

FRIDAY SERMON

1st September 2023

By Imam Zafrullah Domun

We continue reading from Malfuzaat Volume 10 from where we left off last Friday. Hazrat Masih Maood (as) was speaking about how it is important to deliver the message of truth in the best possible way so that it might have an effect on those who are listening. Then he continued:

“Not everyone knows how to speak in this way. Therefore, think before you speak and say useful things concisely. Lengthy arguments are of no benefit. Say something brief sometime that should go straight into a person’s ear and then if the chance arises again, do so again.

In short, slow and steady delivery of the Message should continue and you should not tire of it, because these days, the love of Allah and a connection with Him is considered by people to be a sign of insanity. If the Companions (ra) of the Holy Prophet (saw), were to be present these days, people would call them insane and they would consider these people to be infidels. Spending day and night engrossed in vain discourses and all manner of heedlessness, preoccupied with worldly affairs makes one hard-hearted.

The spoken word takes time to have effect. I gave some advice to a person from Aligarh who was likely a Government Revenue Officer. He began making fun of me, but I said in my heart that I too will not leave you. I persisted and at last after ongoing talk, the time came when the same person who was laughing at my expense began to weep and wail. Sometimes a righteous person appears to be callous.

Remember that every lock has a key. And there is a key for speech as well, and that is to speak appropriately. Just as I said concerning medicines that some medicine is of benefit to someone and another is of benefit to someone else, similarly every statement can be of benefit to a specific person when said in a particular way. It should not be the case that one should talk in the same way with everyone. The speaker should not mind someone calling him bad, but rather keep discharging his duty without getting tired. The rich have very delicate dispositions and they are also apathetic to the world and cannot bear to listen to too many things. They should be admonished at some occasion in some way with great care and gentleness.”

In another entry, a question was asked about Aqiqah as follows:

“When an *Aqiqah* [sacrifice of an animal upon a child’s birth] should be done?

The Promised Messiah (as) answered:

“On the seventh day. If for some reason it is not possible, then whenever God grants the ability. It is found in one tradition that the Holy Prophet (saw) did his own *Aqiqah* at the age of forty years. Such narrations should be looked at benevolently so long as it does not contravene the Holy Quran or the authentic *Ahadith*.”

A person asked the Promised Messiah (as) that, ‘In your *Jalsa* [Convention] address in December you indicated that the Day of Judgement is about a few more years?’

The Promised Messiah (as) replied:

This is also in the Quran: *iqtarabatissaa’a* [the time is near] and there are some other similar verses, so you can understand what is the meaning of ‘near’? The Signs of the nearness of the Hour have been manifested from which it is clear that this is the last age. Whenever the Holy Prophet, peace and blessings of Allah be upon him, experienced any calamitous event, he used to say that the Day of Judgement has come.”

Speaking about the letters that he received, the Promised Messiah (as) said:

“I read every letter that arrives and I do not let it go from my hand until I have prayed. I worry that I may forget or lack the time later, but supplication is of two types. Those who pray understand this very well. One is ordinary and the other is with intense focus. And this last feeling is not easily availed of in all prayers. Profound feelings of anguish and restlessness developing is not in one’s control. I automatically desire to pray for a sincere member of the Jamaat. Of course, I pray for all members of the Jamaat, but the aforementioned condition does not develop for everyone. This is not in one’s own control so whosoever wishes to promote the intensity of my prayer for them, should attain greater nearness.”

Speaking about true Supplication, Masih Maood (as) said:

“There are two types of supplications. One is the ordinary type and the second is that which man takes to its zenith. Thus, it is this supplication that is called supplication in the real meaning of the word. Man should supplicate even without falling into any difficulty, because what knowledge does he have of the plans of God and what is to happen tomorrow? So be involved in supplications from before so that you may be saved. Sometimes a calamity comes in such a manner that man finds no opportunity to supplicate. Thus, if one has laid in store supplications from before, then they can come in handy during a time of need.”

Speaking of the Philosophy of punishment, the Promised Messiah (as) said:

“When people involve themselves heart and soul in worldly affairs beyond all limits and become heedless of God, then God’s punishment descends to warn them. Look at the destruction that the plague is wreaking. As soon as they return after burying one corpse, another is ready.

Keep in mind that the punishment for idolatry, deification of man, and worship of created beings will take place in the Hereafter, but insolence, villainy, cruelty and transgression, neglect, tormenting the righteous, and inflicting pain and suffering upon them are punished in this very world. The punishment that occurred during the time of Noah would not have taken place had they not tormented the Messenger of Allah.

