

FRIDAY SERMON

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We will insha Allah continue with our reading of Malfuzaat volume 4 of Hazrat Masih Maood(as). When we stopped last week Hazrat Masih Maood(as) was speaking about the miracles of Saints and he said to be attributed to the prophet that they follow. Then he said:

“Allah the Exalted addressed the Holy Prophet (saw) and said:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Surely We have given thee abundance of good.

This statement was made at a time when some disbeliever mockingly said to the Holy Prophet (saw) that he had no children. One cannot be sure as to whether the opponent used the word *abtar* so as to provoke the following response from Allah Almighty that إِنَّ شَانِيكَ هُوَ الْاَبْتَرُ meaning, your opponent is the one who shall remain without progeny.

Those who appear in a spiritual manner will be deemed the progeny of the Holy Prophet(saw); they will be the inheritors of his knowledge and blessings, and partake thereof. Allah the Exalted states:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any of your men, but he is

the Messenger of Allah and the Seal of the Prophets.(33:41)

Now, read the earlier verse along with the one just quoted above and the reality becomes clear. If the Holy Prophet, peace and blessings of Allah be upon him, had no spiritual progeny either, then God forbid, he would be childless, whereas such a fate was destined for his enemies. The words إِنَّ أَعْطَيْنَاكَ الْكَوْثَرَ (*Surely We have given thee abundance of good*) demonstrates that the Holy Prophet (saw) has been blessed with abundant spiritual progeny. Hence, if we do not accept that the Holy Prophet(saw) was given spiritual progeny in abundance, we will have to reject this prophecy as well.

Therefore, a true Muslim must invariably accept—and ought to accept—that the spiritual effects of the Holy Prophet, peace and blessings of Allah be upon him, will endure until the end of time just as they were 1300 years ago. Therefore, it is to show proof of these very

effects that God Almighty has established this community, and now the same signs and blessings are being manifested which were manifested in the previous age.

The truth is that if it were not for the prayer *إِهْدِنَا صِرَاطَ الْمُسْتَقِيمِ* (Guide us in the right path) the seekers who desire excellence for their inner selves, would have perished. I had a debate in Lahore with a Maulvi Abdul-Hakeem Sahib and asked why converse with God Almighty displeases him so much? After all, Hazrat Umar, may Allah be pleased with him, was also a *Muhaddath*. In response, he outright rejected this fact and responded that the Holy Prophet, peace and blessings of Allah be upon him, had only made a hypothetical statement and Hazrat Umar (ra) was not a recipient of revelation from God; it is impossible for anyone to receive revelation after the Holy Prophet(saw). So, he does not believe what I have mentioned and has closed the door to divine converse for all times; he considers God Almighty to be a God who is mute. I cannot understand this. The Holy Quran says:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا

For them are glad tidings in the present life.(10:65)

What does this mean in his view? When angels descend on such believers and give them glad tidings, from whom exactly do they bring these glad tidings?

Based on his own belief, he will have to reject the Holy Quran in this instance as well. The Noble Quran in its entirety is replete with the fact that people are conferred the honour of converse with God Almighty. If this honour cannot be received by anyone, how would the effects of the Holy Quran be established? If the sun is dark and obscured, how will anyone be able to distinguish its light, and would it be a means of pride that the sun has no light, only darkness?"

Hazrat Masih Maood(as) further said:

"In this way, to believe that the effects of the Holy Quran and the blessings of the spiritual influence of the Holy Prophet (saw) were limited to a specific era and for a specific person alone, and that they have ended for all times to come, is a grave disrespect and insult to the Holy Prophet, peace and blessings of Allah be upon him. In fact, this is not only a dishonour to the Holy Prophet (saw) but is tantamount to a criticism of the holy being of Allah Almighty Himself.

Remember that the Prophets do not come to the world so that their persons may serve the purpose of ostentation and display. If no grace flows from them and mankind receives no spiritual benefit from them, one will have to accept that pretension is their only purpose and that God forbid, if they did not exist, it would all be much the same. However, this is not true and in fact, they become a source of much blessing and grace for the world; good emanates from them. Just as the entire world benefits from the sun, and it does not withhold benefit at a certain point in time but continues on, in the same way, the sun of the grace and blessing of the Holy Prophet, peace and blessings of Allah be upon him, shines always and continues to benefit those who are fortunate. It is for this reason that Allah Almighty states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

(3:32)

Meaning, say to them that if you desire to become the beloved of Allah Almighty, then obey me; then will Allah the Exalted love you. True obedience and subservience to the Holy Prophet(saw) makes one the beloved of Allah Almighty and becomes a means for the forgiveness of sins.

