

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The National Amīr/ President  
Jamā‘at Aḥmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

### **Summary of the Friday Sermon delivered by *Hadrat Khalīfatul-Masīḥ V* (May Allāh be his Helper) on 25<sup>th</sup> August 2023 at *Masjid Mubārak*, Islamabad, Tilford, UK**

Huzoor (May Allāh be his Helper) said: Allāh accepts the remorse and repentance of His servants, provided that they are genuinely penitent and not making mere verbal declarations. According to the Holy Qur’ān, those who repent and return to Allāh will be blessed with wealth and progeny, and repentance will result in salvation from divine punishment. Those who seek forgiveness become recipients of Allāh's mercy. Allāh says to those who repent:

لَوْ جَدُّوا اللّٰهَ تَوَّابًا رَّحِیْمًا

*“They would have surely found Allāh Oft-Returning with compassion and Merciful”*(4:65)

It is Allah's will to accept repentance and show mercy repeatedly, provided the repentance and remorse are sincere.

Hadrat *Anas* (May Allāh be pleased with him) reported that the Holy Prophet (May Allāh's blessings be upon him) said, "one who truly repents, it is as if he never erred in the first place. He becomes safe from the ill effects of wrongdoing." This means that such a person is no longer swayed by the temptation of wrongdoing, and Allāh protects him from the consequences of his errors.

The Holy Prophet (May Allāh's blessings be upon him) described regret and remorse as indicators of true repentance. Those who cleanse themselves of sin receive not only Allāh's forgiveness but also His love and endless compassion.

Outlining the conditions of genuine repentance, the Promised Messiah (Peace be upon him) says that the first condition is to abandon corrupt thoughts and evil fantasies. The second condition is to express genuine regret and remorse. The third is to make a firm pledge never to return to those evils again. By acting upon these principles, sin and wickedness will be replaced by higher morals and virtues. This is the essence of true repentance. When this state is achieved, Allāh bestows His love on His servant.

The Promised Messiah (Peace be upon him) repeatedly draws our attention towards repentance and seeking forgiveness. He was so concerned in this regard that he never missed an opportunity to remind the Jamā‘at of this. It is crucial for us to always keep in mind the guidance of the Promised Messiah (Peace be upon him) and to put it into practice so that we can do justice to our pledge of *Bai‘at*. If we don't bring about a pure transformation within ourselves and don't direct our attention towards true repentance and seeking forgiveness, our pledge to reform ourselves will be of no avail.

The Promised Messiah (Peace be upon him) expounds on the inherent fragility of human nature, which bears the weight of numerous divine commandments. It is thus inevitable that he will fall short in fulfilling certain commandments, and at times the desires of the ego will become dominant over him. Thus, owing to this innate vulnerability, individuals find solace in seeking refuge with Allāh through repentance. It is an undeniable truth that if Allāh was disinclined to accept repentance, He would not have imposed the extensive array of commandments upon humanity. This shows that Allāh accepts remorse and repentance.

The essence of repentance is that a person disassociates himself from evil with the resolve that he will not revert to it even if he is placed in a burning fire. When a person turns towards Allāh with such sincerity and determination, Allāh, who is in essence Gracious and Merciful, forgives his sin. It is among Allāh's highest attributes that, by accepting repentance, He saves His servants from destruction.

Many people claim that they have sought forgiveness numerous times or invoked thousands of *Tasbīhāt*, but when you ask them about the purpose and essence of seeking forgiveness, they do not have an answer. One should continuously seek forgiveness in one's heart so that one may not have to suffer for the transgressions that he has committed, and should consistently beseech Allāh's assistance to avoid future wrongdoing and to be granted the ability to do righteous deeds. Mere words will be of no avail. Repentance can also be offered in words by beseeching Allāh to forgive past sins, protect us from future wrongdoings, and grant us the ability to perform virtuous deeds.

The Promised Messiah (Peace be upon him) said members of our Jamā'at should show some distinct qualities. If someone, after pledging *Bai'at*, continues to exhibit the same behaviour, maintains the same negative traits and conduct, and remains in the same state as before, then what is the use of *Bai'at*? Rather, after pledging *Bai'at*, one's transformation should become so evident to his family and neighbours that they are forced to confess that he is no longer the person he used to be. Such should be the outcome of true repentance.

