

FRIDAY SERMON

5th September 2025

prepared by Imam Zafrullah Domun

delivered by Dr Mahmud Ahmad Sooltangos

When we finished the sermon last week, we started reading the reply of Hazrat Masih Maood(as) about a question which was asked to him. The question was “if after one takes the oath of allegiance with him, does any previous oath made with someone else remain intact or not?” Hazrat Masih Maood(as) said:

“When a person takes the oath of repentance on my hand, all other oaths are annulled. A person can never keep his feet in two boats at once. Even if someone’s spiritual guide from a previous time is still alive, they cannot manifest the divine insights and verities that are being manifested here. At this time, Allah Almighty has broken all other oaths of allegiance and has upheld only that oath of allegiance which is made to the Promised Messiah, who is the Seal of the Caliphs (*khatamul kholafa*).....(P20), then he said further:

“I hold a different view from all the religious orders, and Sufi leaders and guides throughout India. An oath of allegiance is taken in religious dispensations established by God Almighty. The people I have just alluded to hold a different belief than me in religious matters. If any of them are in doubt and believe that they stand on truth, they are free to settle a verdict with me. Let them agree to take the Holy Quran as an arbiter. The fact of the matter is that all other religious orders at present are dead, and only this dispensation, which God has established at my hand, possesses life. Now, how foolish would such a one be who forsakes the living to seek life from the dead.

It was the will of Allah Almighty, for a time to come that would be the Era of the Misguided, after which a long age of guidance would dawn. Accordingly, there are two long eras of guidance, which are in fact one; they are separated by an interval; hence they are considered two. Firstly, there was the era of God’s Messenger, peace and blessings of Allah be upon him, and secondly, the era of the Promised Messiah. In truth, the era of the Promised Messiah is considered to be the age of the Messenger of Allah, peace and blessings of Allah be upon him. Now, in the era of the Messenger of Allah, peace and blessings of Allah be upon him, how can the oath of allegiance to anyone else be deemed lawful and valid? This is the era of a man to whom the Messenger of Allah, peace and blessings of Allah be upon him, sent his greetings of peace. All other oaths of allegiance, except for the one made to him, have been broken.”

The second question posed by the aforementioned was about how one should treat such relatives who are opponents. The Promised Messiah (as) responded: “One can show kindness and good treatment even towards disbelievers, in fact, they should. However, one should have no part in the wrongdoings in which their relatives are involved.

There is great influence in prayer and this is why I am strongly opposed to naturalistic views. One cannot encompass the powers of God Almighty. **The more a person’s tender and gentle heart trusts in God, the more hope they will have in prayer.** Without this an individual cannot turn his attention towards prayer or hope for its acceptance. **There is immense pleasure and comfort in trusting God Almighty.** The more one forges a stronger bond with God Almighty and the more one believes in Him, the more God becomes his Supporter and Guardian in times of darkness and hardship. **In even the greatest of misfortunes, where there is no hope of escape or way of deliverance, one emerges safely and is acquitted.**

The law of God is not **the same for both friend and foe.** The more one believes in God Almighty, the more they bask in tranquility and comfort. **In actuality, the God of a sincere believer is different, and those who worship worldly means have another god.** God manifests Himself in a unique manner to those who come to Him, leaving aside the means of this world. Always **remember that the more one’s strength of certainty in God increases, the doors of the acceptance of prayer are opened in equal degree. With certainty, a person is able to surmount the greatest of challenges.**

It was the sincerity of the Messenger of God, peace and blessings of Allah be upon him, which saved him in every time of difficulty. The opponents hatched the most elaborate conspiracies against him, to the extent that they sought to put an end to his life. Pursuing him, trackers were able to reach the mouth of the cave of Thawr but the hidden hand of God Almighty in whom the Holy Prophet(saw) had true faith, saved him there too. Hazrat Abu Bakr(ra) even said:

“We are in a situation that if our enemy moves their sights a little lower, they will see us.’ However, the Holy Prophet (saw) said:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

‘Grieve not, for Allah is with us.’ (9:40)

This demonstrates the level of trust and certainty that the Holy Prophet (saw) had in God Almighty. **In truth, one who does not develop this kind of faith in God cannot taste the pleasure of faith in God.** Absolute faith in God grants one the power of miracles. This is why the Prophets manifest miracles, and that too at a time of extreme hardship, when worldly people predict their death and destruction— but they are delivered safely. You can see that when the case filed by Clark was brought before Douglas, everyone thought that I would be apprehended. However, my God had reassured me that: **“You will be acquitted with honour.”**

And so, this is what happened. This is the result of having perfect certainty and absolute faith in God Almighty.