Hence, when perfect obedience to the Holy Prophet (saw) makes one the beloved of Allah Almighty, there is no reason why the beloved would not be able to speak to the one who loves Him. If we were to accept that Allah the Exalted does not speak to a person despite loving them, this Beloved God would be dumb, God forbid. On the contrary, Allah the Exalted has stated that this is precisely the very defect that is characteristic of false gods, in that they do not speak. However, I am ready to prove—and it is for this very purpose that Allah Almighty has established this community—that the signs and fruits of true subservience to the Holy Prophet, peace and blessings of Allah be upon him, are present in all ages. Even today, that God, who is a God that speaks, sends down His exquisite word to guide the world. Even today, He is giving proof of the miracle of the Holy Quran. Indeed, it is a miracle of the Holy Quran that I am able to confidently challenge the world to contest against me in writing about the divine verities and insights of the Holy Quran in the Arabic language, but not a single person has the strength to come forth and accept this challenge. To contest against me is to contest against the Holy Prophet, peace and blessings of Allah be upon him. For Allah the Exalted states:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

And among others from among them who have not yet joined them. (62:4)

At this time, the Book and Wisdom are being taught, and in this age also Allah the Exalted desires to form a community of people like the companions. The true purpose of this is to establish the miracle of the Holy Quran.

In summary, the Holy Quran is a miracle of which there has been no example in the past, nor will there ever be at any time in the future. In its grace and blessing, its value never diminishes and it is distinct and shining in every age, just as it was in the era of the Holy Prophet, peace and blessings of Allah be upon him.

Moreover, it ought to be remembered also that every individual's speech accords with his strength. The greater a person's strength, resolve and objectives, the greater his speech. The same nature is evident in divine revelation also. When someone receives revelation from God, the greater their strength as a person, the greater the stature of the divine word that is bestowed upon them. In the case of the Holy Prophet, peace and blessings of Allah be upon him, since the sphere of his strength, capability and resolve was immensely far-reaching, therefore, he was bestowed with revelation that was equal in stature and rank. No one else with the same strength and courage will ever be born. For the invitation of the Holy Prophet

(saw) was not limited to any one era or specific nation, as was the case with Prophets that appeared before him. In respect of the Holy Prophet (saw) it was proclaimed:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say, 'O mankind! Truly I am a Messenger to you all.' (7:159)

Then, Allah the Exalted said:

مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent thee not but as a mercy for all peoples. (21:108)

When the sphere of the divine appointment and prophethood of the Holy Prophet (saw) was so widely encompassing, how can anyone compare to him? In the present age, even if a verse of the Holy Quran was revealed upon someone, it is my belief that this revelation of theirs would not give them the same breath as the Holy Prophet, peace and blessings of Allah be upon him, which was his distinction in the past and even now. It is for this reason that as far as interpretation of dreams is concerned, experts have adopted the principle that interpretations depend on the condition and state of the individual in question. If a person is poor, their dream will be understood within the scope of their capacity and objectives; the dream of a wealthy man will be understood in a manner that accords with him; and a king in accordance with his stature. For example, if a poor man saw in a dream that his head was itchy, obviously this would not mean that the crown of a king would be placed on his head, it would probably mean that he would soon receive a beating. Just as spheres of human capacity are different, in the same manner, the spheres of divine revelation are different.

Furthermore, in the word of God Almighty there are many other aspects as well which establish it as being matchless. This unparalleled nature is not as we would imagine by our standards. For the word of God Almighty is revelation that comes without the element of deliberation, whereas our speech at times is based on mental reflection and later on we correct our words. Things can be 'unparalleled' only in relative terms. If there were two roosters, one of them could be deemed relatively matchless in comparison to the other, but a rooster would have no comparison whatsoever to an elephant." (P128)

Before ending I would like to remind our brothers and sisters that these days many Muslims groups celebrate two events, namely *Shabe Miraj* (the night of ascension) and *shabbe baraat* (the Night of Forgiveness, Night of Fortune, or Night of Deliverance). In Jamaat Ahmadiyya International we do not celebrate these nights because we do not have any evidence that they were celebrated by the Holy Prophet Muhammad(saw) or his caliphs after him. We have spoken about these matters before. This is a gentle reminder. The Muslim has only two festivals namely Eidul Fitr and Eid ul Adha. This is the sunnah of the Holy prophet(saw). If we stick to it we will be rightly guided. May Allah help us to do so. Ameen!