

FRIDAY SERMON

21th June 2024

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By Allah's grace Hajj for 2024 went on more or less well. Unfortunately, the temperature was quite high fluctuating between 49 degrees C and 51 degrees C. Unfortunately, about 550 people lost their lives because of intense heat. Most probably the latest reports will report even more. Besides that, all went on well. Alhamdolillah.

Now we will continue with Malfuzaat Volume10 from where we left off last week. Last week we ended while we were speaking about how the sahabas of the Holy Prophet Muhammad(saw) became convinced of the truthfulness of the message he brought. Then Hazrat Masih Maood(as) said:

“These times are indeed the very same, and so is this era exactly akin to that era. Therefore, conviction in the existence of God will be attained through the same method as was used at the onset. Islam is that very same Islam. Therefore, the means and methods of its success and rejuvenation remain the same as they were at the beginning. At this time as well, there is a need for the awe-inspiring Signs of God's might to appear that will manifest His countenance. And know for certain that no one can be purified from sin unless his cognizance of God is perfected. Mere faith is not adequate to dispel sins and the diverse transgressions that abound throughout the world in every direction. Does that fear of God—as is needed—exist in the world? No, not at all!

Man is caught in the chains of the evil-inciting ego much like a sparrow in the claws of a lion. Unless he can free himself from the grip of this spirit, change is not at all possible, and deliverance from sin is difficult. But look, if a powerful earthquake was to occur right now, and the walls and the roof of the building start to shake, hearts would be overcome by such awe, and such a fear would overshadow those hearts that not even a single thought of sin would remain in them. The state of a man during a serious life-threatening illness cannot be imagined during a life of peace and comfort.

Man is in need of the mighty Signs and manifestations of God Almighty to bring about a change in his condition. It is necessary that God should create some such path so that a man's belief in God might become refreshed and strengthened and so that it should not remain limited to mere verbal confession; rather, the effect of this faith should become manifest in his practical conduct and one should become a true Muslim thereby. In this context, Allah the Exalted told me in His revelation:

چو دور خسروی آغاز کردند مسلمان را مسلمان باز کردند

When the reign of the Man of Persia shall commence,

Then the so-called Muslims shall be made Muslims anew.

This is the word of God. If one looks closely and carefully, you will observe that these days faith is primarily confined to just the verbal expression of faith. Thus, it is the will of God to transform these Muslims in word and name alone, into true Muslims. Did the Jews not believe in the Torah? Did they not offer sacrifices? However, God cursed them and declared them to be disbelievers. In fact, He has even cursed the Prayers of some worshippers where He says:

لَقَوْلِ لِلْمُصَلِّينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Woe to those who pray, but are unmindful of their Prayer (107:4-5)

Meaning that, accursed are those worshippers who are unaware of the true essence of *Salat* [obligatory Prayers]. Prayer, in essence, is throwing oneself into the fire, and burning down one's self and everything that exists besides God by throwing oneself into the fire of the love and fear of God. This is the state in which God alone becomes man's focus, and man advances to the stage in which he speaks only when God desires him to speak and he moves only when God desires him to move. All his moving and all his stopping, all his activity and all his inactivity become aligned to the will of God—his own ego being eliminated altogether.

All these things can happen but only if God bestows the ability upon someone. Save until God opens the doors of someone's heart can anyone do anything. It is only God who can open the doors of hearts: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَقَامَ وَاعِظًا فِي قَلْبِهِ When auspicious times arrive for a man and God desires his reformation and improvement, God raises an admonisher within his own heart. And until an admonisher comes into being within the person himself, **admonishment from the outside has no impact on him at all**. However, that is God's work, not mine.

My task is only to convey the message: مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

) On the Messenger lies only the conveying of the Message)

Transformation is God's prerogative. I wish from my side to make sure that the Message has been conveyed, lest I am questioned why I did not expound it well. This is why I have told people verbally. I have completed this task in writing as well. There will hardly be anyone in the world now who could still say that my message has not reached him, or that my claim has not reached him."

The next entry in the book is dated 3rd May 1908. The Promised Messiah(as) was at the residence of Dr Sayyed Muhammad Husain Shah. During a conversation with an atheist, the Promised Messiah (as) said:

"People have different dispositions. Some dispositions have the aptitude to accept the truth quickly. Then there are some who come to recognize the truth, but only after much delay. There are yet others in whom the ability to accept the truth, having been continuously suppressed, comes to be completely lost at some point in time.

