

FRIDAY SERMON

09 January 2026

prepared by Imam Zafrullah Domun

delivered by Dr Mahmud Ahmad Sooltangos

Incha Allah we will continue with our reading of Malfuzaat of Hazrat Masih Maood(as) Volume 4 from where we left off last week. Fortunately for our young members we are presenting you with these noble teachings of Hazrat Masih Maood(as) in a language that can be easily understood. When we were young, we did not have this privilege. Most of the time Khutbahs were done in Urdu and we could not understand much. I cannot say who is making it his or her duty to make the necessary efforts to read the writings of the Promised Messiah (as) that are easily available these days on the net. For those who are pursuing these readings of the available literature we say Alhamdulillah. But we encourage others to allocate time to the study of the available spiritual treasures as best as you can. Time will fly past you and soon you will start feeling that you do not have enough time left. May Allah help each one among us to get the necessary wisdom to understand what is useful and what is useless in life.

When we ended reading last week Hazrat Masih Maood(as) was speaking about the noble teachings of the Holy Quran and he quoted the following verse:

”جَزَا سَيِّئَةٍ سَيِّئَةً مِّثْلَهَا 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.”

Then the Promised Messiah (as) said:

“Now observe this teaching and it becomes evident that it neither emphasizes solely on revenge like the Torah, nor leans towards such forgiveness that in many instances would lead to dangerous outcomes, as is the case with the Gospel. In fact, the teaching of the Holy Quran is characterized by a system that is based on wisdom. For example, there is a servant who is very noble and of good character; he has never been dishonest, nor has he caused any harm. If it so happens that he is bringing tea to serve some drinks and the cups slip from his hand and break as they fall to the ground, what response would the occasion demand? Should the servant be punished or forgiven? In such circumstances, forgiving a noble servant of this nature is punishment enough for him. However, if an evil servant who damages an owner’s property on a daily basis was forgiven on this occasion, this would only make him all the more brazen. Therefore, it would be necessary to punish the latter. However, the Gospel does not give such a teaching.

In fact, if the government was to act according to the Gospel, if someone demanded India from them, they should hand over Britain as well. Does anyone even follow the Gospel in practical terms? Not at all. Accordingly, the administrative policies of the government, their establishment of various departments, the institution of courts, and their armed forces to protect from enemy advances and the like, and all other such matters, are not consistent with the teachings of the Gospel. For in accordance with the teaching of the Gospel, the institution of any system of governance is simply not possible.

Therefore, the teaching of the Holy Quran, no matter the angle from which it is analyzed, in its every chapter possesses an aspect of wisdom. It is free from taking any one extreme; in fact, it is situated at a precise middle point. This is why the community is referred to as a nation occupying the middle position (*ummataṁ wasatān*). The question as to why the teaching of the Gospel or Torah are not balanced and lean to one extreme or the other is no means for criticism against God Almighty, nor can we say that these teachings are contrary to the dictates of wisdom. The meaning of wisdom is **(to place a thing at its appropriate place)** and so the requirements of wisdom in those previous times were in line with the respective teachings. As I have mentioned, punishment at a time that calls for it is also wisdom, and forgiveness at a time when forgiveness is needed is wisdom as well. As such, at that time the peoples' dispositions were shaped in such a way that it was necessary for the teachings in question to focus on one aspect. The children of Israel were enslaved under the Pharaoh of their time for a period of 400 years, and for this reason the habits and customs of those people had a very strong effect on the children of Israel. It is a matter of principle that the ways and practices of the ruler and the laws by which a country is ruled have an effect on the citizens. In fact, these factors even influence their religious beliefs. This is why it has been said:

○*The people follow the way of their kings.*

In the time of Sikh rule, the common people were greatly influenced and people became accustomed to daylight robbery and violence. Hari Singh and others would even rob wedding processions. Similarly, living as slaves under the people of Pharaoh, the children of Israel lost all regard for justice. They were always subjected to cruelty and so eventually, they began to perpetrate tyranny and cruelty as well. Therefore, in order to reform them, clearly the first step was to teach them about justice. This is why they were given the teaching of an eye for an eye and a tooth for a tooth. As a result, they became so firm in this teaching that ultimately, they began to think that the heart of the divine law was retribution. They felt it was their religious obligation to seek revenge otherwise they would be committing a sin. Therefore, when the Messiah, peace be upon him, appeared, he found the children of Israel in this state and taught extreme forgiveness. For if he had not imparted a teaching that emphasized forgiveness to a greater degree than the extent to which they were firm in their inclination towards revenge, his teaching would not have proven effectual. So, the entire essence of his teaching revolved around this central theme. Hence, in view of these factors and reasons, although both of these teachings in their own right are based on wisdom, they ought to be deemed as laws that are specific to a certain place or restricted to a particular age. They should not be considered everlasting and timeless laws.

