

FRIDAY SERMON

28th July 2023

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Incha Allah we will be continuing with the Jalsa Salana speech that Hazrat Masih Maood (as) pronounced during his last Jalsa Salana in 1907. Last week we finished with the Promised Messiah's advice that we should all strive to live as the limbs of one body. He said that we will not know success unless we learn to live like brothers within the Jamaat. He then said:

“In the Jamaat our Holy Prophet (saw) created, everyone had a purified soul and every one of them had committed his life to the Faith. Not one of them led a hypocritical life. All of them discharged the rights of God and the rights of His creation. So, keep in mind that God desires this Jamaat to follow their example and wants this Jamaat to acquire the same characteristics. Anyone who lives a hypocritical life will ultimately be severed from this Jamaat. This is the promise of God. The bad and good can never stay together. There is still time to reform yourselves. The heart of a man is like the house of God. The place for God and the place for man cannot coexist in the same space. Unless one cleanses his heart thoroughly and prepares to suffer for his brother, the dealing with God cannot be rectified. I am mentioning these things lest those who have come to Qadian return as empty [as when they came].

One cannot trust life. Does anyone know who will be living and who will be dead by next year? Therefore, one should repent with a sincere heart. God Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

O ye who believe! turn to Allah in sincere repentance (66:9)

Therefore, it behoves man that when he repents, he should repent sincerely. Repentance actually means ‘return’ . One becomes used to saying the words. Therefore, God Almighty doesn’t say that you should just repeat the words of repentance with your tongue; instead, He states that you should revert to Him, the Almighty, befittingly. When one moves from one of the two opposite sides towards the other, then the place of origin starts to become distant and the destination towards which he goes becomes closer. This, indeed, is the purport of repentance. When man reverts to God and moves towards Him day by day, the end result is that he becomes distant from Satan and near to God. And it is a matter of principle that one hears him whom he is close to. Therefore, the blessings and bounties of God descend upon such a person who, in deeds, becomes distant from Satan and near to God. And he is cleansed off the filth of carnal impurities as is then said:

عَسَىٰ رَبُّكُمْ أَن يَكْفِرَ عَنْكُمْ سَيِّئَاتِكُمْ

It may be that your Lord will remove the evil *consequences* of your deeds (66:9)

Because one quality of repentance is that the earlier sins are forgiven on account of it. Similarly, God Almighty says at another place:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Allah loves those who turn to Him and loves those who keep themselves clean

This shows that there are the *tawwab* and there are the *mutatahhir*. Those who turn to God completely are designated as *tawwab*. Those who continue to do spiritual exercises and striving are designated as *mutatahhir*; they have a craving to be cleansed of their impurities and to become a pure soul by completely overcoming the passions of *nafs-e-ammara* [the self that incites to evil].

In the Quran three kinds of *nafs* [the self] have been mentioned:

- (1) *Nafs-e-ammarah* [the self that incites to evil],
- (2) *Nafs-e-lawwamah* [the self-reproaching self], and
- (3) *Nafse- mutma 'innah* [the soul at rest].

Nafs-e-ammarah is what desires nothing but evil as is said:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

**the soul is surely prone to enjoin evil, save that whereon my Lord
has mercy (12:54)**

meaning that *nafs-e-ammarah* has this characteristic that it bends man towards sin and wants him to walk on undesirable and sinful paths. All the adulterers, thieves, and robbers found in the world function under this very *nafs*. One who is under the sway of this *nafs* can do any evil deed. I have seen a man who killed a young boy only for twelve annas [coins used at that time].

Human capacities encompass a union of two extremes—

He may choose to be a messiah or he may choose to be a donkey!

Thus, one who is subservient to *nafs-e-ammarah* considers every evil to be wholesome like a mother's milk. As long as he remains in this condition, evil deeds cannot be removed from him.

Then, the second kind of *nafs* is *nafs-e-lawwamah* as God Almighty says: meaning that, I swear by the *nafs* that rebukes him on evil deeds and every kind of transgression. If any sin is enacted by such a person, he becomes cognizant of it quickly and rebukes himself upon that foul act. Hence, it has been designated as *nafs-e-lawwamah*; that is, what rebukes a lot. One who is subservient to this *nafs* is not fully capable of performing virtuous deeds and, from time to time, natural passions overwhelm him, although he wants to come out of this state and continues to be contrite about his vulnerability.

After this, the third kind of *nafs* is *nafs-e-mutma'innah* as is said by Allah the Almighty:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتٍ

Meaning that: ‘O the Soul that is at peace with God! Return to your Lord, you being pleased with God and God being pleased with you. Therefore, join My servants and enter My Paradise.’ (89:28:31)

In short, this stage is when man is bestowed complete solace by God and he has no anxiety remaining. He establishes such a bond with God that he cannot possibly live without Him. One with *nafs-e-lawwamah* is still in much danger as there is the risk that he may regress and become *nafs-e-ammarah* again, but the station of *nafs-e-mutma'innah* is one in which the soul shrugs off all weaknesses and becomes charged with spiritual powers.

