

FRIDAY SERMON

11 April 2025

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delivered by Dr Mahmud Ahmad Sooltangos

Last week we shared some extracts from the writings of Hazrat Masih Maood(as) in which he spoke about his status in the sight of Allah and also what he himself believed himself to be. Today we will speak about some of his precious advices to the members of his Jamaat. By pondering upon these extracts, we will learn more about Hazrat Masih Maood(as) and what was his mission and also what is expected from each one among us. Let us hope and pray that each one among us do our best to become the person which Hazrat Masih Maood(as) expected us to be. Incha Allah. Ameen.

Hazrat Masih Maood(as) said:

“God, Who is hidden from the eyes but is shining brighter than anything else, and of Whose majesty even the angels are afraid of, does not like insolence and cunning. He has mercy upon those who fear Him, so be fearful of Him and say everything after due deliberation. You are His Jama‘at whom He has chosen to set an example of goodness. He who does not discard vice, whose lips do not shun falsehood and whose heart does not exclude impure thoughts, will be cut off from this Jama‘at. O Servants of God! Cleanse your hearts and wash your inner self. You can please everyone with hypocrisy and double dealing, but you will only earn the wrath of God by this habit. Have mercy upon yourselves and safeguard your progeny against ruin. It is not possible that God should be pleased with you while in your hearts there is someone who is dearer to you than Him. Spend yourselves in His way, and be

devoted to Him, and become wholly His if you desire that you should see Him in this very life. [Raz-e-Haqiqat, Ruhani Khaza'in, vol. 14, pp. 156-157]

“The purpose of God Almighty in setting up this Jama‘at is that the true understanding of God, which has disappeared from the world, and true righteousness and purity, which are not to be found in this age, might be re-established. Arrogance is rife throughout the world. The divines are caught in the pride and vanity of their learning. You find that the condition of the mendicants belies their objectives. They are wholly unconcerned with self-improvement, and all the disciplines which they have devised are error and innovation. They are only words and form and have no spiritual reality. Their exercises and devotion have a different form altogether like meaningless repetitions which cannot be traced back to the Holy Prophet(saw). **I find that they pay no attention to inner purification, nor can their artificial disciplines purify their hearts, nor can they acquire the light of true understanding through them.** This age has become empty of true righteousness and purity. The way of the Holy Prophet(saw), which is the means of purification, has been discarded. Now God Almighty desires that the time of Prophethood should be revived in this age and the same righteousness and purity should be reestablished. Thus, the purpose of God Almighty in setting up this Jamaat is that **through it the lost understanding might be re-established in the world.** [Taqririñ, pp. 21-22]

“O ye people, fear God and make true peace with Him and put on the garments of righteousness. Let every mischief depart from you. God has unlimited wondrous powers. He has limitless mercy and grace. He it is Who can dry up a terrible flood in an instant. He it is Who can cast away fatal calamities with a single stroke of His hand. But these wonderful powers of His are manifested only to those who become wholly His. Only those witness these extraordinary manifestations who, for His sake, bring about a holy change in themselves and fall down prostrate at His threshold; who become pure like the drop of water which develops into a pearl; and who, being melted by the heat of love and sincerity and devotion, begin to flow towards Him. He takes care of them in misfortunes and delivers them in a wonderful manner from the conspiracies and designs of their enemies and safeguards them against situations of ignominy. He becomes their guardian and their ally and helps them in their difficulties when no human being can render them any help and His hosts descend in their support. How grateful should we be that our God is Beneficent and Powerful! Will you then desert such a Dear One? Will you transgress His limits for the sake of your unholy selves? It is better for us to die seeking His pleasure than to continue living impure lives. [Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, pp. 341-342]

“O my friends! O my dear people! O ye the flourishing branches of the tree of my being, who enjoy the mercy of God Almighty for having entered into the covenant of

Bai 'at with me, and are devoting your lives, your comfort and your properties to this cause! Though I am aware that you will deem it your good fortune to do whatever I say to the best of your abilities, I do not desire to lay down anything by myself as an obligation upon you, so that your service should not be the result of my directive, but should proceed out of your own free will. Who is my friend and who is dear to me? Who is it that recognizes me? Only he who believes that I am one commissioned by God and accepts me as such people ought to be accepted. The world cannot accept me because I am not of the world, but those whose nature has been invested with a portion of the other world accept me and will continue to accept me. He who turns away from me turns away from Him Who has sent me, and he who establishes a relationship with me, establishes a relationship with Him from Whom I have come. I hold a lamp in my hand. He who comes to me will surely partake of its light, but he who turns away, out of suspicion and ill-will, will be cast into the darkness. I am the citadel of security for this age. He who enters in it will become secure against thieves, robbers and wild beasts. But he who seeks to remain away from my walls will be confronted with death from every side and even his dead body will not be in peace. Who is it who enters my citadel? Only he who discards evil and adopts piety, and gives up crookedness and treads the path of righteousness, and frees himself from the bondage of Satan and becomes an obedient servant of God Almighty. Everyone who does so, is in me and I am in him. But only he has the power to attain to this status whom God Almighty puts under the protections of the Purifying Self. The Purifying Self puts its foot in the hell of such a one's ego and it cools down as if there had never been any fire in it. He then marches forward until the spirit of God Almighty dwells in him, and, with a special manifestation, the Lord of the worlds establishes Himself in his heart. His old humanity is then consumed and a new and pure humanity is bestowed on him, and God Almighty too becomes a new God and establishes a new and special relationship with him, and he is provided in this very life with all the pure necessities of heavenly life. **[Fat-he-Islam, Ruhani Khaza'in, vol. 3, pp. 34-35]**