It is true that God Almighty is Hidden beyond hidden and Concealed beyond concealed, but I do not believe that He is just an outline of an idea or concept. One who has a sincere desire, genuine passion, and heartfelt yearning to come to recognize God can benefit a great deal from the study of all the previous accounts and incidents [pertaining to him]. History can serve as a guide for such a person. History and all the accounts of our ancestors point to no other path than that God can be known by means of the wonders of His might and omnipotence that He manifests to the world through His revelations, inspirations, and discourses. There is no path more certain than this to get to know God. The people whom He selects and imparts a share of His cognizance are the ones bestowed the blessings of converse and communion. There are only two options for the satiation and satisfaction of one who has the yearning: to be able to see or to be able to talk [with the Beloved]. Where it is not possible to see, conversation becomes its substitute and surrogate. A person born blind can get to know someone only through conversation. Since Allah the Exalted is Infinite and His person is not something that can be beheld and witnessed like material things, He has made His converse, which is known as *ilham* [inspiration], *wahi* [revelation], and *mukalamat* [dialogues], as the surrogate for His audience. There are very few who are given an audience. Most find solace and satisfaction through the medium of conversation [with God].

At this point the question arises as to how one is to know that the speech man is hearing is, in reality, the word of God and not that of someone else. So, in this regard, one should remember that the word of God has Divine might, omnipotence, and grandeur accompanying it. Just as you can differentiate between the speech of an ordinary man and a king, in the same way the speech of that Best of Judges also has the royal majesty and authority by which one can identify that this speech is in reality that of the God of Glory and Honour and not that of anyone else.

The second mighty Sign of this distinction and differentiation is that the person whom God Almighty addresses, is not hollow either. Rather, Divine majesty is reflected in him as well, and he, too, is the seat of expression and manifestation of Divine attributes to some extent. He has those features. He enjoys a special distinction. He is bestowed the knowledge of heavenly sciences which cannot even be imagined or conceived by people with mundane thoughts. His prayers are accepted, and he is intimated about it. Extraordinary help and assistance is lent to his pursuits and just as God has dominance over everyone and no one can triumph against Him, such people also become dominant, victorious, and triumphant in the end, and are bestowed the success and fulfilment of their objectives. In short, these are the Signs through which an intelligent person must inevitably acknowledge that this man is accepted in the Court of God and then it must also be conceded that God, indeed, exists.

I have also had occasion to meet and talk with such people who take the course of recognizing and identifying the Creator from [looking at] the creation and I have also tested this method myself, but beware that this approach is not satisfactory, it is incomplete. Through this approach one can never achieve such true cognizance and perfect conviction which can impact his practical life and conduct. At the most, one is convinced that there should be a God, but there is a world of difference between “there should be” and “there is”.

The purpose of my discourse is to say that only such cognizance can be of benefit which can bring about a change in a person. If a person claims that he has eyesight and has the ability to see but

provides no proof with this claim, and runs into walls as soon as he stands up, is his claim worthy of being accepted? Most certainly not!

The excellence of an attribute is what makes it useful. It is axiomatic that a little knowledge is a dangerous thing. Thus, to search for perfect cognizance is a requisite and this can only be attained by following the path that the Prophets introduced to the world.

One kind of an atheist is he who denies the existence of the Creator altogether and this group has existed from the earliest of times. Nevertheless, I say that even if it is assumed that there is no such person in the world, still every such individual who does not have perfect cognizance of God is also an atheist.

Until one attains perfect cognizance there is nothing. Just as one grain of food cannot satisfy hunger and one drop of water cannot quench thirst, dry faith—unaccompanied by perfect cognizance together with all its essentials—cannot provide salvation. Just as a man cannot remain alive if he does not so much as see food at the time of hunger and water at the time of thirst, in the same way he too would die who just saw or ate one grain of food at the time of hunger and saw or even drank just one drop of water at the time of thirst. Thus, in exactly the same way, it is only perfect cognizance that can lead to salvation.

We see this even in the material world, that it is only perfect knowledge and understanding that has any effect. Even if a person were to encounter a lion or a wolf, he would not be frightened by them until he comes to believe for certain that the lion is indeed a lion or the wolf is indeed a wolf with all its qualities and characteristics. If a person believes a poisonous snake to only be a mouse, he would certainly not take any steps to avoid or stay away from it. However, the moment he comes to realize that it is a poisonous snake and its bite will signal his death, he will become frightened by it and will immediately flee from it.” (P406)

We will stop here for today. The speech continues. Incha Allah we will continue where we left off. Whatever we have spoken about are very interesting especially the point about your conscience helping you to improve yourself. May Allah help each one among us to have such a conscience. Incha Allah. Ameen!