

FRIDAY SERMON

02 May 2025

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delivered by Dr Mahmud Ahmad Sooltangos

When we finished last week, we were reading from an extract where Hazrat Masih Maood(as) was speaking about the necessity to pray for the opponents or enemies as well. We will now continue reading that extract. He said:

“As regards sympathy with mankind, it is my belief that until one prays for one’s enemy, one’s mind cannot be wholly cleansed. God in His injunction **“call upon Me and I will respond to you”** has not placed any restriction that He will not accept a prayer in respect of an enemy. I believe that to pray for an enemy was also the practice of the Holy Prophet(saw). It was as a result of such a prayer that Hazrat Umar(ra) became a Muslim. The Holy Prophet (saw) had often supplicated in respect of him. One should not harbour personal enmity with anyone based on miserliness, nor should one be cruel. I am grateful to God that I cannot recall even one among my enemies for whom I have not prayed at least two or three times. This is what I also ask of you and teach you. God Almighty is as averse to anyone being persecuted and being unjustly treated with animosity out of sheer obduracy, as He is to someone being associated with Him. In one relationship, He does not desire cutting asunder; and in the other, He does not desire association. He does not desire that mankind should cut asunder from each other and He does not desire that anyone should be associated with Him. This is the channel that opens for us the ways of praying for those who deny us. Thereby one’s mind is cleansed and broadened and one’s resolve becomes fortified. Until our Jamaat adopts this attitude, there will be little distinction between them and others. I deem it necessary that when a person befriends another for the sake of faith, he should treat the relatives of his friend with love and kindness, even if any of them should be of a low status. It is an attribute of God that “He forgives the evil ones for the sake of the good ones.”

You, who have established a relationship with me, should become a people concerning whom it has been said: **“they are such that whosoever keeps company with them will not encounter misfortune.”** This is the purport of the teaching

presented in the saying: “*Takhallaqou be akhlaqillah*” which means “Adorn yourselves with the qualities of God.” [Malfuzaat, vol. 3, pp. 96-97]

The next extract is quite interesting. It is something that was written with specific assistance from Allah. On 7th February 1903 the Arya Samaj of Qadian had published a document entitled: *Kadyani Pope Ke Cheilon ki eik Ding ka Jawab* (**Reply to a boast of the disciples of the Qadyani Pope**). In this announcement, our Honourable Messenger of Allah (saw) and Hazrat Masih Maood(as) and his respected friends have been reviled in such harsh terms that Hazrat Masih Maood(as) did not wish to dignify it with a reply. But God Almighty, through specific revelation, commanded him: “**Write a reply. I am with you in preparing it.**” Hazrat Masih Maood(as) said:

“I was much comforted by the glad tidings that I was not to be alone in this task. So, having been bestowed the strength from God, I got up and composed this booklet with the support of His spirit. God supported me in my design that I should overlook the abuse which had been heaped upon my master the Holy Prophet(saw) and upon me and should compose a gentle answer and then commit the whole matter to God Almighty.

But before I proceed to write a reply to the announcement, I would advise the members of my Jamaat to endure with patience the harsh language which the publishers of the handbill and their associates have employed for the purpose of causing pain to us and blaspheming our Holy Prophet(saw), and the language that they have employed concerning me, calling me a cheat and a liar and a perfidious one, and their calling the members of my Jamaat swine, dogs, devourers of carrion, donkeys and apes and dubbing them as *Malich* [unclean]. I realize fully the provocation and incitation which a person feels when he finds not only himself but his Prophet and Leader and Imam insulted and are referred to with contempt. But I say that if you will not endure all this abuse and foul language steadfastly, then what will be the difference between you and others? After all you have not been called upon to endure something which none before you have experienced. Every true dispensation that was established in the world has always been the victim of the world’s enmity. As you are the heirs of truth, you are bound to be treated with enmity. Then be warned and let not your egos prevail over you. Endure every harshness and reply gently to all abuse so that you may be rewarded in heaven.

Do not use harsh language concerning the Rishis and elders of the Aryas lest they should revile God, the Holy, and His Holy Messenger(saw). As they are not endowed with true understanding, they would not realize whom they are reviling. Bear in mind that a person who is liable to be carried away by egoistic passions is not one whose

lips can utter words of wisdom and understanding. Everything that such a one says is full of poisonous germs and nothing else. If you wish to speak under the instruction of the Holy Spirit, then cast out all egoistic passions and fury, then your lips will set forth the mysteries of pure and true knowledge, and in heaven you will be accounted something that is beneficial for the world and you will have a long life. Do not deride and do not indulge in mockery. Your speech should betray no meanness or ribaldry so that the fountain of wisdom may be opened for you. Wise words conquer hearts. Ridicule and use of vulgar language promotes disorder. As far as possible, put forth the truth in gentle language so that the listeners are not hurt. He who does not reflect on the reality and, being prompted by his rebellious spirit, uses vulgar language and designs mischief, is unholy. The way to God is never opened for him, nor do the words of wisdom and truth issue from his mouth. If you desire that the way to God should be opened to you, then keep away from egoistic passions and do not indulge in playful discussions for they amount to nothing and are a waste of time. Do not return evil for evil, neither in word nor in deed so that God should support you. You should present the truth to people with a compassionate heart and not by way of mockery and derision. Dead is the heart that makes mockery and derision its practice, and impure is the soul which does not adopt the way of wisdom and truth, nor does it let others do so. If you wish to inherit pure knowledge, do not utter anything out of anger, for such a thing would be empty of wisdom and true understanding. Do not be persuaded to reply to your opponent in contemptuous and derisive terms as employed by the mean and the low and the vulgar. Return a true and wise answer out of the righteousness of your heart, so that you may become heirs to heavenly mysteries. **[Nasim-e-Da‘wat, Ruhani Khaza’in, vol. 19, pp. 363-366]**

