

Seek Allah's forgiveness, Repent and Seek His protection

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NOTE: Al Islam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

SUMMARY

After reciting verses 3 and 4 of Surah Hud, Hudhur (aba) said that the turmoil in the world is a result of man forgetting his objective of creation

It is true that man cannot attain this objective without the help of a pure-natured person

Hudhur (aba) said that the Holy Prophet (pbuh) is a Warner till the Day of Judgement

Hudhur (aba) explained many extracts from the august writings of the Promised Messiah (on whom be peace) and gave some traditions of his time about Istighfar

In order to truly benefit from being associated with the Imam of our time, we should constantly engage in Istighfar

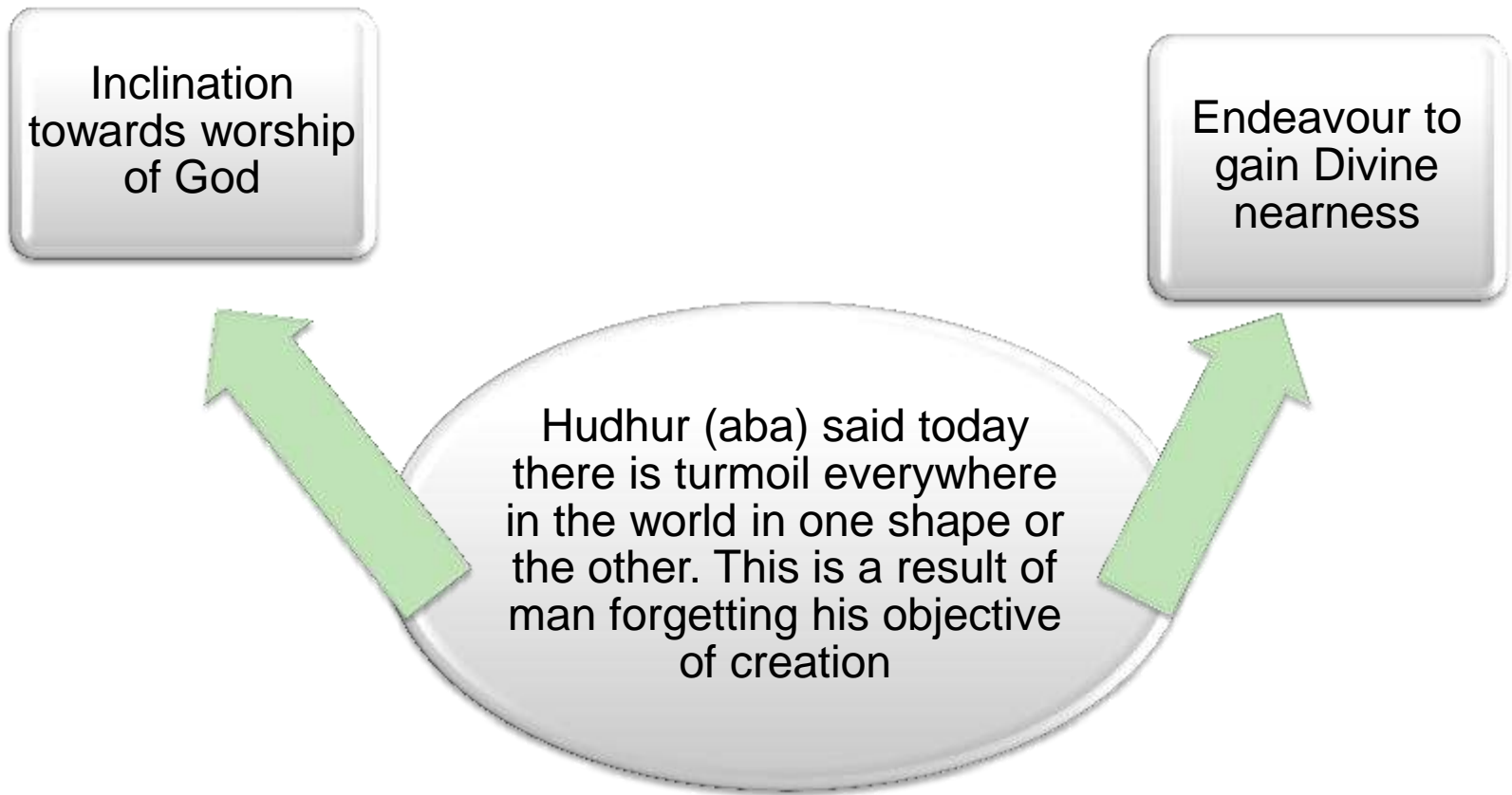
'It teaches that you should worship none but Allah. I am to you a Warner, and a bearer of glad tidings from Him;

