

FRIDAY SERMON

10th May 2024

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We will continue reading from Malfuzaat Volume 10 of Hazrat Masih Maood (as) from where we left off last week. Hazrat Masih Maood (as) was responding to a question by someone who asked him to pray so that he might also be blessed by the blessings of the arrival of the Promised Messiah (as). Last week we had read part of the Promised Messiah's reply and we will continue with it now. Hazrat Masih Maood (as) said:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Surely, Allah changes not the condition of a people until they change that which is in their hearts” (*Surah ar-Ra'd*, 13:12).

“Allah will not relent, and will absolutely not relent, until people develop a change in their morals, deeds, and thinking.

The fact is that these people resent even the notion that something should be attributed to God. Rather, they say that it has happened by chance and how does God have any control or influence in it? What I am worried about is that people will now adopt this opinion willy-nilly, and then come to accept this opinion to be valid—that it was simply a chance illness which is gone, and all is safe and secure now.

Thus, comforting and assuring themselves in this way, they will turn away from God and advance in their defiance and audacity. The grandeur of Allah has departed from their hearts. The degree of respect and longing they hold in their hearts for figures of worldly authority and for their own personal needs and objectives—there does not remain even that much respect and longing for God and His Messenger and their approval. Even the global and punishing Sign of the plague did not prove to be of any benefit to them. Earthquakes also came exactly as promised by God and many cities that were heavily populated at one time became desolate, yet the world did not bring about any change.

A few days ago, I received the following revelation:

[The earth shall be shaken.]

This also implies a terrible and unknown calamity, whether it is literal or metaphoric, as the word ‘earthquake’ has been used to convey meanings different from its literal

meaning, as we see from the Holy Quran “they were shaken with a violent shaking” وَرُزِلُوا زَلْزَالًا شَدِيدًا. Now, all the Signs that God has shown will have the opposite effect upon them and, considering them all to be chance events like the plague, their hearts will become hardened.

It is similar to what happened with Pharaoh. He, too, became more stubborn. Whenever there was a respite from a calamity, he too would consider the chastisement to have been a transient and chance event with the result that his heart would become yet more hardened. So, at the very end, when he was about to be drowned, he professed that he too believed in the One in whom the Children of Israel believed. Even then, he did not proclaim the name of God.

This is precisely the condition of these people at this time. The plague had hit but now it has become less intense to some extent. The famine is no longer that intense either, and the prospect of relief is becoming visible. Now they will feel safe and, feeling secure, will advance even further in the commission of sins and crimes with daring and audacity, having become more stone-hearted than before. Their hearts will not develop the anxiety to repent, seek forgiveness, pay heed to Allah, and to reform themselves. However, God says that this is nothing new, but rather, this has been happening since eternity.”

Later after Asr Prayer

(At a meeting with His Highness Prince Muhammad Ibrahim Khan, the Promised Messiah (as) delivered a speech in Persian—Editor)

The Promised Messiah (as) said:

“There is too much hypocrisy in the world in the present age. There are very few who are sincere. Love and sincerity are a part of faith. May God reward you for your love and sincerity and grant you strength.

To do good to people without any consideration of reward or recompense is what is called noble morals. This is what is called nobility of human character. A lower level of nobility of character is that, instead of resisting evil or simply overlooking it, one should do good to the evildoer. This is an attribute of the Prophets and then of those who keep their company. And the perfect example of this is provided by the Holy Prophet (saw) and his Companions, may Allah be pleased with them all. Allah would never permit hearts infused with the compassion for mankind to perish.

Noble attributes and sublime morals have just two components, and they are the gist, the sum, and essence of the Holy Quran’s pure teachings. The first is the discharge of obligations to Allah—one should worship God, eschew sin and transgression, refrain from all that is forbidden, and remain committed to obeying all Divine commandments.

The second is never being negligent in the discharge of the rights of human beings, and to be benevolent to all human beings.

Those who are derelict in their duty towards mankind are in a most precarious position even if they discharge their obligations to God, because Allah the Exalted is the *Sattar* [Concealer (of weaknesses)], *Ghaffar* [Most Forgiving], *Rahim* [Merciful], and *Halim* [Forbearing], and He forgives. It is His habit to mostly forgive, but the bent of man, on the other hand, is such that he hardly ever forgives anyone. Thus, if man does not forgive the transgression against his rights, then the one who has failed to fully discharge his obligations to other human beings or has transgressed against others, is at risk of losing the reward for his good deeds because of this negligence even if he is striving to obey Divine commandments and is adhering to the religious ordinances like *Salat* [obligatory Prayers], Fasting etc.

