

FRIDAY SERMON

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We will continue reading from Malfuzaat volume 4 in English of Hazrat Masih Maood(as). You might recall that Hazrat Masih Maood(as) was explaining the aim of his mission to the Englishman who had come to visit. Part of what he said was read last week. Today we will read another part from Volume 4. Hazrat Masih Maood(as) said:

“The first statement that **‘God is’** stems from knowledge by inference—actually, from **certainty of experience**. The latter statement that **‘God ought to be’** is based on **theory and conjecture**. For example, some individual—a philosopher or a wise man—could look merely at the solar system, as well as other celestial bodies and creation, and simply say that upon observing this well-knit order and perfect system in the universe, it may be concluded that there ought to be an intelligent, wise and all-knowing creator. However, such a person would not reach the level of certainty that such a person enjoys who has himself conversed with Allah the Exalted, and who sees the brilliant signs of support that stand by his side, and then says that truly, there is an Omnipotent God who exists. Such a person sees God with the eye of divine cognisance and insight.

The two people just mentioned are worlds apart. This is the reason that a wise man or a philosopher who believes in God only by way of theory cannot attain **true purity and the highest level of fear of God**. For it is apparent that mere knowledge of a need can never command the power and strength which is produced through divine awe and which then saves a person from hastening towards sin and which delivers him from the darkness caused by sin. In any case, anyone who beholds directly the Majesty of God from heaven, receives along with it the strength and light that is needed to perform virtuous deeds, and cultivate loyalty and sincerity—all of which saves him from wrongdoing and delivers him from darkness.

Converse with God and awe-inspiring visions granted by Him bring a death upon such a person’s evil propensities and base desires. Such a one is freed from a satanic life and enjoys what could be likened to an angelic life. This person begins to follow the will and

desire of Allah Almighty. Just as an individual burning in a raging fire cannot commit wrongdoing, similarly, the evil of an individual, the head of his snake, as it were, who is overcome by the majestic manifestations of God, is crushed. And so, it is this very certainty and divine cognisance which the Prophets, peace be upon them, appear in the world to give, and through which one can be saved from sin to attain a life of purity.

It is in this way that God has appointed me and the purpose of my advent is none other than **to show the world that God exists**, and that He gives reward and punishment. Moreover, just believing in this fact is enough for man to lead a life of virtue and it can save a person from the death of sin.

This is such an obvious fact that I do not even have to put forth logical arguments to support my point, because even the very nature of man himself, and daily experience and observation, serves as powerful testimony of this fact. Until one possesses complete certainty that God exists, and that He detests sin and gives punishment, no other method can prove effective at all. For we all observe that a knowledge of the wholesome effects of something swiftly draw us in towards the thing in question, whereas we flee from those things which we consider to be a lethal poison for us. For example, if we were absolutely certain that there is a snake in the bushes, would either one of us put our hand or foot into it? Of course not. In fact, if someone were even remotely suspicious that there was a snake in a burrow, one would always be apprehensive of passing by it. One would naturally be averse to walking past such a place.

Similarly, in the case of poison, when we learn for example that strychnine is something which can kill a man if consumed, people keep away and save themselves from this substance. If there is an outbreak of plague in a certain locality, people will stay clear of such a place and even entering the area to them is like stepping into a burning furnace. Now what is it that inspires such fear and terror in the heart that no matter what the circumstances the heart flees from such things? **It is the very same certainty that one possesses about the deadly and harmful effects of such things.** There are countless examples of this nature which I can give—things we experience in our daily lives. Now debates revolving around the manner or method by which one may be safeguarded from sin are completely useless and without purpose. For until one develops full knowledge about the awe-inspiring nature of God's manifestations and the poison of sin along with its dangerous effects—**knowledge that has reached the level of perfect certainty**—one cannot save oneself from sin.

It is a false notion and sheer absurdity to suggest that someone's blood can purify people from sin. What relation does someone's blood, or suicide for that matter, have with sin? This is not how sin can be dispelled; in fact, this only proliferates further sin. Experience bears testimony to show that belief in this doctrine has only made matters worse.

