

FRIDAY SERMON

25th July 2025

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Last week we ended on a note where Hazrat Masih Maood(as) was speaking about the need for a personal love of God. Pursuing this point further in another extract he said:

“Do not expect that any other design can purify the human ego. As darkness can be dispelled only by light, in the same way, the remedy for the darkness of sin are the Divine reflections in word and action which in a miraculous way descend upon a good heart from God with fierce rays, and show him that God exists and remove the foulness of all doubts and bring satisfaction and contentment.

By the strong attraction of His heavenly power, that good person is raised to heaven. All other remedies that are put forward are fakes and useless. But for complete purification, understanding alone is not enough. It must be accompanied by earnest prayers. God Almighty is Self-Sufficient, and to attract His grace there is great need of prayers that are accompanied by weeping, crying, sincerity, piety, and tribulation of the heart. It is a common observation that though a suckling infant fully recognizes its mother and loves her and the mother also loves it, yet its crying has close relationship with the mother’s milk. On the one side the infant cries bitterly out of hunger and on the other side the mother is so affected by its crying and weeping that milk is generated in her breasts. In the same way, every seeker should prove his spiritual hunger and thirst by his weeping and crying so that the spiritual milk might be generated that would satisfy him.

For spiritual purification understanding alone is not enough. Heart-rending weeping and crying like a little infant is also necessary. Do not give up hope and do not be discouraged by the thought that you are involved in many sins and that your supplications cannot have much effect. Man has been created for the love of God and even if he is aroused by the fire of sin, he possesses the faculty of repentance which can put out that fire. You will have observed that however much water is heated, yet when it is poured over fire it puts the fire out. Ever since God Almighty has created man, his heart has always been cleansed through this means. Without the Living God manifesting His existence and power and Godhead through word and action, and displaying His shining majesty, man cannot be purified from sin by any other means. **[Brahin-e-Ahmadiyya, Part V, Ruhani Khaza’in, vol. 21, pp. 33-34]**

He further said:

“The means, which the Holy Qur’an has taught us of establishing a spiritual and perfect relationship with God, is Islam and the prayer set out in the *Surah Fatihah*. This means that one must first devote one’s life to the cause of God, and then should be occupied with the prayer that the Muslims have been taught in *Surah Fatihah*. **This is the essence of Islam.** This is the only

means of reaching God and drinking of the water of true salvation. This is the only means which the law of nature has appointed for man's higher progress and his meeting with God. Only those find God who enter into the spiritual fire, which is the essence of Islam, and occupy themselves with the supplication taught in the *Surah Fatihah*. Islam is the burning fire which, by consuming our lower life and by burning up our false deities, offers the sacrifice of our lives and properties and honour before our Holy God. We drink the water of a new life from this spring and all our spiritual faculties establish a relationship with God. Like lightning, a fire emerges from inside us and another fire descends upon us from above and by their meeting all our passions and the love of anything besides God are consumed and we become dead to our previous life. This condition is called Islam by the Holy Qur'an. Through Islam our passions suffer a death and through prayer we are revived again. For this second life revelation is necessary. Arrival at this stage is called meeting with God, that is to say, beholding God. Arriving at this stage a person establishes a relationship with God as if he sees Him with his eyes. He is bestowed strength and all his senses and inner faculties are illumined and the attraction of a pure life is generated with great force. On arriving at this stage, God becomes the eye of a person with which he sees and becomes his tongue with which he speaks, and becomes his hand with which he grips, and becomes his ear with which he hears, and becomes his feet with which he walks. This is the stage to which Allah the Exalted refers by saying:

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

The hand of God is above their hands;(48:11)

and also, as He says:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

It was not thou who didst throw but it was God Who threw. (8:18)

At this stage complete unification ensues with God Almighty and His holy will saturates the soul, and moral faculties that were weak become firm like mountains, and reason and intellect acquire a high degree of delicacy.