Thus, a true believer is indeed the one who is careful and diligent in discharging both the rights of God and the rights of His creation. Thus, he alone truly follows the Quran in its entirety, who keeps in mind both these aspects while carrying out his actions. Otherwise, he believes in only one half of the Quran. However, it is not within the power of man to perform both these types of deeds by the strength of his effort alone.

He is constrained by the shackles of *nafs-e-ammara* [the self that incites to evil]. Nothing can come about until the grace and power of Allah the Exalted accompanies man. Therefore, one should continue to supplicate so that he may be granted the power to perform virtuous deeds and so that he may be released from the bondage of *nafs-e-ammara* which is a dangerous enemy of man.

If there were no *nafs-e-ammara*, there would be no Satan either. This is man's enemy from within—an enemy in the guise of a friend, while Satan is the enemy from without. It goes without saying that, as a rule, when a thief breaks into someone's home, he must first conspire with some insider who is familiar with the house and knowledgeable about it. Without conspiring with the inside knower of secrets, the thief from without can do nothing and has no chance of success at all. This is indeed the reason why Satan, the enemy from without, colludes with man's *nafs-e-ammara*, the insider who is familiar with the secrets of the self, to break into the faith of a human being and destroy the light of faith. Allah the Exalted (makes Hazrat Yusuf (as) declare in the Holy Quran):

وَمَا أَبْرَأُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Meaning that I do not exonerate my *nafs* [self] and I am not satisfied that my *nafs* has become purified; quite to the contrary, it is the governing mischief monger. Purification of the *nafs* [self] is a very difficult stage to reach, while salvation revolves around the purification of the *nafs*.

Allah the Exalted says: **فَقَدْ أَفْلَحَ مَنْ زَكَّاهَا** (He indeed *truly* prospers who purifies it), and the purification of *nafs* cannot be achieved without the grace of God. This is an immutable law of God Almighty.

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

And the principle that has been established since eternity for the attraction of Divine blessings is that the Messenger, peace and blessings of Allah be upon him, should be followed, and yet there are thousands of such people in the world who say that they too profess *Laa ilaha Illallah*[‘There is no one worthy of worship except Allah’], perform virtuous deeds, and refrain from evil deeds. In reality, their contention is that they are not in need of following the Messenger (saw).

Beware! This is a grave mistake, and it is a Satanic deception that such a notion develops in the hearts of people. When Allah the Exalted has Himself declared in His Holy Word that purification and Divine love are contingent upon obedience of the Messenger, then who can claim that he can become pure through his own strength?

True conviction and faith full of perfect cognizance can never ever be achieved until true obedience and love of the Prophets is adopted. The faith that can destroy sin, and the conviction that can show the countenance of God, can never ever be achieved without such compelling prophecies comprising knowledge of the unseen and might of God as are beyond the power and imagination of man. People are engrossed in the pursuit of their worldly affairs with great focus and attention, and they painstakingly undertake perilous and the most arduous of endeavours for these worldly things. If they were to take a step toward God Almighty with the same zeal, and turn their attention towards the Heavenly Movement that God Almighty has established for this purpose at this time, I can say with certainty that Allah the Exalted is most certainly able to show signs of His mercy for their sake.

However, the real issue is that people are careless in this respect. Otherwise, what is difficult about religious matters? There is no hardship in *Salat*; water is readily available and the earth is there for one to prostrate upon. What is needed is an obedient and pure heart that has a true craving for Divine love.

Look, if you add up all the *Salats* and estimate the time needed to perform them, it might be no more than perhaps limited time. After all, people do attend to the call of nature. Even if they had this much regard for *Salat* in their hearts, they could perform the *Salat*. But alas! Islam is in serious jeopardy at this time and Muslims are, in reality, bereft of the light of faith. How worried one becomes if afflicted with a serious illness and yet no one is worried about this spiritual leprosy which leads to Hell!

Coming before me is, in essence, presenting yourself before God, and to honour me is, in fact, to honour the Word of God and His Messenger. It has been twenty-six consecutive years since God appointed me as the *Mujaddid* [Reformer] and sent me to the world to rectify the evils of this age. And it is not the case that this is just my verbal claim. He also gave me thousands of His mighty Signs, and He sent me on the pattern of prophethood. Yet, people did not care.

On the contrary, they called me *kafir* [disbeliever], *akfar* [the greatest of disbelievers], *dajjal* [a deceiver], and *kazzab* [a great liar], notwithstanding that the God who had sent me, manifested great Signs to testify to my truth—not just one or two, but thousands of them! In the courts of this world, no matter how difficult the case may be, even the death penalty may be awarded on the testimony of two or three witnesses. But here, thousands of people are witnesses to these Signs of mine. There is no place from east to west where some witness to my Signs is not present, yet these people have shown no regard.” (p. 372)

We will continue *incha Allah* next week. May Allah grant us the necessary understanding to become good Muslims in the sight of Allah. *Ameen*.