

FRIDAY SERMON

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We will continue with our discussion about how to achieve salvation as we have been taught by Hazrat Masih Maood(as). In the following extract that will read Hazrat Masih Maood(as) is explaining about the development of the faculties to see Allah in this world. He said:

“The Holy Qur’an teaches us that salvation is a matter that is manifested in this very life as He has said:

وَمَنْ كَانَ فِي بَدَنٍ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way. (17:73)

That is, he who is blind in this world will be blind in the hereafter also. This means that a person takes with him from this world the faculties for seeing God and the means of eternal salvation. God has repeatedly indicated that the means of man’s attaining salvation is eternal as God Himself is Eternal. It is not that after a time He recalled that if men cannot attain salvation by any other means, he should bestow salvation on them by killing Himself. A person can be described as having attained salvation when all his passions are consumed and God’s will becomes his will and he becomes so devoted to God out of love that nothing remains his and everything becomes God’s. All his words and deeds and movements and designs should be for God and he should perceive in his heart that all his delights are now in God and that a moment’s separation from God means death for him. He should be so inebriated with the love of God that everything beside God should be naught in his estimation. If the whole world should attack him with swords and should seek to separate him from God through fear, he should remain steadfast like a firm mountain. The fire of perfect love should flare up within him and he should hate sin. As other people love their children and wives and friends so that their love pervades their hearts, and the death of any of them distresses them so much as if it was their own death, that type of love and indeed a greater love should be generated in his heart for God, so much so, that he should become like an insane person in the grip of that love and should be ready to endure every torment and every wound for the sake of that love so that God Almighty may be pleased with him.

When a person is overcome to this degree by his love for God, all his passions are burnt up by the fire of love and a great revolution takes place in his nature and **he is bestowed a heart that he did not possess before, and is bestowed eyes that he did not have before, and he is so much affected by certainty that he begins to see God in this very world.** That burning sensation for the

world with which the nature of the worldly is afflicted like hell, is totally removed from him and he is bestowed a life of comfort and pleasure and delight. This condition of his is called **salvation** inasmuch as his soul falling upon the threshold of God with love and devotion finds unending comfort and the union of his love with the love of God transports him to a station of devotion which is beyond description. [*Chashma-e-Ma'rifat, Ruhani Khaza'in*, vol. 23, pp. 416-417]

This statement by Hazrat Masih Maood(as) is very powerful and it explains to us, plain people, how serious and important should we understand the purpose of our life. We should strive to pursue life objective as explained by Hazrat Masih Maood(as) if we really want to be a productive member of the Jamaat Ahmadiyya that was created by Hazrat Masih Maood(as). If we pray just as a formality without seeking this level of obedience to Allah as explained above, then we are failing in seeking Allah as we should have sought him. The ways of the world are here to distract us from the real purpose of our life. We should combat the promptings of Satan by seeking and begging help from Allah so that we might achieve the degree of love Allah as described in the above extract by Hazrat Masih Maood (as). May Allah help us in this endeavour by His Grace. The next extract explains how salvation is achieved. Hazrat Masih Maood(as) said:

“Salvation is not attained through one’s effort, but through the grace of God Almighty. The law that God Almighty has appointed for acquiring this grace is never falsified. That law is:

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

If you love Allah then follow me, Allah will then love you (3:32)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

And whoso seeks a religion other than Islam, it shall not be accepted from him, (3:86)

Salvation is not something whose blessings and fruits will be known to man only after his death. It is something the effects of which are manifested in this very world and a person who has attained salvation is bestowed a heavenly life in this world. The followers of other religions are altogether deprived of this. If it is said that the Muslims are also in the same condition, the answer is that they are deprived because they do not follow the Book. A person who possesses a medicine but does not use it and is careless will derive no benefit from it. That is the case of the Muslims that they have a Holy Book like the Qur'an but they do not follow it. Those who turn away from the Word of God Almighty are and the other in doctrine. **A person cannot partake of lights and blessings unless he acts as God Almighty has commanded:**

وَكُونُوا مَعَ الصَّادِقِينَ

‘Keep company with the righteous’

[*Malfuzaat*, vol. IV, pp. 206-207]

Here also we should pause and reflect how far we are doing our best to transform our own selves to become a better person day in and day out. If we realize that we are not doing enough we should develop a self-improvement program that will help us to move forward as time goes by. If we just keep thinking that we will do what needs be done tomorrow or later in life we would be deluding

ourselves. May Allah help each one among us to what needs be done now because we should not delay for tomorrow what needs to be done today.

