

# FRIDAY SERMON

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As you all know we are reading extracts from the Malfuzaat volume 4 of Hazrat Masih Maood(as). Last week we stopped where Hazrat Masih Maood(as) had presented the concept of Allah that the Holy Quran presents. We will continue from there. He then said:

“Then look at the Arya Samaj (A sect among the Hindus in India) who say that their Parmeshwar is one who has created neither matter nor souls in this world. They say that just as God is eternal and everlasting, so too the physical elements of our bodies and the like exist independently as God does, and they do not depend on Him for their subsistence and existence. Conversely, in a way, they suggest that God depends on those elements in order to run the affairs of His Godhead, for He is not the creator of anything.

Consequently, the inevitable conclusion arises that how can a god who is not the creator, be the master? The Arya Samaj also believe that God is neither the Provider, nor compassionate, etc. because whatever man receives is but the fruit of his own action; he cannot receive anything above and beyond this.

Now do tell me, can sound reason ever accept a god who is portrayed with such defects? In this context, the phrase **الْحَمْدُ لِلَّهِ** (*all praise belongs to Allah*) refutes all of the erroneous and absurd notions and ideologies held by every false religion of the world in relation to God Almighty.

After this, there is the term *Rabb-ul-Alamin* (Lord of all the worlds). As mentioned earlier, Allah is that being Who possesses all perfect attributes, Who is free of all imperfections and Who is the absolute pinnacle of beauty and beneficence.

This is so that people may be drawn towards Him on account of His unparalleled and matchless being, and they may worship Him with the passion and inclination of their soul. Therefore, the first quality of beneficence is expressed through God's attribute Lord of all the worlds. It is through this attribute that all creatures receive the grace of divine providence. On the contrary, however, all of the other religions present in the world today have rejected this divine attribute as well. For example, the Arya Samaj, as I have just mentioned, believe that whatever mankind receives is the result of their own actions, and they do not benefit from the providence of God in any way whatsoever. After all, when they do not even believe that God is the creator of their souls and when they consider their own

souls to be completely independent of Him for their life and existence, they must in turn deny God's attribute of providence also.

Similarly, the Christians too reject this attribute because they consider the Messiah to be their Lord and go about proclaiming 'Our Lord the Messiah, Our Lord the Messiah.' They do not consider Allah the Exalted to be the Lord of everything in this world. In fact, they consider the Messiah to be above and beyond this grace of divine providence and consider him to be the Lord himself. In the same manner, the Hindus generally reject this truth as well, because they consider everything—various elements and such—to be the Lord. The Brahmo Samaj also deny absolute divine providence because they believe that God has done whatever He was meant to do all at once. They believe that this entire universe and its powers, once set in motion, continuously go on performing their function and Allah the Exalted cannot intervene in any way, nor can they be changed or controlled. They believe that God is completely idle. Therefore, when the other religions are observed and their doctrines are analyzed, it becomes clearly evident that they do not believe that Allah the Exalted is the Lord of all the worlds. This quality, which is a remarkable quality indeed that is observed at every moment, is presented by Islam alone. In this way, with one word alone, Islam uproots all the false and absurd doctrines, which the adherents of all other Faiths have invented in contradiction to the attribute under discussion.

Then, the next attribute of Allah the Exalted that is mentioned here is *ar-Rahman* (the Gracious). By virtue of this attribute, God grants human beings what they inherently desire without their praying or supplicating, and without any action on their part. For example, when a person is born, the things that he requires for his life and subsistence are already present. A mother's breast is filled with milk even before her child is born. The sky and earth, the sun and moon, the stars, water, air, and so on and so forth, all of these things that have been created for humankind, exist by virtue of God's attribute of Graciousness.

However, the adherents of other Faiths do not believe that God can shower His grace unconditionally. The Arya Samaj do not believe in this concept at all, which has just been presented whilst elaborating upon the deeper meaning of 'Lord of all the worlds'. Even the Christians have adopted the belief that God cannot show unconditional mercy in order to justify their own concept of atonement. As far as the Arya Samaj are concerned, one ought to ask them: what previous actions resulted in the birth of the earth, sky, moon, sun, air and water?

Then, the attribute of Allah Almighty known as *Rahim* (the Merciful) is mentioned. This attribute of Allah the Exalted demands that He should not allow labour and effort to be wasted; in fact, He blesses them with fruits and results. If a person had no certainty as to whether his labour and effort would ever yield fruit, he would become indolent and useless. This attribute of God widens the scope of one's hopes and drives one with passion to perform acts of virtue. It should also be remembered that in the terminology of the Holy Quran, Allah the Exalted is referred to as the Merciful when He accepts the prayer, emotion and good deeds of the people and in turn saves them from afflictions, misfortunes and from

their works going in vain. Divine Graciousness (*rahmaniyyat*) is completely general in nature, but God's attribute of Mercy (*rahimiyyat*) relates to human beings in particular. The other creatures of God do not possess the capacity and strength to pray and weep, and to do good deeds; only humans have been given this ability.

