Allah's Mercy, Forgiveness and Rewarding



Sermon Delivered by Hadhrat Mirza Masroor Ahmad (aba); Head of the Ahmadiyya Muslim Community



relayed live all across the globe

July 10th 2015

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

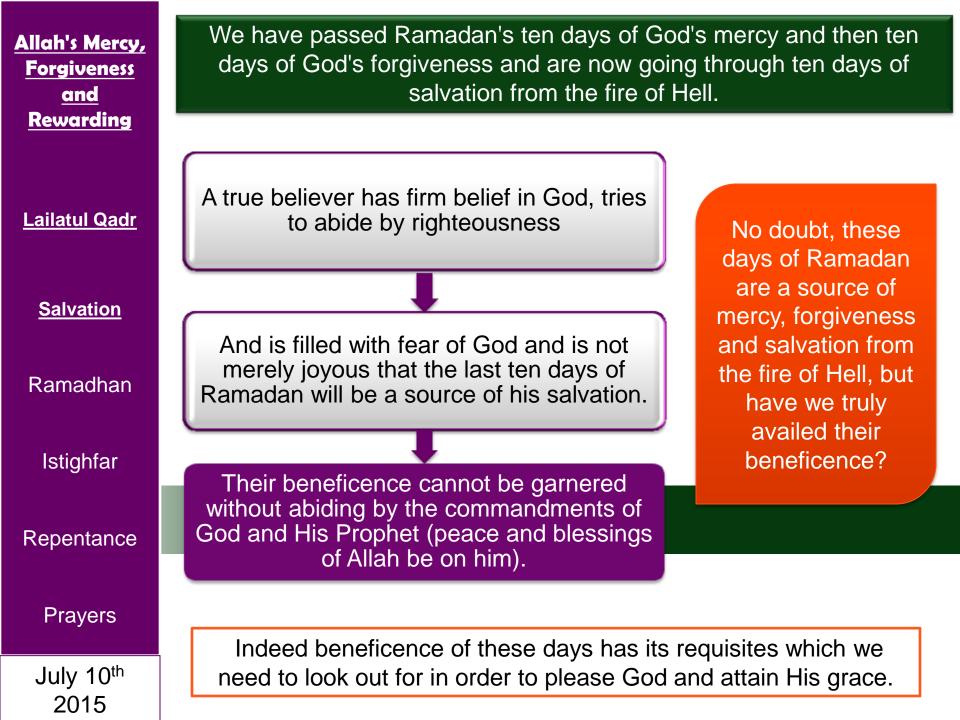
Allah's Mercy, Forgiveness and Rewarding Summary

A true believer has firm belief in God and tries to abide by righteousness God's mercy is with the *mohsin;* a person who spends a righteous life and who is good to others and fulfils their rights. Salvation from Hell and attainment of Paradise begins in this world.

> The Holy Prophet (peace and blessings of Allah be on him) gave us glad-tiding of *Lailatul Qadr* in order to attain God's pleasure.

Blessings of Ramadan and *Lailatul Qadr* are conditional just as commandments of God and His Messenger are conditional.

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Lailatul Qadr

Salvation

Ramadhan

Istighfar

Repentance

Prayers

July 10th 2015 God's mercy is of two kinds. One that He dispenses as a favour and for which man does not have to make any attempt

The Promised Messiah (on whom be peace) explained: 'This verse indicates that God's mercy is general and extensive whereas chastisement owing to Divine attribute of justice comes into operation after specific action is taken by man. That is, this attribute comes into play once Divine law is violated. This necessitates that there is Divine law and sin is committed by contravening it. It is then that this attribute comes into play and fulfils its requisite.'

قَالَ عَذَابِيۡ أُصِيۡبِ بِهِ مَنۡ أَشَاءُ وَىَحْمَتِى وَسِعَتُ كُلَّ شَى

[7:157] God replied, 'I will inflict My punishment on whom I will; but My mercy encompasses all things;

Mankind in general avails of this mercy.

