

FRIDAY SERMON

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Today we will continue with our reading from Malfuzaat Volume 4 of Hazrat Masih Maood(as). Continuing from page 32 where we left off last week, Hazrat Masih Maood(as) said:

“Therefore, the concept of the visualization of the spiritual mentor (*tasawwur-e-shaykh*) is a Hindu invention; it has been taken from the Hindus. The concept of the moving heart (*ijra-e-qalb*) also comes from the Hindus. If this was the primary objective for which God Almighty had created human beings then what need would there be for Him to give such an extensive religious teaching. All that God would have needed to do in such a case was to mention this concept of the moving heart and explain the techniques by which to practice it correctly.

A certain individual told me from a reliable source that the heart of a Hindu was absorbed in the state of ‘the moving heart,’ invoking ‘Rama, Rama,’ when a Muslim happened to pass by. Suddenly, the heart of the Muslim became absorbed in the same state as well and he too began invoking the name “Rama, Rama”. However, one should not be deceived because “Rama” is not the name of God. Even Dayanand (founder of Arya samaj) has stated that this is not the name of God.

This state of ‘setting the heart in motion’ is a game which is used to trick simple, ignorant people. If a person begins to repeat the words ‘*lota, lota*’ (a small, round water vessel) the heart can become absorbed in this too, but if a person is attached to Allah, it is His name that the heart calls out. The Holy Quran has not given such a teaching, in fact, it teaches something that is even better:

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

But he alone will be saved who brings to Allah a sound heart. (26:90)

God desires that a person’s entire being becomes the heart. Otherwise, if a person’s entire being does not begin to move and profess the name of God, then such a *qalb* (heart) is no *qalb* at all, it is as lowly as a *kalb* (dog). What God desires is for you to become wholly absorbed in Him and to revere the limits and injunctions set by Him.

The Holy Quran teaches the concept of annihilation of perception (*fana-e-nadhari*). I have observed from experience that this concept of putting the heart in ‘motion’ is based entirely on repetitive practice, and has nothing to do with piety and righteousness. A person from Montgomery district or perhaps from Multan used to meet me at the Chief Court and he was very experienced in this practice of setting the heart in motion. So, in my view, this is nothing to be given importance,

and God Almighty also has not given this practice any significance or deemed it to be of any value. The desire of God Almighty and the underlying purpose in the teaching of the Holy Quran is nothing more than:

فَقَدْ أَفْلَحَ مَنْ زَكَّاهَا

He indeed truly prospers who purifies the soul. (91:10)

Until a cloth is washed completely it cannot be purified. Similarly, all of the various parts of the body must be cleansed; nothing can be achieved by simply purifying one part. It is also important to remember that when God beautifies a thing, it cannot be spoiled, but human forms of beautification lose their grace eventually.

I openly proclaim on the basis of my experience that until a person brings about a change within himself that is in accordance with the will of God Almighty and the practice of the Holy Prophet(saw), and until one begins to tread the path of piety, even if a sound does resonate from their heart, the poison that destroys a person's spirituality cannot be removed. There is only one way established by God Almighty by which a person can nurture and develop his spirituality and that is by following the Messenger of Allah. The people who demonstrate these shows of the moving heart, have gravely dishonored the Sunnah of the Holy Prophet (saw). Has there been anyone greater in this world than the Messenger of Allah, peace and blessings of Allah be upon him? Now would the Holy Prophet (saw) sit in the cave of Hira and practice methods of putting his heart in motion or was he a man whose person was completely annihilated in God? Moreover, there is not a single example from the life of the Holy Prophet (saw) in which he taught the companions to engage in exercises to put their hearts in motion. Furthermore, never did anyone with a moving heart demonstrate this practice, nor did anyone ever narrate that they observed the Holy Prophet (saw) in the aforementioned state.

All such practices that are not mentioned in the Holy Quran at even a single instance are but human inventions and notions that have never brought forth any results. What the Holy Quran does teach is that one should love God and for one to hold true to the words:

أَشَدُّ حُبًّا لِلَّهِ

Stronger in their love for Allah.

One is instructed to act on the teaching:

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Follow me: then will Allah love you.

One is taught to become so completely annihilated in God that one becomes imbued in the hue that is characterized by the words:

وَتَبَيَّنَ إِلَيْهِ تَبَيُّلاً

Devote thyself to Him with full devotion.

One is taught to give precedence to God Almighty over all else. **These are the objectives that one must seek to achieve. The ignorant seek to measure God by the gauge of their own mind and**

thoughts, they seek, by their own devices, to develop a relationship with Him, but this is the very thing that they cannot do.

