

FRIDAY SERMON

1st December 2023

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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 will now speak about the way Islam and Hinduism treat women. We read on page 249:

“Another objection that the Arya members raise out of obstinacy and stubbornness, is that Islam has not maintained parity between men and women and has instead given preference to men.

The Promised Messiah (as) continued:

“Their prejudice and opposition to truth has made them blind. Do they not feel shame saying this? They should first look at their own selves and then decide with fairness. It is worth pondering that even if an Arya has forty daughters, he will need shamefacedly to send his wife to sleep with someone else, per his religion, so that he could get a son for his own deliverance; for, according to the teachings of Vedas there is no salvation for the one who has no son.

Now, let them be fair about the thing called parity. Forty or fifty or even an innumerable number of daughters cannot equal one son. The daughters—no matter how many they are—still cannot save their mother from this reprehensible and unnatural vile act. Until she begets a son, she will have to submit herself to *Niyog*. Now tell me, have they maintained parity between men and women?

Islam is a very pure religion and is totally compatible with human nature. It contains comprehensive and prudent guidance within it. Just as it

mandates the need for a *wali* [guardian] for the *nikah* [Islamic marriage] of a woman, it has also stipulated the necessity for a *wali* for the purpose of divorce.

Just as a woman is in need of her guardian for her marriage, she is similarly in need of a guardian for her divorce. If a woman cannot live and get along with her husband, she is permitted to seek a *khula* [divorce initiated by the wife] through a magistrate or the ruler of the time. The same magistrate or ruler of the time would be her guardian for divorce. There should be no other restriction or obstacle for her.

That leaves the issue of inheritance. In this regard, the Holy Quran has fixed the share of a woman to be half that of a man. The rationale in this is that she receives half from the estate of her parents and half from the in-laws. Besides, her husband is also responsible for her food, lodging, and her clothing and dress. In this way, a woman actually receives more than a man in some respects. These critics should show some decency and respect. They should first take a look at their own state of affairs before unleashing their tongues in criticism.

Then the Promised Messiah(as) spoke about how to live a comfortable life. He said:

“Therefore, if you wish to live in comfort in this world, lean towards God and reform your own selves and become completely committed to Him; *Man kaanallaho kaanallaho lahou* [‘He who becomes Allah’s, Allah becomes his’].

There is a well-known proverb in Punjabi [language] which says, “ *Jeh tou mera ho rahe sab jag tera ho* ” ‘If you will be devoted to Me, the whole world will be yours’]. The truth, indeed, is that if God is pleased, everyone will be pleased with you. Pleasing God takes precedence. What a wonderful thing some of the wise people of Delhi said at the time of Nadir Shah’s invasion: ‘It is our own foul deeds that have seized us in the form of Nadir’”.

Note that Nadir Shah was the shah of Persia who invaded Delhi in 1739.

In the entry made on 29th March we read:

“A well-respected gentleman who is one of the friends of Hazrat Hakeem-ul-Ummat [Hazrat Maulawi Noor-ud-Deen], may Allah be pleased with him, and is a resident of Rampur, was travelling to Kangra from Rampur. He also came to Qadian to see Hazrat Maulawi Noor-ud-Deen, may Allah be pleased with him. He met the Promised Messiah (as) as well and mentioned that he did not like the intensity of summer heat and that he spent the entire summer from April to November in Kangra where he had some tea gardens. He indicated that he was going to leave the same day, as it was very hot and difficult for him to bear the heat.

The Promised Messiah (as) said:

“Allah the Exalted has not made any season without its benefits. You have shown your concern to save yourself from physical heat and have thought of the ways for comfort and ease. Why don't you stay here for a few days and think about ways of saving yourself from the heat that is felt by the soul?”

Here we can appreciate how the Promised Messiah(as) did not let any opportunity to pass by with seeking to tell strangers about what is important for them.

The next entry is quite interesting.

“Before the Asr Prayer, a person submitted a written account of his needs. The Promised Messiah (as) read it and said, ‘Alright, I shall pray for you.’ The person was a little perplexed and asked, ‘You have not answered my request.’ The Promised Messiah (as) replied, ‘I have already said that I shall pray for you.’ The person said, ‘Do you not give any amulets?’

The Promised Messiah (as) said, ‘It is not my practice to give charms and amulets. My job is only to supplicate before Allah.’

Here again we appreciate how supplication was the essence for Hazrat Masih Maood(as)

In an entry made on 31 March 1908 *before Zuhr Prayer* we read:

“Pir Abdullah Shah, resident of Pind Sahib Khan, District Attock, is a respected deputy of Pir Mehr Ali Shah of Golara, who also has been given the authority by Pir Sahib to accept the Pledge of Allegiance on his behalf. He had been visiting Qadian for the past two or three days.

