

Friday Sermon: Khutbah Ilhamiyya - The Revealed Sermon

April 11th, 2014

Hazrat Khalifatul Masih said that he would give a discourse on a sign of the Promised Messiah (on whom be peace) which appeared on today's date, 11 April in 1900. This sign was a sermon delivered by the Promised Messiah (on whom be peace) in Arabic with the special help and support of God. As it was a revelatory sign, it is called The Revealed Sermon. It was listened and witnessed by two hundred people. Someone drew Huzoor's attention to speak on this magnificent sign as the date fell on a Friday. Although some Ahmadis know the name of the Revealed Sermon, which is also published in book form, they do not have knowledge of its history and background. Huzoor was surprised that there are other Ahmadis who do not have any knowledge of the phenomenon of the Revealed Sermon. Each Ahmadi should remember that the signs manifested in support of the Promised Messiah (on whom be peace) strengthen faith and are a testimony to the truthfulness of the Promised Messiah (on whom be peace) and silence the opponents and the Revealed Sermon is indeed one of the great signs among the Promised Messiah's (on whom be peace) signs.

Today Huzoor briefly cited its background and history and the affect it had on Ahmadis as they listened to the Sermon and what the others said about it. Huzoor also presented a few extracts from the Sermon and although the magnitude of the Sermon can only be appreciated by reading it, the extracts chosen by Huzoor to read today also illustrate its greatness and the high status of the Promised Messiah (on whom be peace). The Revealed Sermon is not included in Tadhkirah probably because it is already available in book form. However, Huzoor has some reservations about this and said that whenever the next publication of Tadhkirah is due, the department concerned should consult Huzoor.

According to traditions, the background of the Revealed Sermon is that a day before Eid ul Adha the Promised Messiah (on whom be peace) informed Hazrat Maulana Nur ud Din Sahib (may Allah be pleased with him) that he wanted to spend the day and part of the night in prayers for himself and his friends. Therefore he asked for the names and places of residence of the friends who were around to be sent to him so that he would remember them while praying. A list of names was prepared and submitted to the Promised Messiah (on whom be peace) who came to join in the Maghrib and Isha Prayers and then left saying that he was leaving because he had promised God that he would spend that day and part of the night in prayer and did not want to break the promise.

Next day Maulawi Abdul Karim Sahib (may Allah be pleased with him) went in and specifically asked the Promised Messiah (on whom be peace) about making an address to which the Promised Messiah (on whom be peace) replied, 'God has commanded' and 'it was revealed to me last night to address the audience in some Arabic phrases. I had thought it was about some other audience but it may be this audience.'

When the Promised Messiah (on whom be peace) rose to deliver the Sermon, he instructed Maulana Nur ud Din Sahib and Maulawi Abdul Karm Sahib (may Allah be pleased with them) to sit close by to transcribe the Sermon. When they were both ready, the Promised Messiah (on whom be peace) began with the words: 'يا عباد الله' (Ya EbaadUllah - O servants of God). During the sermon the Promised Messiah (on whom be peace) instructed the two Maulanas: 'Write it down now for these words may be missed.' After he sat down at the conclusion of the Sermon, Maulawi Abdul Karim Sahib stood up at the request of many to present an Urdu translation. Before he began, the Promised Messiah (on whom be peace) said that this Sermon was a sign for the fulfilment of the prayers he had made the previous day and part of the night that if the Sermon was delivered extempore in Arabic, all the prayers would be accepted. Alhamdulillah, all the prayers were accepted according to the promise of God. While Maulana Abdul Karim Sahib was reading out the translation, the Promised

Messiah (on whom be peace) fell into prostration in a fervent expression of gratitude to God and the whole audience also fell into prostration with him. Rising from the prostration, the Promised Messiah (on whom be peace) said: I have just seen [in a vision] in red letters the word: مبارك (Mubarak - felicitation) This means that the address has found acceptance.