<u>Allah's Mercy,</u> <u>Forgiveness</u>	God is Gracious		
<u>and</u> <u>Rewarding</u>	When man Generally God's mercy		
<u>Lailatul Qadr</u>	violates His law and is guilty, God's attribute of justice comes interplaces of Divine law		
<u>Salvation</u>	into play. requires punishment,		
Ramadhan	A true believer has special status and his belief demands to keep		
Istighfar	his spiritual state in check and abide by God's commandments to the best of his abilities.		
Repentance	However, if owing to human frailties he happens to commit sin, God's mercy covers him.		
Prayers	Such a situation would be different to the one explained in an earlier sermon where one is brazen in committing sin on the pretext that God's mercy is very extensive. This is tantamount to		
July 10 th 2015	challenging God's wrath.		

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The Promised Messiah (on whom be peace) said:

'There is no promise in warning. ...when the guilty person pays his dues by repenting and seeking God's forgiveness through humble and meek entreaties, Divine mercy supersedes the requisite for chastisement and hides and conceals chastisement within itself.

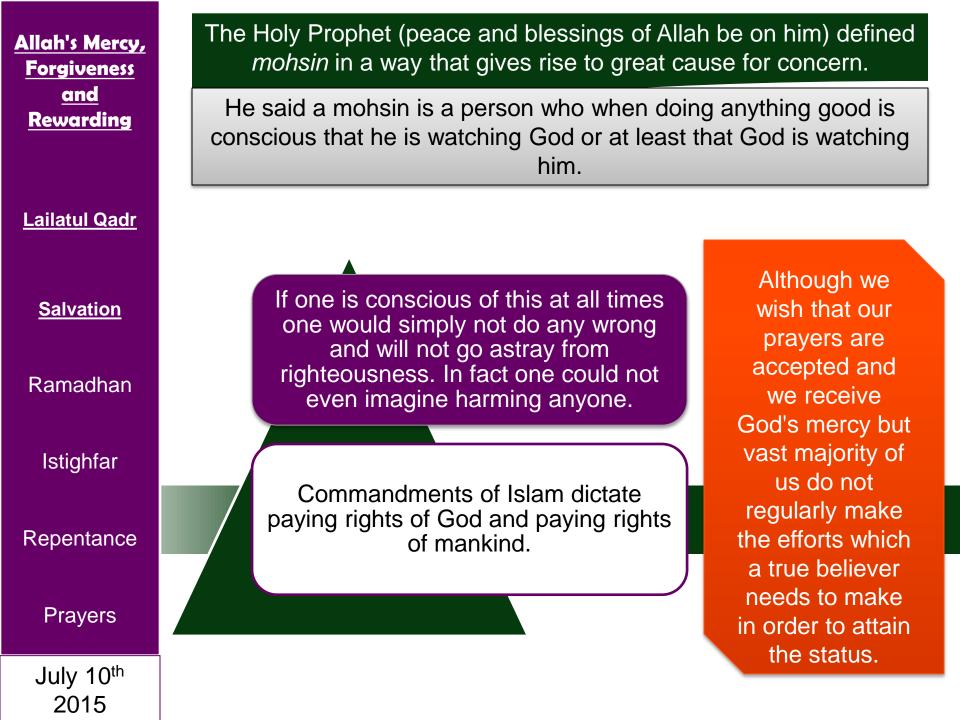
This is not a place a true believer should be at, that is, violate Divine law and then make entreaties and look for Divine mercy.

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This is what is meant by the verse: '...I will inflict My punishment on whom I will; but my mercy encompasses all things...'. That is, mercy surpasses chastisement..'

God saves and forgives the guilty owing to their repentance; even those guilty for whom chastisement has been decreed can be forgiveness due to their humble entreaties.

<u>Allah's Mercy,</u> Forgiveness	The second kind of mercy is related to true believers, mercy which is conditional to good deeds		
<u>and</u> <u>Rewarding</u>	ٳڹۧ <i>؆ۧڂ</i> ٛمؘؾؘٳٮؾؖ۠ۅۊؘڔؚؽؚؚۛۛۛ۠ؿؚڟؚڹٳڷۿڂڛؚڹۣؽؘ۞	God's mercy is with the <i>mohsin</i> who spends a righteous	
Lailatul Qadr	[7:57] Surely, the mercy of Allah is nigh unto those who do good.	life and who is good to others and fulfils	
<u>Salvation</u>	The Arabic word used here for those who do good is mohsin	their rights. Man does not come in the category of being a mohsin by doing ordinary good acts. This demands that one's practices are of very high standard.	
Ramadhan	Mohsin is one who is good to others, who		
Istighfar	abides by righteousness, has knowledge and fulfils God's work with all its requisites.		
Repentance	God's mercy is for those who do not commit sin deliberately, who always call unto God and remember Him and fear committing sin.		
Prayers	If they unknowingly commit some sin they call onto God with righteousness in heart and this is what attracts God's mercy and their		
July 10 th 2015	prayers are accepted. It is indeed God's special grace that He accepts our prayers.		



