

FRIDAY SERMON

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prepared by Imam Zafrullah Domun

delivered by Dr Mahmud Ahmad Sooltangos

We will continue with our reading of Malfuzaat volume 4 of Hazrat Masih Maood(as) from where we left off last week. As you might all be aware we have been reading from this Volume of Malfuzaat since around October 2025. From the extracts read so far we have been able to learn many new and interesting advices from Hazrat Masih Maood(as). So, we will continue with reading from the same volume for some time to come incha Allah. Last week we had started reading an extract about the beauties and miraculous nature of the Holy Quran and because it was quite long, I said that we will continue reading it today. After saying that there is a great difference even between the speech of the Holy Prophet Muhammad(saw) however wise his speeches were and the way Allah has expressed Himself in the Holy Quran. Then the Promised Messiah(as) said:

“This is an apparent and obvious fact which makes it clear that the Holy Quran is a miracle. However, in addition to this, there are many other aspects that establish its miraculous nature. This, the word of God, is a compendium of so many qualities as cannot be found in any previous scripture.

The title “Seal of the Prophets” given to the Holy Prophet, peace and blessings of Allah be upon him, inherently necessitates and demands that the scripture that was revealed upon him also be the Seal of the Books, and every excellence be contained within it; and in truth, all excellences are contained within it. The general rule and principle as regard the revelation of God’s word is that the power and grandeur of the revelation is equal in degree to the spiritual power and inner excellence of the individual to whom that revelation is sent down. Since the spiritual power and inner excellence of the Holy Prophet, peace and blessings of Allah be upon him, was of the highest level, which no human has ever surpassed, nor will they ever in the future, for this reason the Noble Quran also stands at a higher level and position than the previous books and scriptures. No other revelation has reached this station because the capacity and spiritual power of the Holy Prophet, peace and blessings of Allah be upon him, is greater than everyone else. Every station of excellence reached its pinnacle in the Holy Prophet (saw), and he was himself at the ultimate point of perfection. So, at this station, the Holy Quran that was revealed to the Noble Prophet(saw)

was also at the highest level of perfection. Just as the excellences of prophethood reached their final point of perfection in the Holy Prophet (saw), similarly the excellences of the miraculous nature of the divine word reached its final point of perfection in the Holy Quran.

The Holy Prophet(saw) was the Seal of the Prophets and his scripture was the Seal of the Books. The book of the Holy Prophet(saw) stands at the highest point in respect of all possible ranks and reasons which prove the miraculous nature of the divine word. This applies, whether it is in terms of eloquence and articulacy, the order of subjects discussed, the teaching itself and the excellences of that teaching, or even the fruits of that teaching. In short, no matter the perspective of observation, in every aspect, the perfection of the Holy Quran becomes evident and its miraculous nature stands proven. This is why the Holy Quran has not made a challenge in any specific area, rather, it makes an open challenge to produce its likeness. It invites the world to come forward, and to compete from any perspective, whether it be in terms of eloquence and articulacy, in terms of meaning and sense, in terms of teaching, or prophecies and knowledge of the unseen, comprised in the Holy Quran. Therefore, in every aspect that one observes, this book is a miracle. Even though the clerics may refuse to accept this due to their opposition towards me, this does not take away from the miraculous nature of the Holy Quran. In the fury of their prejudice, at times they become so blind that they will forgo all manners of respect. In the debate at Ludhiana, I put forth the point that “*verses of the Quran are characterized by both apparent and hidden meanings*”. On this, Maulvi Muhammad Husain became incensed and began to raise objections against the narrator of this hadith. Should this be one’s reaction if one claims to love and honour the word of God? One ought to remember always:

○ *“Respect is the hallmark of the spiritual path.”*

Even if Maulvi Muhammad Husain did not accept these words of the narration to be true, love for the Holy Quran demanded that he should not have objected so vehemently to these words.