Some ignorant Christian clergymen have objected that since the Holy Prophet (May Allāh's blessings be upon him) used to seek Allāh's forgiveness, it implies that he was guilty of sin—God forbid. The Promised Messiah (Peace be upon him) says that the Prophets are well aware of the inherent weaknesses and frailties of human nature, therefore, they keep praying to Allāh so that He may protect them and they may not succumb to human frailties. No one can claim that he can shield himself from sin through his own power. The Prophets are likewise dependent on Allāh. Just like other Prophets, the Holy Prophet (May Allāh's blessings be upon him) used to seek Allāh's protection. Ḥaḍrat *Īsa* (Peace be upon him) also used to seek Allāh's forgiveness as is evident from the Gospels. In fact, when Ḥaḍrat *Īsa* (Peace be upon him) implored:

ایلی! ایلی! باسبقتنی

*'My Lord (Eli Eli), why have you forsaken me?'*

Shows he was, in essence, seeking the mercy and protection of Allāh.

It is related in a Ḥaḍīth that Allāh says, " He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running." This means that if a person directs his attention towards Allāh, Allāh showers him with mercy, grace, and forgiveness to a far greater extent. However, if someone turns away from Allāh, Allāh does not concern Himself with him.

The Holy Qur'ān presents two names of Allāh, *Al-Hayy* (the Living) and *Al-Qayyum* (All-Sustaining). *Al-Hayy* (the Living) signifies that Allāh is the Ever-Living, while *Al-Qayyum* (All-Sustaining) conveys that He is Self-Sustaining and the Sustainer of all existence. Every apparent and hidden aspect of everything is dependent on these two attributes as their underlying foundation. Therefore, the term *Al-Hayy* implies worshipping Allāh, as manifested in *إِيَّاكَ نَعْبُدُ* (Thee alone do we worship), and *Al-Qayyum* implies seeking help from Allāh, as expressed in *إِيَّاكَ نَسْتَعِينُ* (Thee alone do we implore for help). The need for Allāh remains constant for humans in every circumstance. Seeking Allāh's help at all times is indeed the essence of true repentance.

The Promised Messiah (Peace be upon him) emphasizes that relying on fate over trusting in Allāh is unwise. Those who make the excuse that they are too busy with their worldly work to pay attention to turning towards Allāh and praying should be fearful. In such instances, it's permissible to combine *Zuhr* and *Ashr* prayers, as well as *Maghrib* and *'Ishā*, yet the optimal practice remains to offer each prayer within its designated time. Do not overstep the bounds of Allāh's rights or those of your fellow beings. Carry out your responsibilities diligently within your assigned roles. The true fruition of repentance and reconnection with Allāh materializes when fundamental principles are upheld and followed, when prayers are observed with consistency, and when obligations to both Allāh and fellow humans are fulfilled.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about the following recently deceased members of the Jamā'at and announced to lead their funeral prayer after the Friday prayer. Huzoor (May Allāh be his Helper) also prayed for their lofty station in *Jannah*.

- *Ansa Begum Şāhibā* who was the daughter of Ḥaḍrat *Mīr Muḥammad Ishāq Şāhib*. She was born in Qadian. She is survived by two sons and a daughter. She was a sincere Aḥmadī with a simple and loving disposition. She possessed great compassion for humanity. She had a passion for serving the faith.
- *Bushrā Akram Şāhibā* of Sialkot. She was virtuous and pious. She was hospitable and compassionate to the poor. She is survived by her husband, three daughters and a son. Her son is a missionary in Sierra Leone and could not attend the funeral due to being in the field of service.
- *Musarrat Jahan Şāhibā* of Australia. Her grandfather was a Companion of the Promised Messiah (Peace be upon him). She had been bedridden for 16 years after a brain haemorrhage. She had been regular in her prayers and had a dedicated place in her home for offering prayers. She is survived by her husband, three sons and three daughters. Her youngest son *Hāfiẓ Rāshid Jāvaid Şāhib* is the *Nāẓim Dārul Qaḍā'* Rabwah.
- *Nāṣir Aḥmad Qureshi Şāhib* of USA. He served the Community in various capacities. He is survived by her wife, two sons and three daughters. One of his grandsons, *Waqāṣ Khurshīd Şāhib* is a missionary, while another one of his grandsons is studying at Jāmi'a Aḥmadīyya Canada.

*Wassalām,*

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMABAD (UK)  
Dated: 30 August 2023