<u>Allah's Mercy,</u> <u>Forgiveness</u> <u>and</u> <u>Rewarding</u>	First ten days of Ramadan which are days of mercy but do we also stop and ponder if we practiced during the days what we should have practiced to seek God's mercy?			
<u>Lailatul Qadr</u>	The Holy Prophet (peace and blessings of Allah be on him) gave a treasure of a modus operandi for life in this word 'mercy'.			
<u>Salvation</u>	He told us to seek this mercy in the first ten days of Ramadan and having sought it promise to make it an enduring part of our life.			
Ramadhan	Since Satan is ever on the outlook to load people			
lstighfar	to lead people astray, once we have attained God's mercy, in What is it that we need to do regarding this? Seeking help and power from God and that power is of <i>Istighfar</i> (seeking			
Repentance	order to stay firm we need help. forgiveness from God).			
Prayers	A true believer makes God's quality of covering faults and His mercy a part of his life, both in terms of worship of God as well as his practices.			
July 10 th 2015	This results in Divine forgiveness wrapping and covering him and further doors to Divine mercy opening up.			

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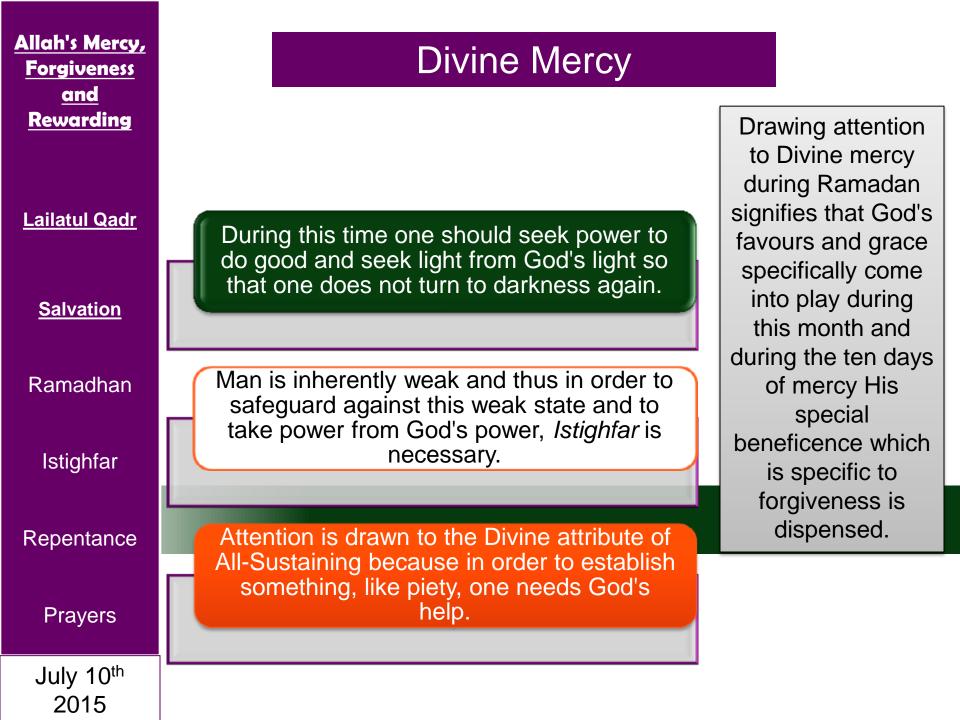
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'The true meaning of Istighfar is to supplicate God that no human weakness should be manifested and that God might support nature with His strength and might enclose it in the circle of His help and protection. The root of Istighfar is ghafara, which means to cover up. Thus, the meaning of Istightar is that God should cover up the natural weakness of the supplicant with His power. This meaning is then enlarged to include the covering up of a sin that has been committed, but the true meaning is that God should safeguard the supplicant against his natural weakness and should bestow upon him power from His power, and knowledge from His knowledge, and light from His light.

