

FRIDAY SERMON

14 November 2025

prepared by Imam Zafrullah Domun

delivered by Dr Mahmud Ahmad Sooltangos

We will insha Allah continue with our reading of the Malfuzaat Volume 4 of Hazrat Masih Maood(as). In the following extracts Hazrat Masih Maood (as) is speaking about different subject matters. In the first entry made on 17th November 1901 Hazrat Masih Maood (as) started speaking about Hazrat Ibrahim (as) and then about his own revered great grandfather. He said:

“Azar was the father of Abraham(as). Allah the Exalted has referred to him as *abb* or father. These sorts of revolutions have taken place in the world throughout history. At times a father is pious, but his son is evil; at times, the son is righteous but the father is wicked. My revered great-grandfather was an affluent and godly man. People used to say that no bullet could kill him. Five hundred people at a time would eat from his table spread, and mostly *Huffaz* and religious scholars would remain in his company. There was a wall that surrounded Qadian for defense which was patrolled by three or four carts that would move side by side on top of it. It was God’s will that eventually, due to the Sikh insurgence and on account of their plunder and pillaging, all of this was lost, and our elders left this place. When peace was established once again, they returned.”

He spoke about the syeds followed by comments on the Turks. He said:

“Syeds do not take this name on account of their being the children of Ali, may Allah the Exalted be pleased with him; rather, they are given this title due to their being the children of Hazrat Fatimah, may Allah the Exalted be pleased with her.” Then he said:

“In my view, the following is definitely true:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ

Verily, the most honourable among you, in the sight of

Allah, is he who is the most righteous among you.” (49:14)

Now, I have no need to praise the Turks without reason, nor anyone else for that matter, but I cannot hold back from expressing the truth and reality either. Islam has gained great strength through the Turks. To say that they were once disbelievers is an unjustified taunt. Some were disbelievers 200 years ago, while others were disbelievers 400 years ago—what sort of an objection is this. After all, even those who are called Syeds today, have none of their forefathers ever in the past been disbelievers? So, such allegations are unwise.

When the Mughals arrived in India, they built mosques and established themselves.

It is said:

○The people follow the way of their kings.

Due to this fact, Islam began to spread. Even today, God has kept the Two Holy Sites under the protection of the Turks. Upon reflection, it becomes clear that God Almighty has supported two groups of people: the Turks and the Syeds.

The Turks proved worthy of temporal rule and sovereignty, while the Syeds were deemed the source of spiritual leadership. The Sufis have also declared that the Syeds are the fountainhead of spiritual leadership and grace, and I have found this to be true in my visions also. The Turks were given worldly dominance.”

While Hazrat Masih Maood(as) was speaking on this subject a European man came inside. He took off his hat and came towards the front of the gathering and what followed is presented below.

European: Assalamu Alaykum (peace be upon you).

When the man said *Assalamu Alaykum* those seated in the gathering thought different things. Some thought he was a Turk, others thought he was a newly converted Muslim. Perhaps only a minute had passed since his arrival when Nawab Khan Sahib, the sub-collector of revenue from Gujrat, inquired:

“Where have you come from?”

European: I am a traveler.

Khan Sahib: Your country?

European: I do not know much Urdu.

After he understood what had been asked, he said: ‘Oh, yes, I am from England.’

By this time, Mufti Muhammad Sadiq Sahib arrived. On the instruction of His Holiness (as), Mufti Sahib began to translate.

His Holiness(as): Where exactly have you come from?

European: From Kashmir I went to Kullu. That is from where I have now come.

His Holiness (as): What is your country of residence?

European: England. I am a traveler. I have been to Arabia and Karbala also. From here I will go to Egypt, Algeria, Carthage and Sudan.

His Holiness(as): What is the purpose of this journey?

European: Only to see, hear and travel.

His Holiness(as): Do you travel in the capacity of a priest?

European: Absolutely not.

His Holiness (as): What interests you most? Is it religion, academic affairs or politics?

European: All I wish to do is see the world so that my restless heart may find peace in some way.

His Holiness (as): But does your journey have some purpose?

European: No objective as such.

His Holiness (as): Are you a Freemason?

European: I do not subscribe to their beliefs. In fact, I am my own king. I take pride in myself. I am a friend to all and an enemy to none.

His Holiness (as): What is your name?

European: D. D. Dickson.

His Holiness (as): Of all the Christian sects, to which do you belong?

European: I do not adhere to any one sect. I have my own distinct belief system. There is no religion in the world that does not possess truths. I take the truths present in all these different Faiths and that builds the basis of my creed.

