



FRIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

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(Summary of Sermon)

After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hadhrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he delivered his sermon on “The Concept of Revelation (Part 1)”:

Allah says in the Holy Quran:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۝ بَلْ أَدْرَكَ
عِلْمُهُمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۚ بَلْ هُمْ مِنْهَا عَمُونَ ۝

**Qul-laa ya'-lamu man-fis-samaawaati wal-'ardi-ghayba 'illallaah; wa maa yash-
'uruuna 'ayyaana yub-'asuun. Baliddaaraka 'ilmuhum fil-'Aakhirah: bal hum fii
shakkin-minhaa; bal hum-minhaa 'amuun!**

“Say: ‘None in the heavens and the earth knows the unseen save Allah; and they do not know when they will be raised up.’ Nay, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are blind to it.” (An-Naml 27: 66-67).

These two verses are used to explain the limits of human knowledge. No matter how intelligent the human race may be, it can never prove the two basic religious beliefs: That of the existence of God and of life after death. We are always in doubt about these concepts or, as the Holy Quran states, we are “blind” to them. The full comprehension of these two tenets is beyond human capacity, but even so, we

continue to believe that God exists and that there is life after death. What is the link between this divine knowledge and our belief in it? It is what we call Divine Revelation.

Divine Revelation can and does engender certainty in the human mind. Man's knowledge can, at best, lead to the conclusion that there must be a Divine Being and a life after death, but it is Divine Revelation alone that can change this (i.e. it confirms that certitude/truth).

I present before you some writings of the Promised Messiah, whom all Ahmadi Muslims around the world believe in. So, in his writings, the Promised Messiah Hazrat Mirza Ghulam Ahmad (as) has explained that the universe can be divided into three parts:

- (1) The world which is manifest and seen through our physical senses.
- (2) The world which is hidden and which can be understood through reason and conjecture, and
- (3) The world which is hidden beyond the hidden.

This world is so imperceptible that few are aware of it. This world is entirely unseen and cannot be reached by reason except through pure conjecture. This world can only be understood through Divine Revelation. We now arrive at the question ***"What is Revelation?"***.

In his exposition of the philosophy of the teachings of Islam, the Promised Messiah (as) defines revelation as God conversing in living and with powerful words with a chosen servant, or one with whom He desires to speak.

There is no higher stage of the understanding of the Unique God in this world than Divine Revelation. This is the stage where souls are completely satisfied and all doubts and suspicions are removed. Having arrived at this stage a person achieves the understanding for which he has been created. This stage is truly the key to heaven which proves how close the true Creator is to His weak creation. Elsewhere he states that revelation is a message from the hidden which does not depend upon reflection or deep thinking. The soul does not experience any spiritual plain on its account. The soul has an eternal accord with revelation which it enjoys as a lover finds pleasure in beholding the beloved. It is this delicious communication from God which is called revelation.

After establishing a definition of revelation, we can move to the question: ***“Is there need for Revelation?”*** The answer comes to us in the form of an inductive argument: We observe that whatever desire God has planted in the physical system, so also has He provided a means for their satisfaction. A human body feels hunger and needs food. So God has provided various types of food for the human body. Man needed air for breathing and for hearing the voices of others and God provided air. In the same way man needed a consort and man as woman’s consort. In short, whatever desires God has planted in the human body, He has also provided a means for their satisfaction. It is worth considering now that, when provision has been made for the fulfilment of the physical needs of the mortal body, how much more must have been provided for the fulfilment of the pure desires of the soul which has been created for the eternal love and recognition and worship of God; and that provision is Divine Revelation and Divine Signs, which carry a person of defective knowledge to complete certainty. As God bestowed upon the body provisions for the satisfaction of its needs, in the same way, He had to bestow upon the soul provisions for the satisfaction of its needs so that the physical and spiritual systems should be in accord.

Therefore, logically, no wise person can accept that He who has created in us the thirst for perfect understanding has refused to furnish us with the full cup of understanding. Here we are asked the Rhetorical Question. Has God created man so unfortunate that he is to be wholly disappointed in obtaining in this world the full satisfaction that his soul desires and his heart longs for in the matter of the recognition of God?! The answer is definitely, ***“No”***.

After proving the need for Divine Revelation, we must move on to the actual receipt of revelation. According to the Promised Messiah Hazrat Mirza Ghulam Ahmad (as), there are three conditions which must be fulfilled before anything is accepted as the Word of God.

- (1) It should not be opposed to the Holy Quran;
- (2) Those words should descend upon a person whose soul has been completely purified. And that person should be one who has withdrawn entirely from his passions and who has submitted to a death through which he has approached close to God and has withdrawn far away from Satan.
- (3) God’s action should testify to the words that the recipient of divine revelations attributes to God, that is to say, so many signs should appear in his support that it

would be insane to deny the veracity of the person. The Promised Messiah (as) claims that this condition is above all other conditions and that: It is such a perfect condition that no one can reject it. This is the condition through which true Prophets of God have always overcome false people. When a person claims that God's word descends on him and hundreds of signs appear along with it, and a thousand types of support and Divine help are displayed and God attacks his enemies openly, then who can call such a person false? (Tatimma Haqeeqatul-Wahi, pg. 102).

But revelation is not restricted to prophets alone. It is not even restricted to those who are good. Those who receive revelation can be categorised into three types:

First are those who possess no merit and have no relation with God Almighty. These people, on account of their intellectual appropriateness, see some true dreams and are granted some true visions which contain no indication that they are accepted of God and are loved by Him, nor do they derive any benefit from their dreams and visions.

