

FRIDAY SERMON

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We will continue reading extracts from Malfuzaat volume 4 of Hazrat Masih Maood(as). However, I have skipped some pages and we will start with an extract from page 53.

Hazrat Masih Maood(as) went out for a walk as was his custom. Seth Ahmad-ud-Din Sahib was with him as well. Maulvi Burhan-ud-Din Sahib said: “Seth Sahib had a son but he has passed away. Please pray for him.”

The Promised Messiah (as) said: “Indeed, I will pray but everything depends on belief. **The stronger a person’s belief, the more a person partakes of the grace of God Almighty.** What does God not possess? If a person’s faith is not strong, he begins to think ill of Allah and becomes preoccupied with amulets and charms, and incline towards others besides God. **Hence, one ought to become a believer.**

There are principles for prayer. I have mentioned many times that on certain occasions God Almighty does His own will and on other occasions He accepts the will of a believer. Moreover, as we are not all-knowing, nor are we aware of the outcomes of our needs, sometimes we will ask for something that is harmful for us. So, God does accept our prayer and will bestow on the supplicant that which is beneficial for him.

For example, if a farmer were to ask a king for an excellent horse, but the king recognizes his need better and gives him an excellent ox instead, that is more appropriate for the farmer. You will observe that a mother also does not fulfil her child’s every wish. If a child desires to take hold of a snake or a burning piece of coal, would she ever allow it? **Hence, one should never despair of God; one should increase one’s own righteousness and faith.”**

Speaking about ostentation Hazrat Masih Maood(as) said:

“Ostentation moves at a very slow pace. It walks even slower than an ant. There is an element of ostentation in every praise and insult. If a believer receives some form of good or benefit from anywhere, and he does not praise God before showing his appreciation to someone else, this is also a form of ostentation. Similarly, at a time of pain or grief, it is necessary for one to keep in view the wisdom of God. The excellence of a believer is in the fact that he does not want others to know about the relationship that he holds with God

Almighty. In fact, some Sufis have written that when a believer, moved by his extreme relationship and love, is making his entreaties to God Almighty in seclusion, if someone sees him in this state, he feels even more embarrassed than the fornicator who is caught in the act. And so, one ought to save oneself from ostentation and safeguard one's every word and action from this evil."

Speaking about the philosophy of salvation, Hazrat Masih Maood(as) said:

There is a crucial question that deserves our reflection, which all the people and religions of the world have perceived in their own way. That question is about how one can be saved. This question, in reality, springs forth in every human being, when they observe how the inner self rages out of control, and how corrupt thoughts of wrongdoing, in their multitude, surround a person. Every nation has proposed some way or other to save themselves from these sins; they have thought of some strategy. In view of this universal need and question, an artifice employed by the Christians is that they say salvation can be attained through the blood of the Messiah (Hazrat Isa(as)).

The first thing that ought to be understood is: **what is salvation?** The deeper essence of salvation is that one is saved from vice and that the sinful thoughts which blacken one's heart are ceased, giving way to the development of true purity.

Now we can see that the Christians have felt the need to be saved from sin, and so they have said to those who seek salvation that it is only the blood of the Messiah that can save a person from sin.

However, I should like to point out that if the blood of the Messiah or atonement can save a person from sins, the first thing I would like to see is whether atonement and deliverance from sin even have any relationship with one another or not. When we reflect, it becomes evident that these two things have no mutual relationship or relevance to each other.

For example, if a person who suffers from thirst visits a physician and if, instead of treating that patient, the physician tells the patient to write a chapter for his book, this is their cure, would any sensible person accept this as a form of treatment? So, the blood of the Messiah and sin are just as irrelevant as what we observe in this example; they have no relationship whatsoever. One could illustrate this with another example. If someone is suffering from a headache and another person strikes his own head with a rock out of mercy and suggests that this will cure the former, this would be laughable.

So, someone ought to tell me what exactly have the Christians presented as a solution? Whatever they propose is a shameless ruse; how can it be a cure for sin? The suicide of Christ does not even hold any real relevance to a person's deliverance from sin. I am often astonished as to what Christ must have been thinking when he decided to put himself on the cross to give others salvation. If only he had saved himself from this death on the cross, which makes a person accursed as per the Christians themselves. In view of their own doctrine, it is necessary for one to take curse upon oneself for atonement, as it is a

punishment for sin. So, if Christ had instead employed some sensible method to benefit humanity, this would have been far better and more fruitful than suicide.

