

FRIDAY SERMON

18 April 2025

prepared by Imam Zafrullah Domun

delivered by Dr Mahmud Ahmad Sooltangos

We will continue reading some more extracts from the writings of Hazrat Masih Maood (as) where he advised all those who have recognized him as the Promised Messiah(as) and Mahdi(as) about what kind of Muslim they should be. He said:

“As I have often admonished, it is essential that a person should not deliberately push himself into the pit of sin, for that means certain ruin. He who swallows poison knowingly or jumps into a well does not deserve the sympathy of his fellow beings or the mercy of God Almighty. It is therefore necessary; indeed, it is essential for [members of] our Jamaat (which God has chosen as an example for future generations) that they should shun evil companions and friends who are likely to have an ill-effect upon their spirituality. They should devote themselves to piety and should take care that in all their actions and under all circumstances they should be a guiding example for others.

For this purpose, they should devise every necessary scheme to shun evil company and sinful habits. Bear in mind that to pursue plans for the acquisition of righteousness and goodness is also a subtle form of worship. Do not hold it of little account. When a person occupies himself with such an effort, it is God’s way that He opens a path for him which secures him against sin. But he who makes no plan to avoid sin and to do good, would seem to be content with sin. God Almighty withdraws from such a one and it becomes impossible for him to discard sin. I tell you truly that when a person, despite being caught in the wiles of his *Nafs-e-Ammarah* constantly plans to get rid of it, then, by the grace and mercy of God

Almighty, his evil-directing Self liberates itself from its evil direction and becomes *Nafs-e-Lawwamah* and undergoes such a remarkable change that from being *Nafs-e-Ammarah*, which was accursed, the Self now achieves such honour that even God Almighty calls it to witness. [***Taqririñ (Speeches)*, pp. 5-6**]

“O ye people who consider yourselves members of my Jamaat! you will be accounted as such in heaven when you truly tread upon the path of righteousness. So, offer the five daily prayers in such fear and with such complete attention as if you are actually beholding God Almighty. Observe your Fasts in full sincerity for the sake of God. Let everyone who is assessable to Zakat, pay the Zakat. Let him upon whom the Pilgrimage is obligatory and there is no obstruction in his way, perform the Pilgrimage. Do good in a handsome way and discard vice with disgust. Bear well in mind that no action of yours which is empty of righteousness can reach God Almighty. Righteousness is the root of all goodness. No action that is rooted in righteousness will go in vain. It is inevitable that you should also be tried with all kinds of anguish and misfortune, just as the faithful before you were tried. Be alert, therefore, lest you should stumble. So long as you have a firm relationship with Heaven, the earth can do you no harm. Whenever harm befalls you, it will be through your own hands and not through your enemy. Even if you lose all honour on earth, God will bestow eternal honour upon you in heaven. So do not leave Him.

It is inevitable that you will be persecuted and will suffer many disappointments, but do not lose heart in such situations for it is your God Who tries you whether you are steadfast in His cause or not. If you desire that angel should praise you in heaven, then endure beating and be joyful, hear abuses and be grateful, experience failure and do not sever your relationship with God.

You are the last Jamaat of God, so practice virtue at its best. Every one of you who becomes slothful will be cast out of the Jamaat like a foul thing and will die in regret and will be able to do no harm to God. I am very glad to inform you that your God truly exists.

All are His creatures but He chooses the one who chooses Him. He comes to the one who goes to Him. He bestows honour upon him who honours Him. Approach Him with straight hearts and pure tongues and eyes and ears; He will then accept you. What God desires from you by way of faith is that He is One, Muhammad(saw) is His Prophet and that he is *Khatam-ul- Añbiya'* [Seal of the Prophets] and above all the other Prophets, peace of Allah be upon them . There is no Prophet after him except one who, by way of reflection, is clad in the mantle of *Muhammadiyyat*, for a servant cannot be considered separate from his master, nor a branch from the trunk. [***Kashti-e-Nuh, Ruhani Khaza'in*, vol. 19, pp. 15-16**]

A true Muslim loves God Almighty dear, saying and believing that He is my Beloved and Master and Creator and Benefactor. Therefore, he places his head at His threshold. If a true Muslim is told that he will receive nothing in return for his good deeds, that there is no heaven and no hell, and no comfort and no delight, he would still not give up his righteous deeds and his love for the Divine. This is because all his worship, his relationship with God Almighty and his obedience to Him and his losing himself in submission to Him is not because he expects any reward or punishment. He regards his own being as something which has been created solely for the recognition of God Almighty and for His love and obedience and for no other purpose whatsoever. When he employs his faculties to achieve this purpose, he beholds the countenance of his True Beloved. He does not look solely towards heaven or hell. Let me say that if I were to be told that in return for my love of God Almighty and for my obedience to Him I would be subjected to the severest torments, I can affirm on oath that such is my nature that it would be prepared to endure all these pains and torments with the eagerness that comes of love. Despite the certainty of pain and torment that might be meted out to me, I would regard going one step outside the obedience of God as worse than a thousand, rather countless deaths, or a host of calamities. [*Malfuzat*, vol. 3, pp. 182-183]

