

FRIDAY SERMON

12th September 2025

prepared by Imam Zafrullah Domun

delivered by Dr Mahmud Ahmad Sooltangos

We will continue with our reading of the Malfuzaat volume 4 of Hazrat Masih Maood(as). On 12th September 1901, after maghrib prayer someone who was a recipient of revelation asked a question about *tabattul elallah* (complete devotion to Allah). The man whose name was Syed Mir Ali Shah said that he has been told in a revelation to ask the Promised Messiah(as) about this matter. The reply that Hazrat Masih Maood(as) gave is as follows:

“In my opinion, being instructed in a vision that I should be asked to explain the meaning of complete devotion to God (*tabattul*) signifies that **the view that I hold in this regard be followed**. This does not mean that a definition be provided in the manner of logicians or grammarians; rather, a meaning ought to be expounded in the practical sense.

In my view, a person will be deemed to have devoted himself completely to God **when he gives precedence in practical terms to the commandments and pleasure of Allah Almighty over the things that are related to this world and its abominations**. No tradition, habit or tribal customs should strip them of this purpose, nor should one's own inner-self rob them, neither one's brother or wife, nor one's son or father. In other words, nothing and no person should be able to draw a person under its influence **in contestation to the commandments and pleasure of God Almighty**, and one ought to become so engrossed in seeking the pleasure of God Almighty that one's **being is overcome by a state of complete annihilation in God**, and that a death overtakes all of one's desires **and intentions so that nothing but God remains**— nothing but God alone. The relations of this world often become a dangerous thief. In the case of Adam, peace be upon him, it was Eve who became an obstacle. Hence, in the case of complete devotion to God, it is necessary that a person is intoxicated completely and annihilated in God, but not so that he loses God, rather, in a way that he is lost in God.

So, in the practical sense, the deeper essence of absolute devotion to God becomes manifest when all obstructions are cleared, when all veils are removed, so that one reaches a stage of inherent love, and when a person becomes completely annihilated in God, as has just been mentioned.

Anything is possible in claims and statements, and much can be articulated in words and verbal expressions, **but the real challenge is for one to demonstrate whatever he says through action.** Everyone who believes in God wishes and verbally professes also that he desires to give precedence to God over all else, and people can claim this as well. However, when a person begins to investigate the effects and signs which are granted once a person does actually give precedence to God, one is faced with difficulty. A person stumbles on every little thing. When the time calls for people to sacrifice their wealth and life in the cause of God Almighty, and when He calls them to sacrifice their life, wealth or other cherished things, even though these things do not belong to them, they are still hesitant.

Initially, certain companions of the Holy Prophet (saw) were faced with these sorts of trials. The Messenger of Allah, peace and blessings of Allah be upon him, was in need of some land to lay the foundation of the mosque. An appeal was made to a certain individual who presented many excuses and ultimately said that he could not offer any land. Now that individual had believed in the Messenger of Allah, peace and blessings of Allah be upon him, and he had taken an oath to give precedence to Allah and His Messenger (saw) over all else, however when the time for his trial and test arrived, he was forced to step back. In the end, he did donate the plot of land. So, the fact of the matter is that nothing can actually be done with mere words alone unless coupled with action, and words cannot be proven true in action unless accompanied by trial.

The oath of allegiance that is taken at my hand is to affirm that one will give precedence to religion over worldly affairs; **it is to pledge that one will accept as one's spiritual leader a man who has been commissioned by God and sent to the world, a man who is a deputy of the Messenger of Allah, peace and blessings of Allah be upon him, and named the Arbiter and Judge.** One takes an oath to accept his verdict with a calm and open heart. However, if after making this covenant and declaration, an individual does not wholeheartedly accept a verdict of mine and instead feels a hindrance or restraint in their heart, it will have to be said that such a person has not become completely devoted to God and has not yet attained this lofty station **which is known as the station of complete devotion to God.** Instead, this shows that the obstructions and shackles of one's base desires and one's worldly relations still block one's path, and that the person has not been able to free himself from those veils which must be torn apart to attain this station. Until a person is cut off from the tree of this world and grafted onto the branch of divinity, it is impossible for him to flourish and become verdant. You may observe that when a branch is cut off from a tree, the branch cannot flower and bear fruit. In fact, even if one keeps it in water and makes recourse to all the means which previously gave it life, the branch will never bear fruit. In the same way, until one forges a bond with a truthful man of God, one cannot attain the strength to absorb spirituality. Just as a branch that is detached and separated cannot bloom even with water, in the same manner, an individual cannot become fruitful if he is isolated and detached. Therefore, in order for a person to become wholly devoted to God, he must sever his ties in one respect, but forge a bond in another respect.

