

FRIDAY SERMON

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By

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We continue with our reading of Malfuzaat Volume 10 from where we left off last week. Hazrat Masih Maood(as) continues by explaining how we perfect our faith. He said:

“The perfection of man’s faith lies in the emulation of Allah’s virtues. In other words, one should follow to the best of one’s ability the various perfect virtues and attributes that exist in Allah, and try to dye oneself in the hues of God Almighty. For example, forgiveness exists within God Almighty; man should also forgive. There is mercy, compassion, and benevolence. Man should also be merciful, compassionate, and benevolent with people. God Almighty is *Sattar*. Man should also partake from this quality of concealment and should forgive the flaws and sins of his fellow brethren.

Some people have the habit that when they see any weakness or shortcoming of anyone, their food won’t digest until they publicly trumpet it all over. It is mentioned in a hadith that God Almighty conceals the sins of the one who conceals the sins of his brother. Man should not be impudent and shameless, nor behave rudely with the creation of God. Deal with them with love and kindness. Do not hold a grudge against anyone out of selfish reasons. Be strict or lenient as is appropriate for the situation and circumstances. Should rectitude be required in any situation, then execute it in a manner as if carrying out the orders commanded to a deputy or an appointee. Prophets had to be harsh at times, but it was not out of selfish zeal; rather, it was only due to the command of God Almighty and the sake of reformation.

I read an account in a book. It was written that Hazrat Ali (ra) was in combat with a disbeliever. Having been overpowered during the battle, the disbeliever ran off. Hazrat Ali, may Allah honour and exalt him, pursued him and ultimately seized him; wrestling him, he pinned him. When Ali, may Allah be pleased with him, sat upon his chest, taking his dagger out to kill him, the disbeliever spat upon his face. Upon this, Hazrat Ali, may Allah honour and exalt him, getting off his chest, stood up and released him. The disbeliever was surprised at this incident and, out of astonishment, inquired about it. Hazrat Ali, may Allah honour and exalt him, said, the essential point is that we fight you only for the sake of God’s command, and not out of any personal motives. On the contrary, we love you all. I seized you for Allah’s sake, but when you spat on my face, I became angry as a result of human nature. At this I feared that if my personal emotions interfered in my killing of you right now, all of my deeds would go

to ruin, and as a result of the interference of my personal emotions, my works which are purely for the sake of Allah might go to waste. After witnessing this incident of how these [Muslim] people have such refined righteousness [*taqwa*], the disbeliever said that I cannot believe that the religion of such people could be false. For this reason, he became a Muslim.

In the very same way, our Jamaat has conflicts. We should not allow personal emotions to interfere with them. Look, if we are not disbelievers or deceivers in the estimation of Allah, then anyone's calling us disbelievers, deceivers, etc., does us no harm. However, if we are actually found to be unacceptable and rejected in the presence of God Almighty, then anyone's calling us good and virtuous cannot protect us from the clutch of God Almighty.

Bear in mind that gentleness is a precious virtue. Without tenderness, our work cannot proceed. Victory will not come through war. What is accomplished if someone suffers injury through war?

You should conquer hearts and hearts are not conquered through wars, but through superior morals. If one patiently bears the offences of enemies for the sake of Allah, then ultimately such a day will even come when the thought arises in the heart of the enemy itself and has an impact. When he witnesses the blessings, bounties, and Divine help and he observes the conduct of superior morals, then the thought naturally arises in his heart that if this person were, in fact, a liar and imputing falsehood upon God Almighty, then this aid and strength would never have materialized.

These people have not hurled these insults to me alone; rather, this situation has been recurring with all Prophets. The Holy Prophet, peace and blessings of Allah be upon him, used to be thought of as a liar, a magician, a madman, an imposter, and various other words. Open the *Injil* [Gospel] and look, for you will understand that the very same conduct was meted out to Jesus (as). Insults had been hurled at Moses (as) as well. Essentially, this is a situation of تَشَابَهَتْ قُلُوبُهُمْ, similar mindsets. Allah Almighty Himself says:

*31. Alas for My servants! there comes not a Messenger to them but they mock at him.

يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ
رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣١﴾

There has never come any true Prophet who was honoured right from the beginning. How could I be an exception to the [established] practice of Allah? The issue was quite simple and the affair was rather clear, but those mischievous connivers had obscured it.

Is it true that I insult the Prophets? I have been sent to spread the message of Allah and I am doing it. Look at my books. Allah Almighty knows better how every single particle of my being is sacrificed in devotion to the cause of God Almighty.