Insha-Allah, Allah (swt) gives me the *Tawfeeq* to continue my sermon next Friday on the same subject, that is, the Concept of Divine Revelation and Insha-Allah, I'll will explain on the second and third types of people who can also be recipients of divine revelations. So I stop here for now. May Allah enlighten your hearts with the sweetness of His words which proceeds from a purified heart. May you my sincere and true disciples, followers and seekers of truth be immersed in that fountain of divine mercy and proximity. *Ameen*.

ANNOUNCEMENT:

1. First of all, I need to thank Allah (swt) a lot for the way He has guided me to do this noble work, i.e. the recent voyage which I undertook, and also, without forgetting all the members of the Jamaat Ul Sahih Al Islam who have also participated in this blessed work, through their prayers (*duas*). It was a journey which had been done by the grace of Allah for nineteen days in five countries: Singapore, Indonesia, Thailand, China and Malaysia.

It is through the sheer grace and blessing of Allah that the message of Islam and of the Divine Manifestation through the advent of an Elect of Allah in this era (whom Allah has raised with a Jamaat – Jamaat Ul Sahih Al Islam) has successfully been propagated.

In these five big countries the message has by the grace of Allah been welcomed by the people with enthusiasm and sincerity and the Jamaat Ul Sahih Al Islam has been established officially. Now the work continue with our members there, with the officers and the Managing Committee. There are many extraordinary anecdotes which had been manifested, all by sheer divine grace and help. Allah alone knows where the pure hearts, the seekers of truth are found; those people who are thirsty of the truth and who are waiting in this era for the appearance of a Messenger of Allah and whom they have successfully witnessed in the flesh. They prayed for this, and Allah (swt) listened to their prayers and accepted these from them.

Today in this Friday Sermon, it would be difficult for me to explain to you all these divine signs and extraordinary anecdotes which manifested during my visit in these five countries. I have asked them to write down those signs themselves, and Insha-Allah, when the time comes, they shall be available on the website. I am saying all this neither as flattery nor in pride/ arrogance. No! (I am saying this) Only as a means to increase the faith of our other members, *Insha-Allah*.

By the grace of Allah, I held my Friday Sermon in Indonesia in a small place, and there our Imam, a dynamic youth, did a brief of my sermon in the Indonesian language.

My Friday Sermon (that is, 25 November 2016) was based on **the importance of Jummah** and the need to provide ladies and young girls with their rightful place and partaking of the blessings of Jummah, especially when a specific Quranic chapter – Surah Jumu’ah – was revealed wherein Allah did not say: “O men” alone, but Allah has said “O believers”, all believers, which includes men and women, young boys and girls. Thus, “O those who believe/ O believers” includes all believing men and women. Therefore, why close the doors of mosques (for Jummah) to the ladies? On the day of Jummah, the men are in the mosque for Jummah whereas the ladies are either at home and before the TV set, or in the streets or in shopping malls etc.; then what kind of education shall these women give to the newborns, the future generations, because mothers are the primary teachers of their children. If they are able to go for Hajj and Umra and perform Jummah there, then why are they deprived of Jummahs every Friday ? – Brief of Friday Sermon – 25 November 2016 (Indonesia).

The second Friday Sermon was delivered at Baiyyun Mountain, Guangzhou in China, and I primarily talked about **Islam as the Perfect Religion** which came with a perfect Book, the Holy Quran, and being a believer in Islam means that one needs to accept all the prophets whom Allah has sent, without exception. And we believe also in Hazrat Buddha (as) as a prophet of God, not as god, and we believe in Jesus (as), neither as a god, nor as son of God, but as the Messiah whom God had sent for the

people of Israel (to continue the mission of Moses (as)). – Brief of Friday Sermon – 02 December 2016 (China).

Despite not having done any Friday Sermon in Malaysia, but the new members of the Jamaat Ul Sahih Al Islam were assembled for a speech of mine which moved them a lot. This **emotional discourse** *was axed on how the Muslims must live in harmony and peace, without division, and that we need, all of us to hold fast to the rope of Allah and not be divided. Moreover, they must not let the non-believers divide them. And they must help their brothers and sisters who are in difficulty, who are on the straight path yet are persecuted and have migrated from their countries to this country (Malaysia) and are forced to beg on the streets. This verily gives a bad image of Islam. Therefore, (Huzur said) they must help those brothers and sisters, especially when their country is an islamic country (where the majority of people are Muslims). Allah (swt) has raised the Jamaat Ul Sahih Al Islam and now with the establishment of the Jamaat Ul Sahih Al Islam here (in Malaysia), this is indeed a great blessing for you all whereby Allah (swt) has given this energy, serum-like boost to serve these brothers and sisters of yours foremost and humanity at large, those who are in distress (and need help).*

By the grace of Allah, in all these five countries, Allah (swt) has enabled great success in these endeavours, in all aspects and especially concerning spirituality. *Alhamdulillah, Summa Alhamdulillah.*

2. When I returned back home in Mauritius, I learnt with much sadness about the demise of the son of Nasir Ahmad Sultani Sahib. His son was Muhammad Sultani and he died on 29 November 2016 at the age of 2. *Innallillaahi wa inna ilayhi raajjioun.* May Allah (swt) give him and his family courage and patience in this difficult moment, because it is indeed not easy for a parent to lose a child. Those who lose (children) know the pain thereof. Nobody should rejoice on the misfortune of others. Today this happened to him, and tomorrow you do not know when this shall overcome you. Therefore pray for those who suffer these pains/ misfortunes. This indeed is the work of a true Muslim. We also pray for little Muhammad Sultani. May Allah give him a good place in Jannat-ul-Firdaus. *Ameen.* In my own name and in the name of the Jamaat Ul Sahih Al Islam, we present our sincere condolences to Nasir Ahmad Sultani Sahib and his family.