

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President

Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Extracts from the Friday Sermon, 2 Feb 2018

The importance of the initial verses of Sūrah Ha-Mim and Ayat Al-Kursi

In the beginning of his Friday Sermon Huzoor ایده اللہ تعالیٰ recited initial 4 verses of Sūrah Al-Mumin and verse 256 of Sūrah Baqarah and, which are as follows:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ - حم - تَنْزِیْلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِیْزِ الْعَلِیْمِ - غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِیْدِ الْعِقَابِ ذِی الطَّلُوْلِ لَآ اِلهَ اِلَّا هُوَ اِلَیْهِ الْمَصِیْرُ -

In the name of Allāh, the Gracious, the Merciful. Ha (The Praiseworthy) Mim (the Lord of Honour). The revelation of the book is from Allāh, the Mighty, the All-Knowing, The Forgiver of sin and the Acceptor of repentance, severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return. (40:1-4)

اللّٰهُ لَا اِلهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَّهٗ مَا فِی السَّمٰوٰتِ وَّمَا فِی الْاَرْضِ مَنْ ذَا الَّذِیْ يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَّمَا خَلْفَهُمْ وَّلَا یُحِیْطُوْنَ بِشَیْءٍ مِنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ وَسِعَ كُرْسِیُّهٗ السَّمٰوٰتِ وَّالْاَرْضَ وَّلَا یَئُوْدُهٗ حِفْظُهُمَا وَّهُوَ الْعَلِیُّ الْعَظِیْمُ -

Allāh-there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His throne extends over the heavens and the earth; and the care of them burdens him not; and He is the High, the Great. (2:256)

Ḥaḍrat Khalīfa-tul-Masīḥ V ایده اللہ تعالیٰ says:

With regard to these verses, it is related in a Ḥadīth narrated by Ḥaḍrat Abu Hurairah رضی اللہ عنہ that the Holy Prophet صلی اللہ علیہ وسلم said: Whoever recites from Ha-Mim of Al-Mu‘min up to *ilaihi al-maseer*, and also recites Ayat Al-Kursi in the morning will be protected till the evening on account of this. And whoever recites these verses in the evening will be protected till morning. Ha-Mim is the second verse of Sūrah Al-Mu ‘min, the first is بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, and Rahman and Rahim become clear with the translation.

The meaning and explanation of Allāh’s attribute Al-Hameed

Huzoor ایده اللہ تعالیٰ said: Ha-Mim are acronyms, also known as Huruf Muqatta‘at. Here they stand for Hameed and Majeed. Hameed means the one worthy of praise and to whom true praise belongs. In other words, God alone is to be praised. Explaining the word Hameed, the Promised Messiah علیہ السلام says: Let it be clear that Hamd is the praise that is due to one worthy of praise on account of his good action. It also applies to one who has made a gift out of his own will and done a favour. True praise is only applicable to one who is the source of all grace and light and favours someone with full

consciousness and not just unconsciously or due to some compulsion. Only He is praiseworthy and only He truly deserves praise who shows kindness not because of some need or some ulterior motive, but continues to shower countless blessings regardless of any compulsion. These meanings of Hamd are only applicable to God who is All-Knowing, All-Seeing. He is the true Benefactor, and all favours, first to last, emanate from Him, and all praise belongs to Him in this world and in the hereafter.

Know God through His attributes

Huzoor ایدہ اللہ تعالیٰ said: Strive to learn about God's blessings and His attributes and to seek ways of praising Him. Strive for this like a greedy person. And when you reach that perfect state or even get a whiff of it, it is as if you have found Him. And this is the secret that is only revealed to the seekers of guidance. This is your Lord and your Master who is Perfect in Himself and possesses all the perfect attributes and praises. He is the repository of Hamd and comprehends all praise and all that is praiseworthy. Therefore, we should be cognizant of God being the source of Hamd so that we can recognize His other attributes as well.

The meaning and explanation of Allāh's attribute Al-Majeed

Allāh says that He is Majeed, He is the Lord of Honour and Majesty. Majd is not used here in the ordinary human context referring to a man of great age; rather, in the context of Allāh, it means that He is worthy of worship and of high prestige Whom no one can equal. There is no limit to His grace, and He gives and gives and never tires.

