

by Imam Zafrullah Domun

In our past sermons we have tried to share with our friends the discourses of the Promised Messiah (as) concerning the ranks that are available to Muslims who strive in the path of Allah. Hazrat Masih Maood (as) tells us in his writings that each Muslim should do his best to understand what we pray for when we say “*Thdenas siratal moustaqeema siratal lazina an’amta alayhim*” that is to say “*guide us to the straight path; the path of those on whom You have bestowed Your Blessings.*” When we read the Holy Quran, we understand that those people on whom Allah has bestowed His blessings are as explained in 4:70.

“And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.”

At several places in his writings, the Promised Messiah (as) commented in detail about these favoured ones. Here in Volume 2 of his Mafuzaat, he is doing the same thing because he wished to make it clear for his companions what they should aim for in this life. In the previous two sermons we spoke about the rank of prophethood and today we will share with you what he said about the *Siddique*. Please bear in mind these explanations when you recite Sura Al Fatiha in each *rakaat* several times every day. May Allah open our heart to the wisdom contained in these words incha Allah. Ameen.

So, the Promised Messiah said:

“The second form of excellence is that which characterizes the Truthful (*Siddiqin*). The Arabic word *siddiq* is in the superlative form and refers to a person who is so absorbed in the truth that nothing of his inner self remains. Such a one adheres to rectitude of the highest level and is a sincere lover of the truth. It is at this point that one is referred to as a *Siddiq*. This is such a station that when a person reaches it, he gathers within himself all forms of truth and rectitude, and begin to draw them in. Just as a burning glass concentrates and draws in the rays of the sun, in the same way a *Siddiq* attracts towards himself the excellences of truth (*sadaqat*). As someone has said:

In the world, gold attracts gold, and treasure attracts treasure.

When a thing grows and multiplies, it develops the power to draw towards itself other things of similar nature.

The philosophy in attaining to the excellence that is characteristic of the rank of the Truthful is that firstly, a person must realise his own weakness and helplessness. Then, in accordance with their individual strength and ability, they must proclaim اِيَّاكَ نَعْبُدُ (*Thee alone do we worship*) and adopt the truth, whilst abandoning falsehood. They must flee far from all forms of filth and impurity which are associated with falsehood. They must

promise that they will never speak a lie, or give false testimony. They must promise that they will not allow the desires of the inner self to move them to utter any falsehood whatsoever, either as vain speech, neither in the cause of good, nor to repel evil—in no way and under no circumstances will they adopt falsehood. Now, when a person makes a promise that is as widely encompassing as this, he acts upon the words إِيَّاكَ نَعْبُدُ (*Thee alone do we worship*) in a special way and such action is worship of the highest degree. The words إِيَّاكَ نَعْبُدُ (*Thee alone do we worship*) are followed by يَاكَ نَسْتَعِينُ (*Thee alone do we implore for help*). Now, whether a person of the nature just described proclaims the latter by verbal profession or not, Allah the Exalted, nonetheless, who is the source of all grace and the fountainhead of all truth and rectitude, will definitely help and support such an individual, and open to them the sublime principles and verities of truth. It is an established fact that when a person involved in business follows ideal practices and principles, and holds fast to honesty and integrity, even if he starts with a penny, Allah the Exalted grants him hundreds and thousands of rupees in return for his penny.

In the same way, generally, when a person loves virtue and rectitude, and makes truthfulness his way of life, that very same rectitude attracts the magnificent truthfulness that enables a person to behold God Almighty. That truth is embodied in the Holy Quran; that truth is the person of the Holy Prophet, peace and blessings of Allah be upon him. In the same manner, since those commissioned and sent by God Almighty are truth and rectitude embodied, such people reach this very ‘truth’ and their eyes are opened, where after they are blessed with a unique perception by which the insights of the Holy Quran are opened to them. I can never accept that a person who is averse to the truth and whose way of life is not characterized by rectitude should ever be able to comprehend the insights of the Holy Quran. For the heart of such a one has no affinity to such things. This is the fountain of truth and only a lover of truth can drink from it.

It should also be remembered that when insights of the Quran are referred to, this does not only mean that someone should present a subtle point of wisdom.

For as the saying goes:

*At times, it so happens that even a foolish child,
manages to hit the arrow on target by coincidence.*

In order to expound these very Quranic verities and insights, the heart develops an affinity, a magnetic force, and a relationship with truth and rectitude to such an extent that this increases and grows to the highest of degree until such a person becomes an embodiment of the following verse:

مَا يَنْطِقُ عَنِ الْهَوَىٰ

He does not speak out of his own desire.