Thus, it should be remembered that, unless one reaches this stage, he is vulnerable. Therefore, until man achieves this rank, one should continue to strive [spiritually].

One should reflect that if a spot of leprosy appears on a person's body, what kind of thoughts appear in his mind, what kind of conclusions does he draw, and how sad does he become by imagining his future predicament? Sometimes, he thinks that perhaps people will now start to hate him and treat him badly. And sometimes he thinks about the terrible condition he might slip into and all the grief he might suffer. But alas! One does not even bother to imagine what it would feel like to die one day and give an account of his deeds. The thought of it getting worse or the pain which might come with it are all causes of concern. However, this leprosy [which affects the body] is such that it will end with death, but the leprosy that afflicts the soul stays till eternity. Have you ever worried about that?

Those who move towards God Almighty with honesty and sincerity are never wasted. They are given the bounties of both worlds as Allah the Almighty says: وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

Here, God states that no one should think that those who turn towards Me lose this world. Rather, there are two Paradises for them—one is the paradise in this very world and the other will be in the Hereafter. So many Prophets have passed. Did any of them see ignominy and humiliation in this world? All of them have left this world being successful, victorious, and triumphant. God Almighty placed them on the throne of honour and glory and decimated their enemies. Had they pursued the world, they might have landed a job of—at the most—ten to twelve rupees per month because they were straightforward and unpretentious people, but when they gave up this world for the sake of God, the world was made to obey them.

Ponder over it—if they gave up this world for the sake of God, what loss did they suffer? Just look at Hazrat Abu Bakr Siddiq (ra)! He was returning from the land of Syria when he met someone on the way. Abu Bakr asked him if there was any news. He replied, ‘There was nothing new except that your friend Muhammad (peace and blessings of Allah be upon him) has claimed to be a Prophet.’ Thereupon, Abu Bakr said, “If he has claimed to be a Prophet, then he must be one. He cannot be a liar”

Then Hazrat Abu Bakr (ra) proceeded directly to the house of the Holy Prophet (saw) and, addressing him, said, ‘Please be a witness that I am the first to believe in you.’

He did not ask the Holy Prophet (saw) for a miracle. He believed in him because of the blessing of previous acquaintance with him.

Keep in mind: Miracles are demanded by those who do not share any acquaintance. For one who is an intimate friend, the knowledge of previous life events is the miracle. Thereafter, Hazrat Abu Bakr (ra) faced

great difficulties. He had to suffer many hardships and terrible adversities. Where he suffered the most and was tortured the most, he also was the first to sit on the throne of the Holy Prophet(saw) [after him]. Look at the contrast—the business in which he had to jostle all day and then the honour of being appointed as the very first Successor of the Holy Prophet, peace and blessings of Allah be upon him!

One should refrain from mistrusting God Almighty as it ultimately results in one's own ruin, as Allah the Exalted says:

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

And that thought of yours, which you entertained concerning your Lord, has ruined you. So now you have become of those who are lost (41:24).

Therefore, it should be understood that mistrusting God Almighty is, in reality, planting the seed of disbelief which ultimately results in one's ruin.

Whenever God Almighty sends one as His Messenger, the one who opposes him gets destroyed.

Beware, when an Appointee of God comes, turning away from him is, in reality, turning away from God. The government peon is a lowly employee who has a paltry salary of five rupees a month. When he goes to landlords with an official order and the landlords give him a hard time thinking that he is only a 'five-rupee-a-month' employee and, instead of implementing his order, beat him up and maltreat him—do you think the government would not punish such people?

It would and most certainly would! Because to disrespect and dishonour the peon of the government is, in effect, disrespecting and dishonoring the government. Similarly, one who opposes the Appointee of God, does not oppose him but, in reality, opposes God.

Beware! Though God Almighty is mild in punishment, those who do not retract from their mischiefs and—instead of acknowledging their sins and bowing before God—torment and grieve the Messenger of God Almighty, are eventually apprehended, and are certainly apprehended.

Look, extremely uncertain days are approaching. Therefore, you should repent before God sincerely, and supplicate to Him day and night with humility and pathos. May God Almighty enable you. Let's pray now."

After this, the Promised Messiah (as) raised his hands, along with the audience, and prayed to God Almighty with the utmost sincerity." (Malfuzaat Vol 10, p. 97)

On the next day, that is 28th December 1907 Hazrat Masih Maood (as) would continue to develop the same speech. *Incha Allah* we will continue next week. May Allah help each one among us to value these pieces of advice and may we all live a life that is pleasing to Allah. Ameen.