

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā'at Ahmadiyya,
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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

The mercy of Allāh is nigh unto the Mohsinin. The Mohsinin are those who use Ramadān as an enduring means of bringing about a pious transformation in themselves.

Istighfar means to pray to God that none of our human weaknesses may be exposed, and that He may take us under His own protection.

For every person, *Laila-tul-Qadr* is the moment when he becomes purified, his faith is strengthened, and he rids himself of all evil.

On 10 July 2015, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul Futūh Mosque, Morden, London.

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, today is the 22nd day of Ramadān. According to the saying of the Holy Prophet ﷺ, we have passed through the ten days of mercy and the ten days of forgiveness, and now we are passing through the last ten days which provide salvation from the fire of hell. However, we need to consider whether we have gained anything from the blessings of these days. The fact is that the injunctions of God and of the Holy Prophet ﷺ are never without certain conditions, and in order to become deserving of mercy and forgiveness and being saved from the fire of hell during this month there are certain conditions that we have to meet. We have to find out what these conditions are so that we can reap the full blessings from Ramadān.

Huzoor (May Allāh be his Helper) said that God's mercy is of two kinds. The first is in the form of compassion (*Ihsan*) which man does not have to strive for and which benefits all people. The second kind is conditional upon man's effort and striving, as Allah says, "Surely, the mercy of Allāh is nigh unto those who do good." (7:57) A *Mohsin* is one who does good to others, abides by *Taqwa*, possesses knowledge, and fulfils God's work with all its conditions. Such are the people on whom God has mercy and whose prayers are accepted. So if we desire for our prayers to be accepted,

then we must become *Mohsin* and make use of Ramadān to bring about a pious and enduring transformation in ourselves. We should, therefore, strive to absorb this mercy that will remain with us forever.

Huzoor (May Allāh be his Helper) said that since Satan is always lying in wait for us, hence it is important that having attained this mercy during the first ten days of Ramadān, we should during the next ten days seek help and power from Allāh, and this power is the power of *Istighfār* or repentance. The Holy Prophet ﷺ has said that the middle ten days of Ramadān are a source of forgiveness. A true believer makes God's quality of covering faults and mercy a part of his life, both in worshipping Him, in doing good deeds, and in constantly seeking forgiveness. When we do this, God continues to cover us in the mantle of His mercy. The Promised Messiah عليه السلام says, "The true meaning of *Istighfār* is to supplicate God that none of our human weaknesses should be exposed, and that God may support our nature with His strength and might enclose it in the circle of His help and protection."

Huzoor (May Allāh be his Helper) said that in declaring the middle ten days of Ramadān to be a source of blessing, the Holy Prophet ﷺ has conveyed to us that in order to permanently partake of Divine mercy and to be saved from our natural shortcomings, we should find refuge with God through *Istighfār*—repentance. May God enable the majority of us to pass through these middle ten days of Ramadān bearing this in mind and seeking God's forgiveness.

Huzoor (May Allāh be his Helper) said that the Holy Prophet ﷺ has described the last ten days of Ramadān as the means to be saved from the fire of hell. That is to say, once a believer has been enveloped in God's mantle and has become established in *Istighfār* after having sought light from God, and constantly seeks forgiveness, then the door to hell will not only be closed for him during this month, but the permanent habit of worship, fulfilling one's obligations to God and His creatures, and seeking forgiveness will bar the door to hell forever. Huzoor (May Allāh be his Helper) said that both the redemption from hell and attainment of paradise start in this world, and that it is the effects of these that are manifested in the next world in different shapes and forms.

Huzoor (May Allāh be his Helper) said that in the last ten days of Ramadān, believers have also been granted the tiding of *Laila-tul-Qadr*. But finding *Laila-tul-Qadr* is conditional upon faith and self-scrutiny. Anyone who passes through Ramadān and *Laila-tul-Qadr* with faith and self-scrutiny should be hopeful of God's forgiveness. A believer should always be mindful that that it is essential to abide by God's commandments. Huzoor (May Allāh be his Helper) said that the time of a Prophet has also been given the name of *Laila-tul-Qadr*, but for an individual *Laila-tul-Qadr* is the

time when he is cleansed of this world's evil and filth, becomes firmly established on faith, and rids himself of all evil through self-security. May Allāh also enable us to find the particular *Laila-tul-Qadr* which is a special occasion for the offering of prayers. *Āmīn*

Please convey these guidelines given by Huzoor (May Allāh be his Helper) to members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Ahmadiyya Pakistan

Dated: 16 Jul 2015