The next extract speaks about the need to recognize the prophets. Hazrat Masih Maood(as) said:

“It is perfectly true that he who does not recognize God’s Messengers does not recognize God either. A mirror of God’s countenance are His Messengers. Everyone who sees God sees Him through this mirror. Then what kind of salvation is this that a person denies the Holy Prophet (peace and blessing of Allah be on him) all through his life and rejects the Holy Qur’an and God Almighty does not bestow eyes upon him nor a heart and he remains blind and dies blind and yet attains salvation? It is our observation that when God Almighty desires to bestow mercy upon someone He first bestows sight upon him and bestows knowledge upon him from Himself. There are hundreds of people in our movement who have joined it in consequence of dreams or revelation. The mercy of God Almighty is very wide. If one advances towards Him one step, He comes two steps and if a person hastens towards Him, He runs towards that one and opens the eyes of the blind. Then how can it be accepted that a person believes in Him and accepts Him as One without associate and loves Him and joins the company of His friends and yet God keeps him blind and he remains so blind that he does not recognize God’s Prophet? This is supported by the *Hadith*: “He who dies without recognizing the Imam of his age dies the death of ignorance and is deprived of the straight path.” **[Haqiqat-ul-Wahi, Ruhani Khaza’in, vol. 22, p. 151]**

He further said in another extract:

“It should be borne in mind that while human nature possesses many excellent qualities, it is also subject to the defect that on account of its weakness it is prone to commit sins and defaults. The Almighty Who has made human nature has not invested it with the inclination to commit sins so that He might condemn man to torment, but so that His attribute of forgiveness might be manifested. Sin is doubtless a poison, but the fire of repentance and *Istighfar* converts it into an antidote. Thus, after repentance and remorse, sin becomes the means of progress and roots out from inside a person the feeling that he amounts to something and stamps out arrogance and pride and self-exhibition.

Remember that no one can attain salvation through his deeds; salvation is attained purely through grace. The God in Whom we believe is Most Merciful and Benevolent. He is Almighty and suffers from no weakness and defect. He is the Source of all manifestations, and is the Fountainhead of all grace, and is the Creator of all creation, and is the Master of all bounties. He comprises all praiseworthy and perfect qualities, and is the Source of all lights, and is the Life of all lives, and is the Sustainer of everything. He is close to everything but we cannot say that He is all things. He is higher than everything, but we cannot say that there is something intervening between Him and us. He is Imperceptible and Hidden and yet is more manifest than everything. All true delight and comfort is in Him. This is the true philosophy of salvation. **[Chashma-e-Ma’rifat, Ruhani Khaza’in, vol. 23, pp. 414-416]**

Speaking about the three means that Allah has prescribed for man to be purified Hazrat Masih Maood(as) said further:

“One is love; the second is *Istighfar* which means the desire to suppress and cover up, for so long as the root of a tree is firm in the earth there is hope of its greenness; and third is repentance, that is to say, to turn humbly towards God in order to draw the water of love and to get close to Him and to pull oneself out of the darkness of disobedience with the help of good deeds. Repentance is not merely by word of mouth but is completed by good deeds. All virtues are for the perfection of repentance, for the purpose of all is to approach close to God. Prayer is also repentance for through it we seek nearness to God. That is why God having created the life of man and called it the soul, inasmuch as its true comfort lies in the affirmation of the existence of God and His love and His obedience. He also called itself inasmuch as it seeks union with God. To love God is to be like that tree in the garden which is firmly planted in the ground. This is man’s heaven. As a tree sucks the water of the earth and draws it into itself and thereby expels its poisonous vapours, so is the condition of a person’s heart. It sucks in the water of God’s love and is thereby enabled to easily expel its poisonous matter and, being based in God, is purely nurtured and spreads and exhibits pleasant greenness and brings forth good fruits. But he who is not firmly related to God, cannot suck in nourishing water and therefore dries up progressively and in the end loses its leaves and only dry and ugly branches are left. [*Siraj-ud-Din ‘Isa’i ke Char Sawalon ka Jawab*, Ruhani Khaza’in, vol. 12, pp. 328-329]

May we all use all these extracts to help us become good Ahmadi Muslims by Allah’s Grace. Ameen.