The Promised Messiah (on whom be peace) writes in his book Nazulul Masih: 'On the morning of the day of 'Idul-Adha [the Festival of Sacrifices] I received the revelation: كچھ عربی میں بولو Say something in Arabic. This was communicated to several friends. I had never made a speech in Arabic before. When on that day I stood up to deliver the 'Id sermon in Arabic, God Almighty made a clear and eloquent Arabic address flow from my tongue which was pregnant with meaning and which is set out in the book entitled Khutbah Ilhamiyyah [Revealed Sermon]. The address extends over several juzw [16 pages of a bound book] and was made spontaneously in one continuous delivery. God has called it a Sign in His revelation, for the address was delivered entirely under the influence of divine power. I do not believe that any Arabic orator, scholar or literary figure, can deliver such a speech extempore. Approximately one hundred and fifty individuals were witness to this speech' (Nazulul Masih, Ruhani Khaza'in, Vol. 18, p. 588, Tadhkirah, p. 455, 2009 edition)

He writes in his book Haqiqatul Wahi: 'On the morning of 11th April, 1900, the day of Eid-ul-Adha, I received a revelation, 'Today you shall make a speech in Arabic. You are given the power'. This was followed by the revelation: كلام افصح من لدن رب كريم

This means, that the Gracious God has endowed this address with eloquence. The following people were immediately apprised of this revelation: The Late Maulavi 'Abdul Karim Sahib, Maulavi Hakim Nuruddin Sahib, Shaikh Rahmatullah Sahib, Mufti Muhammad Sadiq Sahib, Maulavi Muhammad 'Ali Sahib M.A., Master 'Abdul Rahman Sahib, Master Sher 'Ali Sahib B.A., Hafiz 'Abdul 'Ali, and many others. Accordingly, I stood up after Eid prayer to deliver the Eid sermon in Arabic. God Almighty knows that the capacity was bestowed upon me from the unseen and the eloquent Arabic address that proceeded extemporarily from my mouth was definitely beyond my power. I cannot imagine that anyone in the world can deliver such a speech, extending over so many pages, with such eloquence and without the help of Divine revelation. This Arabic address, which has been named Khutbah Ilhamiyyah [The Revealed Sermon], was delivered to an audience of about two hundred people. All praise is due to God. It seemed as if a fountain had begun to flow from the unseen, and I knew not whether it was I who was speaking or whether it was an angel speaking through my tongue. I knew only that I had no part in this address. Sentence after sentence issued from my mouth and each one was for me a sign. These sentences have been published by the name of The Revealed Sermon. Read this book and you will realize how impossible it is for someone to stand up and extemporarily deliver such a long speech in Arabic. This is a miracle of a literary nature that God has shown, and no one can present anything like it. (Haqiqat-ul-Wahi, Ruhani Khaza'in, vol. 22, pp. 375-376 – Essence of Islam, Vol. 5. pp. 159-160)

It is written in Tarikh e Ahmadiyyat that because the Sermon was a tremendous literary sign the Promised Messiah (on whom be peace) motivated his Khuddam to memorise it. In compliance, Sufi Ghulam Muhammad Sahib, Hazrat Mir Muhammad Ismail Sahib, Mufti Muhammad Sadiq Sahib, Maulawi Muhammad Ali Sahib and some others memorised it. Hazrat Maulawi Abdul Karim Sahib who had a keen literary discernment was so ardent about the Sermon that he would often relate it and would go in a state of trance at certain phrases of the Sermon. It may be considered natural for a scholar of the high status of Maulana to be entranced by the miraculous words of the Revealed Sermon, but an astonishing fact emerged that even young children who listened to this address could not help but be captivated by it. Hazrat Khalifatul Masih II (may Allah be pleased with him) said that the day this Sermon was delivered had not yet set when children aged ten and twelve could be seen repeating its words in the streets of Qadian. This was extraordinary.

The Sermon was published in August 1901. The Promised Messiah (on whom be peace) arranged for a scribe to write it and translated it in Urdu and Persian himself and added the diacritical marks himself. The actual Sermon concludes on page 38 of the book and forms the first chapter. The rest of the book was written by the

Promised Messiah (on whom be peace) at a later time and the entire book was named The Revealed Sermon. When the book was published great Arabic scholars were astonished to read its incomparable eloquence and magnificent truths and knowledge. In truth, it is that sign of the Muhammadan Messiah which has no equal after the Holy Qur'an.