His Holiness(as): You do not subscribe to any religion, but your selected collection of beliefs should also be termed a religion.

European: Alright, if this should be termed 'religion', then my religion is one that adopts various truths.

His Holiness (as): Alright, is the religion which you have formulated by taking the truths of various religions completely free from error? Or in your view is there some other religion which is completely free from error?

European: The religion that I have made by gathering various truths is good for the educated and aligns with the principle characterized by the parable of the Messiah regarding the wealthy man who gave his servants some money. One of the servants invested the money and multiplied the wealth, whereas

the other servant did nothing. So, if we make something out of what God has given us, He is pleased, but as for the one who makes nothing, God is displeased with him.

His Holiness(as): Alright, will you stay here for a few days so that you may benefit from the religion that I present?

European: I would like to return after today. At most, I can stay until tomorrow.

His Holiness (as): Can you not stay for a week?

European: No, unfortunately, I cannot. Mr Kennedy, the District Superintendent of Police in Batala, will be waiting for me. I had already asked him to come for me today, but no bother, I can go tomorrow.

His Holiness (as): When you are a servant to no one and you are your own king, when you have set out only to see the world, then why can you not stay for a week?

European: That is true, but I am determined to see the whole world. If I begin staying at places like this, I apprehend that many things of interest will hold me back.

His Holiness as: From your face I perceive good signs; you appear to be a wise and intelligent individual. How wonderful would it be if you stayed here for a week and listened to what I have to say. If you desire and wish, you may write to the good sir.

European: I am truly grateful but I regret that I cannot stay for more than one day.”

On the next day 18th November 1901 in the morning at about 8:30, Hazrat Masih Maood(as) set out for a walk. As soon as he came down, he addressed Mr Dickson, the traveler, who began to walk with him, and said: “It is my heartfelt desire for you to remain with us for a few more days so that I may explain to you the spiritual philosophy of Islam, which was hidden in this age, and which God has disclosed to me.”

On this, Mr. Dickson said: “I am eternally grateful to you, but today, I must go. I have heard a little.”

The Promised Messiah(as) said: “Then since you will be leaving, I wish to expound before you my purpose, even if it is briefly.”

Then Hazrat Masih Maood(as) said:

“The foremost reason for the advent of Prophets, peace be upon them, and the greatest purpose of their teaching and preaching is to move people to recognise God Almighty so

that they may be delivered from the life which leads them to hell and destruction—a life marred by sin. In reality, this is the greater purpose that is before them. As such, even now God Almighty has established a community and He has commissioned me. Hence, the purpose of my advent also, is the same shared purpose of all the Prophets. In other words, I wish to tell the people who God is. In fact, I wish to show Him. I guide people to the path of deliverance from sin. The countless practices and artifices employed by the people to save themselves from sin, and the doctrines they propose to recognise God are absolutely false as they are the product of human thought; they are merely ideas bereft of any truth whatsoever. I shall explain and demonstrate with evidence that there is only one method to save oneself from sin and that is to develop complete certainty in the fact that God exists and that He rewards and punishes. Until one develops perfect certainty in this principle, death cannot overtake a life of sin. In reality, the two statements that “**God is**” and “**God ought to be**” are ones that require deep reflection and contemplation.

What follows will be a very long explanation interspersed with some more questions from Mr. Dickson. From the above discussion we who are living about 124 years after these events can have an idea of what went on there in Qadian. It helps us to appreciate how Hazrat Masih Maood(as) started a conversation with a stranger who came to visit him and how eager he was to introduce to that person the purpose of his coming. In the next sermons we will read more about what Hazrat Masih Maood (as) said about this matter incha Allah. We will stop here for today.

Regarding what Hazrat Masih Maood(as) has said about the difference between the conclusion that “**God is**” and “**God ought to be**”, it is our duty to reflect upon this matter and wonder what conclusion have we reached. This is important for us as an individual, as a follower of Hazrat Masih Maood(as) and as a member of Jamaat Ahmadiyya Al Mouslemeen. We should learn and practice what we need to do to move from the conclusion that “**Allah ought to be**” to “**Allah definitely is.**” Remember these words of Hazrat Masih Maood(as) “The intention of Islam is to make many Abrahams. So, each one of you should strive to become Abraham. Do not become a mere follower of a *wali* [saint]; instead become a *wali* yourself, and do not become a mere follower of a *pir* [holy person], instead become a *pir*” (*Malfuzat*, Vol. 2, p. 139 [2010])

May Allah bless each one among us so that by His Grace, He might raise us to a level of absolute conviction in His existence. Ameen!