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Subject Matter:

The quest for God is innate in man.

Man's search for God in material objects is fruitless - Objective of man's life is to search for God - Allah reveals himself to man - Some revelations - The Promised Messiah about death.

Usually the Jummah Sermon is a reminder for all of us about how we should lead some aspects of our life. As someone comes of age he will experience many things thinking that that particular thing might bring him the inner peace and harmony that is eluding him up till then. People in the world keep searching and many die whilst they are still searching. In an extract from the famous speech that was delivered on behalf of Hazrat Mirza Ghulam Ahmad (as) in 1896 in Lahore at the famous Conference of Religions he makes a very interesting observation. He says:

“Of the natural conditions of man is his search after an Exalted Being towards Whom he has an inherent attraction. This is manifested by an infant from the moment of its birth. As soon as it is born, it displays a spiritual characteristic that it inclines towards its mother and is inspired by love of her. As its faculties are developed and its nature begins to display itself openly, this inherent quality is displayed more and more strongly. It finds no comfort anywhere except in the lap of its mother. If it is separated from her and finds itself at a distance from her, its life becomes bitter. Heaps of bounties fail to beguile it away from its mother in whom all its joy is concentrated. It feels no joy apart from her. What, then, is the nature of the attraction which an infant feels so strongly towards its mother? It is the attraction which the True Creator has implanted in the nature of man. The same attraction comes into play whenever a person feels love for another. It is a reflection of the attraction that is inherent in man's nature towards God, as if he is in search of something that he misses, the name of which he has forgotten and which he seeks to find in one

thing or another which he takes up from time to time. A person's love of wealth or offspring or wife or his soul being attracted towards a musical voice are all indications of his search for the True Beloved. As man cannot behold with his physical eyes the Imperceptible Being, Who is latent like the quality of fire in everyone, but is hidden, nor can he discover Him through the mere exercise of imperfect reason, he has been misled grievously in his search and has mistakenly assigned His position to others. The Holy Quran has, in this context, set forth an excellent illustration, to the effect that the world is like a palace, the floor of which is paved with smooth slabs of glass, under which flows a rapid current of water. Every eye that beholds this floor mistakenly imagines it to be running water. A person fears to tread upon the floor as he would be afraid of treading upon running water, though in reality the floor is only paved with smooth transparent slabs of glass. Thus these heavenly bodies like the sun and the moon etc. are the smooth and transparent slabs of glass under which a great power is in operation like a fast flowing current of water. It is a great mistake on the part of those who worship these heavenly bodies that they attribute to them that which is manifested by the power that operates behind them. This is the interpretation of the verse of the Holy Quran: "*Innahou Sarhoune Momarradoune min Qawarir*" "It is a palace paved smooth with slabs of glass. (27:45)

In short, as the Being of God Almighty, despite its brilliance, is utterly hidden, this physical system that is spread out before our eyes is not alone sufficient for its recognition. That is why those who have depended upon this system and have observed carefully its perfect and complete orderliness together with all the wonders comprehended in it, and have thoroughly studied astronomy, physics, and philosophy, and have, as it were, penetrated into the heavens and the earth, have yet not been delivered from the darkness of doubts and suspicions. Many of them become involved in grave errors and wander far away in pursuit of their stupid fancies. Their utmost conjecture is that this grand system which displays great wisdom must have a Maker,

but this conjecture is incomplete and this insight is defective. The affirmation that this system must have a creator does not amount to a positive affirmation that He does in truth exist. Such a conjecture cannot bestow satisfaction upon the heart, nor remove all doubt from it. Nor is it a draught which can quench the thirst for complete understanding which man's nature demands. Indeed, this defective understanding is most dangerous, for despite all its noise it amounts to nothing. In short, unless God Almighty affirms His existence through His Word, as He has manifested it through His work, the observation of the work alone does not afford complete satisfaction. For instance, if we are confronted by a room the door of which is bolted from inside, our immediate reaction would be that there is someone inside the room who has bolted the door from inside, inasmuch as it is apparently impossible to bolt a door from inside by some device employed for the purpose from the outside. But if, despite persistent calls from the outside over a period of years, no response becomes audible from inside, our supposition that there must be someone inside would have to be abandoned and we would be compelled to conclude that the door has been bolted from inside through some clever device. This is the situation in which those philosophers have placed themselves whose understanding is limited solely to the observation of the work of God. It is a great mistake to imagine that God is like a corpse interred in the earth whose recovery is the business of man. If God has only been discovered through human effort, it is vain to expect anything from Him. Indeed, God has, through eternity, called mankind to Himself by affirming: I am present. It would be a great impertinence to imagine that man has laid God under an obligation by discovering Him through his own effort, and that if there had been no philosophers He would have continued unknown. It is equally stupid to enquire how God can speak unless He has a tongue to speak with. The answer is: "Has He not created the earth and the heavenly bodies without physical hands?" Does He not view the universe without eyes? Does He not hear our supplications without physical ears?

