

# FRIDAY SERMON

24<sup>th</sup> November 2023

By Imam Zafrullah Domun

We will continue our reading of selected extracts from the Malfuzaat Volume 10 of Hazrat Masih Maood(as) with entries made from 25 March 1908 onwards. He spoke about how Allah manifests Himself to the world.

“Allah’s name is *Zaahir* [the Manifest] and also *Batin* [the Hidden]. He alone is Manifest and no one else is manifest. He reveals Himself to the world through Prophets. The manifestation of God Almighty takes place through the existence of Prophets. God is hidden prior to the advent of Prophets. People come to forget God and the world declares by its state of being as if God does not exist. The Prophets come to awaken the people from their slumber of heedlessness and God manifests Himself through them. This is precisely why the Prophets are called the ones who point to God. They cease to exist when God manifests Himself.

Look, until man ceases to exist with respect to his carnal passions and ego, even revelations and visions are useless because these things are transient and are not long lasting, and have no value or worth unless one loses oneself in God.”

Regarding this last paragraph I would like to say that we have got to be very careful about revelations and dreams and visions. They are gifts from Allah. Men and women should use them to become even closer to Allah by trying to purify themselves of all sorts of sins. We cannot allow ourselves to indulge in some sins like lying, being hypocritical with others, speaking ill of others etc. One should do one’s best not to indulge in any type of sins and to develop a sincere devotion to Allah, the Almighty. As a Muslim we should always bear in mind that we should

avoid all types of Shirk. One type is hidden Shirk. In a hadith The Holy Prophet Muhammad(saw) said: “*Ash-Shirk al-Khafi* in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night”. This inconspicuous shirk is expiated by saying thrice the following sentences every day: “O Allah, I take your refuge from that I should ascribe anything in the partner in your worship, being conscious of that, and I beg your pardon for that sin which I am not aware.”

So, we should be very careful and strive to understand that we should not neglect our lot in this world but we should remember that after our death there is another world and that one is most important and we should prepare ourself for it in this world.

Hazrat Masih Maood(as) said further:

“This also is precisely the secret of the acceptance of supplications. Until a person loses himself in God by abandoning his own desires, plans, and scholarliness, and unless he has total conviction and full confidence in God’s ability to do anything and in God being absolutely Omnipotent and, in His ability, to hear and accept—till such time, the supplication is something that has no value.

Why don’t philosophers believe in the acceptance of prayers? The reason is that they do not believe in the vast powers of God and in His ability to bring into being the finest of fine and subtlest of means. They consider God’s capabilities to be limited. They put their trust in their own knowledge and experience. Compared to their own experiences, even the thought that God exists does not come to them and that He can perhaps also do something. This is indeed the reason why, in serious illnesses, they sometimes declare definitively and categorically that the patient will not survive or will die in a certain period of time or in a certain manner. However, there are scores of examples that I have personally witnessed, and some cases I personally know that after their definitive and

categorical declarations, God Almighty created provisions for those patients such that they ultimately survived. And sometimes it so happened that those patients whose death they had definitively and categorically decreed, became healthy and well, and met them on subsequent occasions and embarrassed them and their knowledge and predictions.

It is mentioned in a hadith: *There is no disease for which there is no cure.*

I recall the statement of a famous physician who said that there is no disease that is incurable; it is the shortcoming of our knowledge and understanding that our knowledge has not yet fathomed it. It is quite possible that Allah the Exalted has created some provisions that can bring about a cure for someone whom we believe to be incurable, and he thereby may recover and become well again. Therefore, one should never make a definitive prediction. On the other hand, if one must give an opinion, he may say that this is what he suspects, but it is possible that Allah the Exalted may create a way out of this predicament and may cure the patient.

Supplication is a weapon that God has created whereby tasks that are considered impossible by man get accomplished, because there is nothing impossible for God.”

The next entry is about Haji Ilahi Bakhsh of Gujrat. He was in the presence of the Promised Messiah (as). He said that before his *Bai'at* [Pledge of Allegiance] into the Jamaat, he had a habit of using opium and hookah [smoking tobacco] for the previous fifteen years. Subsequent to the *Bai'at*, he became ashamed that he still had such bad habits, so he went out to a jungle and cried before God and prayed to Him. Then, he was able to give up both habits instantaneously without having any difficulty or suffering any ailment.

The Promised Messiah (as) said: “This is the grace of God Almighty.”

We may also say that such an incident proves that bad habits can be corrected if one really wants them to be corrected and one supplicates for

them to be corrected. Allah will always help those who help themselves by seeking His Help.

