

FRIDAY SERMON

7 October 2022

By Imam Zafrullah Domun

Today insha Allah we will conclude with the explanation that Hazrat Masih Maood (as) gave about the search for Allah. He said:

“Ultimately, until a person is granted strength and power from Allah Almighty, which is referred to as the Holy Spirit in Islamic terminology, nothing can be done. This is a power that is received from God Almighty. As soon as this power descends, tranquility fills the heart, and a love and fondness for virtue is fostered in one’s nature. With pleasure and joy, in the likeness of a child who happily eats a delicious treat, such an individual naturally hastens to perform the same good deed, which others must strain and burden themselves to do. In the same manner, when one develops a relationship with God Almighty and His Holy Spirit descends upon him, good deeds appear to one as though they were a refreshing and fragrant sherbet. The individual in question begins to see the beauty in good deeds and hastens towards them uncontrollably. Even the thought of sin causes his soul to tremble, as it were.

These matters are of such a nature that I cannot express them fully in words. For these are states of the heart and one can only understand them fully by experiencing them. It is then that fresh and vivid forms of light are granted to such a one.

A person should not pride himself and believe that he has reached the highest limit of his own development on the mere fact that sometimes he feels an inner emotion. This emotion is temporary. Many a time when someone reads a novel and reaches a painful point in the plot, he begins to weep helplessly, even though he knows full well that this is an imaginary work of fiction. Therefore, if mere weeping and emotion was the root of true pleasure and joy, there would be no one greater in attaining spiritual pleasure than the people of Europe, because they publish thousands of novels and hundreds and thousands, nay, tens of millions read these stories and cry. The fact of the matter is that a trait of human nature is that a person will laugh at something of humorous and when he comes across something that causes sad, he weeps; and in the relevant situations, humans feel a sense of pleasure in this expression. However, this pleasure has no bearing on spirituality. When a person falls in love with some woman, even in this

state..., he might write poetic couplets about the absence of his beloved and weep. This is a characteristic of humans and it can be exercised appropriately or inappropriately.

Therefore, one should not sit content at the mere fact that one possesses such a characteristic. Allah the Exalted has vested man with this inclination so that true seekers do not remain deprived and when this propensity is exercised at the appropriate time, it may serve as a prelude to further ranks of spirituality, and in this way, these human faculties may serve as a means of benefit.

Therefore, the tendency to weep on certain occasions, or to turn away completely from the material things of this world on certain occasions, are all temporary inclinations. One must not sit helplessly idle on this alone.

The elements on which true divine insight is based are that even when one is tried in the way of God again and again, and cast into an ocean of affliction and hardship, one does not worry in the least, but rather continues to advance. It is after this that divine insight is unveiled to such people, and this is true bliss and true pleasure. It is then that the heart melts; this emotion is not temporary, it is filled with pleasure and joy. The soul begins to flow towards God like a pure fountain of water. My purpose is to demonstrate that the sea is preceded by a mirage that appears as though it were the sea itself. Those who stop moving forward and give up in their quest out of disappointment, on the basis that the mirage before them is a mere illusion, are ultimately left frustrated and deprived. However, a person who does not lose hope and continues to advance, ultimately reaches his destination.

God Almighty has created the human soul in a manner that it experiences various conditions, and one of these is emotion. Certain people are affected even when poetry is recited or by melodious voices. There are some who move past this state and refuse to be content with this alone, and ultimately, with patience, they reach their final objective. Bear in mind that one condition for seekers of the truth is that they take the truth from wherever they find it. This is a light which guides them. At present, there is a struggle in the world. The Aryas pull people to themselves, while the Brahmos invite people to join them, and further still, the Dev Samaj call the people to join them over others. Then the Christians present Christianity above all others. In short, every religion pulls people to themselves and the chasm of their differences continues to grow larger and larger.

However, what I invite people to do and what I can say to seekers of the truth is to search for God. For example, the Aryas curse all the holy and righteous, and believe that even the sincerest of lovers and devotees can never attain salvation. According to

their belief, God has not created even a single particle. Now do tell us, how can any true seeker of the truth grow in faith for this sort of a God (Parmeshwar), and how could the majesty and grandeur of such a God move one's soul to melt with emotion and save it from being lured by sin, when a person believes that this so-called God has not created even a single particle of their being? Further, when one subscribes to the belief that in addition to the Vedas, God has not blessed any other country with His revelation, this moves one to great despair. Therefore, my advice is that the goal and objective of anyone who sets out to find the truth should be to find God. When a person develops true faith in the One True God, a river of divine insight and verities will begin to flow forth.

