

FRIDAY SERMON

18th October 2024

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Incha Allah today we will resume from where we left off last week. Last week we started reading a speech of Hazrat Masih Maood(as) where he was talking with a select group of people. He had started speaking to them about the main attributes of Allah. After explaining briefly about *Al Rahman* he went on to give a brief explanation of *Al Rahim*. He said:

“Al Rahim is the One who rewards sincere human effort and labour. A farmer puts forth genuine effort and labour. In its response, it is the practice of Allah that He does not allow his effort and labour to go to waste, and renders it fruitful. The rare exceptions do not count. (For example if the crop perishes on account of some undisclosed wisdom or bad practices on the part of the farmer. Such rare instances do not count.”

Then speaking about Allah’s *Rabubiyyat* (Lordship)(seigneurie) he said:

“One of the attributes of Allah is that He is *Rabb* [Lord], meaning the One who nurtures and educates. It is indeed Allah the Exalted who has bestowed upon man all faculties, be they physical or spiritual. Had He not bestowed these faculties in the first place, how could man have made any progress? For physical progress as well, one should sing hymns of the grace, benevolence, and bounty of Allah the Exalted, that He bestowed those faculties and then imbued them with the innate ability to excel.”

Then he spoke about Allah being *Malik* (Lord). He said:

“Allah is the Master of the Day of Judgement. In one sense, punishment and reward is occurring in this world as well. We observe on a daily basis that a thief may not be apprehended on the first day or the second, but would eventually get caught someday and go to jail, and suffer the consequences of his actions.

This is also true for the adulterer, the drunkard, and others who live an unrestrained life of sin and evil. Up to a certain time, Allah’s attribute of *Sattar* [Concealer (of weaknesses)] hides their deeds, but eventually they are afflicted with a variety of calamities and their lives become bitter due to such suffering.

This is a glimpse of the punishment of Hell in the Hereafter. In the same way, those who do good with zeal and for whom following the commands of Allah the Exalted and His obedience is the

supreme purpose of their lives—God Almighty does not waste their piety either. And in due time, their piety also bears fruit and thus bestows upon them something of the likeness of Paradise in this very world.

In short, all those who commit evil deeds—the transgressors, the wicked, the alcoholic, and the adulterer—don't think of God and the Day of Judgement but they lose their health, vigour, peace, and sublime faculties in this very world, and must complete the remaining days of their life in great despair and hopelessness. They suffer debilitating illnesses like tuberculosis, stroke, tremors, etc. and succumb to death even before dying, and eventually pass on before their time.

Therefore, keeping in mind the blessings and bounties conferred by Allah the Exalted for human development and perfection, man should render thanks to Him. He should ponder as to who has bestowed all these faculties upon him. It is man's choice to be grateful or not, but if he possesses a rightly-inclined nature and ponders over it, he will find that all the faculties— overt and covert— have been granted to him by Allah the Exalted alone, and they are fully under His control. He can amplify them out of gratitude or diminish them in an instant out of ingratitude.

It is worth considering that if all these faculties were within man's own control and command, who would want to die? The heart of man grows cold and neglectful about the Hereafter due to the warmth of the love of this world. Heedless man is so ignorant that even if he received a written decree from God that he would be granted Paradise and every comfort, and all manner of gardens and streams, and that he was being given the permission to either come to Him should he so please or to continue to remain in this world, rest assured that there would be plenty who would opt to continue dwelling in this world, and would love this world despite all its hardships and difficulties.

You see, there is no guarantee how long one will live. These times are extremely perilous. You must have noticed that many friends and foes, relatives, brothers, and sisters pass away from this world every year. Even the nearest and dearest of relatives cannot help one in trying times, yet the toil and trouble that one exerts for them and for one's own worldly affairs far exceeds his effort in the way of God.

Worship and obedience of God and striving in His path, and pain and passion for Him are mostly lacking. Moderation has not been observed. The world has exceeded the limits of moderation. They strive to make progress in their worldly pursuits and are making advances. Has anyone ever considered that a day has been fixed for his death and he himself or someone else should exert such effort that might result in averting it or saving him from it? Not at all! On the contrary, even if there was someone to remind them of death, they would not heed him and drive it away from their minds with jeering and jesting. Most people are in very grave error.

