

FRIDAY SERMON

8th December 2023

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We will continue our reading of selected extracts from the Malfuzaat Volume 10 of Hazrat Masih Maood(as). When we stopped last time Hazrat Masih Maood(as) was giving a long answer to someone who had come to visit him in Qadian. The visitor wished Hazrat Masih Maood(as) to help him to witness a sign.

In his reply Hazrat Masih Maood(as) said that he did not believe like many others that there is a quick way to know Allah. Citing verses of the Holy Quran he said that Allah will show His Path to those who sincerely wish to walk the path and make the necessary sacrifice for it. We covered part of his answer last week and we will try to read the rest today insha Allah. So Hazrat Masih Maood(as) said:

“Once a man came to me and said that he was only looking for such a perfect man who could make him a saint instantaneously just by focusing on him once. I tried very hard to make him understand, but when he was not dissuaded, I told him to go searching to see if he could find any such spiritual guide or saint. After a long time, I met him again. He was in bad shape, as the saying goes, ‘Terrible condition, miserable days.’ I asked him if he had found the man, he was searching for who could do all those things with the blow of a single breath. He was left speechless and could make no reply.

According to my belief, neither Allah the Exalted nor even His Prophet—rather, no one—has taught this approach. Consider how much effort was made by the Companions (ra). One who is doomed to waste his life cannot benefit from the Book of God [the Holy Quran]. You may read the Holy

Quran and see for yourself. You will not find this mentioned anywhere in it that God Almighty can be pleased with someone who ignores and neglects what God has defined to be the paths of His pleasure. God is only pleased when the paths of His pleasure as defined by Him are followed. He has clearly taught us the prayer,

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us in the right path

Look, a mortal reward another mortal upon becoming pleased with him. So, won't God come to love those who walk the paths of His pleasure in pursuit of Him? However, one needs to have the capacity to receive His blessings. How can mercy be shown to an infected boil that is filled with pus and foul matter?

You see, the Companions (ra) fulfilled their obligation with regards to obedience and seeking God's pleasure. They are an excellent model and a sublime example. Look how they sacrificed their lives to prove this; they proved their utmost obedience and caused rivers of blood to flow. Then, see how He too became well pleased with their condition. All the holy men and saints that have passed, spent their time in striving and endeavoring. Look, Baba Farid and indeed all the other *Auliya* and *Abdal* [terms for saints] reached these ranks by doing special spiritual exercises and hard spiritual labour for a significant period of time. They followed the example of the Holy Prophet (saw) very stringently and comprehensively.

Only then did their pride, false sense of fame, and misplaced arrogance depart from them. It is as if they passed through the eye of a needle. Such people must always pass through it. Only then do they come to be bestowed the ranks that they have reached. It is these people whose prayers find acceptance. Just as a physician's medicine does not work unless due precautions are observed, the same is the secret of acceptance

of supplication. Supplications cannot produce any effect unless one is fully and perfectly pious, restrained.

People have concocted some false tales about some of the saints. Those false stories also become a very heavy obstacle and barrier for people, and cause many to stumble. Look, there is one such concocted tale with regard to Hazrat Sheikh Abdul Qadir Jilani, may Allah be pleased with him, that he transformed a thief who came in front of him into a great saint with just with one breath.

Remember it well! No one has reached any special and lofty rank without bringing a 'death' upon his own self and without fully following the Sunnah [practice of the Holy Prophet (saw)].

However, it is also true that without the capacity for it, nothing can be achieved. Some people, by their very nature and aptitude, have been fashioned in such a way by Allah the Exalted and are endowed with such ability that base morals like arrogance, pride, conceit, ego, etc. depart from them quite readily.

They become as if they are nothing and lifeless. Just as a seed mingles into the earth and becomes dust and then God makes it grow with His power, similarly, those people first lose all they have in the path of Allah. It is then that God brings them again back to life, and makes them grow and prosper, and enlarges their acceptance in the hearts of people.

Thus, one who endures all the tribulations which come from Allah the Exalted from time to time by way of trial, and does not set any specific limitations or conditions of his own, but leaves everything to God, such a one is shown by God, through His grace, all that is required to make his faith strong and robust, and he attains peace of mind. On the other hand, those who show obstinacy and wish to make God move according to their intentions, they are left deprived. And what does God care for such people! God is not in need of anybody. He has tens of millions subservient

to Him. If one does not believe, so be it. He, too, is thrown in the group destined for Hell.

In showing a Sign, God Almighty is not subservient to the whims and desires of man. (Bounties are contingent upon one's capacity) ['A pure drop is needed to create a gem']. A defective seed, even properly sown in the earth, will not grow and will not bear fruit. Similarly, the wretched ones who have been indicted for villainy, cannot be heirs to the bounties and Signs of God. Who can be better than the Holy Prophet (saw)? Study the entire Holy Quran carefully and satisfy yourself that it is only by following the means that Allah the Exalted has established for attaining the blessings that one can attain them. It is absolutely impossible for anyone to inherit the blessing of God by deviating from them.