The Promised Messiah (as) said:

“If a man abandons arrogance and behaves with cordiality and affability, then this is a weighty miracle. The miracle of virtuous conduct always has tremendous impact in it. A tree is known by its fruit. The impact of truthful teachings and pure beliefs is manifested through one’s morals.

Achievement of the excellence [of faith] consist of just two components: one, honoring the commandments of God; and, two, kindness towards God’s creation. The first essentially relates to one’s heart and to God—no one can recognize it right away. The second pertains to people; the morals of a man that are visible from the very start. Therefore, excellence in morals is verily a magnificent and weighty miracle. Look, many examples can be found in the life of the Holy Prophet, peace and blessings of Allah be upon him, where people accepted Islam simply because of the excellence of his morals.

It is reported that once a polytheistic Christian guest came. The Companions (ra) wanted to host him but the Holy Prophet (saw) said that the Christian would be his guest and he would bring his meals. So, the Holy Prophet (saw) took this polytheist to his home as a guest and treated him with great hospitality, serving him the very best food and providing him a pleasant place to stay and comfortable bedding to spend the night. The guest developed indigestion from overeating and kept relieving himself in the same room all night long and soiled the room and the bedding. Out of embarrassment, he got up early in the morning and left when it was still dark.

The Holy Prophet, peace and blessings of Allah be upon him, felt very sorry when he could not find him anywhere despite looking for him. The Holy Prophet (saw) started washing the soiled sheets with his own blessed hands. And while he was doing this, the guest returned because he had

forgotten a very precious cross of his. Upon seeing him returning, the Holy Prophet, peace and blessings of Allah be upon him, became greatly pleased and did not express any annoyance. Rather, the Holy Prophet (saw) treated him with respect and courtesy, and graciously retrieved the cross for him. The man was so moved with this incident that he accepted Islam right there and then. There are many other similar instances reflecting his high standards of moral conduct. The conclusion is that the miracle of sublime morals is a weighty argument of truthfulness.”

In the next entry Masih Maood(as) speaks about war. He said:

“It is extremely unfair that Islam is labelled as being cruel, whereas the fact is that those who criticize Islam unjustifiably out of prejudice, without due consideration and deliberation, are themselves being cruel. They refuse to accept, despite repeated explanations, that all the Islamic battles and conflicts were defensive in nature and, after unrelenting oppression and persecution at the hands of the disbelievers of Makkah, were meant to safeguard life and property. Muslims did not commit any act which was not committed and which had not been initiated first by the disbelievers. On the contrary, there were many heinous practices which were explicitly forbidden by the Holy Prophet, peace and blessings of Allah be upon him, on his own initiative because of his superior moral standards. For instance, the disbelievers had the most repugnant custom of mutilating the corpses of Muslims [martyred in battle]. The Holy Prophet, peace and blessings of Allah be upon him, strictly prohibited the Muslims from that despicable act.

This matter is mentioned in great detail and at great length in the Holy Quran, but one must possess the ability to ponder and maintain an impartial heart with the thirst for truth and justice. The Holy Quran has mentioned this issue very clearly that every mischief and conflict was first initiated by the disbelievers.

In fact, the Holy Quran has explicitly enunciated the principle that those who confronted you with the sword should be confronted with the sword, whereas those who refrain and do not participate in such battles, you too

should not fight with them. Indeed, you may—by all means—be benevolent towards them and you must deal equitably with them. Accordingly, the Holy Quran says: **“Allah forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable”** (*Surah al-Mumtahinah*, 60:9).

Now, this is a point to reflect upon. Do any of those dire conditions exist today for which Holy Quran permits the waging of war? It is quite evident that we are not compelled or coerced in any matters of religion. On the contrary, everyone has been given full freedom. No one is waging a war for a religious cause, nor is anyone holding any male or female slaves. No one interferes with the performance of *Salat* [obligatory Prayers], Fasting, *Azan* [Muslim call for *Salat*], Hajj [the Pilgrimage], or other Islamic obligations. Then how can you justify waging jihad or taking slaves?” (P249)

We will stop here for today. As far as the Palestinians are concerned if they have to fight for their land and if they can fight it is incumbent upon them to fight. The Jews of Israel have taken the Palestinians land by force. The Palestinians are resisting them for more that 100 years now. The Jews in Palestine has forcibly expelled Arabs from Palestine and grabbed their houses and land and with the help of the English they settled in Palestine and with the help of the Americans they were able to obtain half of Palestine for their state and with the help of the French they got nuclear weapons. Since 1948 in every war with the Arabs and eventually with PA and Palestinians they have been eliminating the Arabs from Palestine. Allah knows best how this will stop. May Allah help the Palestinians and may they one day gain back their land. Incha Allah. Amin.