‘Two dreams recorded in the words of the Promised Messiah^{as} have been found about this revealed sermon. Under the date April 19, 1900, the Promised Messiah^{as} wrote about a dream of Miyan ‘Abdullah of Sannourra in which Miyan ‘Abdullah Sannouri said that Munshi Ghulam Qadir (deceased) of Sannour had come there. Miyan ‘Abdullah asked him about the gathering. He said there was a great clamour up there [in the heavens].

This dream is in exact accord with the dream of Sayyed Amir ‘Ali Shah, because he had seen that when the Arabic address was being delivered on ‘Id day, the Holy Prophet (may peace and blessings of Allah be upon him), Hadrat ‘Isa^{as} [Jesus], Hadrat Musa^{as} [Moses] and Hadrat Khidr^{as} were present among the audience listening to the sermon. He was shown this as a vision while he was sitting and listening to the sermon.’ (Tadhkirah, pp. 256-257 2009 edition)

Impressions of some companions of the Promised Messiah (on whom be peace) are as follows:

Hafiz Abdul Ali Sahib said that he was present at the time of the Revealed Sermon and noted that the voice of the Promised Messiah (on whom be peace) had altered. A Syed person who was a recipient of Divine revelations sat next to him and remarked that even angels were present to listen to the Sermon.

Hazrat Mirza Afzal Baig said that the Promised Messiah (on whom be peace) delivered the Revealed Sermon in Masid Aqsa in Arabic. Huzoor repeated each word three times as the two Maulawi Sahibs transcribed. They would ask if a certain word was to be written with [Arabic alphabets] الف or ع or ث or س. Huzoor corrected them. After the Sermon was over Huzoor asked Maulawi Abdul Karim Sahib to read out its Urdu translation to the audience.

Hazrat Maulawi Sher Ali Sahib said that the Promised Messiah (on whom be peace) delivered the Revealed Sermon at Eid. He had sent a message to Maulana Nur ud Din in the morning of the day before Eid to send him a list of names of all the people who were present so that he could pray for them. Maulawi Sahib prepared a list and sent it. Huzoor prayed with the doors of his courtyard shut and people who came later would slip their notes [with names] through the closed door. The Promised Messiah (on whom be peace) came out on the day of Eid and said that he had received a revelation to say a few phrases in Arabic in his sermon. He sent a message to Maulawi Nur ud Din Sahib and Maulawi Abdul Karim Sahib to bring pens, papers and ink because he had been asked to speak in Arabic. The Promised Messiah (on whom be peace) started his sermon in Urdu, later he spoke in Arabic sitting on a chair. He was as if in a trance and his eyes were shut. In each sentence his voice would be loud at first and then gradually became low. He told the transcribers if they did not hear any word they should ask on the spot because it was possible that later on the Promised Messiah (on whom be peace) would not remember. He said as long as he was Divinely inspired, he spoke and when the inspiration ceased he stopped. Later he made special arrangements to have it transcribed and translated it in Urdu and Persian himself and urged people to memorise it like the Holy Qur'an is memorised. Hazrat Mufti Muhammad Sadiq and Maulawi Muhammad Ali memorised it and recited it to Huzoor in Masjid Mubarak.

Hazrat Mian Ameer ud Din said that after delivering the Revealed Sermon the Promised Messiah (on whom be peace) said while he would be uttering a phrase he did not know what the next phrase would be. Written phrases would appear before him which he read out. He read very slowly and unhurriedly.