Allah the Exalted says, *fa minhum shaqiyun wa sa'eed* that is, people, insofar as their capacities are concerned, are of two kinds. One is that group of people who have the ability to gather the provisions and perform the deeds that can absorb the lights of Divine bounties and blessings. They are called *sa'eed* [fortunate]. The others are those whose evil deeds and depraved nature become an obstacle in their progress and make them removed and cut off from virtuous deeds, Divine bounties, and blessings.

Behold, even now, a downpour of heavenly support and Signs is transpiring with great force, and a flood of progress is taking place. However, only those can enter it who have some share of good fortune in their souls. Villainous and unfortunate people, despite witnessing thousands of Signs, remain deprived of the blessing and the acceptance of the truth by entertaining satanic doubts even about them. This, indeed, is also the will of God that this distinction be maintained till the Day of Judgement—that some become fortunate due to their good fortune and capacity, and some become villainous because of their evil bent of mind. Thus, if it is the will of God Almighty that someone should be kept out of our community, how can we guide him?

Look! Seeking the attention of God for some specific individual neither meets with the approval of God nor do His Messengers insist that some specific individual be guided. Rather, their supplications and anguish are for humanity at large. You see, miracles were similarly demanded from the Most Honoured Messenger (saw) but what reply did Allah the Exalted give?

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۖ

And they say, ‘Why has not a Sign been sent down to him from his Lord?’ (6:38)

Say, ‘Surely, Signs are with Allah’ (*Surah al-An‘am*, 6:110).

Allah the Exalted has forbidden *iqtirah* [peremptory demand]. And experience shows that those who demand [a Sign], indeed always remain deprived of guidance because God is neither subservient to their whims and wishes, nor do they attain guidance. So, look! Whenever Signs and miracles were asked for by way of a demand, they received the same reply:

سُبْحَانَ رَبِّيَ ۖ بَلْ كُنتُ إِلَّا بَشَرًا رَسُولًا

Say, ‘Holy is my Lord! I am not but a man *sent as a Messenger*’ (*Surah*17:94).

Even now there exist thousands of Signs of God Almighty—too numerous to count. They are recorded in detail in my books.

They should be examined to see whether they possess the awe of Divine glory and majesty and thus deserve to be accepted or they can possibly be attributed to a human being. Neither the Holy Quran nor the lives of any of the previous Prophets justify anyone demanding specific signs for his satisfaction and conviction, because he is not satisfied and convinced with

the Signs already provided by God Almighty by His own will and pleasure. Therefore, why am I asked a question which is beyond the precept of prophethood? It is not permissible at all. Just look at how those in the past who made demands and asked for miracles were dealt with. The same is applicable today. I have not laid claim to Divinity. Signs are in the hand of God. He may show whenever and whatever kind He likes at His discretion. He is not bound and subservient to the wishes of anyone. I cannot see such a person ever succeeding. That same Holy Quran exists today. See what it says [about this point]. God has never been constrained, nor does He do this sort of thing out of being coerced. On the contrary, He can and does show Signs a thousand times greater than the expectations of those who demand them, but He does so when He pleases. He is not concerned with any specific person that if he, indeed, were to attain guidance, only then would His enterprise succeed.

You, too, are a Muslim. Have you found this kind of a narrative in the Holy Quran that someone requested a miracle as a demand and was shown one as well? It can never be shown that someone asked for it in this fashion and then received it. Thus, if this cannot be demonstrated, then it is audacious and disrespectful in a way, and a Muslim should refrain from it.

My response is the same as that of the Holy Prophet (saw) when a sign was demanded of him, that the Signs are with God and He can show whatsoever He desires whensoever He desires. It is not for me to show signs. Thousands of Signs that have been shown by God are already on record. They all have one feature in common—they are not in response to a specific demand of anyone. Rather, they all have been shown by God of His own will and pleasure.

I doubt the very faith in Islam of a person who, being a Muslim, yet poses any question that is beyond the Holy Quran and the practice of the Messenger (saw). If a man has even a slight share of good fortune and rectitude and the thirst and true eagerness for seeking the truth is present

in him, then why would he not reflect upon the Divine Signs and why would he not accept them? Have those Signs become stale that they do not value them and they say that they should be given what they demand?

Be warned! It is grave impertinence and disrespect. God is not in need of anybody. What does He care for anyone? It does not harm Him at all even if the entire world were to turn away from Him. He will never act subservient to, nor constrained by, the wishes of anyone.”

After *Zuhr* Prayer, the Promised Messiah as called the aforementioned Pir Sahib again and addressed him with extremely gentle, kind, and loving words as follows:

“The truth is that sometimes the condition of the heart of a person is clean and if God, who knows the condition of hearts, desires to lead him to guidance, He then instils special motivation and attention in the heart of His appointees for that individual and directs the attention of His appointee towards him through subtle revelation. However, this only happens when God Almighty knows the state of righteousness and true earnestness of the seeker. Thereby, it is understood that the query of the seeker has become acceptable for Divine attention. Therefore, you should pray to God Almighty for this matter and make use of repentance and seeking forgiveness [from God]. It is quite possible that, because of your prayers, God Almighty may arrange such things that will provide the means for your satisfaction. There is no other recourse, as He is in need of no one whereas man is in need of Him every single moment and dependent upon His help alone.” (P266)

May these words inspire us to better understand why we are here and may we always do our best to fulfill our mission by Allah’s Grace. Ameen.