

JAMAAT AHMADIYYA AL MUSLIMEEN

FRIDAY SERMON  
OF  
IMAM ZAFRULLAH DOMUN

**26 April 2013**

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun said:

Since usually we use the Friday sermon to give some advice to the assistance to keep their faith alive, I have chosen to read a few extracts from the writings of Syed Abdul Qadir Jilani(1077-1166), a great Sufi Saint of the 11<sup>th</sup> century. He was born in the town of Naif in the district of Jilan in Iran. He is considered among one of the greatest saints of Islam. He was a writer, poet and sufi saint and he had a large number of followers even in his life time. Today he has millions of followers in the world. I mean people who are inspired by his teachings and they try to follow them. You will recall that Hazrat Masih Maood (as) also used to read his books as I said in my sermon last week. Personally I was able to read one of his books "*Futuh ul Ghaib*" in English when I was about 24-25 years old. I was really fascinated and inspired by the way he expressed himself in those discourses. I will share some extracts from this book today because what he said there is as relevant today for a person who wants to tread the path to God as it was before and it will *incha'Allah* be for the future. Any man or woman of any epoch can be inspired by what he said and be guided accordingly. In his first discourse speaking about the essential tasks of any believer he said:

Three things are indispensable for a believer in all conditions of life:

1. He should keep the commandments of God.
2. He should abstain from the forbidden things.
3. He should be pleased with the decree of Providence. Thus the least that is expected of a believer is that he should not be without these three things. So he should make up his mind for these and talk to himself about them and keep his organs engaged in them.

One might say that there is nothing extraordinary in these teachings. In fact there is none. But he has summarized what he thought is essential for a believer. There is no doubt that these are the essential teachings of the Holy Quran. But what he has said helps us to deepen our knowledge and to know more of what Allah expects from us. Thirdly there are those things that happen to someone through not necessarily any

fault of his or her's and that is the decree of Providence. One has to be prepared to face these decrees with equanimity.

In his third discourse he said some very interesting things. He said:

“When the servant of God is in the grip of a trial he first tries to escape from it with his own efforts, and when he fails in this, he seeks the help of others from among men such as kings and men of authority, people of the world, men of wealth, and in the case of illness and physical suffering, from physicians and doctors; but, if the escape is not secured by these, he then turns towards his Creator and Lord, the Great and Mighty, and applies to Him with prayer and humility and praise. So long as he finds the resources in his own self he does not turn towards the people and so long as he finds resources in the people he does not turn towards the Creator. Further, when he does not get any help from God he throws himself in His presence and continues in this state, begging and praying and humbly entreating and praising and submitting his needs in fear and hope. God the Great and Mighty, however, tires him out in his prayer and does not accept it until he is completely disappointed in all the means of the world. The decree of God and His work then manifest themselves through him and this servant of God passes away from all the worldly means and the activities and efforts of the world and retains just his soul. At this stage he sees nothing but the work of God, the Great and Mighty, and becomes, of necessity, a believer in the unity of God (*Tawhid*) to the degree of certainty, that in reality there is no doer of anything except God, and no mover and stopper except Him, and no good and no evil and no loss and no gain and no benefit, and no conferring and no withholding and no opening and no closing, and no death and no life and no honour and no dishonour, and no affluence and no poverty but in the hand of God. He then becomes in the presence of God as a suckling babe in the hands of its nurse and a dead body in the hands of the person who gives it the funeral bath and as a ball before the stick of the polo-player — kept revolving and rolling and changing position after position and condition after condition until he feels no strength either in his own self or in others besides himself for any movement. He thus vanishes completely his own self into the work of his Master. So, he sees nothing but his Master and His work, and hears and understands nothing except Him. If he sees anything, it is His work and if he hears and knows anything, he hears His word and knows through His knowledge and he becomes gifted with His gifts and becomes lucky through His nearness and through his nearness he becomes decorated and honoured and becomes pleased and comforted and satisfied with His promise and is drawn towards Him. And he feels aversion for and is repelled from those besides Him and he desires and relies on His remembrance and he becomes established in Him, the Great and Mighty, and relies on Him and obtains guidance from, and clothes and dresses himself with the light of His knowledge. And is apprised of the rare points of His knowledge and of the secrets of His power and he hears and remembers only from Him, the Great, the Mighty, and then offers thanks and praise therefore, and takes to prayer.”

Speaking about wealth he has this to say:

“He (God be pleased with him) said: When God the Mighty and Glorious gives you wealth and you are diverted by it from obedience to Him, He screens you away, on account of it, from Himself both in this world as well as in the hereafter. And it is also possible that He may take away the gift from you and change you and reduce you to poverty as a punishment for your turning away from the Giver, attracted by the gift. And if you engage yourself with obedience to Him and become indifferent towards the wealth, God will make a free gift of it to you and will not lessen it even by an atom. Wealth is your servant and you are the servant of the Lord. Therefore live in this world under His loving care and in the hereafter honorably and in ease in the garden of abiding residence, in the company of the truthful (*siddiqs*), witnesses (*shahids*) and the virtuous (*salih*s).