“It is incumbent upon the members of our Jamaat that they should now adopt the ways of righteousness and should try to become Allah’s friends. Today earthly resources will not avail, nor will your schemes or excuses be of any use. Why should you love the world, and why should you depend upon it? It is more than enough that one should make peace with God Almighty and now is the time for it. They should take advantage of this opportunity to make their peace with God through Himself. There are many illnesses which operate as go-betweens and lead man to God.

The members of our Jamaat should carry out in one stroke the change that they would otherwise have achieved in ten years. They have no other place of refuge. If they supplicate God Almighty, relying fully upon Him, they will surely receive glad tidings from Him and peace and tranquility will descend upon them just as it descended upon the Companions(ra) of the Holy Prophet(saw). The Companions(ra) did not know what would happen, but they were sure in their hearts that God Almighty would not let them be destroyed. This feeling of assurance is the source of tranquility. If I were to be afflicted with the plague and my life seemed to be coming to an end, I would still never imagine that I would be destroyed. Why? It is because of my strong relationship with God. This is a God given opportunity for you to reform yourselves. Wake up in the nights and occupy yourselves with prayers and also rest awhile. But he who is slothful is doing great wrong to his progeny and his family, for he is like the root and they are his branches. Some trial is inevitable, as is written

“Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be tested? —*Al- ‘Ankabut*, (29:3)

In Mecca, the Holy Prophet(saw) was being given tidings of victory while even his own life was not secure. Only God knows what would have happened if it was not the heart of a Prophet that sustained him. Some trials are sent only to bring about a change. Our own practical example should also be such as to induce positive change in others. The change should be such that the person concerned should feel that he is not the same as before, rather he should become a totally different person. Win the pleasure of God Almighty now so that you might receive glad tidings. While writing yesterday, I came across an old revelation:

“Days of the wrath of Allah. I am greatly wroth. We shall deliver those who adhere to good.”

‘Those who adhere to good’ means the ones who furnish practical proof of their sincerity. The faith that is confined to the tongue is no good. The Companions of the Holy Prophet(saw) proved their sincerity by being ever ready to lay down their lives and even the lives of their children. Today if we ask someone to travel a hundred miles, he puts forth all sorts of excuses with regard to his preoccupations with his business or some matter of honour and prestige, so that he may not have to undertake the journey. But the Companions(ra) attached not the least importance to their lives, their properties or their honour and prestige.

Some people complain that even though they have entered into the covenant of *Bai‘at*, they have had to endure such and such hardships. I have repeatedly admonished our Jamaat that mere verbal affirmation and mere *Bai‘at* is of no use. What is required is that they should lose themselves in God and take on a new existence. Nowhere in the entire Qur‘an are we asked to merely believe. Everywhere, we are called upon to prove our faith with righteous actions. In short, God requires from us a death. It is my experience that God never imposes two deaths upon a believer, one for His sake and one for the abuse and derision of the world.

At this critical juncture, our Jamaat should realize its responsibility and become straight like an arrow. Should thousands die of the plague, I would never blame God and would only affirm that it is they who have departed from the path of righteousness.

“Surely, Allah suffers not the reward for those who do good to be lost.” (9:120)

To end we give a summary of the main points of this text as a reminder.

The text emphasizes the importance of sincere faith, righteous conduct, and unwavering devotion to God for members of the Jamaat. It warns against deliberate

sin and the influence of corrupt companions, urging believers to actively avoid evil and cultivate piety. True worship is portrayed as an expression of love for God, not merely a pursuit of reward or fear of punishment. Believers are encouraged to perform religious obligations—such as prayer, fasting, almsgiving, and pilgrimage—with sincerity and mindfulness. The text acknowledges that trials and hardships are inevitable tests of faith, but assures that steadfastness and a strong relationship with God will lead to spiritual tranquility and divine favor. Ultimately, it calls for a profound transformation, urging individuals to embody righteousness and serve as exemplars for others, thereby attaining God's pleasure and eternal honor.

May Allah help each one among us to do our best to try to live according to these advices of Hazrat Masih Maood(as). Ameen

Besides on Monday last after Fajr I received this message:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ ۖ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

“Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So, whoever breaks *his oath*, breaks *it* to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward.” (48:11)

In all the texts that we have been reading in these past sermons we are learning more and more how to fulfill the *bai'at* that we have made with Allah. May Allah help each one among us to be among those who will receive a “great reward” from Allah. Incha Allah. Ameen!