

FRIDAY SERMON

27th December 2024

prepared by Imam Zafrullah Domun

Today as well we will continue with an entry dated 23 May 1908 from Malfuzaat Volume 10 of Hazrat Masih Maood (as). Speaking about the kind of people he was looking for the propagation of the Jamaat he said:

“I am in need of such men as are able to do things and not who talk about things. Mere verbal claim of knowledge is of no use. They should be totally free of arrogance and conceit and having spent some time in my company or at the very least having studied my books extensively, their scholarship should have reached the highest level.

Sheikh Ghulam Ahmad (a companion) seems to be a good person for this purpose. His speech also has impact. With his love and sincerity, he has accepted to undertake such an extensive tour in this extreme heat. It also seems to be some wisdom of God that people do gather to listen to him. At one place he was even pelted with stones, but by the will of God, the stone struck someone other than him, and caused injury to that person.

For the propagation of the Movement, such men are needed to go on tours. If only I could find such capable people who could dedicate their lives for this Cause. The Companions ra of the Holy Prophet ((saw) also used to travel to far-off countries for the propagation of Islam. The presence of tens of millions of Muslims in China seems to indicate that someone from among the Companions ra must have reached there as well.

In the same way, if twenty or thirty men could go to different places, the Message could be spread very quickly, but I cannot give them full authority unless they're men who are of such character as I desire, and who are thrifty and economical in their living. The Companions ((ra) of the Holy Prophet (saw) were so thrifty and economical and could endure so much hardship that sometimes they would sustain themselves merely on the leaves of trees.

The entire land of India is so unaware of my claims as if no one knows anything. To build a school or college is primarily contingent upon the strength of the Movement. First of all, we should have people in the Movement who are willing to assist in the needs of the Movement. It is of no benefit to pay a great deal of attention to other projects when even such needs of the Movement as the *Langar* [Community Kitchen] are not being met. If some able and competent men could go forth in the service of the Movement and just inform people about it, even then great benefit can be expected.” He said further:

“There is no need for now, for such distant journeys that people should go to Europe or America. At this time India is still in great need of it. People who would be suited to go to those countries need to be well aware of their language. They should be well informed of their style of expression and their thinking. They should be able to endure the hardships of the journey. They also need to have sound health. At present, even this task seems burdensome to find some people who could go from village to village even in this country to inform people about my advent.”

Some lecture was under discussion in which it was said that Islam had spread due to its morals and not due to the sword; that Islam was spread in the world by the strength of their noble character etc., but for the present day they could offer nothing but silence.

The Promised Messiah (as) said:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

Those are a people that have passed away; for them is what they earned, and
for you shall be what you earn (2:135)

What connection do those saints and holy men have with this present age? They came at their appointed time and departed after doing their job. In the present age, is there a need for a *Mujaddid* [Reformer] or a servant of the Faith or is it that, according to their concept, this age is only the age for the coming of *dajjals* [deceivers]?

There does exist a sense of urgency in the hearts of people. The prevailing circumstances are crying out the need for some Reformer. Just in today's *Paisa Akhbar* [a newspaper] there was an article by an Englishman. In one of his lectures somewhere he said that the present era is crying out for unity among Hindus, Muslims, Christians, and Jews. Thus, he writes that

‘Muslims, Jews and Christians, all are eager, without distinction, to see unity and harmony among human beings. They are waiting for the coming of the Promised Reformer who would come into being, sooner or later, and establish the bond of kinship between all human beings. My personal opinion about this Reformer is that he would be from among the men of the pen and with that powerful weapon, he would be able to sow the seed of unity in the hearts of all the nations of the world.’

Thus, the people of every country and nation sense this need. What was needed was that someone should have actually appeared in accord with the need and he should have furnished evidence of the blessings of Islam and its life through living miracles by showing the light of Islam and its bounties. Not that arriving at this juncture in time, silence should have been adopted which implies that now Islam is no longer alive, but, in fact, it is dead and there is no saint or holy man left who could furnish evidence that Islam is alive by manifesting Signs.

