

FRIDAY SERMON

9th May 2025

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Today as well we will continue reading extracts from the writings of Hazrat Masih maood(as). He said:

“Just consider whether, during the last thirteen hundred years, anyone has experienced a time which is so similar to the time of the Holy Prophet(saw). Our Jamaat, which has been established in this age, resembles in many respects the Companions(ra) of the Holy Prophet(saw).

Our people witness miracles and signs such as the Companions(ra) witnessed and gain light and certainty from fresh heavenly signs and support as the Companions(ra) did. They endure, in the cause of Allah, the mockery and derision and reproaches of people, and bear persecution and boycotts, just as the Companions(ra) endured. They lead pure lives helped by clear heavenly signs and supports and wise teachings, as did the Companions(ra). There are many among them who weep during their Prayers as the Companions(ra) wept—so profusely that their places of prostration were dampened. Many of them see true dreams and are honoured with Divine revelations, as was the case with the Companions(ra). Many of them spend their hard-earned money in promoting the activities of the Jamaat, purely for the sake of winning the pleasure of God Almighty, as did the Companions(ra). Many among them keep death in mind and are gentle of heart and tread the path of true righteousness, as was the practice of the Companions(ra). They are the party of God who are supported by God Himself and whose hearts He is purifying daily and whose bosoms He is filling with the wisdom of faith and whom He is drawing towards

Himself through heavenly signs, as He did with the Companions(ra). In short, this Jamaat exhibits all those signs which are implied in the verse:

(*aakhareena minhoum*)

“Others from among them.” (62:4)

The Word of God Almighty was bound to be fulfilled. [**Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, pp. 306-307**]

“God, who is hidden from the eyes but is shining brighter than anything else, and of Whose majesty even the angels are afraid of, does not like insolence and cunning. He has mercy upon those who fear Him, so be fearful of Him and say everything after deliberation. You are His Jamaat whom He has chosen to set an example of goodness. He who does not discard vice, whose lips do not shun falsehood and whose heart does not exclude impure thoughts, will be cut off from this Jamaat. O Servants of God! Cleanse your hearts and wash your inner self. You can please everyone with hypocrisy and double dealing, but you will only earn the wrath of God by this habit. Have mercy upon yourselves and safeguard your progeny against ruin. It is not possible that God should be pleased with you while in your hearts there is someone who is dearer to you than Him. Spend yourselves in His way, and be devoted to Him, and become wholly His if you desire that you should see Him in this very life.” [**Raz-e-Haqiqat, Ruhani Khaza'in, vol. 14, pp. 156-157**]

Speaking about the need to get a good end of our life he said:

“My repeated admonition to my Jamaat is that man's life is short and transitory. It cannot be depended upon. Before you is a great task. Try by every means that your end should be good.

In trying to achieve a good end, one encounters many obstacles. When a person arrives in the world, the first part of his life passes unconsciously, for he is then a child and has little knowledge. When he arrives at the age of discretion, he enters into another stage in which, though he is not unconscious as he was in his childhood, he is positively overtaken by a condition of unconsciousness, which is caused by the frenzy of youth and passions of *Nafs-e-Ammarah*. These cause

negligence in these days of awareness and he is so lost in his self as if he were unconscious. Thus, these two periods of man's life are lost. Then comes the third period when old age overtakes man and, having obtained knowledge, he becomes without knowledge, as it were. His senses and other faculties start declining. Some people, as soon as they enter upon old age, begin to exhibit signs of insanity and seem to have lost all their senses and begin to behave like children. In many families, after the age of sixty or seventy years the senses become useless. Even if that should not be so, there is a decline in the faculties and powers of man, and even in consciousness a person behaves as if he were unconscious, and weakness and listlessness become apparent. Human life is divided into these three periods and each has its own difficulties. Just consider how many obstructions man has to encounter in order to achieve a good end. **[Taqriréin, pp. 1-2]**

In the next extract we can appreciate the Promised Messiah's conviction in his mission and in its eventual success. He said:

"Though I am grateful to God Almighty for such good friends, yet it is a part of my faith that even if there remains not a single person with me and all of them go their way leaving me alone, I would still have no fear. I know that God Almighty is with me. Even if I am trampled underfoot and crushed and become less than a particle, and experience persecution and abuse and curses from every direction, still I shall ultimately be victorious. No one knows me, but He is with me. I cannot be destroyed. Vain are the efforts of my enemies and useless are the designs of the envious ones.