This is the meaning of the verse:

وَأَيَّدَهُم بِرُوحٍ مِنْهُ

He strengthened them with a spirit from Himself. (58:23)

At this stage the streams of love and devotion well up in such a manner that to die for Almighty and to endure thousands of hardships for Him and to be disgraced for His sake, becomes as easy as breaking a straw. A person is pulled towards God Almighty and does not know who is pulling him. A hidden hand upholds him, and to do God's will becomes the purpose of his life. At this stage God Almighty appears very near as He has said:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

We are closer to him than his jugular vein. (50:17)

In that condition a person is like ripe fruit which falls of itself from the tree. In the same way, all the low relationships of such a person come to an end and his relationship with God becomes so strong

that he draws away from creation and is honoured with the converse of God Almighty. **For achieving this rank, the doors are still open as they were open before, and God's grace bestows this bounty upon the seekers today as He bestowed it before.** But this path is not found through mere words and this door is not opened by useless talk and boasts. **There are many who desire but there are few who find.** The reason is that this rank **depends upon true endeavour and true sacrifice.** You can go on talking till Judgement Day without avail. To step out in sincerity on to the fire of which people are afraid is the first condition of this path. If there is not practical eagerness, it is vain to talk of it. In this connection God Almighty says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

When My servants inquire from thee concerning Me, tell them I am close. I respond to the call of the supplicant when he calls Me. So, they should seek to attain my nearness through prayers and be guided.” (2:187) [Islami Usul ki Philosophy, Ruhani Khaza'in, vol. 10, pp. 394-396]

In another extract he said:

“**The** philosophy of salvation is that those who establish a holy and perfect relationship with God become the manifestations of that light which has no decline, and falling into the fire of His love depart from their existence like a piece of iron, which when it is heated in the fire, assumes the character of fire though it is not fire and is still a piece of iron. As through the manifestations of God a surprising change takes place in His lovers, in the same way, God also makes a change for their sake. It is true that God is unchangeable and is free from change, but for such of His servants He manifests such wonderful works as if He is a new God and is not the same God Who is the God of the common people. To the degree to which righteous servants of God move towards Him through their pure deeds and their sincerity and fidelity, so much so that they become dead to their previous existence, God also moves towards them with benevolence and help so much so that He displays His help and support and jealousy for them in an extraordinary way. It is impossible and contrary to God's benevolence that He should condemn to hell a servant of His who is devoted to Him in his love with his whole heart and soul and with full sincerity in a manner which is the characteristic of true love. Such a servant does not consider anyone equal to Him and regards everyone in contrast with Him as naught and is ready to lay down his life in His cause. How can such a person be the subject of torment? Indeed, the truth is that perfect love is salvation. Can you deliberately cast into the fire a child of yours whom you love? Then how will God, Who is altogether love, cast into the fire those who love Him and every particle of whom is sunk in His love? No sacrifice is better than the sacrifice **that a person should so love the True Beloved that he should realize that no one else beside Him is dear to him.** Not only this, but he should give up the love of his own self and should adopt a bitter life for His sake. When he arrives at this stage, then undoubtedly, he **attains salvation.** At this stage of love, he has no need of passing through the chain of transmigration, nor has he the need to have anyone **crucified** for his sake. At this stage of love a person does not merely imagine that he has attained salvation, but his love teaches that the love of God is with him and the love of God causes contentment and peace to **descend** upon his heart. God begins to treat him as He has always treated **those who are dear to Him** and are accepted of Him. He accepts most of his prayers and teaches him fine insights, and informs him of many hidden things, and brings about changes in the world according to his desire. He makes him known and **accepted** in the world with **honour**, and disgraces the person who persists in enmity

towards him and strives to disgrace him. He supports him in an extraordinary manner and puts his **love** in the hearts of millions of **people** and manifests wonderful things through him. The hearts of people are drawn to him through Divine revelation and they hasten to serve him with diverse kinds of **gifts** and with money and other articles. God speaks to him in delicious and majestic words as a friend speaks to a friend. The **God Who is hidden from the eyes of the world** manifests Himself to him and comforts him with His words at the time of every sorrow. He carries on a **dialogue** with him in His eloquent and delicious and majestic words and answers his questions and informs him of things that are beyond the knowledge and power of man. He does this not like astrologers, but like mighty kings whose words are full of kingly power. He discloses to him prophecies which are a sign of his honour and of the disgrace of his **enemies**, which indicate his victory and the defeat of his enemies. In this way, through His words and His works, manifests His existence to him. Then that servant being purified of all sin arrives at the perfection for which he has been created. **[Chashma-e-Marifat, Ruhani Khaza'in, vol. 23, pp. 418-421]**

We will continue incha Allah next time- May Allah help us all to draw nearer to Him through these noble teachings of Hazrat Masih Maood(as). Incha Allah. Ameen!