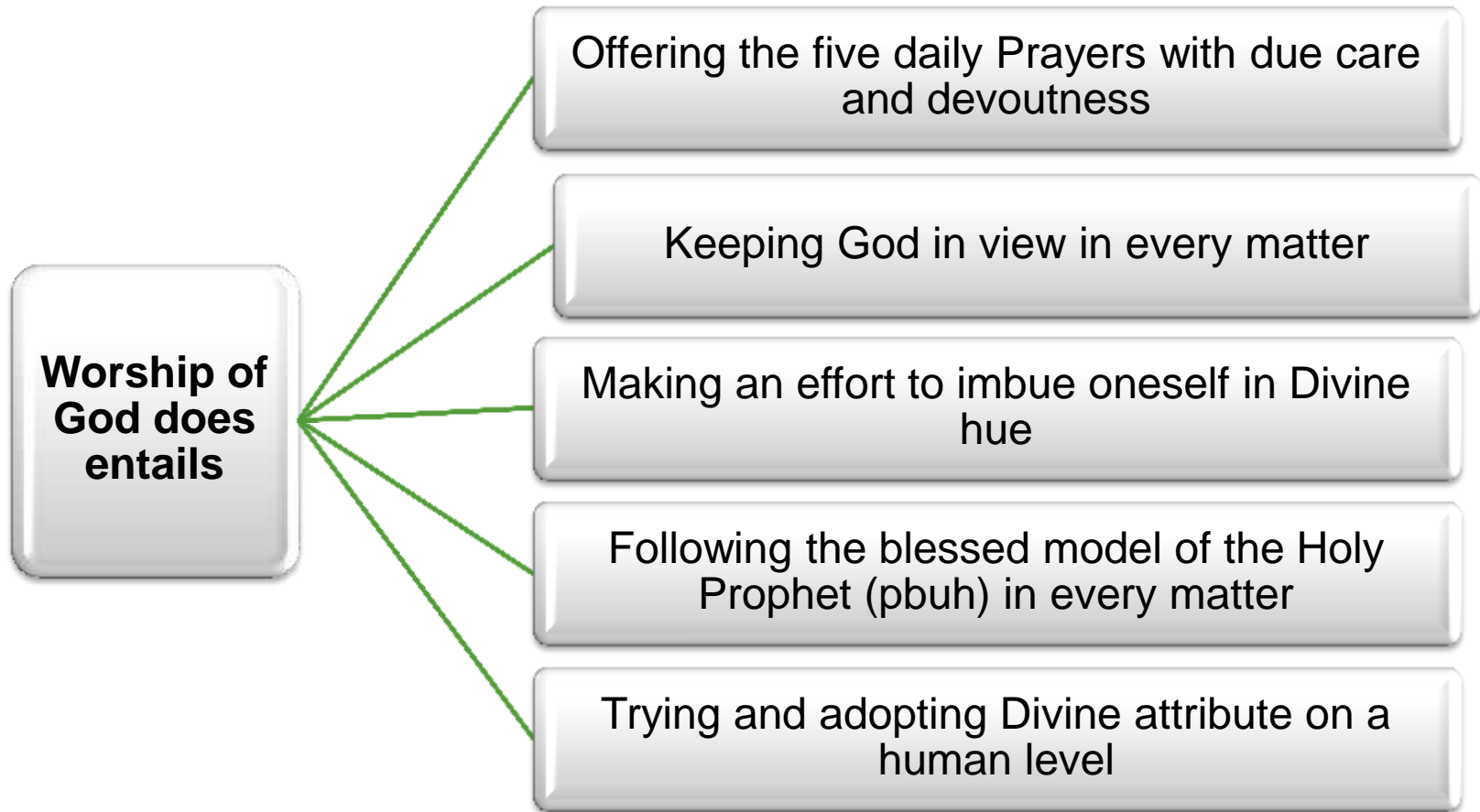
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي لَكُمْ مِّنْهُ
نَذِيرٌ وَبَشِيرٌ ﴿٣﴾

And that you seek forgiveness of your Lord, *and* then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to every one possessed of merit. And if you turn away, then surely, I fear for you the punishment of a colossal day.' (Surah Hud, verses 3 & 4)

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى
وَيُؤْتِكُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِن تَوَلَّوْا
فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٤﴾

Seek Allah's forgiveness, Repent and Seek His protection





Worship of God

One's best effort to pay the dues of God and the dues of mankind are also necessary for this. Practising these aspects make a Momin (believer) one who pays the dues of worship of God.

