

FRIDAY SERMON

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By

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As usual we are continuing with our reading of the Malfuzaat Volume 10 of Hazrat Masih Maood (as) which is a record of some of the speeches or conversations that he had during the last days of his life. When we stopped last week Hazrat Masih Maood (as) was answering question from a professor of Astronomy from England who had come to visit him in Lahore. Continuing the Promised Messiah (as) said:

“Inherently, God Almighty invariably wills that He be known. In support of His recognition and existence, He perpetually reveals verities, insights, and fresh and invigorating Signs, and these affairs do not even hold any intellectual discord. This very system has been in operation for eternity. Millions of Prophets have appeared giving testimony through their practical conduct. They triumphed over the world by perfecting the argument [in support of faith].

Now, how can anyone refute such a *mutawatir* [continuously uninterrupted] and time-tested testimony simply by stating he is a scientist or philosopher? It demands that just as this pious party of men had given the evidence of their claims through their practical life and example, its refutation should be given in the very same manner. People are in their right to question: ‘Why are ancient fables and stories being cited? A living example or testimony should be presented.’ Accordingly, it is for this [demand] that I am prepared.

An astronomer cannot provide credible proof of the existence of God Almighty by merely reflecting upon celestial objects etc., or the solar system. Certainly, a possibility can arise that God should exist. The assertion that there is a God and He definitely exists has always been proven by the very tenets put forth by the Prophets. If people like myself did not appear in this world, then there would never ever be any factual and conclusive means of the proof of God in the world.

At the most, should someone be of a just mindset and possessed of a noble character, then the only conclusion that can be deduced from the absolute perfection, the inviolable design, the solar system, etc. is that there ought to be a God. Other than that, the fact that God actually exists and He is the Master, Possessor, and Sovereign of the universe cannot be possible without those who reveal God, having [themselves] come from God. Those people

are the ones who enable the witnessing and by presenting fresh and invigorating Signs, it is as if they are ‘revealing’ God.

Question: It is written that there was an Adam and Eve. Eve was a weak woman. She ate an apple. Now, the punishment for her eating this one apple continues on for eternity. This issue is beyond my comprehension. In addition, when God has created billions of other [celestial] systems apart from this earth with which we are connected, why restrict the powers and favours of God Almighty to this earth alone?

Answer: This is not our belief. We do not assert that there is no other system beyond this heaven and earth. On the contrary, our God affirms that He is *Rabbul-alamin* [Lord of all the worlds]; meaning that, He is the Lord of all worlds and that wherever any population exists, there He has verily sent Messengers. Absence of knowledge does not necessarily imply absence of existence. Why wouldn’t the God who created such vast provision for this lone little tiny earth, have created any provision for all the other inhabitations? He is equally the Lord of all and aware of the needs of all.

The remaining statement that human toil and trouble is the consequence of Eve’s eating an apple is not a tenet of Islam. Indeed, we are given the teaching:

Laa tazero waziratoune wizra ukhra

No bearer shall carry the burden of another (6:165).

Person X cannot receive the punishment in exchange for Person Y, nor is any benefit even conceivable from this. Eve’s devouring an apple is not the cause of these difficulties, toils, and punishment. On the contrary, the Quran has asserted reasons for these that are totally different.

Question: There are two topics that I wish to inquire about. First, what is sin? A person from one country believes something to be a sin, whereas someone from another country does not consider that very act to be a sin. Man, gradually evolved from an insect until he became man and then he learned to distinguish between right and wrong, differentiated between truth and falsehood, understood good and evil, developed the knowledge of sin and reward, and in this way, he subsequently gave way to disagreement. One person views an act as a sin while another does not deem it a sin and indulges in it.

The second is what is Satan? Even with God Almighty being the Possessor of such knowledge and power, how did Satan gain so much domination that God Himself had to come to the world for its salvation? What is the meaning behind this?

Answer: My conversations essentially cater to the tastes of those who believe in the existence of God Almighty. The Being of God Almighty is a source of eternal pleasure and

happiness for man's life. It is said that a person has sinned in the event that the individual is separated from God or abandons Him in one way or another.

Furthermore, keeping human nature in view, God Almighty has also declared as 'sin' those acts of man himself which are ever so subtly injurious to his very own soul, although oftentimes man is unable to perceive their harm. For example, stealing and inflicting loss upon others by encroaching upon their rights is—in a manner of speaking—self-inflicting loss upon one's own pure life.

