

FRIDAY SERMON

19 December 2014

by Imam Zafrullah Domun

Main points:

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

We will start by reading an extract from the book “Philosophy of the teachings of Islam”. Hazrat Masih Maood (as) is speaking about how we go about establishing a bond with Allah. He says:

“The method of establishing perfect spiritual relationship with God that the Holy Quran teaches us is Islam, meaning devoting one’s whole life to the cause of God and being occupied with the supplications which we have been taught in *Surah Fatiha*.”

So if you truly want to tread the path that will lead you to Allah you should make up your mind that you will devote your whole life to Allah not in the sense that you will do nothing but think about Allah and be engaged in prayer. No. What he means is that while we are busy with our daily life Allah should be our main concern. Our main concern should not be only achieving success in this life. We should also and above all be concerned with the life of the hereafter. Allah says in the Holy Quran:

“*Wa mal hayatoud dunya illa la’eboun wa lahwoun wa lad daaroul akerato khayroul lillazina yattaqoune- Afalaa ta’qeloune*” meaning “and the life of this world is nothing but a sport and a pastime. And surely the abode of the hereafter is better for those who are righteous. Will you not then understand?”(6:32). So first of all according to Hazrat Masih Maood (as) we should die to this world. We should come to understand it as it is. It is just a place of trial preparing us for the hereafter. Then Hazrat Masih Maood (as) tells us that we should be engaged as long as we live with the prayer taught in *Sura Fatiha*. There is no need to find additional time to engage ourselves with this prayer. Whenever we read it in our prayers we should read with a view to seek out its full meanings. Every time we read *Sura Fatiha* we are making an affirmation of *Tauhid*. Allah is the One from whom help will come and we ask Him to help us to tread the path of His loved Ones and to avoid the path of those with whom He is displeased and who have gone astray. All of us should keep this in mind that this is the greatest prayer and we should repeat it as much as we can. Hazrat Masih Maood (as) continues:

“This is the essence of Islam. Complete surrender to God and the supplication taught in *Surah Fatiha* are the only methods of meeting God and drinking the water of true salvation. This is the only method that the law of nature has appointed for man’s highest exaltation and for his meeting the Divine. Those alone find God who enter into the spiritual fire of Islam and continue occupied with the supplication set out in *Surah Fatiha*. Islam is the blazing fire that burns up our life and, consuming our false deities, presents the sacrifice of our life and our property and

our honour to our Holy God. Entering it, we drink the water of a new life and all our spiritual faculties establish such a relationship with God as subsists between kindred. A fire leaps up from our inside like lightning and another fire descends upon us from above. By the meeting of these two flames all our passions and our love for anything beside God are totally consumed and we become dead vis-à-vis our previous life. This condition is named Islam in the Holy Quran. Through our complete surrender to the will of God our passions are killed, and through supplication we acquire new life. This second life is signalized by the receipt of revelation. Arriving at this stage is interpreted as meeting with God, in other words beholding God. At this stage, a person establishes a relationship with God by virtue of which he becomes as if he were beholding God, and he is invested with power and all his senses and his inner faculties are illumined and he feels the strong pull of a holy life. At this stage, God becomes his eye with which he sees, and becomes his tongue with which he speaks, and becomes his hand with which he assaults his enemy, and becomes his ear with which he hears, and becomes his feet with which he walks. This stage is referred to in the verse: "*Yadullahe fawqa aydihim*" Allah's hand is above their hands (48:11). In the same way it is said: "*Wa maa ramaita iza ramaita wa lakinnallah rama*" It was not thou who didst throw, but it was Allah Who threw (8:18)." He continues:

In short, at this stage there is perfect union with God and His holy Will pervades the soul thoroughly, and the moral power that had previously been weak becomes firm like a mountain and reason and intelligence are sharpened to the extreme. This is the meaning of the verse: "*Wa ayyadahoum be rouhim minho*" He has strengthened them with His spirit (58:23). At this stage the streams of love for and devotion to Him surge up in such manner that to die in the cause of God and to endure thousands of torments for His sake and to become disgraced in His path, become as easy as breaking a small straw. One is pulled towards God without knowing who is pulling. One is carried about by a hidden hand, and to do God's Will becomes the purpose of one's life. At this stage God appears very close, as He has said: "*Wa nahnon aqrabo elayhi min hablil warid*" meaning "We are closer to him than his jugular vein" (50:17).

In that condition the lower relationships of a person fall away from him, as ripe fruit falls away automatically from the branch of a tree. His relationship with God deepens and he draws far away from all creation and is honoured with the word and converse of God. The doors of access to this stage are as wide open today as they were at any time, and Divine grace still bestows this bounty upon those who seek it, as He did before. But this is not achieved by the mere exercise of the tongue, and this door is not opened by vain talk and boasts. There are many who seek but there are few who find. Why is that so? It is because this stage demands true earnestness and true sacrifice. Mere words mean nothing in this context. To step faithfully onto the fire from which other people run away is the first requirement of this path. Boasts avail nothing; what is needed is practical zeal and earnestness....."

