

FRIDAY SERMON

24th January 2025

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delivered by Dr Mahmud Ahmad Sooltangos

Today we will start reading from Malfuzaat Volume 4 (English Edition) which has been translated by mainstream Jamaat from London. Before we start, I would like to read an extract from the writings of the Promised Messiah(as) where he gives us an idea of the importance of his advices to the members of the Jamaat. He said:

“Hence, I loudly proclaim once again, and my friends ought to take heed that they must not disregard my advice and view them as the tales of a story-teller. Everything that I have said to you, I have said with a burning heart and true sympathy, which are inherently a part of my soul. Heed to my words with the ear of your heart and act upon them.”

So, our brothers and sisters should take heed and spend sometime digesting these words of the Promised Messiah(as). We need to examine ourselves in the light of what he said and wonder how far we are on the path that he has taught us to know Allah. If your heart is open to these sorts of teachings you will appreciate his words or his writings and do your best to live with the values that he has taught us. May be more than 100 years passed after the death of the Promised Messiah(as) before these Malfuzaat Volumes are now available in English. So, we all should be grateful and try to read on our own because reading these texts in Jummah will not be enough. One has to cultivate a taste for this kind of literature and read them and reflect upon them. I hope that our brothers and sisters will do their best to read the books of the Promised Messiah(as) incha Allah. If you read only for fifteen minutes per day you will learn a lot and very soon you will finish reading all the volumes incha Allah. I hope that our brothers and sisters will not let our appeal go in vain

This new volume of Malfuzaat Volume 4 starts with an entry dated 3rd September 1901.

The Promised Messiah(as) said: “Today I saw a dream that Allah Almighty was holding court and there was a large gathering in which swords were being discussed. I addressed Allah the Exalted and said: ‘The best and sharpest sword is Your sword that is with me.’ After this, I woke up and then I did not sleep, because it is written that when one sees a dream bearing glad tidings, one should remain awake for as long as possible. The sword is symbolic for the campaign that I am waging against my opponents at the present time—a heavenly campaign.”

Speaking about the difference between a philosophe and the Promised Messiah(as) said: “The difference between the philosopher and a Prophet is that a philosopher will say that there ought to be a God, while a Prophet says that there is a God. A philosopher will say that there are arguments which substantiate the necessity of God, whereas a Prophet says that I have spoken to God myself and He has sent me; I have come from Him after having seen Him.”

In a meeting mention was made of Nabi Bakhsh of Batala who had claimed to be a Reformer and intended to put out a newspaper. On this, Hazrat Masih Maood (as) said:

“Certain people see the success of Prophets and Messengers of Allah and surmise that perhaps their success is due to their rhetoric, power of speech, eloquence and articulacy; so, let us do the same and form our own community. However, these people are mistaken. The success of Prophets is rooted in their relationship with God. From the time of Adam(as) to the present day, never has anyone been victorious except with righteousness. The key to victory is in the hand of God. Only such a one can be victorious who is most possessed of righteousness. If the plant of righteousness is established, it can move heaven and earth.” (Diary)

The Promised Messiah(as) said: “Alas for the Muslims. While they have accepted that the Muslims of the latter days would be like the evil Jews of the past, they do not accept that the Messiah of the latter days would be from among the Muslims. In other words, they believe that no good remains in the community of Muhammad(saw), only evil.”

Someone mentioned that Nabi Bakhsh of Batala states that Maulvi Abdul- Karim Sahib exaggerates in his sermons about Mirza Sahib, and it is due to this that Mirza Sahib has begun to entertain that he occupies a high status. On this, the Promised Messiah (as) said: “During the time of *Barahin-e-Ahmadiyya*, where was Maulvi Abdul-Karim Sahib? Therein, Allah states:

Say, 'If you love Allah, follow me: then will Allah love you.

Then, Allah Almighty states:

○You are to Me like My Unity and My Uniqueness.

Allah states: 'Your opponent shall be cast into hell.' There are other examples as well. What could Maulvi Abdul-Karim Sahib possibly say that is greater than God's words? The speech of Prophets contains lesser words, but greater meaning. My prayers which have been accepted thus far number no less than 5,000 in any case."

The Promised Messiah (as) said: "Satan schemed to finish Adam (as) and uproot him. Then Satan sought respite from God and he was given respite:

'Till the day of the appointed time.'

Due to the respite given him, no Prophet killed him. It is in this era that he was destined to be slain at the hand of the Promised Messiah(as). Until now, he crept about as thieves do, but now the time for his destruction has come. Until now, the virtuous were few and the evildoers were more. But now, Satan will perish and the pious will flourish. The evildoers will be left disgraced like the most ignoble of classes and will remain only as a specimen of what once was."

