

FRIDAY SERMON

2nd September 2022

By Imam Zafrullah Domun

We will continue reading from the English translation of the third volume of Malfuzaat by Hazrat Masih Maood (as).

We will start with an entry made in February 1901. Talking about the state of the Godly people, Hazrat Masih Maood (as) said:

“My work on the commentary [he was working on a commentary of Sura Al Fatiha] that I was writing has now come to its conclusion and it was my desire to take some rest for two or three days before turning to other important tasks, but I cannot bring myself to sit idle. It is written in Maulana Rum’s *Mathnawi* that there is an illness in which a person feels the need to be constantly massaged. So too is the case with the godly; they can never sit at rest. At times, God will send down a difficult task for them to accomplish, and at other times, they will, of their own accord, take on a challenge for themselves.

It is very blessed indeed for an individual to remain engaged in some work for the sake of God. A day that goes by empty of such labour is a day of grief. There can be nothing more fulfilling in the world than for a person to work in the way of God, and then for God to open a way for such people and bless them with His support. However, without sincerity, every labour is useless. One ought to work purely for the sake of God with no vested interest.”

Whilst exhorting the members of his community to show love for one another, instructing them to be kind and gentle on noticing a person’s spiritual weakness, and whilst expressing the sincere pain in his heart for the well-being of his community, the Promised Messiah (as) said:

“I advise the members of my community to have mercy on those from among them who are weak and fragile. They ought to endeavour to rid them of their weakness. They must not be harsh with them, nor treat anyone discourteously. In fact, they should advise them. Even in the time of the companions, may Allah be pleased with them, there were hypocrites who would join them, but the Noble Messenger, peace and blessings be upon him, would treat them with kindness. As such, on one occasion, Abdullah ibn Ubayy said that the dominant will expel the ignoble from the city. This

is stated in Surah *Munafiqun* and the intent of his words was that the disbelievers would force out the believers. When this man died, the Noble Messenger (saw) sent his own shirt for him to be buried with it.

I have vowed to help my community with prayers. Nothing can be achieved without prayers. Even from among the companions, the greatness of those who belonged to the era of prayers, i.e. from the time of Mecca, could not be matched by others. When Hazrat Abu Bakr (ra) accepted the Holy Prophet (saw), what is it that he saw? Although he did not witness a sign, he was aware of the good morals and inner state of the Noble Messenger, peace and blessings of Allah be upon him.

And so, as soon as he heard that the Holy Prophet (saw) claimed to be a Prophet, he accepted. This is why I often say that my friends should come here to visit often and stay. Those who develop close ties of friendship and become fully acquainted, derive immense benefit. Miracles and signs do not bring the same benefit. What benefit did Pharaoh derive from miracles? There are thousands who reject miracles but no one can deny a person's good morals. A seeker ought to learn about a claimant's actual circumstances intimately."

The Good Morals of the Holy Prophet (saw)

The Arya Samajists have raised countless allegations against the Noble Messenger (saw), but if these people had come to know about his true state of affairs and the actual nature of his moral qualities, they would never have been so rudely brazen. The Messenger of God, peace and blessings of Allah be upon him, exhibited exemplary morals in two respects. Firstly, during his time in Mecca, when his community consisted of only a few people and he had no authority; and secondly, during his life in Medina, when he became a victor and the same disbelievers who would inflict pain upon him and whose abuse the Holy Prophet (saw) bore with patience, were now under his control. At that time, the Holy Prophet (saw) had the authority to punish them in any way that he pleased, but he proclaimed:

laa tasriba alaikumul yawma

No blame shall lie on you this day.

And with these words, he released them without any punishment. I believe in the Messiah (as) and love him, however, I have no choice but to state that he never possessed power or authority over his opponents and therefore, never received the opportunity to first gain ascendancy over his enemies and then demonstrate his good morals. We do not know how he would have acted, if he was faced with similar circumstances. A true Muslim is one who treats others with sympathy. I am determined to do two things. Firstly, to pray for my community. Although, I always pray for my community, but what I mean to say is that I am in search of an opportunity where I am

able to pray with extreme fervour. Secondly, I would like to write a summary of the Holy Quran for them.

The Holy Quran contains everything, but until one possesses insight, nothing can be derived from it. When those who study the Holy Quran moves on into the next year and looks back in retrospect, they feel as though they were a student at the elementary level, because this is the Word of God Almighty and so it develops a person accordingly as well. I disapprove of people who state that the Holy Quran is a book of varying interpretations, for they dishonour the Holy Quran. One ought to say that the Holy Quran encompasses diverse insights.