Punishment is ordained upon insolence because the perpetrator not only commits wickedness, but also boasts of it. This world is not the place for retribution. Only those who are guilty of mischief are punished here. The one who commits sin with civility will be judged in the next life. And the punishment that has now descended upon the world is due to this very reason that audacity, insolence, and rascality has increased beyond all bounds as though there is no God whatsoever. The plague has wreaked such massive destruction, yet still their hearts have not felt anything. If you ask, they laugh it off. Some say it is an ordinary illness as if they deny God’s power over life and death. It is undoubtedly an illness, but it is through these illnesses that Allah sends down His punishment. When the Jews suffered from this illness, Allah declared it to be His punishment. Remember that Allah brings about destruction by multiplying and intensifying these very illnesses. Denial of Allah’s punishment is a sign of their disbelief. God is Merciful. He is slow in punishing but these people should remember that this punishment will not stop until they cry out that, ‘Now we understand!’ The only cure for this is what I have repeatedly said; namely, humble supplication and turning to Allah in repentance.

Trials are necessary for those who come to believe in the one appointed by Allah. God Almighty says:

“Do men think that they will be left alone because they say, we believe and that they will not be put to trial?” (29:3)

Thus, trials and tribulations are a condition of faith. How the Noble Companions were tried with adversity! Their own people subjected them to all manner of difficulties. Their belongings were taken away, some were killed, and their loved ones were seized from them. If after acceptance of the Faith, a life of ease ensues, one should worry about his faith not being true, because it is against the practice of Allah not to try the believers.

Who can exceed the Holy Prophet, peace and blessings of Allah be upon him? When he came to believe in his own prophethood, a series of adversities began right from that instant. He was boycotted and separated from his loved ones. He had to leave the city of his birth. The enemies even attempted to poison him. He was wounded during wars. This carried on throughout his life. Thus, when this happened to our guide and leader, what could be reason for those who believe in him to be saved from having to face adversity? When such trials come, one should face them with manliness. Afflictions and misfortunes come to distinguish the faithful from the false. Allah is Merciful but He is also Self-Sufficient and stands in need of no one. If one does not support one's own faith with steadfastness, Allah's support is also cut off.

Some people become atheists on account of some small occurrence such as their son or wife passing away, or because their means of sustenance become straitened, whereas this was a trial, which, if they had overcome successfully, they would have been blessed with far more. And it does not behove a believer and a righteous person to become troubled due to straitened circumstances with his provisions. There is a proverb in Persian that says that the one whose heart is troubled is the one whose means of sustenance remains troubled. And foremost what we learn from looking at the lives of truthful men is that they intentionally turned away from worldly wealth and made their worldly means straitened.

Look, Hazrat Abu Bakr was a merchant and very highly esteemed. After declaring his belief in the Holy Prophet, peace and blessings of Allah be upon him, everyone became his enemy, his business suffered, and eventually he had to leave his city. Remember this well that true righteousness is such a thing that with it, all difficulties come to be resolved and one is delivered from all worries. Those who slander God Almighty are liars. All holy men and Prophets bear witness that there is none greater in showing mercy and graciousness than Allah.

One distressed beyond all limits becomes so as the result of his own mistakes. Either there is a lack of trust in Allah or he does not tread on the path of righteousness. To properly recognize a true believer is a difficult matter. A man may say that I am virtuous, I am devout, but in the sight of God he is an evildoer. Similarly, there are servants of God who are deemed evil by the people, but in the sight of God Almighty they are indeed virtuous.

Look, the Holy Prophet, peace and blessings of Allah be upon him, was considered to be a very evil person by Abu Jahl, but in the sight of Allah he was the greatest of creation. Abu Jahl was convinced of the Holy Prophet (saw) being evil and so he even had a prayer duel with him and said:

O Allah! Do utterly destroy in this field whichever party has caused disruption and severed ties of kinship.

It seems that he was totally convinced and that is why he said these words. What was the result of this? Was it not that God Almighty practically manifested who was truthful and pure and who was the liar and wrongdoer? Allah the Exalted says:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

And they will say, ‘If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire.’ (67:11)

True knowledge and sane reason are also signs of good fortune. An unfortunate one loses his senses and considers a virtuous one to be evil and vice versa.” (p. 161)

Incha Allah we will continue next time.