The Promised Messiah (as) said: "Deeds are of two kinds: firstly, those which are done either with a desire for paradise, or a fear of hell, and those which are performed out of a natural inclination. There are two things which can be seen in Muslims as a natural inclination even now. Firstly, there is the prohibition of eating the flesh of swine. No matter how sinful a Muslim may be, he will always show indignation when it comes to eating the flesh of swine. Secondly, they deeply revere the two Holy places in Mecca and Medina. It is for this very reason that no nation can ever dare to attack the two Holy sites."

There was mention of the fact that naturalists reject the existence of Satan. The Promised Messiah (as) said: "One ought not to overstep one's own limit. It is those who believe in matters divine, those who leave their deeper nature and essence to God, who possess greater right to divine protection. Now, you see, we are told that there are four things which are not physically visible: **God, angels, souls and Satan.** The deeper nature of these things cannot be fully comprehended. Why then should one believe in God and souls, but reject the concept of angels and Satan? Denying

these things would gradually lead to a denial of the Resurrection of Bodies, a denial of revelation, a denial of God—and this does happen. Many a time, a person will intend to do good, but then his passions will sweep them away, and despite possessing understanding and sense, he becomes helpless and fall into sin and transgression. What a constant struggle! God has sent man to this transitory abode with the most magnificent of faculties—one ought to employ them all.”

In a previous edition of *Al-Hakam*, a summary of the open letter addressed to Doctor Dowie, the renowned imposter from America who claims to be Elijah, was published. In it, His Holiness, the Sign of Allah, had also written a phrase:

“I am from God and the Messiah is from me.” On the evening of 3 September 1901, after the *Maghrib* Prayer, when His Holiness, peace and blessings be upon him, was sitting in the mosque as usual, Respected Mirza Niyaz Baig Sahib of Kalanaur asked what these words meant. His Holiness(as) said: “When I said the Messiah is from me, this meant that the truthfulness of the Messiah was proven through me, and in this respect, it is as if the Messiah was reborn.”

10 September 1901

Syed Abdullah Sahib, the Arab, asked: “When I am in Arabia, my homeland, should I offer the Prayer behind the people of my country or not?” The Promised Messiah(as) said: “**Do not offer the Prayer behind anyone except for those who have attested to my truthfulness.**” The Arab gentleman submitted: “These people have no knowledge of the position of His Holiness. The message has not been conveyed to them.” The Promised Messiah(as) said: “First convey the message to them and then they will either become among those who attest to my truthfulness, or among those who reject me.” The Arab gentleman submitted: “The people of my country are very harsh in nature and my people in particular are Shias.” The Promised Messiah(as) said: “You become devoted to God. Allah Almighty Himself becomes the Protector and Guardian of one who is sincere towards Him.”

The Promised Messiah (as) said: “At the present time the adherents of all religions are filled with passion. The Christians assert that now the Christian faith will spread throughout the world. The Brahmo Samaj claim that their religion will cover the earth. The Arya Samaj proclaim that their religion will dominate all others. All of them, however, speak untruth. God Almighty is with none of them. Now, it is the religion of Islam that shall spread throughout the world and all other religions will be worthless and insignificant before it.”

The Promised Messiah (as) said: “When I am at a loss to understand something or if I am confronted with some difficulty, it is my way to put aside all of my thoughts, and engage myself in prayer and tearful supplications, and then the matter is resolved.”

The Promised Messiah (as) said: “It is unfortunate that people do not concentrate their attention towards the Holy Quran with zeal and ardour. A worldly person contemplates in the pursuit of materialistic objectives and a poet reflects on his couplets, but people do not reflect over the Holy Quran even to this extent. There was a poet from Batala who has written a collection of poems. On one occasion he said the following verse:

As the breeze casts a glance upon the flower, it is ashamed.

However, he could not think of a line to complete the couplet. For six months he constantly wandered, perplexed and confused. Then, one day he went to a draper’s shop to purchase some cloth. The cloth merchant showed him rolls of fabric, but he was not pleased with any of them. Finally, when he stood up without purchasing anything, the cloth merchant became displeased and said: ‘You had me unroll so many fabrics, but all of this pain was for nothing.’ It was then that the next verse for his couplet came to him. He completed the couplet as follows:

As the breeze casts a glance upon the flower, it is ashamed;

For while it makes the flower blossom, it cannot fold it back again.

The effort that this man invested in thinking of that one verse is more than the effort people employ today in understanding a verse of the Holy Quran. The Quran is a casket of gems but the people are unaware of it.”

May Allah help each one among us to reflect on these advices of the Promised Messiah(as) and may he enable us to put them in practice for our own benefit. Ameen.