Therefore, a powerful argument that falsifies the concept of atonement is that the cure for sin and atonement have no mutual relevance to one another. Another argument that proves this concept to be false is the question that to what extent has the atonement fulfilled the inherent desire of humanity to be saved from sin.

The answer is clear: it has done nothing, because the two have no mutual relationship whatsoever. This is why the atonement has not been able to curb the passions and floods of sin. If the atonement possessed any effect to save one from sin, the men and women of Europe would have surely been safeguarded from sin.

However, every manner of sin is to be found in the nobles and commoners of Europe alike. Anyone who entertains doubt in this regard is free to visit London parks and Paris hotels to see what goes on. Fornication is so rampant that one fears it may be declared permissible by way of religious verdict—it can be seen in practical terms nonetheless. The use of alcohol continues to grow so rapidly that a few days ago a lady asked for drinking water at a hotel but she was told that water is for cleaning vessels and bathing etc., what else is there for drinking except wine?

Now one can reflect and observe that the blood of the Messiah, if it were a dam, has proven inadequate to contain the flood of sin. In fact, this flood has destroyed previous dams as well, and the concept has led people to complete permissiveness and freedom from religious law.

Now, when it is evidently clear that atonement cannot deliver a person from sin, the question arises that is there some other way by which one can be safeguarded from sin? I proclaim that absolutely, there is indeed a cure—a definite cure.

However, as honest ways and means bring challenges, similarly this cure also is not free from difficulty. Always remember that falsehood is never accompanied by hardships. For example, if an alchemist says that they are able to instantly transform one thousand into two thousand, this action of his is not one that entails any difficulty. However, how many tribulations must a farmer confront?

A merchant must put his money at great risk. Similarly, an employee is bound by a multitude of challenges due to various restrictions and controlling authorities. Hence, be apprehensive of easy ways which promise you everything with a single spell, as these are dangerous deceptions.

My objective is to highlight that the so-called cure for sin proposed by the Christians gives no benefit except for encouraging excessive permissiveness. As the Persian saying goes: ‘become a Christian and then do what you please.’

It is precisely due to the belief in this concept that atheistic tendencies are developing and this is the reason that people are becoming more and more brazen in sin. People do not fear

disobedience to God even to the extent that they fear the deadly effects of consuming a poison. The reason is because they are ignorant of His greatness, His awe, His Majesty and His Power. This is obviously why they consider disobedience to Him and transgression to be a minor thing; they become brazen in sin and have no fear. A person becomes fearful even of low-ranking officials and even of their attendants, but their hearts do not tremble out of fear for God, for they are devoid of the divine insight needed to recognise Him.

This clearly shows that there is no other cure for sin except for the one that I present before the world which is that people must develop an understanding of God.

The **foundation of all forms of blessing is the recognition of God**. There is only one thing that prevents carnal passions and satanic whisperings, and that is perfect understanding of God, **which bestows knowledge of the fact that God exists**. God is truly powerful and He also punishes severely. It is this very cure which strikes at a person's life of transgression, like lightning which turns its victim to ash. Therefore, until man moves beyond the boundaries **of belief in God** and steps into the realm of divine **understanding of God**, it is impossible for him to be saved from sins.

As regards the question of how we will be saved from sin by developing an understanding of God and believing in His attributes, this is a truth which we cannot deny. Our daily experience is evidence of the fact that man does not go near that which he fears. For example, when a person knows that a snake will bite and that one who is bitten by a snake dies, no sensible individual will put his hand into its mouth. In fact, a person would prefer to stay away from the staff that was used to kill a poisonous snake. For a person remains apprehensive that there may still be traces of poison on the staff. Then, if someone is aware that a lion roams a certain jungle, it is not possible for them to wander into that jungle—at least not alone. Even children possess this tendency and understanding that when they are made to believe that something is dangerous, they begin to fear it.

Therefore, until an individual develops a deeper understanding of God and certainty in the poison of sin, no other method—whether suicide or the blood of sacrifice—can bestow salvation, and a death cannot overtake a person's life of sin.

Always remember that the flood of sins and the ocean of carnal passions cannot be stopped until one develops an illuminating certainty in the fact that God exists and that He possesses a sword which strikes every disobedient person in the likeness of lightning. Until one develops this insight, one cannot be saved from sin....". (P57)

The text is long – Incha Allah we will continue next time. May Allah help each one among us to live each moment of our life being fully conscious that Allah exists and that disobedience to Him will have adverse consequences for us ultimately. Ameen.