

# FRIDAY SERMON

14 October 2022

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We will continue to read Malfuzaat Volume 3 by Hazrat Masih Maood (as). We start from page 139 with an entry made on 10<sup>th</sup> March 1901.

“Someone requested the Promised Messiah (as) to pray so that he could find deliverance from his various troubles.

The Promised Messiah (as) said: “I will pray.” The man in question had perhaps thought that he could attain what he desired by putting his trust in some other person. On this, the Promised Messiah (as) said:

“Never put your trust in another human being. Trust God alone. For if you put your trust in another individual, you shall remain deprived and gain nothing. This is the essence of Islam—to be wholly devoted to God. When one adopts this way of practice, all of their difficulties will be solved.”

The Promised Messiah (as) said: “When the ill of associating partners with Allah is dispelled from the world, it is then that the glory of God Almighty is manifested. For associating partners with Allah is a sin, which God says shall never be forgiven. The greatest form of associating partners with God in this day and age is that the Messiah as is given the station of God.” Here he is speaking about Christians who take Jesus to be God.

The Promised Messiah (as) said further : “Since the trial of the Christians is the gravest of all, for this reason, Allah the Exalted has dedicated an entire chapter of the Holy Quran to them, and that is, Surah *Ikhlas*. There is no other chapter in the Holy Quran which in its entirety is dedicated to a specific nation. *Ahad* is a name of God and in terms of deeper meaning, the word *Ahad* (i.e. the One and Only, Who has no other), is greater than the Arabic word *Wahid* (which simply means the One). The meaning of *Samad* is He Who is eternally Self-Sufficient in His very nature and Being, and Who does not depend on anyone else. If one believes in the concept of the Trinity, one would have to accept that God is dependent.”

The Promised Messiah (as) said: “You will observe certain people who are overcome by a state of ecstasy and joy upon hearing Sufi poetry and verse. However, when these

very same people are called, for example, to bear testimony, they will avoid doing so and say: ‘Please excuse us, because we are related to one of the relevant parties; do not involve us in the issue at hand.’ So, these people will not vouch for the truth. One should not be misled by the ‘ecstasy’ and ‘joy’ experienced by such people. When they are subjected to a trial, they are unable to furnish proof of their truthfulness. The ecstasy and joy of such people is not worthy of praise.

The joy and state of ecstasy experienced by such people is a temporary phenomenon; it is a natural state. There are even some who reject Islam and who harbour animosity against the holy, yet they partake of this state of joy. There was a prejudiced Hindu who would feel exhilarated when reading the *Mathnawi* by Maulvi Rumi, may Allah have mercy on him, even though he was an enemy of Islam.

Would you say that a snake is holy because it is entranced by the sound of a flute? Or would you say that a camel is godly because it is intoxicated by the sound of a melodious voice? The excellence of truth, which results in the pleasure of God Almighty, is for one to show loyalty to Him. Even the few deeds such a one performs outweighs the many deeds of others. Let us take the example of a man who has two servants. One servant presents himself before his master numerous times throughout the day and greets him, and constantly remains in his company, while the other one comes to him only rarely. However, the master gives the former a meagre wage but gives the latter much more. For he knows that when the time calls for it, the latter would be ready to even lay down his life for him, and because he knows that the servant is loyal, while the former would be prepared to kill him if instigated to do so, or in the least, would willingly leave him to offer his services to someone else. In the same manner, an individual who is not loyal to God Almighty, but offers the five daily prayers and even goes above and beyond to observe the *Ishraq* Prayer, and recites numerous litanies and invocations, cannot compare, in the sight of God Almighty, to a person who is loyal. For God Almighty knows that in a time of misfortune, that person will not be loyal.

When a person demonstrates loyalty, it necessarily follows that they are blessed with joy as well—just as the table cloth accompanies food. However, it ought to be borne in mind that even saints are faced with times when they feel spiritually constricted, for it is only in such a state that one can fully appreciate the value of joy, and as a result, one is able to feel joy with a heightened sense of perception.”

The Promised Messiah (as) said: “No one can be privy to the inner state of someone else’s heart, nor can anyone come to know what lies in the hidden corners of another’s heart. Therefore, no one should be hasty in forming an opinion about another individual, but should be forbearing. There is mention of a certain individual who made an oath with God Almighty that he would consider everyone to be better than him and no one

to be beneath him. People do tend to form such ideas in order to attain the pleasure of their beloved. One day, he saw a man sitting near a river along with a woman, where there was a nearby bridge on which many people were crossing. There was a bottle in the man's hand; he would drink from the bottle himself, and give some to the woman beside him as well. The individual who had made the aforementioned vow thought ill of the man near the river and told himself: 'Surely, I am better than this shameless man.' Then, a boat sank nearby along with its passengers. The man who was sitting with the woman dove into the river and saved all of the passengers except for one. Then he turned to the man who was guilty of ill-thinking and said to him: 'You thought ill of me. I have saved all but one, now you go and save the last. God sent me to test you and informed me of what was in your heart. This woman is my mother, and this bottle does not contain alcohol, but is filled with water from the river.' Therefore, one should never be quick to judge another person."