“Be happy and jump for joy that God is with you. If you stand firm upon the truth and faith, angels will teach you, heavenly comfort will descend upon you and you will be helped through the Holy Spirit. God will be with you at every step and no one will be able to prevail over you. Wait patiently for the grace of God. Hear abuse and keep silent, submit to being beaten and remain steadfast. Refrain, as far as possible, from challenging evil so that you may be accepted in heaven. Bear in mind that God is with those who fear Him and whose hearts melt in awe of Him. He becomes the enemy of their enemies. The world does not even look at a righteous one but God, who is All-Knowing and All-Aware, watches him and safeguards him with His Own hand. Do you not love a person who loves you truly and is prepared to lay down his life for you, and does as you wish, and leaves everyone else for your sake? Do you not hold such a one as dearer than any other? So, while you, being men, return love for love, will not God do the same? He knows well who is His faithful friend and who is treacherous and prefers the world to Him. If you will become truly faithful, God’s

hand will establish a distinction between you and others. [Tadhkirat-ush-Shahadatain, Ruhani Khaza'in, vol. 20, p. 68]

In the following extract Hazrat Masih Maood (AS) speaks about those who have taken *bai'at* with him.

“Here I consider it necessary to say that not all those who have entered into the covenant of *Bai'at* with me are such **that I could express a positive opinion about them**. I view some of them as dry branches whom my God, who is my Guardian, will cut off from me and cast into the firewood. There are some who were sincere in the beginning and possessed anguished hearts, but now they are greatly constricted and no longer exhibit the eager sincerity and light of loving discipleship. Like Bal'am (the opponent of Hazrat Musa (as))they are only left with their cunning and, like a rotten tooth, they deserve only to be pulled out and cast underfoot. They have become tired and fatigued and this worthless world has caught them in its fraudulent trap. I tell you truly that they will soon be cut asunder from me, except such of them whom the hand of God Almighty should take hold of afresh. Still, there are many whom God has given me forever and they are the flourishing branches of the tree of my being. [Fat-he-Islam, Ruhani Khaza'in, vol. 3, p. 40]

Speaking about his devotion to Allah and how he tried to live for Allah Hazrat Masih Maood(as) said:

“I myself have full experience in this regard, and it is purely by the grace and beneficence of God Almighty that I have enjoyed this delight and pleasure. My only desire is that I should devote my life in His path, should die in His path and be revived again and again to serve Him. Each time my eagerness and delight would be multiplied.

Since I have myself experienced it, if I were to be told by God Almighty that there is no merit and no benefit in such dedication and that all will be pain and misery, even then I would not desist from serving Islam. I, therefore, consider it my duty to advise and convey this to my Jamaat. It is up to them to lend ear to it or not. If anyone seeks salvation and is searching for a pure and immortal life, then let him devote his life for the sake of God. Let everyone strive to attain the status where he can say that his life and his death, his sacrifices and his prayers are all truly for the sake of Allah. Like Abraham(as), his soul should cry out: “*Aslamto le rabbil aalameen*”which is translated as “ *I have submitted to the Lord of the worlds*”(HQ 2:132)

So long as a person is not lost in God and does not die for His sake, he cannot acquire new life.

You who have established a relationship with me can perceive that the real purpose of my life is to devote myself in the path of God. Now look into yourselves and see how many are there who would choose this path for themselves and would love to devote their lives to the service of God. [Malfuzat, vol. 2, pp. 99-100]

May Allah help each one among us so that we devote ourselves to His service as best as we can. May Allah help us to truly understand why He created us and may we all be successful in fulfilling the objectives of our life by Allah's Grace. Ameen

Announcement of a Janaza *ghaib* (in absence) for MrsBibi Afroze Khodabaccus.

As most members are aware a cousin of mine, Mrs. Afroze Khodabaccus (passed away on Monday last at around 8PM in the hospital after a long illness. *Inna Lillahe wa inna elayhe raje'oune* (To Allah we belong and to him is the return). (*nawwarallaho marqadaha*- May Allah illumine her tomb)

We (my brothers & I) knew her from a very young age. She was the daughter of my pouphou (aunt) Rakiba Napaul and sister of Bhy Nourruddin Napaul of Rosehill who is quite well known in the mainstream Jamaat. She was married to Bashir Khodabaccus in 1968. In around 1985 her husband suffered from a stroke and since then until his death in 2019 she has busied herself in caring for Bye Bashir as we used to call her husband. After his death, her health deteriorated until she has now passed away at the age of 72 years old. She is survived by two sons and her three brothers.

Afroze was an affable person and her face always irradiated a smile. She was a paragon (incarnation) of patience in the face of the difficulties of life. We pray and hope that Allah will forgive her and grant her a special place in paradise and will give to those who have survived her patience in the face of their loss. Allah says in the Holy Quran

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

"Verily the steadfast (patient ones) will have their reward without measure."

We hope and pray that she will get such a reward from Allah incha Allah Ameen

After jumma prayer we will read her janaza prayer *ghaib*