

FRIDAY SERMON

8th November 2024

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In the previous sermon we read what Hazrat Masih Maood(as) spoke about the beauty of the teachings of Islam. In the extract that we will insha Allah read today he will be draw a comparison between the teachings of Islam and that of other religions. He said:

“God knew full well what new fields of knowledge would emerge in this age, and people with what kinds of opinions would come into being among the Muslims. Allah the Exalted has already addressed all these issues in the Quran and there is no new research or advance in knowledge that can outstrip the Holy Quran. And there is no new truth that has emerged now but is already present in the Holy Quran.

The course that the Holy Quran has presented is not found in the New Testament nor can it be discovered in the Torah. There is also no other book in the world that can lay claim to the same perfection and comprehensiveness that Allah the Exalted has, out of His perfect wisdom, endowed upon the Holy Quran.

There is no comparison with the Holy Quran; they are not even worth mentioning. The New Testament transformed a frail and feeble man into God, but the true measure of his strength can simply be assessed in his confrontation with the Jews.

The second element and the source of pride was the moral teaching of the New Testament, but it is so absurd and deficient that no right-minded person can adhere to them. Even the conduct of Christian priests is totally opposed to this teaching. For instance, the New Testament teaches that if anyone slaps you once, you should turn to him the other cheek; and that if anyone asks for your shirt, you should hand over your cloak as well; and if anyone forces you to go one mile, go with him two miles.

Now, to begin with, I'd like to ask those very gentlemen— the Christian priests who support and laud the New Testament—to what extent they follow this teaching. What exemplary conduct of this teaching have they shown that they should invite others to it as well?

Moreover, it is written in this same New Testament that you should not resist evil. In short, the teaching of the New Testament is so wholly given to the extreme [of forbearance] that one cannot possibly act upon it save for some unusually extraordinary circumstances. On the other hand, if we look at the teachings of the Torah, we see that they are tilted to the other extreme—that only one

aspect is stressed: life for life, eye for eye, ear for ear, and tooth for tooth. There is absolutely no mention of forgiveness and pardon in it.

The fact of the matter is that these scriptures were actually particular to a specific time and a specific people. On the contrary, what a holy path the Holy Quran has told us about which is free from either extreme and is in perfect accord with human nature! For example, the Holy Quran says in (42:41):

41. And the recompense of an injury is an injury the like thereof; but who-so forgives and *his act* brings about reformation, his reward is with Allāh. Surely, He loves not the wrongdoers.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۖ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٤١﴾

meaning that, recompense for an evil is permissible to the extent of the evil committed, but if one pardons, and reformation is the objective of the pardon and the forgiveness is not out of place or occasion, then there is reward for him who thus forgives, which he will receive from God.

Just look, what a pure and pristine teaching this is! There is no exaggeration and there is no deficiency. Retribution is permitted but it also holds out the enticement for forgiveness so long as the prerequisite of reformation is present. This is the third option presented to the world by the Holy Quran. Now, it behoves a fair-minded person to compare and contrast these teachings and decide for himself which teaching is in conformity with human nature and which one is repulsed by the righteous mind and conscience.

In Judaism, a father would charge his son or grandson to take his revenge. Thus, at times the son or the grandson would take the revenge for his father or grandfather. In short, the regulations of the Torah are extremely violent.

And as for the New Testament, those who boast about its moral teachings do not realize that, in the first place, that teaching is so defective and, because of it being specific to a time and a people, there exists no need for it today; nor does it deserve to be called a moral teaching in this day and age. And even if it is accepted as such, there is no one who can be seen practicing this teaching. Those who are enamoured by this teaching should at least present a practical example. In reality, as the expression goes, ‘We are dealing with elephant teeth here; one set for display and another to eat with.’ Divine philosophy is totally different from it. Man is like a tree with many branches.

The teaching of the New Testament is [applicable to] only one branch. Are the other human faculties useless? Bear in mind that all faculties of a human being have been granted to him by that very same Being who is the Creator of nature. Among these faculties, one faculty is indeed that of anger and another is that of revenge. These faculties are not useless nor without purpose. It is their misuse and their application at the wrong time and the wrong occasion that is bad.