The meaning of Ghafir-i-Zanb. Prayer draws forgiveness

Then it says that He is the Forgiver of sins, therefore whoever bows down before him and seeks forgiveness for his sins...Whatever light man is granted is temporary. Whatever religious or spiritual light he is given is only for a time, and to keep it always with oneself one needs to offer *Istighfar*. The reason why Prophets offer *Istighfar* is also because they are aware of these things and are always fearful lest the mantle of light they have been given is taken away from them. *Istighfar* means that the light that has been received from God should remain safe and increase. To achieve this, the five daily prayers are essential. Prayer is an essential for partaking of *Istighfar* and partaking of this light, because in prayer a person repents of his sins and seeks forgiveness. It is a means of beseeching God with all one's heart every day. Those with insight know that prayer is a kind of Me'raj.

The meaning of Istighfar

Istighfar also means that no apparent sin should be committed and the potential to commit sin should not materialize; that is to say no occasion for sin is born and no power to commit it is manifested. The secret behind the Prophets offering *Istighfar* is also that while they are indeed innocent, they offer it so that even in future the potential for sin should not arise. As for common people, *Istighfar* would mean that God may save them from the evil consequences of the sins and crimes they have committed, may forgive their sins, and may save them from future sins. It is essential for man to always keep offering *Istighfar*.

Tribulations come so that people may busy themselves in Istighfar

Famines and all kinds of calamities that descend in the world are meant so that people may busy themselves in *Istighfar*....Ahmadis are going through difficulties, which means that we should pay more attention to our prayers and to *Istighfar*. *Istighfar* doesn't only mean to keep reciting استغفر الله - استغفر الله.... Rather, man should truly seek forgiveness from the bottom of his heart and pray that he may not suffer the consequences of the sins he has committed, and to seek God's help that he may be able to do good deeds in future and be saved from transgression.

Allāh is *Qabil-ut-Taubah* (He accepts repentance)

Allāh accepts *Taubah*. *Taubah* means to return to God seeking forgiveness for one's sins. When man comes to God with the pledge not to commit sin again and to always strive to avoid sin, then Allāh accepts the *Taubah* of one who comes to Him with these feelings and intentions.

The day a person does *Taubah* is the best day of his life

The Promised Messiah عليه السلام has described this subject in these words: What day is more blessed than Friday and the two Eids? Let me tell you that it is the day of a man's *Taubah* or repentance which is the best of all and is better than any Eid. Because this is the day when the record of a person's deeds, which draws closer and closer to hell and to Divine wrath, is cleansed and his sins are forgiven. In truth, what day or Eid could be more blessed for a person than the day that saves him from hell and eternal Divine wrath. The one who repents was previously estranged from God and a target of His wrath, but now, by His grace, he draws closer to Him and is kept away from hell and chastisement.

Ayat Al-Kursi is the chief of all verses

Ḥaḍrat Abu Hurairah relates that the Holy Prophet صلى الله عليه وسلم said: Everything has a high point, and the high point of the Holy Qur'ān is Sūrah Al-Baqarah, and in it is a verse that is the chief of all the verses of the Holy Qur'ān, and it is Ayat Al-Kursi. In explanation of this, the Promised Messiah عليه السلام says: اللهم الا هو الحي القيوم that is to say, God is the same God, there is no God other than Him; He is the life of every living being; He is the Sustainer of every being. The literal translation of this verse is that He is the living God, and He is Self-Sustaining. Hence when He alone is the living God and He alone is Self-Sustaining, this clearly shows that every being apart from Him that appears to be living, is only alive through His life. And everything that subsists in heaven or earth does so through His Being.

***Shafa'at* means to pray for one's brother with one's whole heart**

Whenever a person prays for another, this is also a kind of *Shafa'at* or intercession. A believer should always be in the habit of praying for others.... According to the Holy Qur'ān, *Shafa'at* means that a person prays for his brother so that he attains what he desires or some tribulation is removed from him. This means that he should pray for the fulfilment of whatever someone has requested him to pray for, and that if he is under some trial or tribulation, it should be removed from him. It is a Qur'ānic injunction that one who is more in the presence of God should pray for his weaker brother so that he too may attain that status. This is the reality of *Shafa'at*. Therefore I truly pray for my brothers so that Allāh may give them strength and remove their tribulations; and this too is a kind of sympathy. The Promised Messiah عليه السلام says: Since all people are like one body, therefore God repeatedly teaches us that while it is for Him to accept our *Shafa'at*, it is our duty to keep praying for our brothers. That is to say, do not hold back from praying for your brothers, for this is a right that each one has over the other.

Please convey these guidelines given by Huzoor ايداه الله تعالى to members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Ahmadiyya Pakistan.

Dated: 8 February 2018