

FRIDAY SERMON

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We will continue to read from the Malfuzaat of Hazrat Masih Maood (as) (volume 3). He said:

“The Meccan life of the Holy Prophet, peace and blessings of Allah be upon him, presents an extraordinary example; in a way, he spent his entire life faced with hardships. Even in the Battle of Hunayn, the Holy Prophet (saw) was left all alone. It speaks volumes of the magnificence, courage and resilience of the Holy Prophet, peace and blessings be upon him, to proclaim in the heat of battle that he was the Messenger of Allah. I can truthfully say that until a person treads this path, he cannot attain any pleasure whatsoever. This is the pleasure to which God Almighty invites all believers. Just as you relish the pleasure of other things, taste the pleasure of this as well; and indeed, those who seek do experience this feeling.

If there is heedlessness and sloth on the part of man, there will be no movement from God; if man strives, God will move to him as well. Struggle is something without which one cannot attain any high-ranking success. God Almighty states in the Holy Quran:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۖ

This means, “those who strive in Our path, we guide them in our ways.” Therefore, engage in spiritual effort on the path of God, being wholly devoted to Him, so that His ways may be opened to you, and so that you may tread these pathways and attain the pleasure that is found in God. At such a stage, misfortunes and difficulties have no value whatsoever. This is the station which is referred to as that of a Martyr (*Shaheed*) in the terminology of the Holy Quran.

The only conception that people have of the word Martyr (*Shaheed*) is that when a person fights a non-Muslim disbeliever in war and is killed in battle, they become a Martyr. If this was the only meaning of the word *Shaheed*, then the opponents would have a most ample opportunity to raise objection; it is perhaps due to this understanding that the Christians and Aryas allege that Islam is a religion that was spread by the sword. Even though it is incredibly foolish of these people to raise objections without ascertaining the

true state of affairs, I am disappointed nonetheless with those Muslim clerics who have failed to present the verities of the Holy Quran, and who have obscured the pure and beautiful countenance of Islam with their imaginary and fictitious commentaries, and fabricated stories.

However, God Almighty, who is Himself the Protector and Helper of Islam, now wishes to manifest the pure and radiant countenance of Islam. As such, this community which He has established with His own hand makes it clearly evident that now the era of divine succour has dawned, and the days of Islam's honour and glory have arrived. For the help and support which stands by my side is not enjoyed by the follower of any other Faith. I confidently proclaim, is there anyone from any faith who can manifest heavenly signs which support the truth of their own religion aside from Islam? God Almighty has established this community in view of His promise to preserve the teachings of Islam as follows:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.

My objective was to explain that a Martyr (*Shaheed*) does not refer solely to one who fights a non-Muslim in war and dies. It is this definition which has defamed Islam; and even now, we observe that often the foolish Muslims of the frontier region fancy it a means of spiritual reward to kill innocent Englishmen. We hear of such incidents every other day. Some days ago, a person belonging to the frontier region murdered a English lady in Lahore. These asinine people fail to realize that this has nothing to do with martyrdom; this is the murder of an innocent soul. Islam does not wish to create disorder and conflict; in fact, the very word *Islam* demands peace and harmony. If those who raise allegations with reference to the Islamic wars had stopped to observe the sorts of injunctions that were given when these wars presented themselves, they would be astonished. Muslims would not kill women and children, or the old, and those who paid the *jizyah* would be released. These wars were based on principles of defence. In my view, those ignorant Pashtuns who attack innocent British people and murder them, do not attain the status of martyrdom in the least; in fact, they are murderers, and so they ought to be dealt with as murderers.

So, what it truly means to be a Martyr is that when a believer reaches this station, Allah the Exalted grants him a special kind of steadfastness. Such a one is prepared to bear any misfortune and hardship in the way of Allah Almighty with pleasure. As such, the class

known as Martyrs is also from among the group referred to as ‘those upon whom God has bestowed His blessings’, as alluded to in the following:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

*Guide us in the right path—The path of those on
whom Thou hast bestowed Thy blessings.*

And what this means is to be granted a level of steadfastness which will not let one waver even in the face of death.”

In another extract, the Promised Messiah (as) said:

“My belief is that a person who desires to be saved from misfortune ought to reconcile with God in secret and transform his own being to such an extent that he begins to feel that he is no longer what he once used to be. God Almighty states in the Quran:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ

*Surely, Allah changes not the condition of a people
until they change that which is in their hearts.*

Faith is the root of a true religion and faith in God demands true piety and fear of God. Allah never lets the righteous go to waste; He supports them from heaven and the angels descend to help them. What could be greater than the fact that miracles are manifested at the hand of a righteous person? If a person makes peace with God completely, and forsakes those deeds and actions which cause His displeasure, they can know that every matter will be settled for them in a blessed manner. My faith is vested completely in heavenly works. It is true that if God Almighty becomes a friend, the entire world and all its opposition can do no harm. Who can harm a person whom God wishes to protect? Hence, one must possess faith in God and this faith ought to be such as moves a person to lose faith completely in everything else. Apparent means are also important, but even the creation of means is a matter in the hands of God Almighty.

He can create all apparent means, so do not put your faith in them either. The manner in which one can develop faith in God is by regularly offering the formal Prayer and ensuring that one offers supplications in the Prayer. One ought to save oneself from committing any sort of wrongdoing and lay the foundation for a new life. Remember! Even a dear one cannot be as good a friend as God. If He is pleased with someone; the whole world will be pleased with that person. If He is pleased with someone, He will even

set aright unfavorable means; He will turn that which is harmful into a source of benefit—this is precisely the essence of God's divinity.

Of course, it ought to be borne in mind also that an individual for whom supplication is made must also continue to strive and reform himself according to his own abilities. If a person displeases God in some other way, he himself obstructs the effect of the prayer made in his favour. It is not a sin to benefit from worldly means in a manner that accords with the Sunnah, but give precedence to God, and do not make recourse to apparent means in a manner that incurs the displeasure of God Almighty. I will, God willing, pray as well; you also strive in accordance with your own ability. Moreover, reconcile with God, because He is our true Helper.” (p. 211)

We will stop here today. May Allah help each one among us to derive maximum benefits from these discourses. Ameen.