“O my Jama‘at, may God Almighty be with you. May that Mighty Benefactor prepare you for the journey to the hereafter as the Companions(ra) of the Holy Prophet(saw) were prepared. Bear in mind that this world is nothing. Cursed is the life which is only for this world and unfortunate is the person all whose grief and sorrow is for the world. If there is such a one in my Jama‘at, it is in vain that he considers himself to be in my Jama‘at, for he is like a dry branch that will not bear fruit.

O fortunate ones! Follow with eagerness the teaching which has been given to me for your salvation. Believe in God as One and without associate, and do not associate anything with Him either in heaven or in the earth. God does not forbid you to

employ means but he who turns aside from God and depends entirely upon means is an idolater. God has ever affirmed that there is no salvation without a pure heart, so become pure-hearted and cast aside egoistic rancour and fury. Man's ego has many impurities but the greatest of all is the filth of arrogance. Had there been no arrogance, no one would have disbelieved. So become meek of heart and have sympathy for all mankind. You preach to them about paradise, but how can your preaching be honest if you should wish them ill in this transient world? Discharge your obligations to God Almighty with fear in your hearts for you will be called to account in respect of them. Supplicate earnestly in your Prayers so that God may draw you to Himself and purify your hearts. Man is weak and sin can only be overcome by the power of God Almighty, and unless one is bestowed power by God, one cannot succeed in overcoming sin. Islam does not teach that you should merely recite the *Kalima* as a matter of form, rather the reality of Islam is that your souls should fall prostrate at the threshold of God Almighty, and that in every respect you should give preference to God and His commandments over your worldly affairs. **[Tadhkirat-ush-Shahadatain, Ruhani Khaza'in, vol. 20, p. 63]**

“My repeated admonition to my Jama‘at is that man's life is short and transitory. It cannot be depended upon. Before you is a great task. Try by every means that your end should be good. In trying to achieve a good end, one encounters many obstacles. When a person arrives in the world, the first part of his life passes unconsciously, for he is then a child and has little knowledge. When he arrives at the age of discretion, he enters into another stage in which, though he is not unconscious as he was in his childhood, he is positively overtaken by a condition of unconsciousness, which is caused by the frenzy of youth and passions of *Nafs-e-Ammarah*. These cause negligence in these days of awareness and he is so lost in his self as if he were unconscious. Thus, these two periods of man's life are lost. Then comes the third period when old age overtakes man and, having obtained knowledge, he becomes without knowledge, as it were. His senses and other faculties start declining. Some people, as soon as they enter upon old age, begin to exhibit signs of insanity and seem to have lost all their senses and begin to behave like children. In many families, after the age of sixty or seventy years the senses become useless. Even if that should not be so, there is a decline in the faculties and powers of man, and even in consciousness a person behaves as if he were unconscious, and weakness and listlessness become apparent. Human life is divided into these three periods and each has its own difficulties. Just consider how many obstructions man has to encounter in order to achieve a good end. **[Taqrir-ein, pp. 1-2]**

Before ending I would like to give a summary of what we have spoken about in this sermon:

The text shares the spiritual guidance and teachings of **Hazrat Mirza Ghulam Ahmad (as)**, the Promised Messiah, emphasizing his divinely appointed mission and the high standards expected of his followers.

1. Divine Mission & Status:

Hazrat Masih Maood (as) declared that he was commissioned by God to revive the lost understanding of God, righteousness, and inner purity in an age overtaken by materialism, pride, and false spirituality.

2. Moral and Spiritual Purification:

He stressed the importance of **truthfulness, inner cleanliness, and fear of God**. Hypocrisy and vice are condemned, and only those who truly submit to God, purify their hearts, and forsake evil can remain part of his blessed community (Jama'at).

3. True Relationship with God:

A true connection with God requires sincere love, self-sacrifice, and spiritual transformation. Such people witness God's extraordinary support, protection, and mercy in their lives.

4. Recognition of the Messiah:

He explained that only those with spiritually inclined hearts would accept him. Those who forge a true relationship with him also establish a relationship with God. He likened himself to a lamp and a citadel of safety in the spiritual darkness of the age.

5. Obedience & Free Will:

While guiding his followers, he emphasized that their service should be from the heart, not out of obligation. His message is for those willing to accept him freely and act sincerely for the sake of God.

6. Warning Against Worldliness:

The world is temporary; lives focused solely on worldly gain are cursed. Believers are urged to prepare for the hereafter, as did the companions of the Holy Prophet (sa), and to cleanse their hearts from ego, pride, and malice.

7. Call to True Islam:

Islam is not mere verbal profession; it demands **complete submission**, heartfelt prayer, and a life where God's pleasure is prioritized over all else.

8. Life's Fleeting Nature:

Human life is short and divided into phases — childhood, youth (filled with

distractions), and old age (with declining faculties). Thus, achieving a righteous end requires constant effort and divine help.

May Allah help each one among us to live up to these expectations by His Grace. Ameen.