Explaining the essence of the Quranic teachings, the Promised Messiah (on whom be peace) said:

‘...you should worship none but Allah...’. The truth of the matter is that the real reason for the creation of mankind is worship. True worship is when man removes all hardness and crookedness and makes the terrain of his heart as clear as a farmer clears his field...as collyrium/ kohl is ground extremely finely so that it can be put in eyes.

Similarly, state of worship is when the terrain of heart is free of grit, pebbles and unevenness and is so clean as if it embodies pure soul. If a mirror is cleaned in this manner one can see in it and if soil is thus treated, all kinds of fruits grow in it.

Therefore, if man, who has been created to worship God, cleans his heart and does not let any grit, pebbles or unevenness remain in it, God will be seen in it.’

‘This is the reason you should not rest until such time that, apart from God, you free your heart of grit and pebbles and make it clear like a mirror and fine like collyrium.’

Worship of God

In order to protect ourselves from the disorder around us and to seek God's grace, there is need to connect to God with sincerity

Once corruption appears in religion, God sends His Prophets to reform people who directly alert people towards worship of God

Thus God sent the Holy Prophet (pbuh) and taught the ways of worship of God through him.

He was the perfect man who imbibed Divine attributes to the highest degree

The Holy Prophet (pbuh) was the last law-bearing Prophet and in latter days, in his subservience his true and ardent devotee would come to establish religion in the world once again

Worship of God

He would explain the reality of worship and he would do this owing to his subservience to the Holy Prophet (peace and blessings of Allah be on him)

Hudhur (aba) said as the aforementioned verse cites ‘...**I am to you a Warner, and a bearer of glad tidings...**’, the Holy Prophet (pbuh) is a Warner till the Day of Judgement

The Promised Messiah (on whom be peace) says:

‘It is true that man cannot attain this objective without the help of a pure-natured person.

Therefore, for this arrangement and accomplishment, Allah the Exalted sent the perfect model of the Holy Prophet (peace and blessings of Allah be on him) and then started a lasting succession of his true successors --.

It is a proven fact that a young person who is not from a farming family will cut off plants as he weeds. Similarly, spiritual farming cannot be done in a perfect manner unless one is under a perfect person, who has accomplished all the stages of sowing, irrigation and weeding. This illustrates that man is in need of a perfect spiritual teacher

Without a perfect spiritual teacher, worship by man is like a foolish and unaware child sitting in a field cutting off plants, while in his assumption he is weeding.

Do not ever assume that you will learn ways of worship on your own.

Certainly not; not until the Prophet teaches, the paths of complete and devout absorption in God cannot be found. The natural question thus arises, how can this difficult task be fulfilled? God Himself gave its solution.'

Explaining, Hudhur (aba) added, the solution given by God is Ishtighfar

Worship of God and Istighfar

Worship of God and Istighfar

Hudhur (aba) explained that Istighfar washes away spiritual corrosion but it requires perseverance

Real Istighfar is in repenting those sentiments which displease God

This leads to a state of 'turning to Him' and thus man gains nearness to God

True Istaghfar does not constitute mere words

One has to try and change one's inner self in order to

attains nearness to God

bring about spiritual and worldly benefits

Become a recipient of God's blessings

Istighfar

The Promised Messiah (on whom be peace) says: 'Remember, the Muslims have been bestowed two things; one for obtaining strength and the other for the practical demonstration of the strength that has been obtained

Istighfar is for obtaining strength. It is also called seeking help. The *Sufis* have said that as physical strength and power is fostered through exercise, in the same way,

Istighfar is spiritual exercise. Through it, the soul obtains strength and the heart achieves steadfastness. He who desires strength should do *Istighfar*.'

