

FRIDAY SERMON

25 April 2025

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During our past sermons we are doing our best to remind ourselves (you all and myself) through several extracts of the Promised Messiah's writings, what being an Ahmadi Muslim should mean to us. Reading these extracts keep us motivated to do our best in fulfilling all our religious obligations as explained to us by Hazrat Masih Maood(as) himself. So, I urge you all to listen with attention and do your best to live according to what Hazrat Masih Maood(as) has taught us. In fact, everything that he tells us is in accordance with what Allah and His Prophet Muhammad(saw) has taught us. May Allah the Almighty enlighten us in such a way that we all hold fast to these advices. Ameen

The Promised Messiah(as) said:

“Partake of the Holy Spirit through sympathy and purification of your selves, for true righteousness cannot be achieved without the Holy Spirit. Leaving all carnal passions, adopt, for the sake of winning the pleasure of God, the path narrower than which there should no other. Do not be infatuated with the pleasures of the world, for they estrange man from God. Adopt a life of hardship for the sake of God. The pain with which God is pleased is better than the pleasure which displeases Him. The defeat which pleases God is better than the victory which should become the occasion of His wrath. Give up the love which brings you close to God's fury. If you come to Him with a pure heart, He will help you in every situation and no enemy will be able to harm you. You cannot win the pleasure of God except by giving up your

own pleasure, your joy, your honour, your property and your life, and enduring for His sake such bitterness as should bring you virtually face to face with death. If you will endure bitterness, you will be taken up into the lap of God like a dear child and you will become heirs to the righteous ones who have passed before you, and the doors of every bounty will be opened for you. But few are such people. God has addressed me and said that righteousness is the tree that should be planted in the heart. The water that nourishes it irrigates the whole garden. Righteousness is a root without which nothing is of any value, but if this root flourishes, everything flourishes. What shall it profit a man to claim by word of mouth that he is seeking God, when he does not step forth with sincerity? Reflect, for I tell you truly that the person who pollutes his faith with the least desire for the world will be ruined. Hell is very close to him whose all designs are not for God, but some are for God and others are for the world. If you have the least amalgamation of the world in your objectives, all your worship is in vain. In such a case, you do not follow God but Satan, and you should never expect God to help you, for you would be like an insect of the earth, and within a few days you would be destroyed like an insect. God will not be in you. Indeed, it will please Him to destroy you. If you truly impose a death upon yourself, then you will appear in God and God will be with you. The house wherein you dwell will be blessed, and God's mercy will descend on the walls of your house, and the city wherein you reside will be hallowed. If your life and your death and your every movement and your mildness and your wrath will become solely for the sake of God, and you will not seek to try God at the time of every hardship and misfortune, and will not cut asunder from Him but will ever go forward, then I tell you truly that you will become a chosen people of God. You are human beings as I am, and my God is your God. Do not waste your pure faculties. If you will lean wholly towards God, then I tell you, according to God's will, that you will become an exalted people of God. Let the greatness of God be established in your hearts, and affirm His Unity not only with the tongue but also in practice, so that God too should practically manifest His grace and beneficence for you. Shun all rancour and have true sympathy with mankind. Adopt every way of goodness, for you do not know by which way you may be accepted. I give you the glad tidings that the realm of achieving nearness to God is empty. All people have fallen in love with the world and no one pays attention to that which would please God. Those who wish to enter through this door with full eagerness, have the opportunity to prove their mettle and to be bestowed special favour from God. **[Al-Wasiyyat, Ruhani Khaza'in, vol. 20, pp. 307-309]**

“Remember that true and pure morals are the miracles of the righteous in which they have no equal. Those who are not lost in God are not bestowed strength from above. They cannot, therefore, acquire the pure morals. Establish a pure and straightforward relationship with God. Discard all mockery, derision, rancour, abuse, greed, falsehood, unchastity, casting evil-glances, sinful thoughts, world-worship, arrogance, pride, self-love, mischief, and vain talk. You will then be bestowed everything from heaven. Until you are strengthened by the heavenly power which should lift you up, and until the Holy Spirit which bestows life enters you, you are very weak and are in darkness. In fact, you are dead and devoid of all life. In such a case, you cannot contend against any misfortune nor can you escape arrogance and pride when in a position of eminence and wealth, and you are overcome by Satan and your own ego in all respects. Your only effective remedy is that the Holy Spirit, which specially descends from the hand of God, should turn your faces towards virtue and righteousness. Become the children of heaven and not the children of earth. And become the heirs of light, not the lovers of darkness, so that you might escape the highways of Satan. Satan is ever concerned with the night and not with the day, for he is an old thief and steps forth in the darkness. **[Kashti-e-Nuh, Ruhani Khaza'in, vol. 19, p. 45]**

