

FRIDAY SERMON

2nd August 2024

By

Imam Zafrullah Domun

We continue with our reading of Malfuzaat Volume 10 from where we left off last week. We will start with an entry dated 9th May 1908. It was after Zuhur prayer and the conversation was about the calamities that were visiting the earth then. What Hazrat Masih Maood(as) said then is as relevant if not more relevant today that it was then. He said:

“Unfortunate is the one who turns towards science, medicine, physicians, etc. searching for the stratagems to protect against these calamities, and fortunate is the one who takes refuge with God Almighty. And who besides God Almighty can provide sanctuary against these disasters? In essence, these people who are bent upon philosophy, medicine, and science seek out some rational explanations to provide a sense of peace and comfort during these difficult times. In this way they remain deprived of the true cause and objective of these pestilences. In spite of that, they remain completely oblivious to God Almighty.

I entreat the physicians in our Jamaat not to consider their science alone to be sufficient in such proceedings. On the contrary, leave room for God as well and refrain from expressing absolute opinions and incontestable conclusions, for oftentimes it has been experienced that some such patients in regard to whom doctors had unanimously issued a categorical and conclusive prognosis of death, are cured by means produced by God for their sake. There are some people who are in good health and evidence no viewable symptoms of death in the opinions of doctors, in regard to whom Allah intimates their death to a believer before the [destined] time. Now, even though it is not the patient's end in the opinions of the doctors, it is the end in the view of Allah and, accordingly, it comes to pass exactly so.

Medical knowledge fell into the hands of the Muslims from the Greeks, but since the Muslims were a monotheistic nation worshipping God, they started writing هوشافى [‘Allah is the Healer’] on their prescriptions. I have read the accounts of physicians. It is written that in treatment of diseases, difficult step is making the correct diagnosis. Therefore, the one who errs in the very diagnosis of the disease, will also err in the treatment because certain diseases are so subtle and abstruse that man cannot even understand them. Accordingly, Muslim physicians have written to proceed with prayers for such cases. If one prays with full attention and compassion for the patient

out of true sincerity and sympathy, then Almighty Allah will expose the reality of the disease, for nothing unseen is hidden from Almighty Allah.

Therefore, keep in mind that—being detached from God Almighty—however great a claim is boasted solely on the basis of one’s knowledge and experience, a loss equally as great will be suffered. Muslims take great pride in *Tauhid* [the Oneness of Allah]. What is intended by *Tauhid* is not simply a verbal affirmation of *Tauhid*, but the essence is to give testimony of this assertion in your professional careers in real practical terms that you are truly believers in the Oneness of God and that *Tauhid* is indeed your professional trade. It is the belief of Muslims that every single occurrence emanates from Allah. It is for this reason that a Muslim says *Alhumdulillah* [All praise belongs to Allah] during times of happiness and *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* [‘Surely, to Allah we belong and to Him shall we return] during times of grief and mourning, proving that God alone is, in actual fact, his refuge in every affair.

Those people who wish to indulge in any of the pleasures of [worldly] life, estranging themselves from God Almighty, should remember that their lives are extremely bitter indeed, for true peace and comfort cannot possibly be attained except by [one’s self] being annihilated in God and God being the sole source and goal of every action. The lives of such people is simply a life of animals and that contentment cannot be found. True tranquility and satisfaction are conferred upon those people who are not detached from God, who are constantly supplicating to God Almighty silently within their hearts.

The truth of religion lies in man never being estranged from God Almighty under any circumstances. What kind of a religion can it be, and what kind of a life if, after having lived it entirely, one failed to ever come across the name of God at all?

The essential point is that all of these flaws are merely the result of a lack of restrictions and unbridled freedom, and it is on account of this very lack of restrictions that an overwhelmingly large segment of society prefers this lifestyle.

Just today I saw a book in which the particulars of Buddha’s life are documented. It claims that he supposedly did not acknowledge God, and that this very world is everything that exists; nothing hereafter. Verily, these are the unrestrained and unrestricted beliefs on account of which it is said that 1/5th or 1/4th of the world follows the Buddhist doctrines or appeals to those doctrines. The stricter a religion is, the fewer the people who enter its fold, yet the purity and righteousness found in it are proportionately that much greater.