He very respectfully addressed the Promised Messiah (as) today seeking the truth and to satisfy his heart and stated that: ‘The servants of God are accompanied by Divine Signs [in their support] and you, too, have been sent into the world during this age by Allah the Exalted as His Appointee and Messenger. Thousands of your Signs have already become manifest, but because I am a resident of a far-off land, and have not partaken from any of those Signs the way that the members of your present community have, it is my humble request, therefore, that a Sign may be shown that could satisfy my heart and cause an increase in my faith.’ The Promised Messiah (as) said:

“The fact of the matter is that, on the basis of the teaching of the Holy Quran, I understand this issue as follows. On the one hand, Allah the Exalted outlines his attributes of benevolence, mercy, kindness, and favours, and describes Himself to be *Rahman* [Gracious]. And on the other hand, He says,

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

There is nothing for man *but the fruits* of his endeavours (53:40).

and,

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

And *as for* those who strive in Our path—We will surely guide them in Our ways (*Surah al-‘Ankabut*, 29:70).

So here His blessings have been made contingent upon endeavoring and striving. Moreover, we also have the conduct of the Companions (ra) as a great and noble example for us. Look and ponder upon the lives of the Companions (ra). Did they attain those lofty ranks merely by offering the routine Prayers? Of course not! Quite the contrary, in order to attain the pleasure of God, they did not care even for their own lives; they sacrificed their lives in the way of God like sheep and goats. Only then were they able to attain that status. Most people, in my experience, are such that they expect to be granted those same lofty ranks instantaneously through some magical breath [of a mentor], thereby gaining access to the Heavenly Throne.

Who could there be who is greater than our Noble Messenger (saw)? He was the Best of Men and the Best of Messengers and Prophets. When he did not do those things with the blow of his breath, then who else could there be who could do so? Consider all the toil he undertook in the cave of Hira. Only God knows how long he spent in his supplications and entreaties. He endured all manner of toil and trouble for self-purification. Only then did the bounty from God Almighty descend upon him.

The crux of the matter is, indeed, that unless and until a person brings a death and a state of annihilation upon himself in the way of God, no concern is shown from the other side. However, when God sees that a person has put forth his utmost effort and has brought ‘death’ upon himself in order to find Him, then He manifests Himself upon him, and blesses him, and elevates him by the show of His might. Behold, it is mentioned in the Holy Quran.

That is, those who sit—meaning those who are lazy and people of an ordinary type—are not equal to those who endeavour and strive in the path

of God. This is a matter of experience and the same has been witnessed for a long time.

There are two kinds of people in the world. One kind of people are those who are, unfortunately, taught that there are indeed such *Auliya* and *Aqtab* [titles for saintly people] in the world who, with just one focused glance, can make a person rise to the rank of sainthood and they thus acquire the knowledge of everything, even of the Divine Throne.

The second kind of people are those who ponder over the Holy Quran, and honestly and sincerely endeavour and strive in the path of God to find Him. It is indeed these people whose ardent and sorrowful endeavours and attempts are not allowed to go to waste. Ultimately, it is for these people—who beg at the threshold of God with perseverance, and knock upon it with devotion and sincerity—that the door is opened. They are thus, in the end, made owners and heirs to the treasures of Divine bounties on account of their devotion, sincerity, true anguish, and genuine angst.

Look, God is not in need of anything at all. What concern would He have as to who ends up in Hell or in Paradise? If one ends up in Hell, it does not cause any harm to God and it does not benefit Him if one goes to Paradise. God has absolutely no personal gain or loss in it. Allah the Exalted says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Meaning that: ‘Do people think that God is satisfied by mere verbal declaration of faith by them even though their declaration has not yet been put to test to see whether they are indeed believers or not, and the truth or falsehood of their assertion has not yet become evident?’

Thus, the true and confirmed reality is that first one has to bring about thousands of deaths upon himself through adopting sincerity, devotion, and anguish. Only then does Allah show mercy and take a glance in his direction. Those who think that they will become a saint by some magical

trick, and that they will become masters of heavenly treasures just through the blow of a breath, always remain deprived.” (P259)

Here are precious advices from the Promise Messiah(as). We should all do our best to act accordingly incha Allah. May Allah make each one among us eager to reform ourselves and to be among that select group of people who weep on their sins and are constantly in search of Allah’s forgiveness night and day. Ameen.