The wisdom and commandments of God Almighty are of two kinds. Some of them are everlasting and eternal, while others are instituted in view of immediate or temporary requirements. Although the latter are constant in their own right, they are nonetheless temporary. For example, injunctions surrounding the formal Prayer and fasting when someone is on a journey are different from when someone is not travelling. When a woman goes out, she wears her veil, but when she is at home she needs not walk around with her veil on. In the same vein, the commandments of the Torah and Gospel were to serve temporary and immediate requirements. The divine law and book brought by the Holy Prophet, peace and blessings of Allah be upon him, was an everlasting book, an eternal law. Whatever has been stated in it is perfect and complete. The Noble Quran is an everlasting law. Even if the Holy Quran had not been revealed, the Torah and Gospel would have been abrogated eventually because they are not timeless, eternal laws.

I have heard certain fools raise the question as to why this was done. As in, why did God Almighty abrogate the previous scriptures—was He lacking in knowledge? God ought to have sent a complete and everlasting, eternal law in the first place, they say. Such an allegation proceeds from utter foolishness. It cannot be stated as a general principle that every form of abrogation necessitates a lack of knowledge. If it was the case that every form of abrogation is evidence of a lack of knowledge, how would one explain the fact that the garments in which a child of one or two years is clothed are not worn by a boy of say five or ten years of age, or a young man of twenty-five? Can the same shirt made from a meter or half a meter of cloth be worn by a young man? Surely, no normal person would consider this appropriate; in fact, they would laugh at such foolishness. How clearly does this example demonstrate that it is not at all necessary that every form of abrogation shows evidence of a lack of knowledge. When it is obvious that our own beings are subject to change, our needs also continue to change accordingly. Now is the abrogation that takes place in view of these changes due to knowledge and wisdom, or a lack of knowledge? Such an allegation is a sign of absolute ignorance and foolishness. Just as one cannot feed a newborn baby a solid piece of bread or meat, similarly in the initial stages, those hidden secrets of the divine law cannot be attained which are manifested at its stage of perfection. On certain occasions a physician will prescribe a laxative, but in other instances when a person is suffering from diarrhea, they prescribe antidiarrheal medicine. How can a physician give the same prescription in every circumstance?

In short, the Holy Quran is wisdom; it is a timeless, divine law. It is a treasure house of all the past teachings. Therefore, the foremost miracle of the Holy Quran is the superior teaching that it presents. Its second miracle is the magnificent prophecies that it contains. As such, just observe how great and magnificent are the prophecies contained in Surah Fatihah, Surah Tahrir and Surah Nur.

The life of Allah's Messenger, peace and blessings of Allah be upon him, in Mecca is full of prophecies. If a wise man reflected with fear of God, he would come to learn just how abundantly the Holy Prophet(saw) received news of matters unseen.

At that time, when his entire nation was opposed to him, and he had no supporter or friend, he proclaimed:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

The hosts shall soon be routed and will turn their backs in flight.

Is this an insignificant thing? As far as worldly means are concerned, there were pronouncements claiming that the Holy Prophet(saw) would be destroyed. However, in this state of affairs, the Holy Prophet(saw) made a prophecy of his own victory and the disgrace and failure of his enemies; ultimately, this is exactly what came to pass. Then, how magnificent and unparalleled are those prophecies relating to the establishment of a dispensation after 1300 years and the signs of this age? Present prophecies from any scripture. Can the prophecies of the Messiah compare to the sorts that I have just mentioned, where all that he has prophesied is that there will be earthquakes, famines, storms and the rooster crowing, etc. Anyone can speak of such ordinary things, for such natural occurrences have always taken place. How does this establish that a prophecy of the unseen is being made? In comparison to this, look at this prophecy of the Holy Quran (30:5):

2. Alif Lām Mīm.†

3. The Romans have been defeated,

4. In the land nearby, and they, after their defeat, will be victorious.

5. In a few years—Allāh's is the command before and after *that*—and on that day the believers will rejoice,

الْقُرْآنِ

غَلِبَتِ الرُّومُ

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ

عَلَيْهِمْ سَيُغْلِبُونَ

فِي بَضْعِ سِنِينَ هَـ يَوْمَ الَّذِي

قَبْلُ وَ مِنْ بَعْدِهِ يَوْمَ يُفْرَحُ

الْمُؤْمِنُونَ

Meaning, I am Allah, the All-Knowing. The Romans have been defeated in their own frontier by the Persians. Quickly thereafter in a few years, they will surely be victorious. To Allah belongs the knowledge of occurrences of past and future, and the factors leading to them are in the hand of Allah. When the Romans are triumphant, on that day the believers will rejoice as well.” (P 115)

This explanation continues. We will take it up again next week. May these wise words of Hazrat Masih Maood(as) creates in each one among us a desire to read and absorb the noble and wise teachings of the Holy Quran and may our life be a reflection of its teachings. Incha Allah. Ameen!