

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 finished last time Hazrat Masih Maood(as) was saying that we should compare likes with likes. Man's speech and Allah's speech are not the same. There is a great difference between them. Then he said:

“Now, when Allah the Exalted has established a continuous phenomenon of miracles, why would He not give us the miracle of speech? Just as miracles have been manifested in all ages, similarly, in order to prove that the Holy Quran is a miraculous Word, Allah the Exalted has also given us the miracle of speech—as was the case with Hazrat Syed Abdul-Qadir Jilani, may Allah be pleased with him, who was blessed with a few miraculous lines of speech. Hence, in this era as well, in order to demonstrate the miraculous nature of the Word that is the Holy Quran, the Promised Messiah has also been blessed with the miracle of speech, just as other miracles and signs have been given in order to furnish evidence of the signs and miracles of the Holy Prophet, peace and blessings of Allah be upon him. Allah the Exalted has distinguished this community by giving me signs which are similar in nature to the signs given to the Holy Prophet, peace and blessings of Allah be upon him, because this dispensation follows in the same footsteps and in reality, is the same community of the past. A prophecy has already been made in regards to the advent of the Holy Prophet, peace and blessings of Allah be upon him, in the form of a spiritual manifestation. This promise was made in the following verse:

الْآخِرِينَ مِنْهُمْ

Among others from among them.

Therefore, just as the Holy Prophet (saw) was given the sign of miraculous speech in his age and he was blessed with a matchless book like the Holy Quran, in the very same way, in his spiritual manifestation of this era, he was given the miraculous sign of speech. Therefore, one may observe how emphatically I have invited the world to accept my challenge in words that would arouse any man's indignation, but not a single person has been able to muster the courage and strength to come forward. God Almighty has stripped away their strength, and He has snatched their so-called knowledge and abilities. Even though these people make tall claims and boast of their own learning, in this challenge, God Almighty has disgraced and humiliated them all.

The other magnificent miracle that was given to the Holy Prophet, peace and blessings of Allah be upon him, was the splitting of the moon. In reality, the splitting of the moon was a

kind of lunar eclipse and it took place with a gesture from the Holy Prophet, peace and blessings of Allah be upon him. In this era as well, Allah the Exalted has shown the sign of the lunar and solar eclipses; this was particular to the Promised Messiah and Mahdi, and this sign has never been shown in such a way since the beginning of time. This had been preserved for the era of the Promised Messiah alone. In the hadith, it is declared that this would be one of the signs of the Mahdi, about whom the Holy Prophet, peace and blessings of Allah be upon him, said that he would come in his name. The point to note here is that it was necessary that I be blessed with signs that were similar in nature to those conferred upon the Holy Prophet, peace and blessings of Allah be upon him, because mine is actually the advent of the Prophet (saw) himself.

Therefore, the Noble Quran—without any element of deliberation and without any need for addition or subtraction—possesses a spirit of life within it. It occupies a station that is above and beyond any relative association or comparison, and stands as a timeless miracle. The miracle of speech that has been granted in this day and age is to reflect that miracle of the past. This may be likened to the manner in which a blueprint represents a building, or how an image is reflected in the mirror. How disheartening would it have been for Muslims if it was accepted that they would be given no signs or miracles, because the signs of the past become tales for those who come in future times. Human nature desires to witness fresh and living signs. I can only be disappointed at those ignorant *Muwahhids*, who believe that now miracles do not occur, nor are they needed. Death is better than a barren life. If God has put a close on His grace and placed a lock on it, what was the need to teach the prayer:

إِهْدِنَا صِلَاطَ الْمُسْتَقِيمِ

Guide us in the right path.

This is no different than tying someone down and then beating them for not walking forward. How can the poor soul walk? Apparently, some would say that God has closed the doors to His grace and blessing, but at the same time He tells us to offer the supplication *إِهْدِنَا صِلَاطَ الْمُسْتَقِيمِ* (*guide us in the right path*) numerous times during the day in our formal Prayers. If it was set in the law of nature that the phenomenon of miracles and blessings would end after the Holy Prophet(saw) and no one was ever destined to receive any divine grace or blessings, then what is the meaning of this supplication?

If the prayer mentioned above has no outcome, then what difference is there between the effects and results of the teachings given to the Christians and the teachings given to us? It is written in the Gospel: if you follow me you will move mountains; but today, Christians cannot even move a shoe. The Gospel says: you will show miracles like me; but today, no one can show anything. It is written that they will consume poisons and this will not hurt them; but today, when snakes and dogs bite them, they die from the effects of their poison. Not a single person can show a practical example of the acceptance of prayer. The fact that

they are unable to show an example of the acceptance of prayer is a strong criticism and argument against them.

