

FRIDAY SERMON

25th August 2023

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We will finish reading the rest of the speech that Hazrat Masih Maood (as) gave on 28th December 1907 on the occasion of Jalsa Salana in Qadian. He was speaking about the concept of God among the Aryas. Then he said:

“Thank God that the Quran has not presented a god of such imperfect attributes who is neither the owner of souls nor of particles; neither can he give them salvation nor can he accept repentance of anyone. According to the Holy Quran, we belong to a God who is our Creator, our Master, our Sustainer. He is Most Gracious, He is Most Merciful, and He is the Master of the Day of Judgement. It is an occasion for the believers to be grateful that He has granted us the Book that reveals His true attributes. This is a great blessing of God Almighty. Pity be upon those who did not appreciate this blessing. Pity be upon those Muslims who were presented with a sumptuous meal and cool water, but they have turned their backs to it and do not partake in this meal. A vast palace, which thousands can enter, was built to save them from the hardships of the time, but alas they did not enter it themselves and stopped others from entering it as well.

Was it not said beforehand that in the Latter Days a trumpet would be sounded from heaven? Is *wahi* [revelation] not the voice of God? Prophet’s amount to the ‘Trumpet’. The blowing of the Trumpet, indeed, meant that an Appointee [of God] would be sent and he would announce that your Hour has now come. Who can reform anyone without God Almighty’s will to reform? God Almighty grants His Prophet a force of attraction such that the hearts of people incline towards him. Acts of God Almighty never go wasted. A natural pull will do its job. Now the Hour has come that was foretold by all the Prophets from the beginning. The hour of God Almighty’s judgment is near. Fear it and repent.”

Here he ended the speech. The next entry in this volume 10 of Malfuzaat is about the shortening of prayers.

“A question was presented: ‘Should one shorten the Prayers even if one travels only three *kos* [a *kos* is approximately 2 miles] on a journey?’

The Promised Messiah (as) answered:

“Yes. One should carefully examine one’s intent. In all these issues, one should carefully observe *taqwa* [righteousness]. Everyday travel in relation to your work is not a journey. A journey is when one undertakes a specific travel and leaves his home only for that purpose, and it is commonly considered a journey. I go for a walk every day for a couple of miles, but this is not a journey. On such an occasion, one should take into account his conscience and if it gives the verdict without any unease that it is a journey, then he should shorten [the Prayer].

One should follow the dictum “*Istafteh qalbaka*” (Take the verdict of your conscience). Even in the presence of a thousand fatwas, still the satisfaction of the heart of a believer with all its pure intention is a wonderful thing.

It was submitted that people have different circumstances—some do not consider nine or ten *kos* to be a journey, for others even three to four *kos* is a journey.

The Promised Messiah (as) said:

The Shariah has not trusted these points. The noble Companions [of the Holy Prophet (saw)] have considered three *kos* to be a journey.

It was submitted:

“Your Holiness! Do you shorten the Prayers when you go to Batala?”

The Promised Messiah (as) said:

Yes, because that is a journey. What I say is that if a doctor or an administrator travels to several villages as part of his tour, he cannot add up all his travel and call it a journey.”

This extract and the comments of the Promised Messiah (as) make it quite clear for us how we should act when it comes to the shortening of prayers.

In another extract, we read:

“A friend narrated his dream which also included the following verse:

“*Wa man yattaqillaha yaj’al lahou makhraja*”

And he who fears Allah—He will make for him a way out (*Surah at-Talaq*)”

The Promised Messiah (as) observed:

“It seems to point to a worldwide calamity from which the only escape is through *taqwa* [righteousness]. Consider that the famine, which is continuing to intensify, is also the result of their own actions. Those who wish to be saved from it should repent

before God, but no signs of repentance are visible. These people reject over and over again. They witness Sign after Sign and still do not believe. There is no rhyme or reason why they are bent upon denial and rejection. Neither the Holy Quran nor the Hadith are with them. The prevailing circumstances are loudly proclaiming the need for a Reformer.

They are being proven wrong both by logical and documented evidence yet they do not desist. They present jihad over and over again. They do not understand that when no government fights for the sake of religion, why would the Appointee of God fight with the sword? This is the age for jihad with arguments and this jihad is waging forth.

The people are in a strange kind of darkness and can't see anything. Those taken to be their leaders are using strange machinations. The world—and only the world—is their objective. A seed was sown in favour of Islam. Instead of watering it they are bent upon ruining it.”

