

FRIDAY SERMON

29th November 2024

prepared by Imam Zafrullah Domun

Today also we will continue reading from where we left off from Volume 10 of the Mafuzaat of Hazrat Masih Maood (as). As you are all aware we have been reading from one of his speeches. When we stopped last time Hazrat Masih Maood(as) had been talking about one aspect of the fundamental teachings of Islam namely what are the obligations that man owes to Allah. The second aspect is what is the obligations of man towards his fellow human beings. Hazrat Masih Maood(as) continued:

“The second part relates to the obligations towards the creation of God and fellow human beings. In this matter, the teaching of the Holy Quran is as follows:

HQ 16:91 إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ

First, God says do *adl* [justice]. Then, going even further, it is said that God Almighty has also enjoined upon you to do *ihسان* [benevolence]; meaning that, you should not just do good to one who has done good to you, rather you should do good out of benevolence, even to someone who has no right to it.

However, there is a deficiency even in *ihسان*: a subtle and imperceptible link remains with the beneficiary and if the beneficiary does something that is unpleasant to the benefactor or involves his disobedience, the benefactor might get offended and call him ungrateful or disloyal etc.

Even if the benefactor tries to suppress it, a flaw yet remains in a subtle and concealed way that does become manifest sooner or later. Therefore, in order to rectify this flaw and deficiency, Allah the Exalted has enjoined that you should advance even further than *ihسان* and, making progress, carry out such goodness as is dyed in the hues of إِيْتَايَ ذِي الْقُرْبَىٰ “doing good to others as if they were your kith and kin”; meaning, like a mother acts kindly towards her child. The love of a mother for her child springs from her natural and instinctive urge and not from any expectation of a return.

You see, sometimes a mother is sixty years of age and has no expectation of service from her child because she can hardly expect that she would live to see him grow up and become accomplished. Thus, the love of a mother for her child, without expectation of some service or benefit from him, has been ingrained in human nature. A mother bears hardship herself but tries to provide comfort for her child. She lies down on the soggy area if the bed gets wet but places her child on the dry part.

If the child gets sick, she remains awake all night and bears all kinds of hardships. Is there any element of artificiality or pretence in what a mother does for her child?

Thus, [to paraphrase] Allah the Exalted says: ‘Strive to go beyond even the stage of *ihsan* [benevolence] and rise to the stage of **إِيْتَايْ ذِي الْقُرْبَى** . Do good to the creation of God with a natural and innate urge, without the expectation of any reward or benefit or service [from them]. Your service to the creation of God should not have any pretentiousness or artificiality about it.’

At another place it is said like this:

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

‘We feed you for Allah’s pleasure *only*. We desire no reward nor thanks from you.(76:10)

Meaning that, it is the practice of a person who is godly and who has achieved lofty ranks, that his good deeds are purely for the sake of Allah. He does not even have the thought cross his mind that someone would pray for him or express gratitude to him for the good he has done. He does virtuous deeds purely out of the urge that has been placed in his heart to have sympathy for mankind.

I have not seen such a pure teaching—neither in the Torah nor in the New Testament. I have read them page by page but have not found therein any trace or sign of such a pure and perfect teaching.

Darkness is spread extensively throughout the world at this time.(Hazrat Masih Maood(as) spoke about the world of 1908. But what he said then is even as relevant today or even more relevant than then.). The strength needed to act upon the Book of God Almighty is lacking. It has been the practice of God from ancient times that whenever the darkness of sin spreads in the world and people stray far away from the true purpose of life, Allah the Exalted Himself makes arrangements to rejuvenate the faith of people, and sends a Reformer and a Restorer [of the Faith]. Worldly reformers cannot do anything at such a time. It is only within the power of the Appointees of God that by gaining control of hearts, they develop a holy life in them. Those who are appointed by God for spiritual reformation are like a lamp. This is verily why he [the Holy Prophet Muhammad(saw)] has been referred to in the Holy Quran as:

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

**And as a Summoner unto Allah by His command, and as a Lamp that gives *bright* light.
(33:47)**

Look, if there are fifty or a hundred people in a dark room and only one of them has a lamp that is lit, everyone will be drawn to him, and the lamp will dissipate the darkness and illuminate and brighten the place. There is another profound wisdom in calling him a lamp here, and it is that thousands and hundreds of thousands of lamps can be lit from one lamp without it suffering any loss.

The moon or the sun do not have this quality. The implication is that thousands and hundreds of thousands of people will reach this rank by following the footsteps of the Holy Prophet (saw) and

by being obedient to him, and his blessing will not be restricted; rather, it would be universal and unending.