As far as I can remember, I first read about this incident years ago in *Tazkiratul Awliah*, which was written by Fariduddin Attar and the title of which was translated into English as "the memorial of Saints". I was quite impressed with it and it helped a lot in avoiding thinking ill of others. One never knows when a trial may befall one and so we have to be very careful and avoid at all costs to think ill of others.

On 31<sup>st</sup> March 1901, Hazrat Masih Maood made a speech and he said:

"All of the gentlemen here should hear that since this entire endeavour is for the sake of God alone, in this era of ignorance, God wishes to fully clinch His argument against the people, as has always been the case with the advent of Prophets, peace be upon them. When God Almighty observes that darkness has spread on earth, He takes it upon Himself to advise the people and complete His argument against the people, as per divine law. For this reason, when the circumstances change, when people become distant from God and when understanding falls weak, God Almighty raises a servant of His, so that he may advise those who are plunged in heedlessness. This is one of the most significant signs, which establish that a Prophet is divinely appointed, in that they do not come in an era where there is no need for their appearance; in fact, all of humanity's needs at the time in which they appear bear testimony in their favour.

So, too, was the case in the era of the Messenger of God, peace and blessings of Allah be upon him. The state of mankind was corrupted both in doctrine and action. And this was not only the case in Arabia, in fact, the whole world had deteriorated, as Allah the Exalted stated in the following words:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

*Corruption has appeared on land and sea. (HQ 30:42)*

At that time of great disorder, God Almighty commissioned and raised a holy servant, who brought about a wondrous transformation in a small period of time. Instead of worshipping God's creation, people began to worship God Himself. Instead of immoral actions, we began to see the prevalence of righteous deeds.

Similarly, in this era also, the state of the people in terms of deed and doctrine has become corrupted; their internal and external state has deteriorated to a dangerous extreme. Their internal state has degenerated to such an extent that while they recite the Quran, they have no idea what they are reciting; their doctrines also contradict the Book of Allah and so do their actions. The Muslim clerics recite the Quran and so do the common people, but neither party reflect over it, and on that front, they are equal. If they had taken the time to reflect, how clear everything would have become. We learn from the Holy Quran that Allah Almighty made the Messenger of God, peace and blessings of Allah be upon him, the likeness of Moses (as). The fact of the matter is that Allah the Exalted establishes one dispensation, but after a long period of time, when it becomes obscured, as if veiled, He establishes another dispensation in the same manner to take its place.

We learn of two dispensations from the Holy Quran. Firstly, there was the dispensation of the children of Israel, which began with Moses, peace be upon him, and ended with Jesus, peace be upon him. Since the evil actions of the Jews had reached the extreme limit, and they had become so wicked and stone-hearted that they were even prepared to kill Prophets, by way of wrath, Allah the Exalted brought this dispensation, which saw the emergence of kings and Prophets, to an end with Jesus (as).

I have always held that Jesus (as) was born without a father, and that his fatherless birth was a sign that now prophethood would come to an end within the Israelite family. For they were promised that prophethood would remain within the family of the children of Israel until they remain righteous. However, when they lost their piety, this event served as a sign, so that the wise could realize that this line would now come to an end. Hence, with the advent of Jesus, peace be upon him, prophethood from within the children of Israel came to an end. Even in earlier scriptures, Allah Almighty had promised that a similar succession would be instituted within the children of Ishmael, and the leader, head and chief of that succession would be Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him. This was prophesied in the Torah as well. In the Holy Quran, also, it is stated:

كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

*Like We sent a Messenger to Pharaoh.(76:13)*

Just as the word ‘like’ has been used in the Torah, the Arabic word *kama* (like) has been used in the Holy Quran as well.”

We will continue with this speech next time, Incha Allah. Today we are living through difficult times. We should all understand that we should place our trust in Allah alone and drive away all sorts of fears and anxieties from our heart – I remind you all that I have always told you that you will benefit greatly by reading the prayers that are found in the green book of prayers “Invocations exaucees”. Personally, I know that this book is quite an important book because it contains prayers from the Holy Quran and the Hadith. When one reads them regularly one can easily feel their profound effects on one’s soul. Someone has even told me that while reciting the prayers that person heard the following phrase “*Bechaini mein chain*” which are Urdu words which can be translated as “*peace in a time of restlessness*” meaning that these prayers have that effect. So, I suggest that our friends make use of this book of prayers. May Allah protect us all. Ameen.