At one place in the New Testament there is even the injunction to become celibate. If true Christians had followed this injunction, the world would certainly have come to an end. The strange thing is that this is not just an injunction, but there is promise of very great reward for acting upon it. Then, why is it that no Christian takes part in this pious deed?

Can anyone show that the Holy Quran has given any such commandment that is beyond the power of man to carry out, or has given some such order by acting upon which there would necessarily result some harm or that could possibly cause disorder in the workings of the world? Can a scripture that includes injunctions that are beyond human capacity [to implement] or whose implementation would entail some harm and would result in disruption of the functioning of the world, be attributed to the God who is the Creator of human nature, Controller of the system of the universe, and is the Knower of the very capability of human faculties; and can such a book deserve to be called a complete and comprehensive shariah?

My intent from this statement is not to criticize, but it is to point out that both these books were meant only for one family [of Israelites]. Neither Jesus (as) nor Moses (as) ever claimed that they had come as Messengers for the whole world. On the contrary, they confined their teaching to the Sheep of Israel. Their own declaration to this effect is on record. Therefore, the scripture they received, corresponding to the need, had the Law specific to the time and to the nation.

It is obvious that if something that came for a specific need and for a specific time and place, is forcibly and unnecessarily stretched to encompass the entire world—the inevitable result would be its failing to fulfil that purpose. How would it be capable of carrying the load it was never designed to carry?

This is verily the reason why we find defects in these teachings under the present circumstances, but the Holy Quran is not restricted to any particular age, people, or place. On the contrary, the claim of the one who brought this Perfect and Complete Book is: “Truly I am a Messenger to you all from Allah” (7:159). And in a different verse it is also said “So that with it I may warn you and whomsoever it reaches (6:20) meaning that, it will be incumbent upon anyone who receives the Quranic teachings to accept the yolk of obedience of this teaching on his neck regardless of who he is and wherever he may be.

It is only the Holy Quran that reflects human nature comprehensively and in its entirety. Even if the Quran had not been revealed, man would have been judged by the standard of this teaching because this is the teaching that is ingrained in the nature [of human beings] and is manifest on every page of the laws of nature. Those whose teachings are deficient and limited to a particular people and cannot even go a single step beyond, the door of their prophethood is also specific to their own house.

However, the Holy Quran states: “There is no people to whom a Warner has not been sent” (35:25).

Behold! What a pious and persuasive statement this is and what a profoundly true principle this is! Nevertheless, these people here think that the dominion of God is restricted exclusively to their own house.

The same is the case of the Aryas. They, too, believe this very notion that it is only the Vedas that are revealed every time, and there are only four men exclusively selected for this task, and the Sanskrit language has been chosen by God forever—it is absolutely impossible that this Divine bounty of inspiration and revelation can be received by any other person or any other language. According to their belief, Divine revelation has been left in the past and now a seal has been placed on it forever. But these people do not realize that this would create difficulties in proving even the very existence of God. How can man be satisfied just with hearing about it from others and how can perfect conviction and true cognizance [of God] be achieved by hearing things narrated by others? As is said: ‘Hearsay is nothing like seeing the real thing’.

How can man’s thirst for knowing God—that is so inseparable to man—be quenched unless God Himself says اَنَا الْمَوْجُودُ [‘I am present’] or He reveals His countenance through His wonderful Word and mighty Signs from the unseen? To say that God used to show Signs and miracles before and used to send Messengers in earlier times but He no longer does so, is to show great disrespect and contempt of God. Why is it that although now He hears and sees, yet He does not speak any more? Besides, what proof do you have that His abilities of hearing and seeing are not extinct just as His power to speak is?” (Malfuzaat Vol 10 P 518)

We will stop here for today. Let us hope and pray that Allah help us to understand what is the true meaning of being a Muslim. There will be general election in the country on Sunday. Let us pray and that everything goes on in a very smooth way and that Allah grant us enlightened leaders who can really lead the country in an efficient way and who can maintain peace within all the components of our society. Ameen!