

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

**24 FEBRUARY 2012**

**Summary:**

*What is Salvation according to Hazrat Masih Maood<sup>as</sup>. How Allah's Mercy encompasses everything. All types of sins are forgiven if one seeks forgiveness from Allah. Everyone should strive to know the nature of Allah and should try to establish a relationship with Him. There is a need to devote time and effort to cultivate relationship with Allah.*

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun said:

In our last three sermons we have briefly spoken about the significance of the life and exemplary conduct of the Holy Prophet Mohammad<sup>saw</sup> for each one of us. We, Ahmadis Muslims who have recognized Hazrat Mirza Ghulam Ahmad<sup>as</sup> as the Mahdi and the Promised Messiah strive to implement all the teachings of the Holy Prophet Mohammad<sup>saw</sup> in our daily life as much as we can. This is the struggle that we carry on throughout our lives. Whenever we stop struggling in this path we will not progress but we will regress and that will be very bad for all of us and for the Muslim umma as a whole. Hazrat Masih Maood<sup>as</sup> came with a reform agenda for the whole Muslim world. Among other things he taught us how to move away from our animal nature to that of a moral human being and from there to that of a spiritual being whose soul is at peace.

Although this recipe for the transformation of the self is available in English in his book "The philosophy of the teachings of Islam" and in some other minor writings, unfortunately not many Ahmadis are profiting by it. When we look at the Ahmadis in general we should have been quite happy with their morals which becomes manifest through their behavior. But unfortunately we see that is not the case. Sure Ahmadis are doing their best to make money contributions but that is not enough for our salvation. According to Hazrat Masih Maood<sup>as</sup>, our salvation depends upon how far we strive to live our life according to the teachings of Allah as spelled out in the Holy Quran. Speaking about the need to get salvation in this life he says:

"Then arise and repent and win the pleasure of God through good works. Remember that the punishment of wrong beliefs is after death. Being a Hindu or a Christian or a Muslim will be determined on the Day of Judgment. But a person, who goes beyond the limit in wrongdoing, transgression, disobedience and

vice, is punished in this life. Such a one cannot escape God's chastisement. So hasten to win God's pleasure and before the dreadful day arrives namely the day of intensity of the plague, of which the Prophets have warned, make your peace with God. He is very benevolent. Through the one moment of the repentance that melts the heart, He can forgive the sins spread over seventy years. Do not say that repentance is not accepted. Remember that you cannot be saved by your deeds. It is grace that saves and not deeds. Benevolent and Merciful Lord, bestow Thy grace upon all of us. We are Thy servants and have fallen down upon Thy threshold. Amin."[Lecture Lahore, Ruhani Khaza'in, vol. 20, p. 174]

When Hazrat Masih says that we cannot be saved by our deeds only, he means that we should develop a relationship with Allah through prayers and expects that when He wills we will be forgiven or we will enter paradise when he accepts the good deeds that we do. At times we may be doing plenty of good deeds but if our aim is not to please Allah, all these deeds might become a curse instead of a blessing. That is why we should never say that we have done such and such things in the path of God. Although we might have done those things we should not rely on them to be saved. Our reliance should always be on Allah's Grace not on our actions. This is a point of wisdom that we all need to learn.

In his book *Nozool e Masih* he says:

Man having arrived in this house of darkness cannot attain salvation unless, being himself honoured by the converse of God, or keeping company with someone who is the recipient of sure revelation and who has witnessed clear signs, he arrives at the certain knowledge that he has a God Who is All-Powerful, Benevolent and Ever Merciful, and that Islam which is his faith is in fact true and the Judgment Day and heaven and hell are realities. As a matter of tradition all Muslims believe in the existence of God and in the truth of the Holy Prophet (peace and blessings of Allah be on him), but this faith has no sure foundation. Through such weak faith it is not possible to be deeply affected and to cultivate the true hatred for sin.[Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 485-486]

This is a very small paragraph. Yet it is a mine of wisdom. He wants us to understand that our declarations of belief in Allah and the Holy Prophet <sup>saw</sup> is not enough. We need to establish a true contact with Allah and He talks with us and fill our heart with certainty through revelations. Failing this we should meet with someone who is a "recipient of sure revelation and has witnessed many signs...." Just think it over. If this is the criteria for salvation do we find it somewhere in Jamaat Ahmadiyya mainstream these days? The Jamaat has turned its back on those to whom Allah has given these qualities!!! Now listen to what Hazrat Masih says next:

"It is a pity that most people are unaware of the true meaning of salvation. According to the Christians, salvation means deliverance from the punishment of sin. This is not the true meaning of salvation. It is possible that a person may not commit adultery or theft, or bear false witness, or kill anyone, or commit any other sin so far as he knows, and yet be unacquainted with salvation, for salvation means the achievement of that eternal prosperity for which human nature hungers and thirsts. It is achieved only through the personal love of God after His full understanding and the establishment of a perfect relationship with Him and its condition is that love should surge up on both sides.... For a seeker after truth the only question is how to achieve true prosperity which should be the means of eternal joy and

happiness. The sign of a true religion is that it should carry one to that prosperity. Through the guidance of the Holy Qur'an we learn that that eternal prosperity is found in the **true understanding** of God Almighty and His holy and perfect and personal love, and in perfect faith which **should create a lover's restlessness in the heart**. These are a few words and yet even a volume cannot set forth a complete exposition of them.[**Chashma-e-Masihi, Ruhani Khaza'in, vol. 20, pp. 359-360**]