So as mentioned, this is the difference between divine Graciousness and divine Mercy. God's Graciousness does not require prayer, whereas His Mercy demands supplication, and this is a robe of distinction bestowed upon man. If a human being, despite being human, does not benefit from this attribute, he is no different than animals, in fact such people are equal to inanimate objects. This divine attribute also is sufficient to refute all of the false religions of the world. For certain religions are inclined towards freedom from the divine law; they do not acknowledge the phenomenon of progress and advancement in the world. When the Arya Samaj reject the grace of this attribute in the world, how can they possibly believe in God's attributes of perfection? The late Syed Ahmad Khan (1817-1898 founder of Aligarh university) also rejected the concept of prayer and as a result he was left deprived of the divine grace that man receives through prayer.

Then, the fourth attribute of Allah Almighty that is mentioned is *Maliki Yawmid- Din* (Master of the Day of Judgement). This attribute proves those people to be false who reject the Day of Resurrection. Details of this are mentioned at many places in the Quran.

The difference between this attribute of Allah Almighty and His Mercy is that divine Mercy opens a way to success through prayer and worship, and establishes a legitimate right. It is by virtue of God being the Master of the Day of Judgement that this right and its fruits are actually given to a person.

The phrase *إِيَّاكَ نَعْبُدُ* (*thee alone do we worship*) rejects all false gods and falsifies all those who associate partners with God, because firstly, the perfect attributes of Allah the Exalted are mentioned, whereafter He is addressed with the words *إِيَّاكَ نَعْبُدُ*.

In other words, one proclaims that we worship that God Who is the Possessor of all perfect attributes, Who is the Lord of all the worlds, the Gracious, the Merciful and Master of the Day of Judgement. Each of these four attributes, which are collectively referred to as the Mother of Attributes, are nowhere to be found in fictitious gods. Those who worship stones, trees, animals or other things cannot prove that these attributes exist in them.

Furthermore, the words *إِيَّاكَ نَسْتَعِينُ* (*thee alone do we implore for help*) refute those people who reject prayer and deny the acceptance of prayer. Then, the words that follow in this chapter are as follows:

إِهْدِنَا صِرَاطَ الْمُسْتَقِيمِ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

*Guide us in the right path—the path of those on*

*whom Thou hast bestowed Thy blessings.*

These words refute the Muslim clerics of this day and age who believe that all spiritual bounties and blessings have come to an end, and human effort and struggle amounts to

nothing, and who believe that humankind cannot attain the blessings and fruits of those upon whom Allah has bestowed His blessings.

These people consider the bounties of the Holy Quran to be ineffectual. They do not believe in the spiritual influence of the Holy Prophet, peace and blessings of Allah be upon him, because in their view, no one—not even a single person— can develop within himself the hue and nature of those upon whom Allah has bestowed His blessings. What is the use of offering this prayer then? But no, this is an error—and a grave error indeed—on the part of those who hold such a belief. The door of God’s bounties and blessings is open now just as it was before.

However, all of those bounties and blessings can only be attained through absolute servitude to the Holy Prophet, peace and blessings of Allah be upon him. If someone claims, without being fully subservient to the Holy Prophet, peace and blessings of Allah be upon him, that he receives spiritual blessings and heavenly light, such a person is a liar, and the greatest of deceivers.

There are certain statements of Syed Abdul-Qadir Jilani, may Allah be pleased with him, which are similar in nature to the Quran. Maulvi Abdul-Hayy, who always has been a follower of the Sunnah of the Holy Prophet (saw), and whom I love dearly, was a firm believer in the Oneness of God. He would always keep himself distanced from innovations in the faith and self-invented beliefs. He would say in relation to these statements that if they are in harmony with the Quran, what can one say? So, to continue, he would say that the wondrous feats and miracles of saints are actually like the miracles of the Prophets, peace be upon them.

Therefore, this is a miracle of the Quran. The fact of the matter is that the miracles that one is given after following the Sunnah in letter and spirit are actually the miracles of the Holy Prophet, peace and blessings of Allah be upon him, and the Holy Quran. If now the door to these wonders and miracles is closed, this would, God forbid, be a great dishonour to the Holy Prophet, peace and blessings of Allah be upon him.....”(P124)

The discussion continues. We will stop here for today. For those want to know more about the explanation of these mother of Attributes one should try to read Hazrat Masih Maood(as) commentary which is available on islam.org. In fact we should do our best to read this commentary because it will help us to have a very deep concept of Allah and it will help when we read Sura fatiha in our daily prayers to keep meditating on these great Attributes of Allah. May Allah grant to each one among us a deeper understanding of Who he is incha Allah. Ameen!