I understand that moral values can also be somewhat of a proof of the truthfulness of a religion and they do have some impact on people of other religions, but moral values alone cannot provide a true and living faith. The level of faith that imparts absolute certainty in God

Almighty, and is the beginning of a life without sin comes only through fresh Signs of God that He manifests in the world through His Appointees.

In the present circumstances, I have greater hope from Hindus than from Muslims, because—due to their education and experience— they have come to realize a great number of things.

It is never my wish that their acknowledged holy personages should be abused or that they should not be accorded respect. And in the same way, I also desire from them just the same that they too should reciprocate as much. They may choose not to believe but they should not revile them and should acknowledge that they were true.

This continuing cycle of discord and malice that is ongoing these days should be discontinued. Use of derisive statements and books to counter each other's religions should be prohibited completely, and publication of such literature should be banned altogether. A breeze should begin to blow that enables mutual love and goodwill to flourish. Just as a wind blew in the past due to which every child came to hate Islam, now a breeze should blow to enhance mutual brotherhood and unity, and to eliminate malice, rancour, and prejudice from hearts.

It is a matter of principle that man reveres things more when they are shrouded in mystery. When they appear as reality before the eyes, he does not revere them as much. For instance, Hindus have great faith in all their gods and goddesses, but if they were to come face to face with them, they would no longer have the same reverence for them. It is only the Prophets who show their face and yet establish their grandeur in the hearts of people.

If the Messiah, who is considered to be God by the [Christian] people these days, were to return and sit amongst them, he would not be able to maintain even as much respect for himself as they had for his previous 'Divinity'—let alone creating more awe about his 'Divinity'. The reason being that the image of his 'Divinity' that they have endorsed would be shattered when they discover him to be nothing like it.

It is a norm that when a person develops some reverence for someone, he creates an imaginary picture of him in his mind at the same time, which remains intact so long as it stays out of sight. But when that person or object comes before him and he finds it at variance with his imaginary idol or image, he loses respect for him altogether or at least does not respect him as much. Thus, this is the very condition of the fabricated God of these people.

The real reason for this is that the person does not correspond to the imaginary picture they entertain of him in their mind. They find him to be different from what they had understood him to be, so they lose faith in him and turn away from him. And, in reality, this happens primarily where exaggeration has been made use of in these matters. Notwithstanding, the Prophets are such beings who establish their grandeur by showing their own person.

On 24th May 1908, just two days before he died and while he was busy writing his last book "*Paighame Sulah*" (the message of peace) some Hindus women came to pay him a visit to see his blessed face, they said. He came in front of them and once they have seen him, he requested them to depart because he was busy. They requested him to advise them. So, he said to them:

“The truth of the matter is that if a couple of things were not found in you, you would be a hundred times better than the Aryas etc. The first among these is that you should worship God, who has created you and me, and is the True Provider, believing Him to be One without any partner. In this worship, no idol should be associated with Him—no other god or goddess, rock or mountain, snake or beast, mother Ganga or Jamna, tree or plant; and He should be worshipped as the One and Only God. What was the need to create these 330 million gods that you have made and why were they made? No one else in the entire world has these many gods.”

Upon hearing this much of his address, these ladies asked him, in their quest for truth, if he could please expound upon this matter. The Promised Messiah(as) then said:

“Look, beggars are of two kinds—one a transient beggar and the other a stubborn beggar. The attitude of a transient beggar is that he makes a plea once and then moves on to the next door. It is good if he gets something, otherwise he moves on to the next door. Sometimes people even have to run after them to give them charity. Their job is just to make their call and move on.

In contrast, the stubborn beggars plant themselves at one door and keep sitting there until their request is met. Such a beggar is surely granted his request in the end. This same is the condition of those who ask from God. Only those people get their request granted by God who stay exclusively at His door being the stubborn beggar. They are resolute and persist in begging relentlessly from Him alone. Those who are irresolute and impatient, who despair or become disgruntled, always remain deprived.” (p571)

Hazrat Masih Maood((as) will give them some more advices. Incha We will cover that in the next khutbah. May Allah help us all to value what He said then which is still as relevant today and may we enrich ourselves through them. Ameen !