In an entry dated 8th January, it is written:

“The Promised Messiah (as) said:

“It is very strange that although most of the Signs regarding the Latter Days have been fulfilled, people still do not pay heed. Allah the Exalted is Self-Sufficient and does not care for those people who adopt an attitude of heedlessness with regard to Him. These same people suffer great hardships for worldly affairs but to research into religion they are not prepared to endure even a hundredth of the effort [they expend for the world]. On the contrary, they make all kinds of frivolous excuses whereas just as they are carrying out other ordinary worldly tasks, they could also conduct research into this النَّبَأُ الْعَظِيمُ [the Great Event] upon which the welfare of their life in the Hereafter depends.”

In another entry of the same date, we read:

“A person who had spent most of his time in the presence of Sufis [Mystics], requested the Promised Messiah as to pray for him that he may develop the cognizance and desire of Allah.

The Promised Messiah (as) said:

“First of all, purify your faith. These austere religious exercises which are against the practice of the Holy Prophet (saw) will not be of any help and will not take you to the desired destination. Look, some yogis do austere religious exercises to such a degree that they allow their arms to dry up and shrivel but they are not acceptable in the sight

of Allah because first, they are against the teachings of the Holy Prophet (saw), and second, faith is totally absent. And Allah the Exalted says in the Holy Quran:

قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ
(HQ 5:28)

That is to say, Allah accepts the worship of those who fear God and the result of their fear of God is that they do things in accord with His Will and pleasure. And the foremost thing is indeed to accept the one appointed by Allah. Look, the Jews believe in God and also do not associate partners with Him. Their *qiblah* [the direction faced during Prayer] is also the one that was the *qiblah* of the Muslims in the beginning. But still they are not acceptable before the presence of Allah only because they rejected the Messenger of Allah. Those who were exalted above all peoples became accursed because they rejected the Messengers. There are indeed many other sins also but the greatest sin is to reject the one appointed by Allah.

If you ponder, you will come to realize why this is the greatest sin. All sins come into being as a result of disobeying the commandments of God Almighty. And the commandments of God become manifest in the world through those appointed by God. Thus, when the one who brings these commandments is not accepted, it is as if no commandment of Allah is accepted, because when the one who was to make clear the will and pleasure of Allah is rejected, how will the ways of gaining the pleasure of Allah become known? This is indeed the reason why the Jews were called apes and swine despite believing in God and offering Prayer and fasting.

This person submitted, ‘Your Holiness I have believed.’

The Promised Messiah (as) said:

“Then [know that] seeking forgiveness and repentance is the way to achieving union with Allah. Allah the Almighty says:

وَالَّذِينَ جَاءُوا فِينَا لِنَهْدِيَهُمْ سُبُلَنَا

Continue to make full effort in the way of Allah and you will reach to the desired destination. Allah the Exalted harbours miserliness towards no one. It was, after all, from among these very Muslims that some came to be great saintly people who are known as *Qutb*, *Abdal* and *Ghaus*. [*The Publishers have put a footnote explaining these words as follows: Wali (Friend), Ghaus (Saint), Qutb (Guiding Star), and Abdal (Substitutes, i.e., vicegerents appointed for carrying out the will of God Almighty) are various designations used for Auliya’ullah (the Friends of God).*

The Promised Messiah (as) continued: “Even now the door of His mercy is not closed. Develop a meek heart, offer Prayer with meticulous care, keep supplicating, and

follow my teachings. I will also supplicate. Remember my way is precisely and exactly the very same as of the Holy Prophet (saw) and his Companions. Nowadays, the *faqirs* [ascetics] have brought about many innovations. I do not like these prayer formulas and devotions that they have popularized.

The correct way of Islam is to study the Holy Quran with understanding and deliberation and to act upon what it contains and to offer Prayers with attention and to keep supplicating attentively and with **إِنَابَةً** [repenting and turning to Allah]. Thus, Prayer alone is such a thing that can elevate you to the highest level of sanctity. With this everything can be saved. And peace be upon you. "

In another entry, the Promised Messiah (as) explained why there are repetitions in his books.

The Promised Messiah (as) said:

“This practice of mine to write at length in my books, and to mention the very same thing in different ways—my purpose by it is to try to explain my view from different angles. My purpose is to make the subject clear for people of different dispositions and inclinations so that they may understand by one way or another and that perhaps someone’s heart is captivated by a particular point and is thereby guided. Most hearts are filled with a variety of forms of heedlessness and repeated mention of the same thing is necessary to awaken them.”

May Allah increase our knowledge and help us to better understand our teachings day in and day out. And may we all do our best to implement these teachings in our lives. *Ameen.*