Hazrat Maulawi Abdullah Sahib Batalwi writes that Syed Abdul Hai Sahib from Arabia, who had come from Arabia and stayed in Qadian for research purposes for a long period and then took Bai'at narrated his story as follows: After reading the eloquent writings of the Promised Messiah (on whom be peace) I was convinced that

no one could write like that without Divine support. However, I could not believe that these were the writings of the Promised Messiah although Hazrat Maulawi Nur ud Din Sahib and other scholars assured me, their words did not remove my suspicions and I started acquiring proofs from various sources if these really were the writings of the Promised Messiah (on whom be peace) with no external help. So, I wrote some letters to the Promised Messiah (on whom be peace) and sought their replies in Arabic. I would read his letters carefully and compared them to his writings and found them both to be same. Yet, I would find some difference or the other between them. The explanation given to me regarding this would be that the ordinary writing of the Promised Messiah (on whom be peace) in letters etc. did not have miraculous tenor and Divine support and because he had written his Arabic books specifically by the command of God therefore they were unique, indeed they should be unique otherwise there would be no difference between ordinary literary skill and that which has Divine support.

I stayed in Qadian in order to find out for myself an episode of such Divine support. When the time of the Revealed Sermon came I saw with my own eyes the revelatory and miraculous Sermon being revealed and heard with my own ears how the individual spoke extremely eloquently as clear as the day without any help. Therefore, after listening to the Revealed Sermon I took Bai'at with complete conviction.

Haji Abdul Karim Sahib went to Egypt for his military service, perhaps some time prior to 1940. He did Tabligh work there and a friend called Ali Hassan Sahib became Ahmadi. Haji Sahib would accompany him and visit Egyptian friends for Tabligh. One of them was a clerk in telegraph department. They exchanged thoughts for many days and he was convinced of all matters but did not accept the Promised Messiah (on whom be peace) to be a subordinate Prophet. Haji Sahib gave him 'Khutbah Ilhamiyyah' to read and did not visit him for many days. Later, he received a letter from the friend inviting him to a meal. When he reached there the friends asked him to write a letter of Bai'at on his behalf. He was asked if he had resolved the issue of finality of Prophethood? The friend replied that he invited a professor of Al Azhar University over dinner and told him that a few Indians had done Tabligh to him and had told him that Hazrat Isa (on whom be peace) had died and the Isa to come is a person from the Ummah of Muhammad (peace and blessings of Allah be on him) who would come as the Messiah and the Mahdi and Hazrat Mirza Ghulam Ahmad Qadiani was a claimant of this. I agree with all their arguments but they say that Mirza Sahib is a subordinate Prophet and I am not prepared to accept this. As you are a scholar of religion, please tell me if my stance is correct or not. The scholar from Al Azhar University replied that he had read Mirza Sahib's literature and had also met some Ahmadis and had had exchanges with them. He acknowledged that even if a thousand Prophets came belonging to the kind of Prophethood that Mirza Sahib had claimed, the matter of finality of Prophethood remained intact. The friend told him that he would join the Ahmadiyya Jama'at on this point and the scholar would be responsible for it on the Day of Judgement. The Al Azhar scholar said: 'my response is only for here, if you ask me publicly I will say a subordinate Prophet cannot come. Indeed, if you wish to join the Ahmadiyya Jama'at on my liability, do so. As far as I am concerned, there are a few impediments in my way, the biggest of which is that if I become an Ahmadi I will be dismissed from my employment, (worldliness had overcome him). The Egyptian friend says as soon as he heard the Al Azhar scholar he resolved to join the Jama'at and started reading 'Khutbah Ilhamiyya' and only went to bed once he had finished reading it. At night he saw a dream in which the Promised Messiah (on whom be peace) is going somewhere with a large Jama'at. He asks him who those people are and where is he taking them. The Promised Messiah says these are Auliya (friends) of God who came before me in the Ummah of the Holy Prophet (peace and blessings of Allah be on him) and I am taking them to see the Holy Prophet (peace and blessings of Allah be on him). I am seal of Auliya and there will be no wali (friend of God) after me but he who is from my Jama'at and there will be no Prophet after the Holy Prophet (peace and blessings of Allah be on him) but he who is a subordinate Prophet, like I am. He said when he woke up the issue of finality of Prophethood was solved for him and he was delighted. Haji Abdul Karim says that he filled his Bai'at form and wrote down the whole account and sent it to Qadian.