I always say that the true philosophy of being saved from sin is to recognise the reality of the harmful nature of sin and **to develop certainty in the fact that there exists a powerful being Who hates sin and He has the power to punish a sinner.** You can appreciate that if a person stood in front of a ruler whose various possessions were present, he would never dare to steal something of those possessions, no matter how strong the urging factors. No matter how habitual a thief the person may be, at that instance, a death would overtake all of the thief's strengths and abilities, as it were. The person would not have the courage to commit the crime, and in this way, they would surely be held back from stealing. So too is the case with other wrongdoers and miscreants of every sort in that when they gain full knowledge of the power possessed by the Omnipotent Lord to punish them for their improprieties, their evil desires are subdued. So, the only real way to be safeguarded from sin is for man to develop perfect certainty in God Almighty and develop an understanding of His Power to punish and reward. God Almighty has instilled in our very nature an example we can understand in relation to **the manner in which to be saved from sin and so I thought it would be appropriate to present this principle before you.**

How immensely beneficial this will be for you. As you travel often, you have the opportunity to meet different people. You can mention this to them. If, however, the method that I have suggested is not correct in your view, you are welcome to raise any objections that you may have. Consider this a gift from me; these are the sorts of gifts I can give you.

Everyone who lives in the world has a responsibility to save himself from deceit and danger. **Now, sin is underpinned by such deception that is greater than all other forms of danger and deceit.** I call the people to save themselves from it and I also tell them how to do this. Although there is a concept that precedes this subject, which relates to the existence of God, at the moment I shall leave that aside and take up this second issue.

So, to summarize, every individual desires to be good, and considers righteousness to be a good thing. If there is disagreement, it is in the methods or ways which are employed to attain that righteousness. In general, however, goodness in itself is liked by all and desired by all. Who likes falsehood? Controlling one's base desires is deemed worthy. However, **we observe that despite considering immoral actions to be wrong, the world is sunk in them and is drowning in the flood of sin.** I can present the example of the Christians who in order to purge man from a life of sin and to attain a life of virtue and piety have suggested that the Messiah has died for their sins and taken upon himself the burden of their sins. They assert that they have become purified by the sacrifice of his blood.

However, I observe, and you too will have to admit, that the blood of the Messiah has had no significant effect on the people of Europe or transformed them in any way. As a matter of fact, upon looking at their moral and spiritual state, one is gravely disappointed. They do not live a life of discipline; in fact, they lead an unrestrained life that is free from divine law.

There are many who disbelieve in God altogether. Even those who believe in God and in the sacrifice of the blood of the Messiah are in a deplorable state. Alcohol is so rampant that liquor stores run for miles and miles. Put aside not looking at women with carnal desire, these people have not been able to safeguard their other body parts either. I do not say that this flood of sin rages on only within the Christians, for I openly proclaim that presently all the nations of the world are consuming this poison and continue to perish. **As for the Muslims, they were given a shining book in which no promise was made to free them of responsibility by asserting that they could be cleansed of sin through the blood of another, yet they too are dangerously indulged in this.** If one looks at the Hindus, the same affliction has taken them as well and this is to such an extent that certain denominations from among them, such as the Aryas, have included the concept of *niyoga* within their doctrines and beliefs. According to this belief, a man who is unable to have a child of his own permits his wife to sleep with another man to produce children for him.

Hence, this sort of an impure life, which in reality is a curse spawned of sin, continues to become rampant. The life of purity that is attained on being saved from sin is a sparkling jewel possessed by no one. God Almighty has granted this shining jewel to me and He has commissioned me so that I may guide the world to the path that leads to this shining gem. **I can say with confidence that any individual who treads this path will surely and most definitely attain it too.** The course and path which lead to this is one alone: **it is called a true understanding of God.** In actuality, this subject is an intricate and subtle concept because it hinges upon a multifaceted subject. As I have stated earlier, philosophers look at heaven and earth, and upon seeing the perfect order and system in the rest of creation, they say only that there ought to exist a creator. However, I take people to a higher level and declare on the basis of my personal experiences that God exists.....”(P85)

We will continue next time incha Allah. Each one among us should make an effort to develop within ourselves a true understanding of Allah so that we might realize the mission of our existence and justify our membership within Jamaat Ahmadiyya. May Allah open our heart to this by His Grace. Ameen!