Now you note well what Hazrat Masih Maood (as) is saying. The path to Allah is as open today as it was in the past. But go and listen to what mainstream Jamaat Ahmadiyya Molvis say. They tell you that such people who say they get revelations from Allah are sick and they need to be treated by doctors. True earnestness and zeal despite all the boasts are lacking these days among the members of Jamaat Ahmadiyya mainstream. Their saying that they have Khilafat and that is sufficient is an empty boast. They ignore the signs of Allah and they persist in error. But it is unfortunate that among them these days there is a dearth of men who might be able to see truth as it is and falsehood as it is. They have boxed themselves in a way of thinking and they cannot think outside the box at all. They deny the Favours of Allah and they do not believe in the true teachings of Hazrat Masih Maood (as).

Hazrat Masih continues “In this context God, the Glorious, has said: When My servants enquire from thee concerning Me, tell them I am close. I respond to the call of the supplicant when he calls on Me. should they seek Me through their supplications and have firm faith in Me, that they may be rightly guided (2:187).” This is the firm promise from Allah that those who call upon Him will have their prayers answered in the end.

So from these extracts we learn the need to get to the essence of Islam. If there exists something that can really help us to understand the real purpose of our life and help us to achieve it, there is no doubt that it is the Holy Quran. Each one amongst us should make it a duty to read and ponder over the Holy Quran as much as we can. If we study the book and try to get to its layers of meanings, by the Grace of Allah we would know enough to know Allah well provided we act according to the book. Hazrat Masih Maood (as) has written lengthily about the truthfulness of this Holy Book. I will share with you today some of his verses written in Persian about the Holy Book. They are very beautiful and we should meditate upon them. They are as follows:

*The Furqan [Holy Quran] is the sun of knowledge and faith,
So that it may save you from going astray and may lead you to certainty.
The Furqan is a strong rope of Allah,
So that it may pull you to the Lord of all the worlds.
Allah has made the Furqan shine like a bright day,
So that it may bestow upon you spiritual light.
God has sent this matchless Word,
So that you may reach the court of the Holy and Glorious Lord.
God's Revelation is the remedy for doubtfulness,
For it manifests the perfect power of God.
Whoever has turned away from the Furqan,
Has never seen the face of certainty.
You kill your own soul because of self-conceit,
And remain disrespectful and misguided as ever.
If only your soul yearned for the knowledge of God,
If only your striving sowed the seed of truth.
Think in all fairness and honesty:
How can conjecture take the place of certainty?
For whomsoever the door leading to the threshold of God was ever opened,
It was opened not by conjecture, but by virtue of certainty.
O traitor, you do not realize the worth of the Furqan,
And you know not that you have no helper like it.
The revelation of the Furqan brings the dead to life,
And imparts hundreds of secrets about 'irfan [the world of cognition of God].
It opens such vistas of the realm of certain knowledge,
Which one cannot find in a hundred worlds.*

Others may not be as interested in studying the Holy Quran, but as Ahmadi Muslims we should be most forward and assiduous in its study because it will help us to understand many things that others cannot understand. Hazrat Masih Maood (as) has made many statements in these verses. It is now our duty to go and try to find the truthfulness of all his claims. We should not just take all for granted. We should study and try to ascertain everything that is said. He says further:

“Moreover, another excellence of the matchless Book is that it gives within it—in factual terms—whatever knowledge of the origin of the universe and the Hereafter is needed for the complete development of the self. This characteristic

is absent in the heavens and the earth because, first of all, one cannot discover the secrets of religion at all from their study alone; and the little that may be discovered is quite dubious, and reminds us of the proverbial mother who alone could understand the sign language of her dumb child. All this goes to illustrate that the uniqueness of the Divine Word is essential not only for the comprehension of the system of the laws of nature, but also because without it, the very concept of salvation remains incomplete. For, if one does not have perfect certainty regarding God, the question of salvation does not even arise. Those who do not believe that the Word of God must be peerless, think ill of the All-Wise, [and imagine] out of sheer ignorance, that although He revealed His Books, they have served no purpose and that He did nothing to help mankind reach perfection in faith. Alas, they do not reflect that God's laws of nature are so encompassing that He has granted uniqueness even to insects that seem to serve no grand purpose. So would not the wisdom of God be open to the criticism that He held back at the most important stage of His creation, putting the whole ark of mankind in danger of capsizing, and leading people to think that He had no interest whatsoever in granting salvation to anyone."(Brahin Ahmadiyya part three page 46)

May Allah help each one amongst us to understand the Holy Book and may He help us to put its teachings in practice in our daily life. Ameen!