Look, do not think that by these statements I mean that you should give up your commerce and abandon the chores of this world or stop caring for your families and children, or disregard the obligations that you have towards your spouses or children or your fellow human beings. No. What I mean to say is that you should fulfil these as well, and don't be neglectful of God either. When

you can develop such devotion and dedication to your transient and passing worldly needs, how is it prudent to disregard God Almighty, and not to strive to win His approval and pleasure?

The God who created in the beginning, has command and control over intervening circumstances, and He and His sovereignty will have to be faced in the end; withdrawing from such God and becoming oblivious of Him will not bring a peaceful end at all. It is extremely important that one should always remain grateful for all His favours which are countless and beyond comprehension. Gratitude means honest and genuine recognition that, indeed, the favours of Allah the Exalted are countless and beyond comprehension.

The second thing that I wish to say, and that I will say—even though some might consider it superficial or pretentious or something else—is that the favour this British government has granted to us Muslims is an immensely great favour and is such that it merits our gratitude. You can ponder and see for yourself. Those who know, are well aware of what types and assortments of hardships we faced before this administration during the period under Sikh rule and how our predecessors were surrounded by perilous conditions. The promotion of religious ordinances [for Muslims] was a far cry—even the *Azan* [Islamic call for Prayers] could not be called out in a loud voice. Calling the *Azan* in a loud voice was a crime punishable with death. Even those things which were permitted by the Shariah could not be used. On trivial pretexts, people were put to death disgracefully like insects and worms.

Notwithstanding, we now have such wonderful peace and liberty under the current government that a Muslim can do everything in fulfilment of his religion with complete freedom provided he does not, himself, have any ill intent. You may call *Azan* as loud as you want, offer your Prayers, carry out other religious deeds, seek education, write a rebuttal to anyone, even of Christians—there is no censure [by the government].

Just a few days ago, the Honourable Financial Commissioner Bahadur came to Qadian during his tour. During the meeting he reiterated that there was freedom for everyone to express their views openly, to write books, and to make speeches as long as they do not go beyond the limits of the law. Had there been any bias, they would have constrained at least those who refute Christianity.

In short, this is a good example and proof of the fairness and impartiality of this government. However, it is obligatory upon man that he should not push the matter to the extent that it becomes a crime and liable for legal prosecution. Therefore, it should be remembered that if someone, while being a Muslim, commits disobedience [to this government], he commits disobedience to God. It is mentioned in the traditions of the Holy Prophet (saw) that a person who does not show gratitude towards his fellow beings cannot be counted as being grateful to God.

Keep in mind that the displeasure of the government is incurred by rebellion. The government does not persecute anyone for rightfully conducting their religious affairs and living a peaceful life. It is even sinful not to thank such a government that follows the principles in pursuit of harmony,

promotion of peace, and adherence to justice. Thus, it is incumbent upon Muslims in general and my followers in particular to render thanks to their kind government as well.

You can imagine what would happen if this government was not here—how people would be slaughtered like animals without any regard! Why blame this government if it took over? It happened to be the will of God. Muslim rulers had become derelict in their duties. They fell into a life of luxury and opulence and ignored their obligations of governance and protecting the rights of their subjects. They became preoccupied with ornamentation and beautification like women and neglected matters of civic governance. God, finding them incompetent, handed over the reign of governance to these people who are competent.

If they are strict with some, it is for some cause. Sometimes lack of understanding is an issue. They can be excused in matters where they do not have [proper] information as even pious and righteous persons can make a mistake out of ignorance.

They do not at all permit injustice willfully. Many a time, conscientious officials work hard with diligence and true spirit of justice to get to the bottom of the legal cases and to unmask the real truth, sometimes even discounting apparently obvious facts if they seem suspect.

We will end here for today. We will continue insha Allah next week. What we should remember from this extract is that we should try to better understand Allah's Attributes as mentioned in Surah Al Fatihah. We should remember that a time will come when we will die and we should always be prepared for the departure from this life. We should cultivate our relationship with God and always be loyal to Him. Finally, Hazrat Masih Maood(as) has explained why Muslims should be loyal to the British Government who had bought peace to India especially for the Muslims. May Allah help us to value what we have heard. Ameen!