Istighfar

The Promised Messiah (on whom be peace) also said that through Istighfar man tries to suppress and cover those sentiments and thoughts which keep one away from God. Thus Istighfar means that one overcomes those toxic matters which attack and try to destroy man --

The Promised Messiah (on whom be peace) said that God has placed two kinds of matters in man; one that is delegated by Satan and the other which is antidotal/curative. When man is arrogant and conceited and does not take the help of the curative matter, the negative matter becomes dominant in him. However, when man has a very humble and meek view of himself and feels he is in need of God's help, God generates a spring in him through which his soul is softened and flows out and this is what is meant by Istighfar. That is, having found the strength, man overcomes the toxic matters

The Promised Messiah
(on whom be peace)
said,
'In short it means that
stay firm on worship.

Firstly obey the
Prophet (peace and
blessings of Allah be on
him),

secondly always seek
help from God.
Yes, first seek help from
your Lord. When the
strength is granted, turn
to God.'

Hudhur (aba) said the
softening and flowing of
soul is not attained by mere
verbal professing of
Istighfar.

Istighfar

Rather, it should be borne out of heartfelt
emotions which flow in tears of the eyes
in the Presence of God; this is Istighfar.

Istighfar

'Istighfar and Taubah (repentance) are two separate matters.

From one point of view, *Istighfar* has priority over repentance, inasmuch as *Istighfar* is the help and strength which are obtained from God and repentance means standing on one's own feet. It is the way of God that when a person seeks help from Him, He bestows strength and with that strength the supplicant stands on his own feet and thus possesses the faculty to do good, which is called 'turning to God'. This is the natural sequence of it.

It is appointed for seekers that they should seek help from God in every condition. Till a seeker obtains strength from God, he can do nothing. The strength for repentance is acquired after *Istighfar*. If there is no *Istighfar*, the faculty of repentance dies. If you will thus follow up *Istighfar* with repentance, the result will be as set out in the verse:

'He will provide for you a goodly provision until an appointed term.'

Istighfar

This is the way of God, that those who follow up *Istighfar* with repentance will achieve their cherished grades. Every sense has its limits within which it achieves its high grades; not everyone can be a Prophet or a Messenger or a Truthful (*Siddiq*) or a Testifier (*Shahid*).

The Promised Messiah (on whom be peace) further said that each seeker attains grades in accordance with his capacity and this is what the verse '**And He will grant His grace to every one possessed of merit**' signifies. However if a person possesses extra capacity, God would grant him extra in his spiritual endeavours/exercise. He said God does not deprive anyone his due.

Istighfar

Once a person asked the Promised Messiah (on whom be peace) for a Wazifah (formulaic prayer). The Promised Messiah replied: 'Say Istighfar profusely.'

However, Istighfar is not fulfilled by mere verbal utterance; it should be from the heart

Man has only two conditions; either he does not commit any sin or Allah the Exalted saves him from the bad ending of sin. Therefore, both these meanings should be kept in mind when saying Istighfar. Firstly covering of past sins is sought from Allah the Exalted and secondly capacity to be protected from future sins is sought from God

When man is not impatient in his worldly matters and waits for results patiently and with constancy, why then does he demonstrate impatience in Presence of God?

Does a farmer sow his seeds and starts thinking of harvest in one day? Or as soon as a baby is born wants him to grow up and help him? There are no precepts and examples of such rush and haste. One who wishes to be so hasty is very silly

Once a man appeared in the Promised Messiah's (on whom be peace) company and said that had many flaws, such as backbiting, lack of inclination to worship and many others. He had been going to Pirs for a quick fix.

The Promised Messiah (on whom be peace) responded: 'I understand, your real problem is impatience. The rest are its products