Having created man, God has not become separated from him, but as He is man's Creator and the Creator

of all his external and internal faculties, He is also All-Sustaining, that is to say, He safeguards with His support everything that He has created. It is, therefore, necessary for man that as he has been created by God, he should seek to safeguard the features of his creation through the All-Sustaining attribute of the Divine.....Thus this is a natural need of man for which he has been directed to carry out Istighfar.' (Review of Religions–Urdu, vol. I, pp. 187 – Essence of Islam, Vol. II, pp. 241-242)



<u>Allah's Mercy,</u> <u>Forgiveness</u> <u>and</u> Rewarding	God is Ever-Living and All-Sustaining and the most powerful support that there is.		
Lailatul Qadr	The middle ten days of Ramadan do not merely signify to do as much <i>Istighfar</i> as possible in order to attain the objective.	May it be so that vast majority of us spent our	
<u>Salvation</u>		Ramadan in this manner and	
Ramadhan	The Holy Prophet (on whom be peace) drew our attention that when Ramadan comes, God comes closer to creation and we are greatly focussed on prayers.	have now entered the last ten days with the view to make the light and power we have attained take us onto attain God's pleasure!	
Istighfar			
Repentance	Therefore, in order to seek enduring measure of His forgiveness we engage in Istighfar to come in God's refuge.		
Prayers	istiginar to come in Ood's relage.		
July 10 th 2015			

Allah's Mercy, Forgiveness and Rewarding The Holy Prophet (peace and blessings of Allah be on him) told us that the last ten days of Ramadan are salvation from the fire of Hell.

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July 10th 2015 Once a person comes under Divine forgiveness, attains light and power from God, obviously he will be closer to God. God does not leave anyone without a reward. When man tries to do good for the sake of God, God does not simply save him from the fire of hell.

The Holy Prophet (peace and blessings of Allah be on him) in fact told us that God also gives gladtidings of Paradise to those who fulfil the requisites.

If we repent sincerely and seek Divine forgiveness and try and stay firm on virtues, the worship of the thirty days of Ramadan, fulfilment of rights and constant practice of repenting and Istighfar will permanently close the doors to Hell on us.

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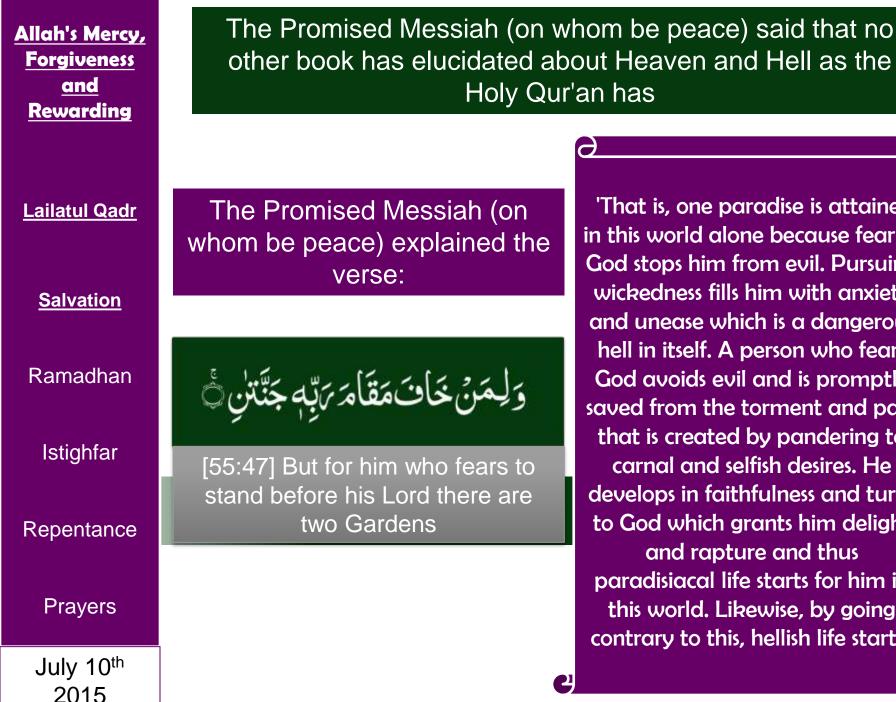
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We should understand the fine point that salvation from Hell and attainment of Paradise begins in this world.