In short, this is the practice of Allah that during a time of extreme darkness, due to some of His attributes, Allah the Exalted sends some human being, having given him knowledge and wisdom from Himself. The speech of such a one has impact, his attention draws people toward him, and his prayers are accepted. But he only draws those who are worthy of it and the impact of his prayers is felt only by those who are deserving of being selected for this. Consider the case of the Holy Prophet (saw). He is called سِرَاجًا مُنِيرًا [the Radiant Lamp], but Abu Jahl did not accept him. As is said:

*No disagreement exists over the pure nature of rain, yet it causes tulips
to flourish in the garden and yields but grass and weeds on barren land.*

Just as with heavenly rain, lands bring forth greenery according to their own abilities—weeds at places, while roses at other places—this is exactly the case with human spirituality at the time of spiritual rain. This, indeed, is the tradition of Allah and there is nothing unusual about it.

The descent of *wahi* [Divine revelation] continued from Adam all the way to the Holy Prophet (saw). Subsequent to it, Allah the Exalted promised that He would raise *Mujaddids* [Reformers] for the *tajdid* of faith. *Tajdid* is to wash a cloth clean that has become soiled with dirt and filth; dirt is removed from it thoroughly and it is made to look like new.

Similarly, with the passage of time, various pollutants find their way into beliefs and deeds, and the foundation of faith comes to rest upon old stories and fables alone. Not much is left in it except anecdotes. For such a situation, Allah the Exalted has promised Islam through the words of the Holy Prophet, peace and blessings of Allah be upon him, that He would send such people at the head of every century who would rejuvenate the Faith. Now, not only has the head of the fourteenth century passed, but another twenty-six years have lapsed as well. The one to come has come according to the promise of the Holy Prophet, peace and blessings of Allah be upon him, exactly at the appointed hour and yet these people are still in doubt.

They falsely and slanderously accuse me that I—God forbid! insult the Messengers, but how wretched and accursed is the person who rejects the holy men [of God] or dishonours them with his word or deed!

I have also been accused of denying miracles, whereas it is my belief that without miracles, one cannot have a living faith. How far can logic and reasoning assist a man and how far can he go with only its help?

God is very much present and alive. And just as He showed His handiwork in the past, it is incumbent that He shows His handiwork now too. Why is it that only past miracles are believed in and quoted? Has God now become old? Or has He lost His ability to speak? Or has His might, support, and omnipotence come to an end?

Present-day philosophers do not believe in these things, but I have had personal experience in these matters. Just as Signs were manifested in the past, they are made manifest today as well. God still assists and helps His chosen ones and supports them with revelation and inspiration as He did before. If your doctrine is accepted that there is no more revelation and communication and God has become a corpse, then what can be expected from a corpse? Can a corpse revive another corpse? Can a blind individual show the path to another blind person?

Verily I say to you that God is as alive as He was in the time of the Holy Prophet (saw). God had promised to take us to a specific station. Would He now abandon us in the middle of the path? Let us say, as an example, that someone promised a blind person that he would help him reach Calcutta or Madras but deserted him half way—now he is neither here nor there. Is this fair? Is this not cruelty?

We cannot possibly accuse God of such a crime—that while He made the promise that He would continue to raise *Khulafa* [Successors] and *Mujaddids* [Reformers] till the Day of Judgement but that He stopped doing so after a certain period of time.

Read the verse about *Khilafat* [Successorship] in *Surah an-Nur* with careful deliberation. I, too, have come according to the promise given therein. And this is why I am called the Promised One. It is not that the very same previous Messiah is to come by way of reincarnation. On the contrary, Allah the Exalted knew that Muslims would deteriorate in the Latter Days, and the condition of Muslims during the time of the Promised Muhammadan Messiah would become comparable to the condition of the Jews during the time of Jesus, peace be upon him. This, indeed, is what is alluded to in the verse:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

those who have not incurred Thy displeasure, and those who have not gone astray. (1:7)

Ask the Muslims themselves as to what is written about the Muslims and their religious scholars of the Latter Days? It is indeed written that they would become such that although they would read the Quran, it would not go past their throat [they would not be able to understand it]. Faith would be a mere verbal claim. Now, it is obvious that the person who would come to reform them in those times would have to be suited to the task. He, too, would be called ‘Messiah’ by virtue of his challenge and mission.” (P537)

We will stop here today. We will continue insha Allah next time. May Allah grant us the opportunity to deeply understand the teachings of Islam from the Promised Messiah(as) and may these teachings be manifested in our daily life. Insha Allah. Ameen!