Another proof which disproves the religion of Christianity and establishes that it is deprived of the spirit and effect of life is that they have deviated from the way of their Prophet.

If we too begin to say that now signs and miracles are not manifested, and the prayer that has been taught to us carries no effect or outcome, would this not mean that, God forbid, these actions are useless? Nay! God Almighty is Knowing and Wise; He maintains the effects of prophethood. It is for this reason that He has now established this dispensation, so that it may bear testimony to the truth of this very fact. The miracles that I have gathered of the Holy Quran related to its divine insights and the miraculous nature of its speech are now being manifested by Allah the Exalted, so that this may serve as proof of the miracles of the Holy Prophet(saw) and his prophethood. It is this very tool and weapon that Allah the Exalted has given to me, and with which I desire to break the spell of false religions. It is my objective to prove that the Holy Quran is a living Word; I do not present it as though it were a mere collection of incantations.

One ought to know that the hereafter in reality is a reflection of the worldly realm. Whatever is manifested spiritually in this world as a result of faith and the fruits thereof, or as a result of disbelief and the consequences thereof, will appear in physical form in the hereafter. Allah the Lord of Glory says:

وَمَنْ كَانَ فِيْ بِلْدَةٍ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى

But whoso is blind in this world will be blind in the Hereafter. (17:73)

In other words, he who is blind in this world, will be blind in the next world as well. This sort of physical manifestation should not be cause for surprise and one ought to reflect as to how spiritual matters take on a physical form in dreams.

The world of visions is even more astounding where, despite one's physical senses being active and in a state of wakefulness, spiritual phenomena are seen in all sorts of physical forms with our physical eyes. For example, sometimes in a state of complete wakefulness, one is able to meet with souls that have passed on from this world, and they are seen as one would see them in this world, in their original body in worldly garments, wearing normal attire. These holy personages engage in conversation and on many occasions, with the permission of God, they even give news about the future, and this news turns out to be true. Sometimes, in a state of complete wakefulness, one is able to grasp from the realm of visions a pleasant drink or a fruit of some sort, which tastes delicious when consumed. In my own humble capacity, I have had all of these experiences. This is one of the most heightened forms of visions which can be experienced when a person is completely awake. From my own experience, I have witnessed that a delectable food or fruit of some sort or a pleasant drink appears before my eyes, and with a hidden hand it is repeatedly put to my mouth; and my tongue with its sense of taste is able to relish the flavour of that exquisite food. All the while, I continue speaking to the people around me and my apparent senses

continue to function perfectly, as I go on drinking that sherbet or eating that fruit as well, all at the same time, while I am able to taste its flavour and sweetness in the most manifest of ways. In fact, the delight of which I speak is far more refined than the pleasures of this world. These are not hallucinations or figments of my imagination at all; it is a distinction of God that *بِكُلِّ خَلْقٍ عَلِيمٌ* (*He knows every kind of creation full well*) and so in these experiences, He manifests a spectacle of His creation in a certain form. Therefore, such examples of creation and birth can be witnessed in this very world, and the godly have testified to these experiences in every age. So, why should a sensible person doubt the apparent form of creation and birth that will take place in the hereafter, or how one will behold the scale of his deeds, and see the bridge over which the people will pass into paradise? Similarly, many other things that are spiritual in nature, will be seen in a physical form. When God makes it possible in this very world for His holy servants to witness the phenomenon of spiritual things taking on an apparent form by way of creation and birth, does He not have the power to exhibit similar manifestations in the hereafter also? In fact, these apparent forms bear a very close relationship with the next world, because whereas this apparent form of birth is manifested to the holy in this world—a place of manifestations that is not wholly detached from the temporal realm—then why would these forms not be seen in the hereafter, which is an abode that is completely and wholly detached from this worldly realm?

One ought to bear in mind clearly that all of those wonders are manifested to a godly person in this very world, which a person who is distanced from God reads in verses of the Holy Quran as stories relating to the hereafter. Therefore, as for the person whose sights do not reach the deeper essence, they consider these descriptions to be strange. In fact, sometimes their hearts begin to harbour objections and it seems illogical and far from the truth to them that God Almighty would sit on His throne on the Day of Judgement, that the angels would stand in rows, that deeds would be weighed on scales, that people would walk over the bridge leading to paradise, that after reward and punishment is handed out, death would be slaughtered like a goat, that deeds would be presented before the people as beautiful or unsightly human beings, and that there would be rivers of milk and honey in paradise, and so on and so forth (P133)

We will stop here for today. May Allah help us to understand all these subtle words of wisdom and may our life also be characterized by them. Ameen!