So, my advice is that you ought to keep away from such notions. You ought to follow the way that was presented to the world by the Messenger of God Almighty, peace and blessings of Allah be upon him, and what he demonstrated through his own practical example as a pathway by which one can attain success and prosperity in the hereafter; one should follow what he taught the companions. Then, from time-to-time various chosen ones of God showed the same practice through their actions by continuing the Sunnah of the Holy Prophet (saw), and today, God has liked the same practice.

Now if the true objective of God Almighty was for us to adopt the self-invented concept mentioned earlier, then even today when he has established a divine community to revive those truths and verities that are now lost, he would have taught this strange practice and this would have been the highest objective of my teachings as well. However, you can observe that God has not given any such teaching; in fact, He says that man should come to Him with a sound heart (*qalb-e-saleem*). He loves those who do good (*muhsinun*) and those who are righteous (*muttaqun*). He is the Friend and Protector of such people.

Is it written anywhere in the whole of the Quran that God loves those whose hearts are set in motion? You must know for certain that these are merely baseless notions, they are games which have no relation whatsoever with the reformation of one's soul or with spiritual matters. In fact, such games only move a person further and further away from God and prove to be harmful to a person in terms of their actions. **So, adopt righteousness, honour the practice of the Holy Prophet (saw) and demonstrate with unwavering dedication that you follow his path, for this is the true pride of the teaching of the Holy Quran."**

A Question was asked about the Sufis *where* did they go wrong?

Hazrat Masih Maood(as) said: "Leave them to God. We do not know what they understood and how they reached their conclusions.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

Those are a people that have passed away; for them is what they earned, and for you shall be what you earn (2:135)

Sometimes people are deceived and they believe that the initial stage is the ultimate objective they sought. Who knows, perhaps the Sufis ascribed to such beliefs but in the end, they abandoned these ideas. It is also possible that others may have attributed these statements to them and mixed their own concepts with theirs. This is how the Torah and Gospel were altered as well.

The Sufi saints and leaders of the past should be excluded in this context and should only be remembered with good words. What is necessary for an individual personally is that when God enables him to realise a mistake, he should abstain from it. God has stated that one should not associate partners with Him, and become wholly devoted to Him with all of one's understanding and ability. What could be greater than the fact that:

Man kaanallaho kaanallaho lahu

He who belongs to Allah, Allah becomes his.

Another question was asked, namely “What is this practice of holding the breath (*habs-e-damm*)?”

Hazrat Masih Maood(as) said: “This is also a practice taken from the Hindu yogis. There is no foundation for this in Islam.”

In brief when we reflect on these extracts Hazrat Masih Maood(as) has made it clear that in our desire to draw nearer to Allah we should strictly adhere to what Islam says. We can be very knowledgeable about Islamic teachings if we regularly make an effort to read our Holy Quran and also read the Hadiths and follow also what Hazrat Masih Maood(as) says as well. If we do this incha Allah we will be properly guided. May Allah help us to do so. Ameen

The next entry is dated 21st September 1901 after Maghrib prayer. Someone who had come from Patiala requested Hazrat Masih Maood (as) to pray for him so that he might get a son. In reply Hazrat Masih Maood(as) said:

“One ought to reflect on the reason that one desires to have children. For a person ought not to restrict his desire to a mere natural inclination alone, in the manner that one feels thirst or hunger. When this desire crosses a certain degree, one ought to be concerned for one’s own reformation. God Almighty has created mankind to worship Him, as He states:

And I have not created the Jinn and the men but that they may worship Me.(51:57)

Now, if a person does not become a believer and a servant, if he does not fulfil the actual purpose of his life, if he does not worship as is its due right, and instead, if he spends his life in disobedience and transgression, and go on committing sin upon sin, what would be the outcome of such a person’s desire for children? All this would mean is that such a person desires to leave behind a successor who will continue to commit sin. After all, did the father do any good so that he should desire children? Therefore, a person’s desire to have children is absolutely futile until it is purely for the purpose **that they be religious, righteous and obedient to God, and serve His chosen religion.**

In fact, if this is not the underlying purpose, the desire itself is a form of sin and vice; it would best be described as “enduring sin” as opposed to “enduring good.” However, **if a person says that he desires good and God-fearing children who serve the Faith**, his statement would be nothing more than a mere claim **until he reforms his own soul.** If one lives a life of sin and transgression, and proclaims with the mouth that one desires good and righteous children, he is the greatest of liars in his claim. Self-reformation necessarily precedes the desire for good and righteous progeny. When a person begins to lead a life of righteousness, it is then that his desire will bear fruit and such progeny will be characterized as “enduring good.” However, if one’s desire is only so that one’s own name may endure, and so that one’s progeny inherits one’s wealth and possessions, or become famous and renowned, such a desire, in my opinion, **is an association of partners with God.....”(P37)**

This is a very long extract. We will read more next week incha Allah. May Allah grant to each one among us the opportunity to reform our own selves and may we leave good and righteous progeny behind us who will be fully devoted to Allah. Ameen.