

FRIDAY SERMON

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We continue to read from Malfuzaat Volume 10 of Hazrat Masih Maood(as).

“What really matters is that one should try to purify oneself. Mere verbal affirmation that one has done the *Bai'at* has no value at all until something is shown by way of actions. The tongue on its own can do nothing. It is stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

O ye who believe! why do you say what you do not do?

Most hateful is it in the sight of Allah that you say what you do not do. (61:3-4)

Now is the time to join the *sabequn* [those who advance and greatly excel others] means that you should excel in every virtue. Actions alone are of use; all verbal chit chat serves no purpose.

Look, the Holy Prophet (saw) told Hazrat Fatimah (ra) that she should be concerned about saving her own soul and not expect that he would be of any help to her. Of course, Allah is not the relative of anyone. In the Hereafter, one would not be asked who one's father was. Rather, it will be deeds that would be inquired about.

Man has many kinds of sins, laziness, arrogance, lethargy, and very fine and subtle sins—one should strive to eschew all of them. In the Holy Quran Allah, the Exalted has defined three states of the human self—*Ammarah* [the self that incites to evil], *Lawwamah* [the self-reproaching self-], and

Mutma'innah [the soul at rest]. *Nafs-e-ammarah* goes on pulling a man towards sin and disobedience all the time, and is very dangerous. *Lawwamah* is the self that reproves and reprimands man upon commission of any evil deed, but even this is not satisfactory either. The only satisfactory state of self is the one that has been termed *nafs-e-mutma'innah* by Allah the Exalted, and that is the only laudable state. That term is applied to the state when one comes to abide with God. It is by arriving at this state that man is purified of the filth of sin. This alone is the state which consumes sin, and it is only with people who have attained this rank that promises of blessings have been made. Angels descend upon them and true piety and purity is exclusively their lot.

Mere verbal assertion has absolutely no merit in the estimation of God Almighty. I have seen many Hindus who deceive, defraud, lie, and are consumed by the love of this world and yet, on the other hand, keep saying with their tongue that the world is transient and fleeting.

Therefore, you should become such that the objectives of God Almighty should become your objectives. Your pleasure should lie in His pleasure alone. You should surrender everything to Him; you should possess nothing. Purification means exactly this, that all opposition to God Almighty should be eliminated from the heart, both in beliefs and actions. God Almighty does not help anyone until He does not observe for Himself that his aim and his pleasure is not completely subservient to His own aim and pleasure.

I am never pleased just with the large numbers of [people belonging to] my Jamaat [Community]. At present this number is 400,000 or even greater but the true Jamaat does not come into being by people merely taking the oath of allegiance at my hand. Rather, only such people deserve to be called the Jamaat when they are acting upon the real objectives of entering into the *Bai'at*—when a pious change has truly taken place in them, their lives have become totally cleansed of the filth of sin; when having escaped from the clutches of carnal desires and of Satan, they have

become absorbed in seeking the pleasure of God Almighty, they discharge the rights of God and the rights of His servants in a comprehensive fashion with an open heart, and a passion develops in them for their faith and for its propagation; when they become devoted to God having annihilated their own desires, passions, and ambitions.

God Almighty says that you are all misguided except the one whom I guide; you are all blind except the one whom I give sight to; you are all dead, only that one lives whom I give the elixir of spiritual life to drink. *Sattar* [Concealer of weaknesses] is an attribute of God Almighty that keeps man under its cover. If the inner state and condition of people was exposed to the world, people would not even want to go near anybody. God Almighty is the great *Sattar* and does not inform every one of the faults of others. Therefore, one should strive to perform good deeds and always remain engaged in prayer.

Know it for certain that if in fact there is no sign that distinguishes the members of the Jamaat from others, then for what reason would God—Who is not the kin of anyone—bestow honour upon them and keep them under His protection in every way, and punish the others and seize them with His chastisement?

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Allah accepts only from the righteous (5:28)

Only those are righteous who abandon, out of fear of God Almighty, such things as are opposed to Divine Will, who consider their self and its carnal desires, and the world and everything within it, insignificant in comparison to Allah the Exalted. The level of one's faith becomes known when it is put to test.