Istighfar

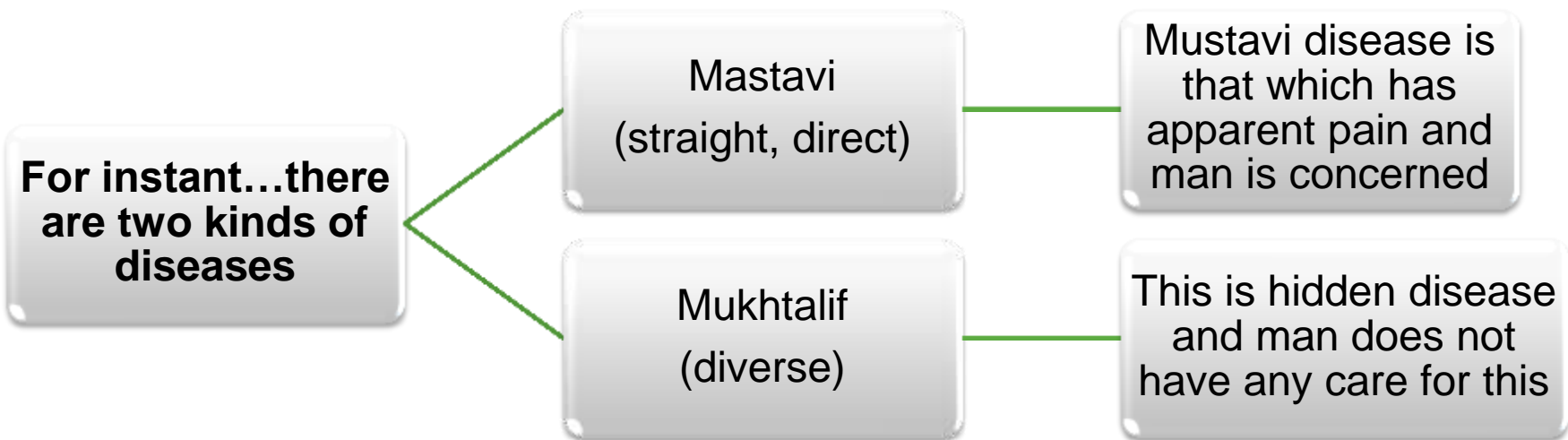
Thus, you should give up your impatience and seek capacity from Allah the Exalted with patience and constancy and ask forgiveness for your sins. There is nothing apart from this.

A person who comes to people of God wishing that they may blow on him and reform him, wants to govern God, whereas God should be approached submissively. Unless one leaves all worldly powers, nothing can be attained.

A person who can see his flaws as flaws should consider himself very fortunate, otherwise Satan shows bad deeds and immoral acts in good and beautiful light

Our creed is that man should never lose hope in Allah the Exalted and should continue to seek until he is in the throes of death. Unless man takes his patience and seeking to this limit, he cannot be successful. Allah the Exalted is Powerful and if He wills

Istighfar



Similarly, some sins are perceptible while others are imperceptible to man

Istighfar

This is why it is needed that man should always engage in Istighfar

Istighfar

Once a person requested for prayers regarding his debt and the Promised Messiah (on whom be peace) said

Say Istighfar profusely. This is the method for man to avoid grief

Istighfar is the key to progress

Hudhur (aba) added that only that Istighfar will unlock the doors of progress which is sincere

Istighfar

Once a person asked for prayers that he may have children and the Promised Messiah (on whom be peace) said



Say Istighfar a lot. It effaces sin and Allah the Exalted also grants offspring.



Remember, belief is very important. God Himself helps that person who is perfect in belief'

At another instance the Promised Messiah (on whom be peace) said,

'Man should say Istighfar for protection against weaknesses. Istighfar works to avoid chastisement of sin like a prisoner pays a penalty to secure his release.'

Istighfar

The Promised Messiah (on whom be peace) said: 'It is necessary that man always engages in Istighfar and Taubah lest bad deeds exceed limits and incur the wrath of Allah the Exalted. When Allah the Exalted looks on someone with His grace, He usually instils that person's love in hearts. However, when man's evil exceeds limits, his disapproval is willed in the heavens and in accordance to the will of Allah the Exalted people's hearts are hardened for him

Yet, as soon as that person turns to the Divine threshold with Istighfar and Taubah and seeks refuge, tenderness is generated clandestinely and without anyone realising, seed of love for that person is sown in hearts of people. In short, the formula of Istighfar and Taubah is tried and tested and does not fail.'

Today the bad deeds of people of this world have created turmoil



Those leaders who presumed to be the beloved of the masses are the worst in the eyes of the masses and there are signs that the turn of those who are still considered favourites is imminent



The changes in governments resulting from the turmoil around the world have generated further disorder

Istighfar

We should pray a lot that God may save the world from disorder

Man becomes the recipient of numberless blessings of God through Istighfar

It enables one to pay the dues of God and mankind

Istighfar helps in fulfilling the objectives of worship of God

It strengthens the bond with one sent by God

It also fulfils one's personal needs and takes one out of problems

It keeps one on the paths that lead to Divine nearness

Istighfar



God has blessed us that we have recognised the Imam of the age, who has guided us about worship, seeking God's nearness and how to garner His blessings.

In order to truly benefit from this we should constantly engage in Istighfar.

May God enable us all to do so.

Hudhur (aba) prayed