Speaking about the restrictions in Islam he said:

“Islam has mandated restrictive stipulations for the sake of both, women and men alike. Just as the command to observe the veil is for women, men similarly have the peremptory command to *ghazz-e-basar* [lower their gaze]. *Salat* [Prayer], Fasting, *Zakat* [almsgiving], Hajj [the Pilgrimage]; distinction between the *halal* and *haram*

[i.e., the permitted and prohibited]; abandoning one's habits, customs, and rituals that oppose the commandments of God Almighty; etc. etc. are the very restrictions why the door of Islam is so extremely narrow, and this is the very reason that every single person cannot enter through this door. ['Become a Christian and do whatever you please'], for their religion is an undisciplined faith. Imitating these [Christian] people, a faction has also recently developed amongst the Muslims who seek to reinvent Islam. Essentially, all of these occurrences give visibility to those who desire no discipline and absolute freedom, but keep in mind that purity and lack of discipline oppose each other like light and darkness. It appears that in the city of Lahore, minds are amenable to the acceptance of truth but lack of discipline and unbridled freedom are a serious obstacle in their path. It is recorded that a tribe accepted Islam in the time of the Holy Prophet, peace and blessings of Allah be upon him, and they petitioned him in his presence, 'O Messenger of Allah! Exempt us from *Salat*.' However, he replied for them to observe that a religion in which there is no worship of God Almighty is a religion of nothing whatsoever.

When gazing upon the state of the world's share of this heedlessness and unbridled freedom, a kind of quaking and quivering descend upon the heart, and the thought comes [to mind] of how difficult it really is to remove this massive stone from the path of [spiritual] reformation without the coming of a remarkable revolution throughout the world, inspiring within hearts the unshakeable belief of the awe, majesty, omnipotence, and grandeur of God Almighty.

These days if someone claims to give up alcohol and declares its consumption unlawful, he essentially means that it should not be consumed in excess or that it should not be consumed openly outside in the marketplaces in front of others. Within the four walls of your homes, do whatever you wish. However, Islam has commanded strict conditions of true righteousness and genuine purity in all these matters, remaining within the limits of God Almighty.

At this point some friends took the Pledge of Allegiance, and among them was one quite elderly in age. He petitioned to the Promised Messiah (as) to pray that Allah Almighty may forgive his sins.

The Promised Messiah (as) said:

"The best thing of all is for a person to always keep in mind the fact that life has no guarantee, nor is it known when death will come and seize man. Therefore, with this [in mind] continue to repent and seek forgiveness. To desire forgiveness of one's sins from God Almighty and to develop within one's heart a restlessness to win His pleasure encapsulates the entire realm of world and religion. The quintessence of all worship is precisely this that the sin of mankind be forgiven and that through this God Almighty be pleased."

The Promised Messiah, upon whom be blessings and peace, then inquired, 'What is your name?'

He replied, ‘Mustaqim.’

The Promised Messiah (as) said, ‘Very well! May God Almighty make you *mustaqim* [i.e. a follower of the right path].’

The elderly gentleman, Mustaqim, humbly submitted, “Your Holiness, my heart desires that I might be worthy of serving you in some capacity”

The Promised Messiah (as) said:

“Everything depends on intention. You have already received the reward for your intent. The reward for all of the trouble that you have taken to come here will also be granted. So then, be well pleased with God Almighty.

From the perspective of the state of the present age, the issue of [spiritual] reformation appears rather difficult and complicated to some degree. These days some winds of opposition are blowing against it. The proposal that I am presenting is a bitter remedy indeed. These people can only make use of this bitter remedy when they abandon their sweet indulgences and they become fully aware and cognizant of the truth that this ‘sugar’ [of worldly pleasure] is actually dangerous for them and that this bitter medicine holds the efficacy of the water of life. Only then can some advantage be realized. The restrictions that God Almighty has imposed are full of grace and mercy from beginning to end.

What ends up happening is that these people are seen drowning in drunkenness, sin, and vice and then how perilous are the evil consequences that emerge from them? People are witnessing them every day: paralysis, stroke, syphilis, gonorrhea, and sometimes approaching the point of leprosy. Life is ruined this way, getting overwhelmed by dangerous afflictions. You should compare and evaluate the results of this freedom versus this discipline, but this younger generation which is bent upon the expediencies of modern education, does not understand. These expediencies are scary, but one should still not lose hope. I am not even opposed to the view that seeks sincere sympathy and reformation for this group. On the contrary, I strongly support it. Even one out of a hundred is good enough! But if not, I would still receive the reward for my effort despite their laughing it off in ridicule.

As a rule, in any gathering where there are fifty or a hundred people congregated together there will certainly be a difference of opinion on any given proposition. If some are laughing it off in ridicule, there are still others understanding its truth.

Although it is true that only a few enter the fold of truth, those few are the courageous since acceptance of truth is an act of courage. Moreover, there is awe and energy embedded within truth and rectitude. In this way their strength is accentuated with another strength, becoming an even greater force.” (P448)

We will stop here for Today. May Allah help us to follow these advices as best as we can. Ameen