Sheikh Abdul Qadir Al Maghribi was a very renowned scholar whom Hazrat Syed WaliUllah Shah Sahib knew very well because of their shared literary, scholarly and religious preferences. They first met in 1916. Once

Allama Al Maghribi asked Hazrat WaliUllah Shah Sahib to have a photograph of both of them taken and affirmed their friendship by placing hands on the Holy Qur'an. It is due to this friendship that when Hazrat Musleh Maud (may Allah be pleased with him) went to Damascus Allama Al Magribi came to see him and asked him many questions. After hearing the responses he could not help himself but say that since Arabs were native Arab speakers, they knew the Holy Qur'an very well and no one could understand it better than them. Hazrat Musleh Maud (may Allah be pleased with him) told him that Arabs too were dependent on lexicons like others. He said, God has taught us the Holy Qur'an and has explained it to us and although our language is Urdu and we speak in it and do not get the opportunity to speak in Arabic, our language [Arabic]

is more eloquent than yours etc. Huzoor spoke fervently and most eloquently in Arabic and a Syed Sahib who was sitting nearby became attentive and told Maulawi Abdul Qadir that they were certainly more eloquent than them. On this he calmed down a little and began speaking respectfully. During the conversation Allama Maghribi also said that the books of the Promised Messiah (on whom be peace) had some linguistic errors. Hazrat Musleh Maud (may Allah be pleased with him) replied that if he had the capacity he should announce the mistakes or write answers to the books and publish them. He reminded him that he could never do it. If he picked up the pen to do so he will be denied the capacity to write and he offered him to try it. On this Maghribi Sahib started pleading not to spread the message of Ahmadiyyat in Arabia, Syria and Egypt as it gave rise to dissension and there was already so much dissention around, the Wahhabis had created a lot of grief. He suggested that we should do Tabligh to the pagans and Christians of Europe, America and Africa and send people with glad-tidings there but should not speak of such creed in Arabia at all. He pleaded and grovelled in every way possible for the Jama'at to neither announce the Promised Messiah's (on whom be peace) teachings in those areas nor send missionaries. He then said we know he was a good man and had sense of honour for Islam but we do not accept his Prophethood. You should gather people simply on: 'There is none worthy of worship save Allah'. Hazrat Musleh Maud (may Allah be pleased with him) answered all this in very dignified and majestic tone. He said if this was our plan we would have left it but this is God's command and it has no involvement of ours or of the Promised Messiah (on whom be peace). It is God's command and we will definitely take the message around.

Continuing with the account of Maghribi Sahib, Hazrat Musleh Maud (may Allah be pleased with him) sent Maulana Jalal ud Din Shams to Syria. Narrating about that time Hazrat Syed Zainul Abideen WaliUllah Shah Sahib relates one day Maulana Shams and I were talking about Ahmadiyyat with a few friends when Sheikh Abdul Qadir came over. He sat and listened to what we were saying. During the conversation he mentioned the meeting he had had with Hazrat Musleh Maud (may Allah be pleased with him) and repeated the suggestion he had made to Huzoor in a very contemptible tone, that is, do not do Tabligh here and joked that the Arabic phraseology of the Arabic revelations was not even correct. That is the Arabic language of the revelations of the Promised Messiah (on whom be peace) was not correct. He says he handed him a copy of Khutbah Ilhamiyyah and asked him to read it and tell him where the Arabic was incorrect! He started reading out aloud and said about one or two words that they were not Arabic words. Maulana Shams who was sitting there took out an Arabic lexicon from the cupboard and showed him the words. Everyone was astonished and Shah Sahib took advantage of this and remarked, you are known as a great scholar and author but you do not even know as much Arabic as my student does! He called Shams Sahib his student because he was learning English from him at the time. Maghribi Sahib became very angry at this and got up to leave and remarked that he will sort him out the next day!

