

by Imam Zafrullah Domun

We use the Friday sermon to give some advice to all the members who are present with a view that they would ponder over them in order to improve their own self in the quest for Allah. As far as we are concerned we try to share with the people what Hazrat Masih Maaood (as) said so that they might appreciate the depth of his wisdom and knowledge and might thereby profit from it. For today I have chosen some extracts from his writings that are not commonly found in neither the sermons of the caliphs (present and previous) nor in the speeches of the *Jalsa Salanas* or even the *Ijtemas*. Hence most people are not even aware that he said these words or he wrote them. Let's read what he said:

“You should know that as a man goes on bringing about a change in his life, he moves into the category of *Abdaal*. The secrets of the significance of the Holy Quran are not revealed to any one unless he joins the category of *Abdaal*.

“The majority of the people have misunderstood the meaning of the word *Abdaal* and they have given it various interpretation. Whereas the fact is that *Abdaal* are the people who bring about a pious change in their lives, the change which removes the darkness of the sin and clears off the rust.

“The kingdom of the Satan is demolished and their heart becomes the seat of God the Almighty. Thereafter, they become the recipients of power from the Holy Spirit and they are vouchsafed the Grace of God.

“I give you the good news that whoever from among you brings about a pious change in their lives, will become *Abdaal*. If a man moves towards God, God's grace comes forward to hold his hand. It is quite true and I should like to impress it upon you that no amount of cleverness can make a man know the secrets of the Holy Quran. It is not enough to have a sharp brain, to attract the knowledge of the Holy Quran. The real source of this knowledge is *Taqwa*.

“God Himself is the Teacher of the *Muttaqi*. That is why the Prophets are mostly unlettered. And that also is the reason why the Holy Prophet has been called *Ummi* (unlettered).” (*Malfoozat* Vol. 1, p. 408)

But this was not an invention of the Promised Messiah at all. From the book of hadith, we learn that the Holy Prophet (saw) spoke about *Abdaals* many times but we will not talk about that now. The Promised Messiah further said:

“Practical corroboration is essential with verbal promise. Therefore, it is necessary that you devote your life in the way of Allah. This is true Islam and this is the purpose for which I have been sent. The true objective of Islam is to create many ‘*Ibrahims*’. Therefore, it should be the endeavour of everybody to become ‘*Ibrahim*’. I truly say to you, do not worship the saints but become a saint yourself! Do not worship spiritual guides but become a guide yourself!” (Malfoozat; Vol. 2, pp.138-139).

There are many verses in the Holy Quran that speaks in great praise of Hazrat Ibrahim (as). When he was asked to submit to Allah, he responded by saying “I submit myself to the Lord of the worlds”. His submission was such that he left a suckling child namely Hazrat Ismail with her mother in a desert with complete reliance that Allah would care for them. Just imagine what kind of certainty he had in Allah’s help. Furthermore, his sacrifice and that of his family have been preserved in the rituals of Hajj till the end of times. Allah also says of him “Indeed, Abraham was clement, tender-hearted, and oft-turning to God.” And he fulfilled his obligations and never associated anyone with Allah. It is like that great soul that Hazrat Masih Maood (as) tells us that Islam wants us to become.

The Promised Messiah said further:

“A human being cannot claim to have a pious life unless he develops a spirit of devotion. “Devote all his powers and faculties for the entirety of his life in the way of Allah to become an heir to a pious life. Wearing the garb of annihilation and humility fall at the threshold of Divinity and devote his life, his possessions, his honour and, in fact everything that he has, in the way of Allah and make all worldly gains subservient to the faith.” (Malfoozat vol. 1, p. 369)

“One of the meanings of *Fatiha* is to conquer. It proves a believer to be a believer and a non-believer to be a non-believer. That is, it makes a distinction between the two. It opens the heart and grants an understanding. That is why *Sura Fatiha* should be recited very often and one should ponder over this prayer very deeply.

“It behoves a man to become like a complete beggar and like the one having dire needs. Just as a beggar humbles himself and attracts the mercy by either posing to be in great need or by his change of tone, one should be utterly humble and then ask God for the fulfilment of his needs.

“Unless a man humbles himself during the prayer and unless he makes the Salat a means of his supplications, the Salat cannot be enjoyed to its full extent.” (Malfoozat Vol. II, p. 145)

“Whereas the Holy Quran commands us to be obedient to the parents and to be serviceable to them, it also says: “Your Lord knows best what is in your minds; if you are righteous, then surely, He is Most Forgiving to those who turn to Him again and again.”(17:26).