Their sights always fall upon the truth; they are granted a special ability and distinct power by which they are able to distinguish between truth and falsehood in an instant.

Such a person's heart develops a power that is characterized by such a sharp sense that it can perceive the stench of falsehood from afar. This is the secret that lies at the root of the following statement:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

Which none shall touch except those who are purified (56:78)

In reality, until a person abandons lies, he cannot become pure. Worthless materialists believe that they cannot survive without lies. However, this is an absurdity. If one cannot survive with truth, then lies definitely cannot sustain a person either. It is a pity that these wretched people do not give God the value He deserves. They do not know that without the grace of God Almighty a person cannot survive. They consider the filth of falsehood to be their god and the resolver of their difficulties. This is precisely the reason that God Almighty has tied falsehood to the filth of idols and mentioned it in the Holy Quran. Know for certain that we cannot take a single step, rather, not even a single breath, without the grace of God. Our bodies are blessed with countless abilities, but what can we do with our own strength? Nothing at all.

The Meaning of Trust in God

Those people who trust in their own power and strength, and forsake God Almighty, do not meet with a good end. This does not mean that trust in God is to sit on one's hands and do nothing. To make use of means and to employ the faculties which God Almighty has granted us is also a manner in which we show gratitude to God. Those people who do not make use of their abilities and only verbally claim that they trust in God speak falsehood. Such people do not appreciate God. In fact, they test God and essentially suggest that the faculties and powers granted by Him are futile. In this manner, they are disrespectful and insolent towards God. They become distanced from the essence of نَعْبُدُ إِيَّاكَ (*Thee alone do we worship*) and do not act upon it, yet desire to see the results of (*Thee alone do we implore for help*) fulfilled in their favour. This is not right. Insofar as possible, and to the extent of one's ability, an individual ought to have recourse to means, but must not deem them to be his god and the resolver of his difficulties. On the contrary, man must first exhaust these avenues and then hand the matter over to Allah; he must offer prostrations of gratitude, thanking the very same God for having conferred upon him these faculties and strengths in the first place.

A human being can do nothing without the grace and support of God Almighty. When man is pulled towards Allah the Exalted and becomes annihilated in Him, the actions which such a one performs are known as divine actions. The most sublime and supreme forms of light are manifested upon such a person. What can we say about human weakness—man cannot take even a single step without the grace and support of God Almighty. In fact, I believe that if God Almighty were not to lend His support, a man could not even do up his cloth after relieving himself from the call of nature. Physicians have written about a medical condition that causes death with a single sneeze. Always

remember that human beings are weakness embodied and this is why God Almighty states:

Man has been created weak.

Nothing of man is his own. From head to toe, he does not even have as many limbs as he has illnesses. Now when man is prey to such a large collection of frailties, the only way that he can enjoy peace and security is to keep his affairs clean with God Almighty, and by becoming a true and loyal servant of His. For this, it is necessary that an individual adopts truth and sincerity. Even the workings of the physical system are based on truth as well. Those who abandon the truth and act unfaithfully consider falsehood to be the shield that will save them from the consequences of their crimes. However, such people are gravely mistaken.

Momentarily and temporarily man may see some benefit, but in reality, the heart of man is darkened if he adopts a way of falsehood, and termites, as it were, begin to eat away at him from within. To cover one lie, a person must then conjure many more lies because the initial lie must be made to appear as if it were the truth. It is in this way that one's moral and spiritual faculties begin to wither away from within, until finally one becomes so bold and impudent that he begins to forge lies against God Almighty as well, and will reject the Messengers of God and those divinely commissioned by Him, after which he is deemed 'the most unjust' or *azlam*, just as God Almighty states:

مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ

Meaning, who can be more unjust than the person who forges a lie and untruth against Allah the Exalted, or rejects His signs? Remember that falsehood is a most evil affliction and that it destroys a person. What could be a graver consequence of falsehood than the fact that a person rejects the Messengers of God Almighty and becomes worthy of punishment from God by the rejection of His Signs? Therefore, adopt the truth.” (p. 84)

There is great wisdom in these words. I suggest that each one among us reflect about them and keep asking ourselves how far we are on this path of speaking the truth under all circumstances and being true to all our engagements. A deceiver has no love for truth. We are called upon to love truth and to be truthful. We should strive to maintain such a standard in our life within ourselves and with all those with whom we interact. May Allah help each one among us to come closer to Him day by day, hour by hour. Ameen.