In addition, those activities which run contrary to the chastity and purity of human nature are also referred to as 'sin', just as the manner through which an adulterer's commission of adultery and trespassing the rights of others ruins his own chaste nature and mires himself in various kinds of physical and spiritual hardships. And then the accompanying requisites—near and far—of those [sinful] activities are also understood to be an extension of sin. God Almighty, who is the One Greatest of all and Most- Knowing of all, is the True Creator of man and every tiny particle, and of their properties He is also the Creator and the All-Knowing. When He pronounces Judgement out of His perfect wisdom and perfect knowledge that something is harmful for you, and its perpetration is never ever advantageous to your interests, rather it is harmful from beginning to end, then it is not becoming of a [mere] mortal—yes, indeed, a mortal of right-minded nature—to defy this [judgment]. We see that when a doctor prescribes some abstinence for a patient, how the ailing individual carries it out without dispute or debate. Why does he do so? It is because he believes the doctor holds far greater knowledge than himself. In short, in the very same way there are some things that are harmful for the body or the soul of man whether man understands it or not. Some things are such that even if God Almighty did not give a command for them, they would still be harmful. In the field of medicine there are also certain 'sins' that have been established. Not having the knowledge of the fundamental principles of medicine cannot be an excuse for an individual who violates the canons of medicine. Should anyone not believe this, then inquire [directly] from physicians and doctors.

The point worth remembering is precisely this that the root of sin lies in those very activities the perpetration through which take man further away from true chastity, piety, and purity. The genuine love of God Almighty and the very union with Him is true pleasure and real comfort. Therefore, being distanced and disconnected from God is also sin, and is cause for pain, suffering, and grief. Those matters that are disapproved by God on account of His Holiness are sins.

If there is disagreement among people in some areas, then on the other side the greater majority of sins are unanimously agreed upon throughout the world. Lying, stealing, adultery, and injustice and others are such matters that the people of all religions and nations

unanimously believe them to be sins without doubt. However, keep in mind that the root of sin is composed of those very matters that distance one from God. They run contrary to the Holiness of God Almighty. Sin is verily that which is against the inherent debt owed to God Almighty and is harmful for the nature of man. Everyone perceives sin.

You see, when someone slaps an innocent person knowing he has no right to do so, he will ultimately become repentant and ashamed in his heart on his own at a later time when his anger dissipates, and will feel that he has done wrong. Someone who feeds the hungry, gives drink to the thirsty, and clothes the naked, experiences a kind of sensation within his inner self that he has carried out a virtue and an act of goodness. Through the light of faith, the heart and conscience of man make him understand at the time of every deed whether he has carried out an act of virtue or committed an act of sin.

As for Satan, it should be remembered that two forces have been placed in the design and nature of man, and those two are the opposite of each other. They have been placed for the purpose that man, being tested and tried through them with a successful outcome, be proven worthy of the nearness of Allah.

Of these two forces, one force pulls towards goodness while the other invites towards evil. The force pulling towards goodness is called *malak* or an angel and the force inviting towards evil is called Satan.

In other words, you can think of it as two forces functioning with man, one bestowing good and the other bestowing evil. Should anyone be averse to the terms ‘angel’ and ‘Satan’, then think of it in this very way, as these two forces in man cannot be denied by anybody. God Almighty did not will any evil at any time. The works undertaken by God Almighty are the most virtuous of virtues.

You see, if the existence of sin were not in this world, then there would be no virtue either. Virtue is born out of sin; the existence of virtue is born out of the very existence of sin.

Look here, if someone encounters the opportunity to commit adultery and has the ability [to indulge in it], but subsequently abstains from that sin, then this is called ‘virtue’. If someone encounters the opportunities for stealing and cruelty and other sins, and is also capable of committing them, but thereafter abstains from their perpetration and safeguards himself, then he carries out a virtue. To refrain from sin when having [both] the opportunity and ability to sin, this alone is worthy of reward and an act of virtue.

The reply continues. But we will stop here for today. Incha Allah we will continue next time. May Allah help each one among to make it a habit to try to know a bit more about islam almost every day. May Allah help us to put into practice what we know incha Allah. Ameen