

FRIDAY SERMON

11th August 2023

By Imam Zafrullah Domun

Incha Allah we will continue with the second Jalsa Salana speech which Hazrat Masih Maood (as) pronounced at his last Jalsa Salana in 1907. Last week, we stopped where he was explaining why we are faced with trials sometimes. He further said:

“Now, members of the Jamaat should listen to this carefully and understand that God has appointed both kinds of hardships for you. The first are the rigors of the Shariah. You must bear them. The second kind of rigors are those of *qaza* and *qadr* [destiny and fate]. Most people eschew the rigors of the Shariah in one way or another and do not observe them to the full extent, but who can run away from *qaza* and *qadr*? Man has no option in it.

Bear in mind, for humans, this is not the only world. There is another world after it. This here is only a very short life. Some die at the age of fifty or sixty years. Some live ten or twelve years longer. The hardships of this life end with death, but there is no end to that world. Given that the Day of Judgement is valid and is an integral part of faith, how hard is it to put up with the hardships of this temporary life? One should strive for that eternal world. One who does not suffer any hardship at all—what capital does he possess? The hallmark of a believer is not just that he should show patience, but even more that he should be reconciled with the calamity; he should align his will with the will of God—this indeed is a lofty status. In times of adversity, precedence should be given to the will of God. Give precedence to the Bestower of bounties over the bounties themselves. There are many who start to complain when faced with a calamity. In a

way, they sever their ties with God. Some women react by vituperation and cursing. Some men, too, are infirm in their faith.

It is crucial advice and should be kept in mind that when one suffers a calamity, he should be fearful that a greater calamity may befall him. The world is home to calamities. It is not good to be careless in it. Most adversities come to warn. Initially, they are mild and one does not consider them to be a calamity. Then it becomes a calamity causing distress. If one is massaged gently, it would comfort him, but the same hand struck with force would cause pain. Some calamities are severe and become distressful. The Holy Quran has mentioned both types of adversities.

Hardships are for spiritual elevation. Abraham (as) did not make a fuss when God Almighty had asked him for his son. Rather, he thanked God Almighty that an opportunity to serve Him had become available. The mother of the boy gave her consent and the boy agreed as well.

It is mentioned that once a minaret of a mosque fell. The king of the time prostrated [in gratitude] that God Almighty had given him the opportunity to share in the service that the noble kings had rendered [beforehand] in the building of the mosque.

Time passes no matter what. People who live lavishly also die in the end, but one who shows patience in the face of hardships, is ultimately rewarded. One hundred and twenty-four thousand Prophets bear testimony that there is reward for patience. Those who do not show patience for the sake of God have to endure as well, but then there is no reward and no merit.

Women wail at the death of their loved ones; some ignorant men put ashes on their heads—but they all settle down after a while and forget their loss. It is said that a woman's child had died and she was wailing at his grave site. The Holy Prophet (saw) happened to pass by. He told her to fear God

and be patient. The unfortunate lady replied, ‘Go away! You have not suffered a calamity like mine.’

Little did the wretched lady know that he had shown patience even at the death of his eleven children! Later, when she discovered that the one counselling her was none other than the Holy Prophet (saw), she came to his house and said, ‘O Prophet of God! I am patient.’ He replied [*Al sabro inda sadmatil oula*) ‘True patience is if you demonstrate it at the outset in the face of a calamity.’]

In other words, one has to reconcile with the passage of time. Patience is if you do it for the sake of God Almighty in the very beginning. It is the promise of God Almighty that He abundantly rewards those who show patience. This promise of immense reward is destined only for those who demonstrate patience.

Who knows what is in store for today and what is to happen tomorrow? I have just received many letters from Rawalpindi saying that there was an earthquake that caused people to panic.

Some said that this earthquake was equal to the earthquake of the 4th of April. There have been three earthquakes in this one month and God Almighty has informed me of a severe earthquake still to come. That earthquake would be so severe that it would drive people insane.

People have forgotten God in their negligence and they are indulging in happiness, but those who have managed to find God are prepared to accept a life of bitterness. It is necessary for hardship to come. The practice of God cannot be muted.

Everyone ought to stay engaged in prayer and seeking forgiveness from God and align his will with the will of God. One who makes this decision beforehand, does not stumble. One should realize beforehand that he has no bond with his wealth, his children, his wife, and his brothers—they are all the trust of God. As long as they are there, you should appreciate and

respect them and honour them, but when God takes His trust back, you should not be distressed.

Religion is anchored in giving priority to God in every affair. In reality, we belong to God and God belongs to us. What concern do we have with anyone else? As long as God remains pleased with us, there is no cause for grief even if not one, but one hundred thousand of our children die. Children, even if they remain alive, can become a trial without the grace of God. Some people go to prison because of their children. Sheikh Saadi has written the story of one person who was in shackles due to the mischief of his children. One should consider his children as guests—he should look after them and care for them but should not prefer anyone over God. How can children benefit? The approval of God is essential.

Those who lack full inclination toward God, experience many distractions during Prayer. When a prisoner stands before a ruler, does any distraction cross his mind? He is totally attentive to the ruler and is only worried about the order the ruler is about to give. He is completely oblivious to even his own body at that moment. Similarly, how can Satan dare instill distractions when man turns to God with a genuine heart, falling before His threshold in all sincerity?

Satan is the absolute enemy of man and has been called enemy in the Quran. He first caused the expulsion of your father, yet he was not content with this. Now he desires to cause all of you to be cast into Hell. And this second attack is even more severe than the first one. He has perpetrated evil from the beginning and desires to overpower you, but he will not gain dominance over you so long as you give precedence to God in all matters. When man suffers in the way of God, and does not get overpowered by Satan, he is bestowed a light.

When a believer prefers God Almighty over everything else, his ascension towards God occurs. He is raised towards God Almighty in this very life. He is illuminated by a special light. In this ascension, he becomes elevated beyond the range of Satan such that the hand of Satan can no longer reach

him. For every single thing, God has set an example in this world as well, alluding to it that when Satan tries to climb towards heaven, a blazing meteor pursues him and hurls him down.

A bright star is called *saqib*. *Saqib* also refers to something that creates a hole, as well as something that rises to great heights. In this, an example is mentioned with reference to the human experience which not only has an obvious truth, but also a hidden one. When a person attains a sure faith in God Almighty, his ascension towards God is affected. He is bestowed a special strength, force, and light with which he is able to throw Satan down. *Saqib* also refers to one who kills. It is essential for every believer to try to kill his Satan and annihilate him. Those who are ignorant of the science of spirituality laugh at such things, but, in fact, they themselves deserve to be laughed at. They should try to understand their own ignorance. There is an overt law of nature. Similarly, there is a covert law of nature as well. The overt law serves as a guide for the covert law.

God has also told me in His revelation that: “*Anta minni be manzilati najmi saqib*” Meaning, “**You are the *Saqib* in My estimation.**” This means that He has created me to kill Satan. Satan shall meet his end at my hands.

Satan is unable to climb high. If a believer climbs high, Satan cannot then overpower him. A believer should pray to God that he may be given the strength to kill Satan. Elimination of all evil thoughts requires the destruction of Satan. A believer should be steadfast and not give up. He should persevere in destroying Satan. Ultimately, he will succeed one day. God Almighty is Merciful and Gracious. Those who strive in His way, He ultimately shows them success. A lofty status for man lies in him killing his Satan” (p. 110).

We will stop here for today and we will continue *incha Allah* next time. May Allah help us to understand these words and do our best to put them into practice. *Incha Allah*. Ameen.