The existence of an enemy also is a strange thing. For many divine verities and wisdoms are manifested because of them. The reason being that they surpass every limit in their enmity and they remain engaged in conspiring and hatching schemes in their mischief and to inflict pain out of their desire to destroy the Truthful. However, the hand of God not only saves His devoted ones, but rather manifests miraculous signs in their support. Therefore, a truthful one must never worry about an enemy. Of course, one ought to show patience and seek forgiveness from God profusely. When the opposition becomes more extreme, God's succour comes closer in equal degree and He shows a manifestation of His Being. When a person has recognized the truth, he should view anyone who stands up to oppose him as worthy of pity, because such a person is not an adversary of the righteous, rather, he invites God to contest against him, and in fact wars with God.

God Almighty is not hasty. He is not swift in seizing the wrongdoer. The Messenger of Allah, peace and blessings of Allah be upon him, was opposed vehemently, and he bore endless verbal abuse for thirteen years; even now for the last 1300 years, see how onslaughts are being waged against the honour of that Chief of the Holy, peace and blessings of Allah be upon him. Now God Almighty has exacted retribution for all of these attacks. Man is weak in that he seeks a swift verdict.

God Almighty has also referred to this community as an ark. As such, in the revelation regarding the oath of allegiance Allah the Exalted states:

اصْنَعِ الْفُلْكَ

Build an Ark

Allah Almighty could have simply stated: 'Take the oath of allegiance.' However, this revelation demonstrates that in this era also, something will occur that bears resemblance to the age of Noah(as). Therefore, this storm of the present age, that is the plague, has demonstrated that it is akin to the flood of Noah(as). It is mentioned in the Revealed Ode as well:

By God, I am from the Creator like the ark of Noah;

He who remains distant from my ark will be deprived.

The true purpose and objective of my advent is to propagate **God's Unity, good morals and spirituality**. The meaning of Unity is to believe in God Almighty so that He **becomes one's sole desire and objective, one's only beloved and master**. It means to forsake everything from obvious forms of idol worship and polytheism to the association of partners with God in the form of worshipping worldly means, **and even subtle forms of self-conceit in which the people of this world are indulged**.

Good morals mean to employ at their proper place and occasion all the faculties that man has been granted, not that certain faculties are left to become useless, while great emphasis

is laid on others. For example, if someone were to cut off his hand completely, can this nurture any real quality? Of course not. On the contrary, good morals in the true and perfect sense is when a person employs all of the faculties that Allah Almighty has bestowed upon him at their appropriate place in a way that neither leans towards excess or deficiency. For example, a person whose sense of smell functions in excess eventually begins to suffer from the illness known as hyperosmia, and this further results in other severe illnesses as well. Extreme deficiency is when a person's faculty loses its power completely. A balance is when both aspects remain at their appropriate place and this is the level and station where morals are called good morals, and this is what I have come to establish.

Spirituality refers to those effects and signs which are manifested when a person develops a true relationship with God Almighty. It is characterized by various inner states which a person cannot comprehend until they are developed. Nonetheless, these are the main objectives.

A new community needs a tongue, as it were, so that it can eloquently convey the verities and insights that it learns from its Imam to others as well. On certain occasions, the Noble Prophet, peace and blessings of Allah be upon him, would deliver lectures from morning to evening. If an individual does not have the power and strength to provide an exposition of the beliefs that they have learned, they are often embarrassed in front of others and left with no choice but to submit. **Hence, it is incumbent that every individual who is a part of this community remembers these** important matters clearly, and develops the habit of explaining them as well.” (P23)

We will stop here for today. Incha Allah we will take another entry next time. From what we have read we should remember that we should do our best to know what Hazrat Masih Maood(as) has said in his books or in his pamphlets or his Mafuzaat so that we might be properly guided as good followers of his. **Secondly**, we should do our best to deepen our bond with Allah and under all circumstances we should trust in Him Alone without neglecting material means and with forgetting that He can override material means if He wishes. **Thirdly** as explained above Hazrat Masih Maood(as) has explained the objectives of his mission as follows:(1) to propagate Gods Unity, (2) good morals and (3) spirituality.

As I have said many times before just listening to the Khutba Jummah is not sufficient for our understanding and practicing the advices of Hazrat Masih Maood(as). We need to devise our own study plan and seriously engage in the study of his writings. Most of his writings are available these days. We should stop wasting our time in frivolous pursuits and spend more of our available time in prayers, remembrance of Allah, asking forgiveness for our sins, reading the Holy Quran and strive to be a better person day in and day out. May Allah help each one among us to do so. Ameen.