

by Imam Zafrullah Domun

Members will recall that in the past, we have read many extracts from the sayings and discourses, taken from the Malfuzaat, of Hazrat Masih Maood (as). These books were not written by him. They were his sayings that his companions put into writing and these are available in about 5 volumes in Urdu. Recently, there seems to be a plan to have them translated into English. Some time back, two volumes were published in English and recently, I saw that Volume 3 has been posted on the mainstream Jamaat website alislam.org. As from today, we will be reading from this new volume. Highlighting the importance of these small talks, Hazrat Masih Maood (as) said in his booklet “Victory of Islam” :

“There can be no doubt in the fact that these verbal discourses which have taken place in the past or even now, or if I make an address of my own accord at an appropriate time and place—in certain cases—proves more beneficial, effective and swifter in touching people’s hearts than reaching them through books. That is why all the Prophets have relied on this method. With the exception of the Word of Allah Almighty, which was recorded in writing with special care and published, whatever else the Prophets preached has always been in the form of discourses and addresses made at the appropriate time. The general practice of Prophets was to find strength from the soul and make addresses likewise lecturers at times of need, in various gatherings and assemblies, in view of their specific circumstances. However, they did not do so like the speakers of today, whose only purpose is to flaunt their wealth of knowledge in their speeches, or who speak to ensnare simple people through their own false logic and sophistries—making those people more worthy of hell than even themselves. On the contrary, Prophets speak with immense simplicity and whatever would gush forth from their own hearts, they would fill into the hearts of others.

Their holy words would always fit the occasion perfectly and fulfilled the needs of the time. They would not speak to entertain their addressees or tell them false tales. They find the people ailing, drowned in diverse spiritual afflictions, and give them counsel in order to cure them, or dispel their doubts through conclusive arguments. Their words are few, but house a treasure of vast meaning. Thus, it is this very principle that my humble self keeps in view. As such, the door of dialogue and discourse remains open so that I may speak to my guests and visitors in accordance with the respective capacities, requirements and ailments which afflict them. To view evil as a target towards which one shoots the arrows of one’s vital counsel in order to prevent sin and reform the morals of others just as dislocated limbs must be restored is not possible fully unless people are cured face to face.” (Ruhani Khaza’in, Volume 3, Fath-e-Islam, p. 15-17)

These days are days of trial. The Covid virus has created much havoc in the world. In the days of Hazrat Masih Maood (as), there was cholera which was ravaging India. He said:

“Although God Almighty has promised: إِنَّهُ أَوَى الْفَرِيَّةَ (*He will give shelter to the town of Qadian*), He will not be ruled by anyone. His attribute of Self-Sufficiency demands at every moment that man should never sit in peace, contented. The will of Allah Almighty is that man should spend his time in fear and awe, so that a state of humility and servitude remains ever present.”

My comments:

This means that a Promise from Allah is not sufficient. We need to pray for its accomplishment and we should always be on the watch out to ensure that we do not become complacent and just content ourselves with the fact that Allah has promised us victory and He is not false to His Words. We should also bear in mind that He is Self-sufficient and does what He wills.

The Promised Messiah (as) said further:

“Cholera is a sword of God Almighty, as it were. Pray profusely so that Allah the Exalted may preserve our village from this disease. In the eyes of our opponents, when people die in other localities, they are considered martyrs; but God-forbid, if the epidemic strikes here, they will say that we are subject to divine wrath.”

My comments:

Our members also should pray with great anguish in the heart that Allah protects us all and that the evil effects of this Covid virus do not touch us.

On 8th September 1900, Maulvi Nur-ud-Din Sahibra asked the Promised Messiah as about the following verse

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا

And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger (42:52).

Maulvi Sahib mentioned that there was much debate on this verse. The Promised Messiah (as) said: “Before I turn to elaborate on this verse, I should state that we observe practically that there are three ways in which God Almighty speaks; there is no fourth method. Firstly, there are dreams; secondly, visions; and thirdly, revelation.”

After the Isha Prayer had been offered, the Promised Messiah (as) said: “Maulvi Sahib! The meaning of this verse has become very clear. The words مِنْ وَرَائِ حِجَابٍ (*from behind a veil*) refer to the mode known as dreams. In reality, the meaning of مِنْ وَرَائِ حِجَابٍ (*from behind a veil*) alludes to a method of converse where metaphors are dominant and this is characteristic of a veil, which describes the nature of dreams.

Then, the words يُرْسِلَ رَسُولًا (*by sending a messenger*) allude to visions. It is in visions that messengers are perceived in apparent form. The underlying reality of visions is also that they are experiences where things are seen in apparent form.”

Then the Promised Messiah (as) said with great passion and joy: “Just look at the profoundly true and magnificent knowledge that is presented by the Holy Quran. Find something from the Gospel or Torah that is anything like this verse if you can.”

Before the Promised Messiah (as) provided this commentary, Maulvi Sahib had asked whether the words مِنْ وَرَائِ حِجَابٍ (*from behind a veil*) could be understood to mean that it was not necessary to see God Almighty. The Promised Messiah (as) said: “Not only this, for this is already understood in the context of dreams. The words مِنْ وَرَائِ حِجَابٍ (*from behind a veil*) allude to the underlying nature of the philosophy of dreams.”

Hazrat Masih Maood (as) received a letter from Sheikh Rahmatullah Sahib, in which he had written of a trial to which he was faced. The Promised Messiah (as) said:

“I pray fervently for him during this time of tribulation. I am very pleased. In actuality, trials are a means of attracting immense mercy from God. On the one hand, the inherent nature of man known as servitude (*ubudiyyat*) becomes restless and severs its ties on all fronts in order to incline towards the One True Provider of Means, while on the other hand, divinity (*uluhiyyat*) marches forward with its army of blessings to console man. When I observe the way of Prophets, peace be upon them, and the custom of Allah, I always find that the kindness and compassion that this revered community fervently shows towards their servants at a time of trial is far greater than the time when ease and comfort prevail.”

His Holiness (as) delivered a most exquisite address prior to the *Zuhr* Prayer and addressed Maulana Abdul-Karim Sahib (ra) in the following words: “Whatever is happening at this time is in accordance with the will of God. It was necessary for these people to set a seal with their own hands on the truth of those signs which foretold that when the Promised Mahdi appears, there would be a great uproar, and the Promised Mahdi would be deemed a disbeliever who forges doctrines that are at odds with their predecessors and forefathers. At this time, our friends ought to show patience just as our Noble Prophet, peace and blessings of Allah be upon him, and his companions demonstrated while they were in Mecca, the Great. They did not commit any action that would make them guilty in the eyes of the ruling authorities. At this time, do not depend on anyone and entertain the thought that such and such person will help us. Remember that in this hour, we have no friend or helper except for God, the Lord of Glory and Greatness.”

My comments:

We can just imagine this situation. People are opposing him vehemently and he advises his followers to be patient and pray for help from Allah alone and not to rely on anyone

else. Very wise advice that we should all always bear in mind. (Some extracts from pages 1 to 5).

We will stop here today. We will continue incha Allah next time – May Allah grant each one among us the necessary understanding to do what is right always. Ameen.