Speaking about the people who are devoted to Allah he said:

“O you slave of your passions! Do not claim for yourself the position of the people of God. You serve your passions and they are worshippers of the Lord. Your desire is the world and the desire of these people is the hereafter. You see this world and they see the Lord of the earth and the Heavens. Your comfort lies in the creation and the comfort of these people lies in God. Your heart is bound with what is in this earth and the hearts of these people with the Lord of Divine throne. You are the victim of whatever you see and they do not see what you see, but they see the Creator of the things, Who cannot be seen (by these eyes). These people achieve the object of their life and secure salvation for themselves, whereas you remain pawned to your desires of this world. These people vanish from the creation and from their desires of the world and their wishes, and thus they secure an access to the Great Master Who gives them strength to achieve the end of their existence, such as obedience and praise of the Lord. This is the favour of God; He gives it to whomever He likes. They made this obedience and praise incumbent on themselves and persevered therein with the help of the strength and ease, given by Him, and this without experiencing any hardship. Thus obedience becomes their soul and food, so to speak. Accordingly, the world becomes a blessing and an enjoyable thing for them, as if it is a veritable heaven, because when they see anything, before they see it, they see behind it the act of Him Who has created them.

These people thus supply the staying power to the earth and the heavens, and comfort to the dead and the living, because their Lord has made them like pegs for the earth which He has spread. Thus everyone of them is like a mountain which stands firm. So keep away from their path and do not stand in the way of these people whom their parents and children have not been able to divert from their purpose. These people are the best among those whom the Lord has created and spread in the world; peace of God be on them and His greetings and blessings as long as the earth and the heaven last.”

In one of his discourses he related a dream of his. He said:

“I saw in a dream as if I were in a place like a mosque in which there were some people who kept aloof from the rest of humanity. I said to myself, "If so and so were present here he could have disciplined these people and given them proper guidance, etc.," and I thought of a certain man of virtue. These people gathered round me and one of them said to me, "What is the matter with you? Why do you not speak?"

I said, "If you are pleased with me, I will." Then I said: "When you have stood aloof from the people for the sake of truth, do not ask people for anything with your tongue. And when you have stopped asking so, do not ask from them anything in your minds either, because asking in the mind is as good as asking with the tongue. Then know that God is every day in a new state of glory, in changing and altering and raising and lowering (people). Thus He raises some people to the highest of heaven and He lowers others to the lowest depth of degradation. Then He threatens those He has raised to the highest of Heavens that He may lower them down to the lowest depth of degradation and gives them the hope that He will keep them and preserve them in the same state of exaltation, whereas He threatens those whom He has thrown to the lowest depth of degradation that He may leave them to abide in their abasement and holds out the hope to them that He may raise them to the highest of heavens." Then I woke up.”

Life is full of trials and sometime we complain about those things that happen to us. Syed Abdul Qadir advised us not to complain. He said :

“It is a parting advice of mine to you whether friend or foe that you should not blame your Lord for what He does to you, and for His causing trials for you. Rather, you should give publicity to what good happens to you and to your thankfulness on that account. Your telling a lie in expression of your gratitude without any blessing is better than your stating a true fact and giving publicity to any grievance for your external circumstances. Who is there that is devoid of the blessings of God? God the Mighty and Glorious says: *And if you count Allah \*s favours, you will not be able to number them* (14:34).

How many blessings there are with you and you do not recognize them! Do not feel comforted with anything in the creation and do not be in love with it and do not communicate to anyone the state of your affairs. Your love should rather be for the sake of God, the Mighty, the Glorious, and your comfort should be in Him and your grievance against Him should be communicated only to Him.

You should look to nobody else, because in nothing else is there any harm or good, or any appropriation and renunciation or any honour or dishonour, or any elevation or fall, or any poverty or affluence, or any movement or pause. All things are the creation of God, and in the hand of God lies the source of their movement by His command and permission. They continue to exist up to a time appointed by Him. And

everything exists according to a measure fixed by Him. Whatever He has made posterior can by no means be prior and whatever He has made prior can by no means be made posterior. If God intends any harm to you no one can avert it except He. And if He intends any good, no one can withhold His favour.”

My aim in reading these extracts is that our members might be inspired by these words to live their lives to the pleasure of Allah. The words in these extracts are quite self-explanatory. They do not need commentaries to be understood. May Allah help us to stick to His Path in all circumstances. Ameen!