The next day Shams Sahib told Shah Sahib that Hazrat Musleh Maud (may Allah be pleased with him) had told him not create any acrimony with Al Maghribi Sahib and he had upset him. Shah Sahib told him he will fix the situation. Next day they both went to Allama Sahib's house and knocked on the door. Maghribi Sahib came out and embraced Shah Sahib and kissed him and asked for forgiveness. He said he had wanted to go and see Shah Sahib. He invited them in for tea and said he will show them how his night was spent. Inside he showed them a journal which was written by Hazrat Shah WaliUllah Sahib and said that last night he was determined to publish refutation of the journal and had gathered books of Hadith and other commentaries and had started writing the

refutation after Isha Salat. He said he would read the journal and then look through the books to write its refutation and begin to write but felt it was not right so he would tear it up, he would write another piece but tear it up as well and thus the night went by. His wife asked what was the matter with him and why was he not sleeping! He said ultimately Fajr Adhan sounded and he had still not written anything. Whatever he tried to write he felt was not right. He then promised Shah Sahib that he would never hear a word of opposition from him in future. He said, your thoughts are completely Islamic and you should do Tabligh freely and I will also speak positively about you if anyone asks me but I cannot enter you sect. He praised the Jama'at till the end.

Next Hazrat Khalifatul Masih presented a few extracts from the pages of Khutbah Ilhamiyyah. Huzoor once again said that its magnificence can only be really appreciated by reading it in its entirety; however these extracts also give an illustration of its grandeur.

‘O People! I am the Messiah of the Muhammadan dispensation. I am Ahmad, the Mahdi and my Lord truly is with me from my childhood till I reach my grave. I have been granted the fire that is all-consuming and the water that is sweet! I am a **يماني** (Yemani) star and a spiritual rain and infliction from me is like a sharp spear and my prayer is a proficient antidote. I display my majesty to one body of people and my grace to another body of people. I have a weapon in my hand with which I destroy sinful and cruel habits and in the other hand I have a sweet beverage with which I revive hearts.’ (Khutbah Ilhamiyyah, pp. 61-62, Ruhani Khaza'in, Vol. 16)

‘O People! For the sake of God, fear Him and think collectively or individually like that person who is neither narrow-minded nor has any enmity. Has the time not come for God to have mercy on people? And has the time not come for wickedness to be eliminated and parched souls to be satiated with spiritual rain? And has the deluge of evil not reached its height and ignorance spread boundlessly? The country has become wicked and Satan is grateful to the ignorant. Thus, be grateful to God Who has remembered you and has remembered your faith and safeguarded it from ruin. He saved what you sowed and your crops from disasters and sent rain and brought its stock to fruition. He sent His Messiah to eliminate harm and sent His Mahdi for good and gains and included you in the era of your Imam after the era that was without him.’ (Khutbah Ilhamiyyah, pp. 66-67, Ruhani Khaza'in, Vol. 16)

‘I am the one to conclude **ولاية** (Wilayat – friendship with God), just as our Holy Prophet (peace and blessings of Allah be on him) concluded Prophethood. He is the seal of all the Prophets and I am the seal of all **اولياء** (Auliya - friends of God) there will be no **ولي** (wali - friend of God) after me but he who will be from me and will take my pledge. I have been sent by my God with all power, blessing and honour and my foot in on a minaret which is the loftiest of all. Fear God, O young men and recognise me and do not live disobediently and do not die disobedient. The era is nearby and the time is close when each soul will be held accountable for what it did and will be recompensed.’ (Khutbah Ilhamiyyah, pp. 69-71, Ruhani Khaza'in, Vol. 16)

These are the magnificent words of the invitation that the Promised Messiah (on whom be peace) gave with the command of Allah the Exalted on 11 April 1900. This sign continues to demonstrate its glory to this day and to this day no expert linguistic or great scholar or author even if he is from Arabia can match it. How could this ever be matched, for these were the words of God which were uttered from the tongue of the Promised Messiah (on whom be peace). May God give the world in general and the Arab Muslims in particular the understanding and the courage to recognise the message of the one sent by God and may they become helpers of the true devotee of the Holy Prophet (peace and blessings of Allah be on him) in making the Muslim Ummah a united Ummah. May God also enable us to fulfil our responsibilities!

Next Huzoor announced that he would lead two funeral Prayers. These were of Hanifa Bibi Sahiba from district Sheikhpura and Syed Mahmood Ahmad Shah Sahib of Karachi.