As for the issue that I have claimed prophethood, it is a dispute over semantics. Even they themselves acknowledge spoken dialogue [with Allah]. Allah Almighty has called this very communication ‘prophethood’. Otherwise, I have made it clear time and time again that I have never ever claimed *tashri’i-nubuwwat* [law-bearing prophethood]. I declare any claimant to a prophethood which deviates from the Quran and rebels against the Noble Messenger, peace and blessings of Allah be upon him, to be *wajibul-qatl* [worthy of death] and accursed. I consider the one who claims the type of prophethood that would supersede the prophethood of the Holy Prophet, peace and blessings of Allah be upon him, as accursed and *wajibul-qatl*.

Whatever bounty of God Almighty is [bestowed] upon me, is purely through the blessings of the most merciful Messenger (saw). Without the Holy Prophet, peace and blessings of Allah be upon him, I truly confess that I am absolutely nothing—not even dust. The honour and dignity of the Holy Prophet, peace and blessings of Allah be upon him, so thoroughly permeates my heart and every vein and fiber [of my body] that they do not have so much as a clue about this stage.

Anyone may perform a thousand penances, repeatedly murmur prayers on a rosary, and reduce themselves to a mere fistful of bones through excruciating austerity and toil, but without following and obeying the Holy Prophet, peace and blessings of Allah be upon him, no one can ever attain any true spiritual bounty nor is it even possible. Now, given that this is my position and such is my belief, then what does it matter if they call me a *kafir* [disbeliever] and a *dajjal* [deceiver]?

It has now been a few days since I received a newly published fatwa [religious verdict] in which I have been called many names. However, I know those statements can do me no harm. If I am accepted in the eyes of God Almighty, then their fatwas cannot cause any harm. Those who declare me a disbeliever are themselves not spared from [this allegation of] *kufir* [disbelief]. Furthermore, their disbelief is a truly unquestionable disbelief. It has been written for them that if one of them enters a mosque, it cannot be cleansed by washing alone. The bricks in its floor must be replaced before it can be purified again. For me, at least, this case does not apply. It is a strange phenomenon that of all the pious men of God who have passed away, absolutely none were spared these accusations of apostasy. How very pious and blessed they were!

Even Hazrat Sayyed Abdul Qadir Jilani, may Allah shower His mercy upon him, had a decree of apostasy written against him by nearly 200 scholars of the time. Ibn al-Jawzi, who was the Hadith expert of his day, wrote a frightful book about this decree of apostasy against Hazrat Sayyed Abdul Qadir Jilani, and titled it *Talbis Iblis*. I have heard that a verdict of disbelief was also issued against Shah Waliullah. This ‘disbelief’ must indeed be a blessing, for it always falls in the very lot of the *Auliya* [Friends of Allah] and the holy ones of God Almighty! At this time our essential goal is that we should always remain fearful [of Allah] lest this ‘disbelief’ be proven true. If one is worthy of Divine wrath and punishment in the estimation of God Almighty, then

the statements of the enemies will certainly come to pass. One should avoid empty boasting, arrogance, and conceit, and should adopt humility and courteousness.

Look, an example of the humility and courteousness of the Holy Prophet, peace and blessings of Allah be upon him, who was truly the greatest of all and the worthiest of reverence, is found in the Holy Quran. It is written that a blind man used to come to study the Quran with the Holy Prophet, peace and blessings of Allah be upon him. One day the nobles of Makkah and the chieftains of the city were gathered around the Holy Prophet (saw), and he was engaged in conversation with them. As a result of being preoccupied in the conversation, the ensuing delay caused the blind man to get up and leave. This was a trivial matter, but Allah Almighty revealed a chapter [in the Quran] about this. Upon this, the Holy Prophet, peace and blessings of Allah be upon him, went to his house, brought him back and, spreading his own blessed mantle, seated him upon it.

The essential point is that it is incumbent upon those people in whose hearts dwells the grandeur of Allah to be humble and servile, for they constantly quake and quiver before the self-sufficiency of God Almighty.

آنانکه عارف تراند ترسان تر

[He who has greater insight, has greater fear.]

In the same way that Allah Almighty is the One to cherish the smallest act [of virtue], so is He the One to rebuke the smallest act [of error]. Should He be angered at any offence, everything would end in an instant. Therefore, you should reflect over these points, remember them, and act upon them.”(P441)

Here the speech that we have been reading in the past two sermons ends. Next time ,incha Allah, we will start another entry. May Allah help us to value these precious advices and live by them as best as we can. Ameen