There are some people who hear things from one ear and discard them from the other without permitting them to descend into their hearts. They remain unaffected no matter how much they are counselled. Remember well that God Almighty is not in need of anyone at all. His attention is not

drawn until one prays to Him abundantly and repeatedly and with urgency and anguish. Look how much anguish one feels if one's wife or child becomes ill or one becomes involved in some grave court case. Thus, unless and until there develops a real restlessness and a state of anguish in supplication, it is a totally ineffectual and absurd endeavour. Anguish is a prerequisite for acceptance [of prayers] as Allah says:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Or, who answers the distressed person when he calls upon Him, and removes the evil (27:63)

Our Jamaat members should make themselves into an example for others. If the life of anyone, even after entering into the *Bai'at* [Pledge of Allegiance], is as unholy and filthy as it was before, and the person sets a bad example despite being a member of my Jamaat and displays weakness in his belief or in his conduct, then such a one is a wrongdoer because he defames the entire Jamaat and makes me a target of criticism as well. Members who are a bad exemplification create aversion in others while those who are a good exemplification serve to attract others. Some people write to me that though they are not yet members of my Jamaat, they surmise from the condition of some of its members that it must have pious teachings.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Verily, Allah is with those who are righteous and those who do good
(16:129)

God Almighty also prepares a daily record of man's actions so we too should prepare a daily record of our actions and should ponder upon it to see how far we have moved forward in righteousness. Our today should not be the same as our yesterday.

If one's today equals yesterday as far as the progress in piety is concerned, he is in a loss. If one believes in God and has perfect faith in Him alone,

he would never be allowed to go to waste. Rather, the lives of hundreds of thousands are saved for the sake of that single person.

It is said about a saintly person that he was on board a ship when a storm developed in the sea. The ship came close to sinking. However, it was saved because of his prayer. When he was praying, he received a revelation that everyone was being saved for his sake. But these things do not happen merely by lip service.

Look, I too have been given a promise by Allah the Exalted:

Inni Ohafezo koulla man fiddaar

[I shall safeguard all those who are within the four walls of this house.]

However, included amongst them are neglectful women and people of variegated temperaments and conditions. If, God forbid, someone from amongst them dies of plague—or as some people from my Jamaat have died of plague—it would provide an opportunity to these opponents to criticize me although Allah the Exalted has also said:

لَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ

Nevertheless, the weakness of the members of the Jamaat or their poor example does affect me and it provides an opportunity for people to unfairly criticize me. Therefore, I admonish that you should always strive to make yourself a good and noble example.

How can someone be said to have been purified until his life becomes like unto the life of angels? وَيَفْعَلُونَ مَا يُؤْمَرُونَ (They do as they are commanded) One should undergo self-annihilation for the sake of Allah and, abandoning one's own wishes and desires, abide purely by the desires and commands of Allah so as to become a source of mercy for one's self, ones progeny, wife, children, kindred, and friends— and for me as well. You should never provide an excuse for the opponents to criticize me.

Allah the Exalted says:

“And of them are *some* who are breaking down their own selves by *suppressing their desires*, and of them are *some* who keep to the right course, and of them are *some* who excel *others* in acts of goodness by Allah’s leave” (35:33)

Both of the first two traits are deficient. One should embody *sabequn-bil-khairat* [excelling in goodness]. To come to a halt at any one level is not a good trait. Stagnant water ultimately becomes foul; due to the proximity of sludge, it develops a bad odour and bad taste. Running water is always excellent, clean, and pleasant tasting; even though it may have sludge beneath it, it cannot have any effect on it. The same holds true for man. One should not halt at any particular stage—this state is precarious. One should always keep moving forward. One should strive to advance in piety; otherwise, God Almighty does not assist man with His help and thus, in this way, man becomes bereft of Divine light, the result of which, in some cases, is ultimately apostasy and thus, he becomes spiritually blind.” (P183)

The Message from these extracts are clear. We should not be content with mere verbal declarations. We should live Islam day and night. May Allah help us to understand and to do better every day. Ameen