“Dear people! you are living during a time which had been foretold by all the Prophet(saw) and you have seen the person—i.e., the Promised Messiah—whom many Prophets had desired to see. Hence, fortify your faith, and set right your paths, and purify your hearts and win the pleasure of your Lord. Friends! you are in this temporary abode but for a few days, and you must remember your ultimate abode. Every year some of your friends depart from you, and soon it will be you departing from your friends. So be alert and let not the poison of this corrupt age affect you. Cleanse your morals, purge yourselves of rancour, malice and pride, and display moral miracles to the world. **[Arba'in, Ruhani Khaza'in, vol. 17, pp. 442-443]**

“Remember that a righteous believer entertains no evil in his heart. The more he advances in righteousness, the more he dislikes punishing and chastising others. A Muslim can never entertain rancour, while other people are so full of rancour that they never put it out of their hearts and they ever strive to avenge themselves. We know how our opponents have treated us.

They have subjected us to every pain and difficulty within their power. Yet we are ready to forgive them their thousands of mischievous deeds. You who have established a relationship with me, must remember that you must have sympathy for

every person of whatever religion he might be, and that you should do good without distinction of caste and creed. [**Speeches, p. 29**]

“It is our principle to have sympathy for the whole of mankind. If a person sees that fire has broken out in the house of a Hindu neighbour and he does not get up to help put it out, I tell you truly that he is not of me. If one of my followers sees a Christian being killed and he does not go to rescue him, I tell you very truly that he is not of us.... I say it on oath and in truth that I have no enmity with any people. I do however desire, as far as possible, to reform their beliefs. If anyone abuses me, I refer my plaint to God and not to any other court. Despite all this, it is our obligation to have sympathy with the whole of mankind. [**Siraj-e-Munir, Ruhani Khaza'in, vol. 12, p. 28**]

“I particularly wish to admonish my Jamaat, who believe in me as the Promised Messiah, that they should eschew these impure habits. Since God has sent me as the Promised Messiah and has clothed me in the garb of Jesus son of Mary(as), I admonish you to shun mischief and be sympathetic towards mankind. Cleanse your hearts of all ill-will and rancour. By so doing you will become like angels. Dirty and impure is the creed which does not inculcate sympathy for mankind.

How impure is the path which is studded with the thorns of prejudice? You, who are with me, should avoid being such. You should reflect as to what, after all, is to be gained from religion? It is surely not that you should be bent upon inflicting pain on mankind. The purpose of religion is to acquire the life which is lived in God. That life has never been acquired and cannot be acquired except through developing Divine attributes in oneself. Have mercy on everyone for the sake of God so that you might receive mercy from heaven.

Come, let me show you the path by following which your light shall prevail over all lights. This path is that you should give up all rancour and envy, be sympathetic to mankind, and lose the self wholly in God, and thereby acquire purity of the highest order. This is how miracles are worked and prayers are heard and angels descend to help. But this is not something you can achieve in a day. You must march on and on. Learn a lesson from the washer-man who first boils dirty clothes over a furnace and continues this process until the fire separates all dirt and filth from the clothes. Then he gets up early next morning and carries the laundry to the water and after wetting the clothes strikes them repeatedly against smooth stones until the dirt, which had stuck to the clothes and had become part of the laundry, begins to depart. As a result of both the boiling and being beaten against stones, the clothes become as white as

new. This is also the way of cleansing the human self. Your salvation depends entirely upon acquiring this pristine whiteness. This is what God Almighty says in the Holy Qur'an:

"He indeed truly prospers who purifies it [the soul].—Al-Shams,(91:10) "

[Government Angrezi aur Jihad, Ruhani Khaza'in, vol. 17, pp. 14-15]

"So long as a person does not set right his affair with God Almighty in every situation and does not discharge fully the two kinds of obligations that he owes, he cannot achieve his purpose. As I have mentioned, obligations are of two kinds: those due to Allah, and those due to His creatures. The latter are of two kinds: those that are owed to brethren in faith— whether they are related as father, son, or brother, they are still brothers in faith—and the other obligation is to mankind in general, by way of true sympathy. The principal obligation due to God Almighty is that He should be worshipped and this worship should have no personal objective. Even if there were no heaven and no hell, this worship should be carried on, and it should make no difference to the personal love which creatures should bear to their Creator? Thus, heaven and hell should be irrelevant with reference to the obligations due to Allah.

As regards sympathy with mankind, it is my belief that until one prays for one's enemy, one's mind cannot one's mind cannot be wholly cleansed. God in His injunctions:

"Pray unto Me; I will answer your prayers". —Al-Mu'min, 40:61

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)... (Essence of Islam Volume 4 P294)

May Allah help each one among us so that each one among us reflects these noble teachings in our life. Ameen!