a benefactor are fully accountable before God Almighty. The task of the Muslim clergy ought to be to publicize this point with collective agreement and to admonish the uninformed and ignorant that they live their lives under the shade of the British government in security and freedom; thus, they are thereby obliged to the government, and owe it a debt of gratitude for its gifts. They ought to tell them that this blessed sovereignty is a true supporter in the dissemination of virtue and guidance. Therefore, any thought of waging war against this government is a terrible act of rebellion and is absolutely unlawful. Muslim scholars ought to advise the ignorant both verbally and in writing and should not cause the world undue

harm by defaming Islam. I consider the British government to be a heavenly blessing and deem it an obligation to value it.

It is a shame that the Muslim clergy have failed to undertake this task themselves, and when I endeavored to dispel these ignorant notions from the hearts of people, they have called me an Antichrist—only because I am grateful to this kind government. But what harm can their opposition do to me? I have published scores of treatises on this subject in Arabic, Persian, Urdu and English, and have distributed thousands of announcements throughout various lands and cities, and not because I seek honour from the government. In fact, God Almighty knows well that I perform this task considering it to be an important obligation and even if I have to bear hardship to perform this service, I do not care in the least. For God has stated that the recompense of goodness is goodness the like thereof. Therefore, it is an obligation of the Muslims to show full obedience and loyalty to the British government.” (Malfuzaat, Vol. 2, p. 223)

In this discourse, Hazrat Masih Maood (as) justifies how his sympathy towards the English in India is based on Islamic teachings and not as his opponents presented him to be: ingratiating himself to the British.

At another time, the Promised Messiah (as) said:

“The coming of a Prophet is necessary. They come with a spiritual power and possess a fervour in their hearts which makes them restless due to their sympathy for mankind, their desire to do good to others and on account of their sentiments of universal goodwill. God Almighty states with regards to the Messenger of Allah, peace and blessings of Allah be upon him:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

Meaning, will you grieve yourself to death because they do not believe? There are two aspects to this: firstly, it relates to the disbelievers and their not converting to Islam; secondly, this is also in relation to the Muslims and why they do not develop in themselves a spiritual power of the highest level—as was the case with the Holy Prophet (saw) himself. Since progress is attained gradually, the advances of the companions were also in stages. However, the

hearts of the Prophets are an embodiment of sheer sympathy. Now, our Noble Prophet, peace and blessings of Allah, be upon him, encompassed all the excellences of prophethood. The Holy Prophet (saw) thus possessed this sympathy to the highest degree. He would look at the companions and desire for them to attain the greatest heights, but this apex was destined to find fulfilment at a certain time. Ultimately, the companions attained that which the world had never received before and witnessed that which no one else had ever seen.

The entire foundation rests on struggle. God Almighty states:

□ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

This means, those who strive in our way, we open to them all the avenues that lead to us. Nothing can happen without struggle. Those people who say that Syed Abdul-Qadir Jilani, may Allah have mercy on him, turned a robber into a saint, with a single glance, are deluded. It is statements like these which have ruined the people. People think that an individual can be transformed into a saint by incantations and spells.

Those who act hastily in the matter of God perish. Everything in the world progresses in stages. Spiritual advancement is no different and nothing can happen without struggle; and that struggle too must be in the way of God. One cannot make up their own futile ascetic practices and exercises like yogis. The very task for which I have been appointed by God is to demonstrate to the world how one can reach Allah the Exalted. This is the law of nature, neither do all people remain deprived, nor do all people receive guidance.”

He said further:

“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 □ إِيَّاكَ 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 taught 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 e mustaqim*).

May Allah help each one among us to understand and to practice these noble teachings of the Promised Messiah (as). Ameen.