In short, the Holy Quran is a perfect and living miracle. The miracle of divine word is a miracle which can never grow old—not in any era. The hand that annihilates has no power over it. If today we desired to see a sign of the miracles manifested by Moses, peace be upon him, where are they? Do the Jews have his staff? Does that staff still has the power to turn into a snake, and so on and so forth? Hence, the miracles manifested by all the Prophets of the past came to an end entirely when they passed away. However, the miracles of our Noble Prophet, peace and blessings of Allah be upon him, are such that they are fresh and blooming, and full of life even today. The fact that these miracles are living and that the clutches of death have no power over them, manifestly testifies to the fact that the Holy Prophet, peace and blessings of Allah be upon him, is a living Prophet and he is the one who has been blessed with life in the truest sense—no one else has received this. The teaching of the Holy Prophet, peace and blessings of Allah be upon him, is a living teaching because its

fruits and blessings are present even today as they were 1300 years ago. At the present time we have no other teaching in respect of which a person who follows it can claim that they have partaken of its fruits, blessings and grace, and as a result they have become a sign of Allah themselves. However, by the grace and bounty of God Almighty, I receive the fruits and blessings of the teaching of the Holy Quran even today. I have found, even now, all of those signs and bounties which are received as a result of true subservience to the Noble Prophet, peace and blessings of Allah be upon him. As such, this is why God Almighty has established this community, so that it may prove to be a living witness of the truthfulness of Islam; it may prove that those blessings and signs which were manifested 1300 years ago are shown even today by following absolutely the Messenger of Allah, peace and blessings of Allah be upon him. Hundreds of signs have been manifested until now. I have invited the leaders of every nation and religion to contest against me and show the truth of their own Faith. However, not a single one has been able to show a practical example of the truthfulness of their own religion.

I believe that the word of God Almighty is a perfect miracle. It is my firm belief and claim that no other book can compare with it. I proclaim with insight that one may present any aspect of the Noble Quran and in its own right it will show itself to be a sign and a miracle.

For example, let us take a look at the teaching, and it will appear to be a miracle; in fact, it is a miracle. The teaching is based on a system that is full of wisdom and is in line with the demands of human nature. No other teaching can compare with it at all—not in the least. The teaching of the Holy Quran completes and perfects all of the previous teachings. At this instance, I present just one aspect to show that the teaching of the Holy Quran is at the most superior station and is a miracle. For example, the entire force of the teaching of the Torah (whether due to circumstances of the time or needs of the time) leans towards retribution and revenge. As it states: an eye for an eye and a tooth for a tooth. In contrast, the teaching of the Gospel is inclined wholly towards forgiveness, patience and pardon. So emphatic is this instruction that if a person slaps someone, they are encouraged to turn the other cheek; if a person forces you to go one mile, go with them two miles; if someone asks for your shirt, give them your cloak as well.

And so, in every chapter of the Torah and Gospel, as far as the teachings are concerned, one will observe that the Torah leans towards an extreme in excess and the Gospel leans towards an extreme in restraint. However, the Holy Quran gives a wise and balanced teaching on every occasion and instance. Wherever a person looks at the teachings of the Quran, it becomes clear that it instructs one to look at the situation and occasion at hand. Although I accept that the essence of all these teachings is the same, there is no room for denial in the fact that between the Torah and Gospel, each of the two teachings has laid emphasis on just one side of the spectrum. Only the Holy Quran, however, has given a teaching that accords fully with the demands of human nature. It would be wrong to suggest

that since the Torah gives a teaching of extreme excess, therefore it is not from God. The fact of the matter is that, in view of the requirements of that time, this was the sort of teaching that was needed. Since the Torah and the Gospel were laws specific to a certain place, therefore all other aspects were not taken into account. However, as the Holy Quran was meant to be for the whole world and all of humanity, its teachings were placed at a position that was in accordance with the true needs of human nature. This is what we call wisdom. For the meaning of wisdom is: “*waza’as shay’i fi mahallehi*” meaning, “to place a thing at its appropriate place.”

Hence, it is the Holy Quran which has imparted this wisdom. The Torah, as I have mentioned, has stressed unreasonable severity and encouraged a propensity for revenge. On the contrary, the Gospel emphasizes forgiveness to an absurd extent. The Holy Quran has parted from both these courses and has given a true and balanced teaching.

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

Meaning, “the recompense of an injury is an injury the like thereof; but whoso forgives and his forgiveness is intended to bring about reformation, his reward is with his Lord.” (42:41) (P111).

We will stop here for today. Incha Allah we will continue next time. May Allah help each one among us to reflect everyday on the importance that we have given to the Holy Quran in our life. Are we still like those who read the Holy Quran only in the month of Ramadan or are we among those who have a desire in their heart to read to learn and understand and put into practice all the teachings that this noble book contain and which we have received as a gift through our parents. Let us cultivate the habit to devote sometime everyday to reading and understanding this most noble book. It will be of great help to us both in this world and in the next. May Allah open our heart that we cultivate a great love to read and understand the Holy Quran throughout our life. Ameen. May Allah bless us all. Ameen!