Then is it not necessary that He should also speak to us? Nor is it correct to say that God spoke in the past but does not speak now. We cannot limit His Word or His discourse to any particular time. He is as ready today to enrich His seekers from the fountain of revelation as He was at any time, and the gates of His grace are as wide open today as they were at any time. It is true, however, that as the need for a perfect law has been fulfilled all law and limitations have been completed. Also all prophethoods, having arrived at their climax in the person of our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, have been fulfilled.”

There is plenty for each one amongst us to think about in this short extract. The whole book should be read over and over by each one amongst us. It is only then that we would be able to better understand the deep wisdom that are contained in the words of Hazrat Mirza Ghulam Ahmad (as). I urgently encourage each one amongst you especially the young ones to do your best to try to understand this great book and digest the wisdom that it contains. It will answer many questions about life that you might be asking yourselves.

So I have chosen this extract for you so that you might reflect about your own life and wonder where it is going. Keep questioning yourselves whether you are on the right track or not. If there are indications that you are not trying to reform yourselves by turning more towards Allah, by doing *Istaghfaar* regularly, by praying for the elevation of the Holy Prophet (saw) , by turning to Allah with sincere repentance with the hope that you will be accepted in His Presence. Whatever the circumstances one should always remember that Allah is real, that is to say He exists and He has promised the believers that He would come to their help in time of need. Personally when I am in distress several times these distresses have vanished with revelations received from Allah such as “*Haqqan Alayna nasral mouhseneen*” which we translate as “It is incumbent upon us to help those who do good” or even a verse of a poem of Hazrat Masih Maood (as) such as “*Khoda ke paak logon ko khoda se nusrat aati hay*” meaning “Allah’s help comes to His Servants who are pure” or “*Balillaho mawlakoum wa howa khayroune nasereen*” meaning “ Definitely Allah is Your Lord and He is the Best of Helpers.” On Monday I was reclining on my bed and suddenly I received “*Iqtaraba linnaase hisaabahoum wa houn fi ghaflatin mo’rezoune*” meaning “Nigh unto men is their day of reckoning but

they turn away in negligence.” Every time in the past when I have received these words or this verse of the Holy Quran I have noted that some great catastrophe happened in the world. Allah knows best. If we do not take care to accomplish our duties to Allah or to our fellow human beings we are in a state of negligence. However long somebody might live his reckoning is still near. Listen to what Hazrat Mirza Ghulam Ahmad (as) has to say about death:

'Who is to know if he will survive from the time between Zuhr and Asr? It happens at times that one suddenly passes away. Sometimes seemingly healthy people die suddenly. Vazir Muhammad Hassan Khan Sahib had come from a walk and happily went upstairs. He had gone up one or two steps that he felt dizzy, so he sat down. His attendant offered help but he declined. He climbed a few more steps and again felt dizzy and passed away. Similarly, member of Council of Kashmir, Ghulam Muhy ud din died suddenly. Indeed, we do not know when death will come to us. This is why it is important not to be complacent about it. Empathy with faith is a significant matter which honours one in the throes of death. It is stated in the Holy Qur'an: 'And surely the quaking at the appointed Hour is a tremendous thing.' 22:2). We do not deny that 'Hour' also signifies Day of Judgement, however, it means throes of death because it is a time of complete cutting off and man is separated from all things he loved and was impressed with and a kind of quaking overcomes him as if deep within he is ensnared. Therefore it is in man's benefit to be mindful of death and the world and its material objects should not be so dear to him so as to cause him difficulties at the time of parting.'

(Malfoozat, Vol. II, pp. 146-147)

So as good Muslims we should all be ever prepared for death and live as best as we can trying to avoid sin as much as possible and trying to do good deeds as well. Allah has showed us the path of righteousness and we should do our best to follow it as best as we can incha Allah. May Allah fill each one's life with as much good as He is ready to give us and may we all together live in order to please our Lord. May Allah grant us the strength to do so because all strength is in His hands. Ameen.