Every part of it is full of countless insights, and one point of wisdom does not contradict the other. However, personalities that are predisposed to impatience, enmity and anger have no affinity with the Holy Quran, nor is the Holy Quran opened to such people. It is my intention to prepare a commentary which exhibits the breadth of meaning in the Holy Quran. Mere intelligence and belief are not sufficient for salvation, until they are manifested in a practical light. Words empty of action are worthless. One ought to believe in the Holy Quran in such a manner that one truly accepts it to be a miracle; and one ought to possess such a relationship with God as if one can see Him. Until the people develop these qualities, I will have formed no community at all. If a person errs and opposes me in a certain respect on the basis of a misunderstanding, I am not one to be offended, because I know that the weak deserve mercy. If a child defecates in bed and a mother throws the child in anger, she is guilty of immense cruelty. If a mother begins to grow displeased with her child and becomes disgruntled on a daily basis, this will not do. A mother knows that her child is foolish now; however, God will slowly but

surely make the child wiser, such that a time will come when her child will begin to understand that certain things are inappropriate. In the same way, why should I be displeased? If I am a liar, my falsehood is sufficient enough to bring about my ruin. I am not the first to tread this path so that I should be apprehensive about the manner in which Allah the Exalted treats those who stand on truth. I am well acquainted with the way of Allah. Tens of millions of allegations were levelled against the Chief of Prophets (saw). I have yet to be subjected to the same number of objections. Some relate that in the Battle of Uhud, the Holy Prophet (saw) was struck by swords seventy times. The seed of truth is never wasted. There are very few dispositions like that of Abu Bakr (ra) who accept the truth instantly. People possess varying natures. However, a sign is not enough to guide someone, for inner tranquility descends from heaven. Transformations that take place within, change a person at once. It is then that one is guided. Guidance is the result of God's command, and in this, no other being has any part. If it were in my control, I would turn everyone into saints and make them holy.

However, this phenomenon is purely in the hands of God Almighty. Indeed, I do pray nonetheless.

If my opponents are willing to reconcile with me, I too am prepared. I have a sack of letters full of their abusive words against me. I only just received another letter of the same sort and I have added it to the collection. But I let all of this go. Although the sympathy that I have for my own community is special, my compassion extends to all, even to my adversaries. When a physician gives a cup of medicine to an ailing person so that he may be cured, sometimes the patient will break the cup out of anger. On such an occasion, the physician feels pity and mercy for such an individual. Whenever I write harsh words addressing my adversaries, I do so only with pure intentions, just as a mother sternly addresses her child at times, even though her heart is full of pain. In the sight of God, the affair of a truthful one and a liar is not the same. When God casts a glance of love upon someone, He does not treat him in the same manner as others. How could God treat all people in the same manner?

I invite my opponents to make peace with us. I invite them to resume friendly relations. They are free to remain on their own belief. Meeting one another makes clear a person's actual state of affairs. Some of my opponents from Amritsar think that I do not believe in God and consume alcohol. The cause for such ill-thinking is that such people completely refuse to interact with us. Only the weak isolate themselves in this manner and separate themselves completely.

◌*Al haqqo ya'lou wa laa you'la*

The truth always triumphs and can never be defeated.

Why are you so afraid of us? If we are so ignoble, then you will prevail over us. If you refuse to reconcile with me then you ought to come forth and compete. For God supports the one who is truthful when two stand against one another in contest.

Allah has decreed: 'Most surely I will prevail, I and My Messengers.'”(P118|)

We will stop here for today. Since Hazrat Masih Maood (as) has spoken about the necessity for us to understand the Holy Quran, I will share with you a prayer that he used to make when studying the Holy Quran. It is as follows **“O my Allah this is your Word and I can understand it only when You will grant me its knowledge.”** It is very easy to remember and I encourage everyone to learn it and to use it so that we can all get a deeper understanding of the Holy Quran.

Secondly, Hazrat Masih (as) has said in the following extract:

“Words empty of action are worthless. One ought to believe in the Holy Quran in such a manner that one truly accepts it to be a miracle; and one ought to possess

such a relationship with God as if one can see Him. Until the people develop these qualities, I will have formed no community at all.”

To develop the second quality there is a long prayer (*do'a*) (number 440 in the green book) which starts as follows “ *Allahoummaj alni akhshaka hatta ka anni araaka*” which we translate as follows “ O My Lord make me fear You so much as if I am seeing You ”. You may start by learning these words and pray with them so that we may be among those who create the community of the Promised Messiah (as). May Allah help us to do so incha Allah. Ameen

Incha Allah I will make some additional comments about the words of the Promised Messiah (as): **“The cause for such ill-thinking is that such people completely refuse to interact with us. Only the weak isolate themselves in this manner and separate themselves completely”**. Incha Allah.

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