All religions speak about a merciful God, but the way the Holy Quran speaks about it is most excellent. Paraphrasing the teachings of the Holy Quran, Hazrat Masih says:

“O My servants do not despair of Me. I am Ever Merciful and Benevolent and cover up sins and forgive them and am more Merciful towards you than anyone else. No one will have mercy on you as I have. Love Me more than you love your fathers for I am greater in love than they are. If you come to Me I shall forgive all your sins and if you repent, I shall accept your repentance. If you advance towards Me slowly, I shall run to you. He who seeks Me shall find Me and he who turns to Me shall find My door open. I forgive the sins of a penitent even if they are more than the mountains. My mercy upon you is great and My wrath is little because you are My creatures. I have created you and therefore My mercy comprises all of you.”[**Chashma-e-Ma'rifat, Ruhani Khaza'in, vol. 23, p. 56**]

This is the message of the all loving God. Whatever your sins, if you regret having committed them and you seek Allah's Forgiveness, He will grant it to you provided you are sincere and you strive not to commit the same sins again. No one will live without sins unless Allah helps him and creates in him or her disinclination to sin. In order for this state of mind to be created one has to go often with a repentant heart to the threshold of Allah, and weep in order to wash his sins.

Speaking about the increase in sins and lack of faith in Allah Hazrat Masih says:

“After deep reflection and the receipt of constant revelation from God, I have come to know that though there are a large number of religious sects in this country and religious differences swell up like a flood, the cause of all these contentions is that most people suffer from decline of the spiritual faculties and of the fear of God. The heavenly light by means of which man can distinguish between truth and falsehood has disappeared from most hearts. The world is taking on the colour of atheism and though the tongues utter the words ‘God’ and ‘*Permeshwar*’, the hearts are more and more inclined towards denial. This is testified to in practice by an absence of good actions. I do not question the integrity of anyone who practices righteousness in secret, but the general condition is that the true purpose of religion is ignored. Most people pay little attention to **purity of heart, true love of the Divine**, true sympathy with His creatures, gentleness, mercy, justice, meekness and all other pure moral qualities like righteousness, cleanliness and truth which are the spirit of religion. It is a matter of regret that religious contentions are on the increase, but spirituality is declining.....

The real purpose of religion is to recognize God Who has created the universe and to arrive in His love at a stage where the love of everything else is burnt up and to have sympathy with His creatures and to put on the garment of true purity. I observe, however, that this purpose is neglected in this age and most people adhere to some branch of atheism. The recognition of God Almighty has sadly declined and for this reason boldness in committing sin is increasing. It is not obvious that that which is not recognized is

not followed by the heart, nor is there any love for it or any fear of it. All types of fear and love and appreciation are created by recognition.

This shows that the prevalence of sin in today's world is due to lack of understanding. One of the great signs of a true religion is that it should present many means of acquiring the recognition and understanding of God Almighty so that man might be able to restrain himself from committing sin, and so that becoming aware of Divine beauty he should partake of perfect love and so that he should regard cutting asunder from God as worse than hell. **To avoid sin and to be devoted to the love of God Almighty is a grand goal for man and is that true comfort which can be described as heavenly life.** All desires that are opposed to the pleasure of God are the fire of hell and to spend one's life in their pursuit is to lead a hellish life. But the question is how can one be delivered from such a life? The knowledge that God has bestowed upon me in this context is that deliverance from this house of fire depends upon true and perfect understanding of the Divine. Carnal passions that pull people to themselves constitute an irresistible flood which is flowing fiercely to destroy faith, and it is impossible to stem that which is irresistible except through that which is perfect and overwhelming in itself. For this reason, perfect understanding of the Divine is needed for the attainment of salvation." [Lecture Lahore, **Ruhani Khaza'in, vol. 20, pp. 147-149**]

Unfortunately these days people are not devoting enough time to increase their knowledge of Allah. They spend hours watching television or doing useless things on the net yet they do not read the Holy Quran and reflect upon its verses. If they do read they read just for the sake of reading but not to imbibe its teachings. People will chat with one another for hours and several times daily but the time they spend talking to Allah in their prayers are just a few minutes whereas Allah has told them to pray to Him and to solicit Him for their needs. Similarly people, young and old will spend hours listening to music but they will barely recite *Darood* or proclaiming the *tahlil*(*laa ilaha illallah*);recitations which will contribute a lot to their peace of mind if they but knew.

It is the duty of every man and woman to know what the true purpose of his or her life is and strive to accomplish it. May Allah give to each one amongst us the wisdom to know that purpose and may we all work towards accomplishing it incha Allah.