“God knows it quite well as to what is there in your hearts; if you are righteous, then you should know that God forgives those who turn to Him. The Companions of the Holy Prophet (saw), were also confronted with hardships, and for religious reasons, their relations with their parents were strained. But of course, it is for you to try all you can to be good to them and to look after them as best lies in your power; you should not lose any opportunity to serve them.

“Your good intentions will bring you good rewards. If you have to get yourselves separated from them, because of your religion, that, of course, is a thing, that you cannot help. But you should always keep in mind that you have to try to be good to them; your intentions must always be very good.

“You should supplicate to God for them. It is not only you who have been made to confront with this kind of situation. Hazrat Ibrahim (as) had also to pass through the same circumstances.

“However, you should know that your duty to God comes first. You should give preference to Him and try to do your duty to your parents as well; you should also be praying for them – and you should be very sincere in whatever you do. Your intentions must always be good.” (*Malfoozat* Vol. 10, p. 131)

“It is not true to say that a person has the power to adopt certain morals but not others. Not at all! There is a cure for every ailment, or in other words *wa le koulle daa'in dawaa*.

It is a pity that people do not give due regard to this blessed saying of the Holy Prophet (saw) and consider its scope limited to physical illnesses alone. How ignorant and erroneous is such a view! Just as there are means available for the improvement and well-being of the physical body, how is it possible that Allah Almighty would have provided no remedy for the spiritual ailments of man? Indeed, there are, without a doubt! It is a sure and certain fact that Allah the Exalted helps those who help themselves. However, the indolent and idle, are ultimately ruined.

Man is faced with a time when his physical form begins to weaken and this is known as old age. At this time the eyes lose their ability to see, while the ears are unable to hear. In summary, every part of the body becomes almost useless and incapable. Remember that there are two forms of old age: natural and

unnatural. The natural form is as we have described just now. The unnatural form is when a person neglects the illnesses that they suffer from. In turn, such a person grows weak and begins to enter into old age prematurely, as it were. As this is the phenomenon in the physical realm, so too is the case in the inner, spiritual realm. If a person does not endeavour to transform their immoral ways into exemplary morals and good qualities, their moral compass is shattered completely. The guidance of the Messenger of Allah, peace and blessings of Allah be upon him, and the teaching of the Holy Quran, clearly prove the fact that every illness has a cure.

However, if indolence and sloth overtake a person, what other avenue is there except for ruin? If a person leads a life of carelessness like an old person, how can they be saved?

Until a person undertakes a struggle and seeks recourse to prayer, the overwhelming weight of ignorance that overtakes the heart cannot be removed. As such, Allah the Exalted has stated:

*InnaAllaha laa yoghaiyero maa beqawmin hatta yoghaiyerou maa be anfosehim*

Meaning, God Almighty does not dispel the diverse afflictions and calamities that befall a nation until its people themselves do not endeavour to remove them.

If there is no determination and courage, how can a transformation be brought about? This is an unchangeable custom of Allah the Exalted, as He states:

*Wa lantajeda le sunnatallahe tabdila*

And thou wilt never find a change in the way of Allah.

Therefore, whether it is our community or anyone else, it is only through effort and prayer that a transformation of morals is possible. There is no other way.

The philosophers hold two views on the transformation of morals. There are those who hold that man has the strength to reform his morals, and there are some who say that man does not have the capacity for such reformation. The fact of the matter is that if an individual does not act indolently and out of sloth, and if they make an effort, a transformation is within their power. Here, I am reminded of a story. It is said that a person came to the renowned Greek philosopher, Plato, and when he arrived at the door, he sent word inside. It was Plato's practice that he would not allow anyone to enter until he was first apprised of their appearance and features. By virtue of his experience in

physiognomy, he would come to a conclusion about the character of the person in question. Regardless, Plato's servant entered and described the person's physical features as was the routine, to which Plato responded: 'Tell the person that since you are a man of many ignoble morals, I do not wish to see you.' When the person at the door heard this response from Plato, he asked the attendant to go in and say: 'Whatever you have stated is true, but I have forsaken my evil habits and have reformed myself.' At this, Plato said: 'Indeed, that is a possibility.' And so the man was called in and Plato met with him very respectfully, showing him honour. Those scholars who believe that a transformation of morals is beyond the strength of man have erred. We have observed that when certain employees who once habitually accepted bribes offer true repentance, and someone offers them a mountain of gold, they do not even care to cast a glance upon it."

So, no one who believes in Allah is beyond reform. Whatever our sins or faults, we should never despair of the Mercy of Allah and rest assured that Allah will forgive us our sins and has the power to make us a better person. May Allah help each one amongst us and may we all submit ourselves completely to Allah incha Allah. Ameen.