O ye foolish and blind ones! was there ever a righteous one before me who was ruined so that I should be ruined? Was there ever a truly faithful one who was destroyed by God in humiliation, so that He should destroy me? Listen carefully and remember that my soul is not liable to destruction and that my nature is not prone to failure. I have been bestowed such courage and veracity against which mountains are as nothing. I am not afraid of anyone. I was alone and was not unhappy at being alone. Will God then desert me? Never. Will He destroy me? Never. My enemies will be humiliated and those envious of me will be put to shame, and God will bestow victory upon His servant in every field. I am with Him and He is with me. Nothing can break our relationship. I

swear by His honour and glory that I hold nothing dearer in this world and in the hereafter, than that the greatness of His religion may be manifested, His glory may shine forth and His Word may be exalted. By His grace, I am not afraid of any trial, even if I am confronted not with one but with ten million trials. I have been bestowed strength in the field of trials and in the jungle of agonizing persecutions. (As a poet has said in two Persian verses):

“I am not one whose back you will see on the day of the battle;

I am the one whose head you will espy in the midst of dust and blood.”

He who does not wish to follow me is free to leave me. I do not know how many terrible and thorny deserts I may yet have to traverse. Why do those who are tender-footed put themselves to trouble with me?

Those who are mine cannot depart from me, neither on account of misfortune, nor in consequence of the vilification by people, nor through heavenly trials and tribulations. Those who are not mine, vain are their affirmations of friendship, for they will soon be separated from me and their last state will be worse than their first. Shall we be afraid of earthquakes? Shall we become frightened by trials in the cause of God Almighty? Can we be separated by any trial which comes from our Beloved God? Certainly not, but even this can only be through His grace and mercy. Those who wish to leave me are free to do so, we bid them farewell. But they should remember that after thinking ill and cutting asunder if they should at any time again incline towards me, such inclination would not receive such honour from God as is bestowed upon the faithful, for the stain of ill-thinking and treachery is a colossal stain.” [Anwar-ul-Islam, Ruhani Khaza'in, vol. 9, pp. 23-24]

Speaking about the name of our Jamaat and its significance the Promised Messiah(as) said:

“The name which is appropriate for this Movement and which I prefer for myself and for my Jama'at is *Musalman Firqah Ahmadiyyah*. It would also be appropriate to call it Muslims of the Ahmadi faith...I have chosen this name because the Holy Prophetsa had two names, Muhammad and Ahmad(saw). The name 'Muhammad' contained an implicit prophecy that the Holy Prophet(saw) would punish with the sword such enemies who would have

attacked Islam with the sword and slaughtered hundreds of Muslims. But the name ‘Ahmad’ represented his beauty, which indicated that he would spread peace and harmony in the world. God so arranged the life of the Holy Prophet(saw) that his Meccan life was a manifestation of his name Ahmad and the Muslims were taught steadfastness and endurance, while in his life in Medina, his name Muhammad was manifested, and God in His wisdom decided to chastise the enemy. But there was a prophecy that the name Ahmad would be manifested again in the latter days and that a person would appear through whom the qualities of beauty, which characterized Ahmad, would be manifested, and all fighting would come to an end. For this reason, it has been considered appropriate that the name of this sect should be the Ahmadiyya Sect, so that everyone hearing this name should realize that this sect has come into being for the spread of peace and harmony and that it would have nothing to do with war and fighting. [Majmu‘ah Ishtiharat, vol. 3, pp. 364-366]

Speaking about modern knowledge he said:

“I consider Molvis who are opposed to the acquisition of modern knowledge to be in error. They, in fact, do so to cover up their own errors and weakness. They have convinced themselves that research into modern sciences leads to error and alienates a person from Islam. They seem to hold that reason and science are totally inconsistent with Islam. As they have not the capacity to expose the weaknesses of philosophy, they seek to cover up their own shortcomings by propounding that it is not permissible to acquire modern education. Their souls tremble before philosophy and prostrate themselves before new research. They have not been bestowed the true philosophy which is born of Divine revelation and of which the Holy Qur’an is full to the brim. This philosophy is bestowed only upon those who prostrate themselves at the threshold of God Almighty with extreme humility and self-negation, whose minds and hearts exclude all putridity of pride and who, confessing their weaknesses, implore and affirm humbly that they are the true servants of the Divine.

For the service of the faith and for upholding the Word of Allah, it is essential that you study the modern sciences, and study them diligently. I must, however, warn that it is within my experience that those who pursued this study one-sidedly and were so taken up by it that they had no opportunity of keeping

company with anyone who loved God and remembered Him, and who did not themselves possess inner divine light, such people have generally stumbled and turned away from Islam. Instead of subordinating their learning to Islam, they embarked upon a vain effort to subordinate Islam to modern sciences and, in their own estimation, acquired the monopoly of religious and national service. Remember, however, that he alone is capable of performing religious service who is guided by heavenly light.” **[Malfuzat, vol. 1, pp. 68-69]**

We are doing our best to bring these golden words of Hazrat Masih Maood(as) to your ears or for you to read them and reflect over them. Each one among us should try to make the best use of them. The more you read or hear these texts the better it is for you. May Allah help each one among us to value these pieces of advice and to live by them incha Allah. Ameen