The Promised Messiah (on whom be peace) said: 'The objective of religion is this alone that man has firm faith in the existence and perfect attributes of God Almighty and is delivered from selfish desires and instils personal love of God. In fact this is the paradise which will manifest itself in various guises in the Hereafter. Likewise, to be unaware and distant from the true God and have no love for Him is in fact the state of hell which will appear in various forms in the Hereafter.' (Chashma e Masih, Ruhani Khaza'in, Vol. 20, p. 352)

With true connection with God, repentance and Istighfar one can experience paradise in this world and greater rewards of which will be granted in the Hereafter.

And not seeking true connection with God, His love, mercy and forgiveness at all times is deliberate violation of God's commandments.



'That is, one paradise is attained in this world alone because fear of God stops him from evil. Pursuing wickedness fills him with anxiety and unease which is a dangerous hell in itself. A person who fears God avoids evil and is promptly saved from the torment and pain that is created by pandering to carnal and selfish desires. He develops in faithfulness and turns to God which grants him delight and rapture and thus paradisiacal life starts for him in this world. Likewise, by going contrary to this, hellish life starts.'

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July 10th 2015 The Islamic concept of Heaven and Hell is not limited to the Hereafter. There is also heaven and hell in this world.

This hadith mentions three things and draws our attention to God's mercy, to engage in Istighfar to stay firm and that once these are attained one's every word and deed is for God.

As the hadith of the Holy Prophet (peace and blessings of Allah be on him) explained if we think that we can see God or that God is seeing us at all times, it will stop us from going astray.

Those who do wrong are always in fear of being caught and this in itself puts them in a hellish state.

One who fears God attains paradise in this world and the Hereafter and one who is embroiled in evil selfish and base desires is embroiled in hell in this world and the Hereafter.

Being faithful and sincere to God is paradise in itself and being distant from His commandments is hell in itself. Enduring beneficence of Ramadan becomes a part of his life and he attains God's Paradise in this world and the Hereafter.

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Lailatul Qadr (The Night of Decree)

If there were any inadequacies in the early days of Ramadan, efforts should be made in latter days to make good those shortcomings.

In order to attain God's pleasure and to secure one's faith....the Holy Prophet (peace and blessings of Allah be on him) gave us glad-tiding and that is Lailatul Qadr (The Night of Decree).

Lailatul Qadr has great significance but other days of Ramadan also hold similar significance.

The Holy Prophet (peace and blessings of Allah be on him) said that the past sins of a person who fasts during Ramadan in a state of belief and while holding himself to account are forgiven.

And the past sins of a person who experiences *Lailatul Qadr* in a state of belief and while holding himself to account are also forgiven.

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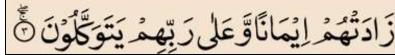
Repentance

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Lailatul Qadr (The Night of Decree)

اِنَّمَاالْمُؤْمِنُوُنَ الَّذِيْنَ اِذَاذُ كِرَاللَّهُ وَجِلَتُ قُلُوُ بُهُمُ وَاِذَاتُلِيَتُ عَلَيْهِمُ الِتُ



[8:3] True believers are only those whose hearts tremble when the name of Allah is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in their Lord, Blessings of Ramadan and Lailatul Qadr are conditional just as commandments of God and His Messenger are conditional.

If a person has weak faith and usurps others but says he experienced Lailatul Qadr then either God granted him exceptional grace which demands that he stays firm on what is right and abides by commandments of God and if not then what he thought was Lailatul Qadr may be a figment of his imagination. Allah's Mercy, Forgiveness and Rewarding

Lailatul Qadr

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July 10th 2015 The Promised Messiah (on whom be peace) has said that Lailatul Qadr is not only a specific night that falls during Ramadan. It has three forms:

Lailatul Qadr (The Night of Decree)

A night during Ramadan,

Time of a Prophet of God

Lailatul Qadr of an individual is also when he is purified and has firm faith and rids himself of all evil while holding himself accountable.

If this *Lailatul Qadr* is experienced and we become sincerely God's, abide by His commandments and elevate our standards of worship we have found the objective which is commanded by God.

Following this each day and each night becomes an hour of acceptance of prayer.

