

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FRIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

Munir Ahmad Azim

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(Summary of Sermon)

After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hadhrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he delivered his sermon on “*The Concept of Revelation (Part 3)*”:

By the grace of Allah (swt), I continue my sermon on the concept of Divine Revelations.

The Promised Messiah Hazrat Mirza Ghulam Ahmad (as) has said:

Out of many forms of revelation which God has disclosed to me, one is that when God desires to disclose some hidden matter to His servant, He causes to flow from his tongue some phrases in a slight slumber, sometimes gently and sometimes harshly. Those phrases that flow harshly from the tongue fall upon the tongue as hardly as hails falls suddenly upon a hard piece of ground, or as the hooves of a fast running steed strike the earth. Such a revelation arrives with speed and is so awe-inspiring that the whole body is affected thereby and the tongue runs with it so fast and in such a majestic voice as if it is not one's own tongue. The slight slumber disappears altogether when the revelation is completed and during the time it is received one lies motionless like a corpse.

The second type of revelation, which on account of its many wonders I call perfect revelation, is that when God Almighty desires to inform a servant of a hidden matter after his supplication or on His own, He imposes a faintness upon him, whereby he becomes completely lost to himself and sinks in that faintness like a person who dives in deep water and disappears in it; then when he emerges from

this diving he feels a sort of echo inside himself, and when that echo ceases he feels from inside himself words that are appropriate and fine and delicious. This diving in the faintness is a wonderful experience which cannot be adequately described in words. In this condition a whole ocean of understanding is opened for a person.

The third form of revelation is communicated to one's heart in a gentle manner. A phrase passes through the heart which does not comprehend all the wonders in perfection that are a characteristic of the revelation that we have just described. It is not necessarily preceded by any faintness or slumber. It can be received in complete wakefulness. It is felt as if someone has breathed those words into the heart or has thrown them at the heart. One might be partially awake or might be completely awake and one suddenly feels that new words have entered one's breast. Sometimes, immediately on entering the heart, the words manifest their forceful light and one becomes aware that these words are being conveyed by God.

Another form of revelation is that some matter is disclosed by God Almighty in a true dream, or an angel assuming human shape discloses a hidden matter, or a writing appears on a piece of paper or on a stone, etc., which discloses hidden mysteries.

Another form of revelation is that one hears a voice externally as if someone were speaking from behind a curtain, but the voice is very delicious and cheerful and is conveyed with some speed and the heart derives pleasure from it. One's mind is deep in thought and suddenly this voice is heard and one is surprised where it has proceeded from and who is addressing one. One looks for someone from whom the voice could have proceeded and then one realizes that it has come from an angel.

So prophets come and guide men to the fountain of spiritual knowledge, so that they can quench their spiritual thirst. Now, the ultimate source of all life and therefore, of spiritual life is the One All-Powerful and All-Knowing God. Prophets come and establish links between men and their God. Revelation from God is a special Gift of knowledge. This knowledge results in nearness to God and insight into His nature and attributes. He, who would impart this knowledge to a whole generation of human beings must himself possess it in abundance. Knowledge of the Divine Being is knowledge of Divine attributes which also comes of observation and experience.

One of the special gifts every Messenger of God receives from God, therefore, is the gift of special knowledge. Those who stay in the company of individuals appointed by Allah reap many benefits. To some extent they acquire the knowledge about the relationship between Allah the Exalted and the one appointed by Allah. However, the perfect knowledge that the appointee is granted, cannot be given to anyone else and as for the knowledge of Allah the Exalted – it is unique indeed. When the appointee is accused of falsehood and refuted beyond reason then just as the farmer sharpens his sickle at harvest time, Allah the Exalted also prepares for those who make accusations of falsehood. I see that time has now come. Allah the Exalted has indeed a complete and reasoned plan.

We see in the law of this world that when a ruler finds out that such and such person is oppressed he helps him out. So then why would not Allah the Exalted - Whose knowledge is the most extensive and beyond doubt and Who has sight of all situations - help this oppressed and sincere person who is troubled merely because having received a revelation from Allah the Exalted, he announces that he has been sent by God for the reformation of the people? Allah the Exalted never dissipates His righteous servants. He helps them albeit it is the way of Allah that He is Patient, and to say that Allah the Exalted is not aware of this accusation of falsehood and refutation is *Kufr* (unbelief). Indeed He is aware from the very beginning of what is done.

I end my sermon here. May Allah enable all of us to understand the Concept of Divine Revelations. *Insha-Allah*.