Bear in mind that verities and divine insights relate to knowledge. The more extensive one's insight becomes; the more verities continue to be unveiled. When one is engaged in investigations, one must do so with a perfectly clean, pure heart. The swiftness with which one is able to comprehend the essence one seeks depends on the degree to which one's heart is free from prejudice and selfish motives. Even the most ignorant of people are able to distinguish between light and darkness. There is only one real, true path. In a few words, therefore, the summary of my entire discourse is that there can only be one straight line that runs between two points.

These matters are worthy of contemplation. You [the person who came to enquire] ought to stay here patiently and with determination. It is not improbable, if by the grace of God, you discovered that path which tens and millions of the holy have experienced; even today those who can speak of their experience in this regard are present.”

Hazrat Masih Maood (as) finished his address here. Our respectable seeker of truth remained in Qadian for some time, and benefited by staying in the company of His Holiness. Then he went away. Later he sent the following letter to the Promised Messiah (as)

“My Honourable Respected Sheikh Sahib,

Greetings,

Please forgive my insolence. I had to leave Qadian suddenly due to certain circumstances. I shall now reflect over the manner in which I intend to spend my life for the sake of the hereafter. I feel a pain for having been separated from your community.

I am extremely grateful for the affection of His Holiness. I feel an immense sense of gratitude for the spiritual gift that I have been given and for all that was unveiled to me. However, it is most unfortunate that the world is full of the deepest darkness,

and I stumble at every step. Without righteous company it is very difficult for me to maintain my spirituality.

I firmly believe, without a doubt, that His Holiness is an excellent example for seekers of spiritual grace, and it is imperative that one constantly remains in his company. The state of the world is that while people throw pearls into the mud, they gather cowries, and they will throw dust on the heads of those who endeavour to safeguard those pearls. Alas! The people have afforded cowries the value of pearls. I am deeply concerned. Alas! What shall I do? Where shall I go? I am in a terrible state. My respects to your entire community.

Please pay my respects to His Holiness especially, and request him and the entire community to pray for me.

Yours Truly,

Wazir Singh

This letter was read out to His Holiness and the Promised Messiah, on whom be peace, instructed the Editor of *Al-Hakam* to write the following response: **“Until a person remains in my company with patience and persistence, they cannot attain any real benefit. You should come here and stay with us for some time.”**

Now we will continue with the following contents of the third Volume of Malfuzaat. In an entry made on 7th March 1901, Hazrat Masih Maood (as) said:

“There was a discussion on divine revelation in that on certain occasions, it poses great difficulty. On this, the Promised Messiah (as) stated: “Certain people are unable to distinguish divine revelation from self-inspiration and satanic inspiration, and then fall into deception. That which comes from God is magnificent and exquisite; it is something which penetrates the heart. It is something which issues forth from the fingers of God and nothing can possess the same weight. It is something which pierces the heart like an iron stake. In this respect, the Holy Quran states:

Verily, We are charging thee with a weighty Word.

The meaning of *thaqil* (weighty) in this verse alludes to this very aspect. However, satanic inspiration and self-inspired thoughts are not the same. Self-inspired thoughts and Satan are, as it were, one and the same thing. There are two forces that exert an influence on man: the angels and Satan. It is as though there are two ropes that are tied to both of his legs. An angel will encourage and support one to do good, as stated in the Holy Quran:

Ayyadhumi be ruhimi ninhu

He has strengthened them with inspiration from Himself.

And on the other hand, Satan incites one to commit evil, as stated in the Holy Quran:

yuwas wesu

He whispers (into the hearts of men).

No one can deny these two phenomena. Man is bound by darkness and light. The absence of evidence is not evidence of absence. Aside from this world, there are countless wonders even if they are unknown. Allah the Exalted states:

qul aouzo berabb-in naas

Say, 'I seek refuge in the Lord of mankind.

The evil suggestions of Satan which are referred to in this verse are those which are being planted into the hearts of people these days. The greatest satanic whispering in this day and age is for deformed notions to take root in the minds of people regarding the providence of God. For example, someone may look at the wealth and riches of the affluent and say that these people are the ones who provide for us.

This is why Allah the Exalted has instructed us to first seek the refuge of the true Lord of mankind (*rabb-un-nas*). Then, the people will give worldly kings and rulers the status of an omnipotent authority. In this regard, God Almighty states that Allah is the King of mankind (*malik-in-nas*). Then, the outcome of these evil whisperings is that people begin to give God's creatures the rank of God Himself, and then they fear them or put their hopes in them. This is why Allah Almighty states that He is the God of mankind (*ila-hin-nas*). These are three forms of evil incitement, and in this instance, Allah the Exalted has provided these three charms, as it were..." (p. 138).

We will stop here for today. May Allah help each one among to profit by these noble reported words of the Promised Messiah (as). Insha Allah.