Such persons must form a bond with God and also detach themselves from the world, along with all its relations and emotions. This does not mean that one should nurture this bond by removing himself from the world completely. **Nay, rather one is to remain in the world, yet be detached. This is true bravery and courage.** To remain detached implies that one should not allow oneself to be influenced by worldly temptations and desires, nor give them precedence, rather one should give precedence to God. No worldly attraction or obstruction should stand in a person's way and pull his attention. I have just mentioned that the world is full of many obstacles in the way of man. Even a partner or wife can become an obstacle and God has presented an example of this as well. God gave an instruction to abstain from a certain action and the first to be influenced by Satan was a woman, and then Adam (as).

Therefore, what is complete devotion to God? To sever ties from all else to the exclusion **of God and to consider everyone else to be dead.** There are many people who consider our words to be true, and who proclaim that whatever I say is right and correct, but when they are asked as to why they do not accept, they will say that the people will reprimand us.

So, this worry that the people will think ill of them is the very attitude that cuts a person away from God, because if one possesses fear of God in one's heart, and if one recognizes the greatness, omnipotence and rule of God, how can he care about what anyone else will say? The heart of such a person is ruled by the people and not God. When this thought, which is an association of partners with God, is removed from their heart, everyone else will appear to them even more **insignificant and weaker than a corpse or an insect.** Even if the entire world joins forces against him, such a one cannot refrain from accepting the truth.

One ought to observe an example of complete devotion to God in the Prophets, peace be upon them, and in those divinely commissioned by God, **that despite their own apparent helplessness and weakness, they do not care about the opposition of worldly people.** One ought to take a lesson from the pace at which they move forward and from their circumstances.

Certain people say that there are some who do not speak ill of me, yet they do not speak in favour either, and they ask—merely because the people will accuse them—**whether they can offer the Prayer behind them. I say, absolutely not.** This is because a stumbling block still obstructs the path of their acceptance of truth; they are still the branch of a tree, whose fruit is poisonous and deadly. If they had not considered worldly people to be their idols and leaders, they would have torn all of these veils and come out free, and they would not have cared in the least about the taunt and reproach of others, or be affected by fear of mockery, instead such people would hasten towards God.

So, remember that you ought to keep in mind on every occasion whether **your action pleases God or the creation of God.** Until this is your state, where the pleasure of God takes precedence over all else and no Satan can tempt you or obstruct you, **there is fear that you may stumble.** However, when the ill-will or goodwill of the world means nothing

to a person, and the pleasure or displeasure of God affects them, **this is the state where a person is safe from all instances of fear and grief.**

If someone joins our community and then leaves, this is because Satan remains tied to him in disguise. However, if a person determines that he will not listen to anyone who would tempt him, God saves such people. Generally, the reason that one stumbles is because their other relations remain intact. For their worldly objectives they become slothful in faith. Sloth makes a person estranged, this then leads to arrogance, and finally, this reaches a state where one rejects the truth completely.

It is the Messenger of Allah, our Prophet, who is the true example of complete devotion towards God excluding all others. The Holy Prophet (saw) neither cared for anyone's praise, nor for their reproach. He was faced with countless hardships, but he did not care in the least. No greed or desire could obstruct the Holy Prophet (saw) from the work of God that he had come to accomplish. Until a person is able to see this state within himself and passes his test, he should never become free from care.

Moreover, it should also be borne in mind that only when a person becomes completely devoted to God can they nurture trust in Him. That is to say, in order to become a person who trusts God, it is a precondition that one must first become wholly devoted to Him.....
(P28)

This is a very important and most interesting advice given by Hazrat Masih Maood(as) for all members of the Jamaat to ponder and to try to develop within ourselves such a devotion to Allah. There is at least one more paragraph in this extract which we will present next week incha Allah. May Allah help each one among to understand and practice what Hazrat Masih Maood(as) has preached us in this extract. Ameen.