

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadīyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Hadrat Khalīfa-tul-Masīh V* (May Allāh be his Helper) on 30th April 2021 at Mubarak Mosque Islāmabad, Tilford, UK.

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, we are going through the month of Ramaḍān and are about to enter the last ‘*Ashra* (ten days) of this blessed month. The Holy Prophet (May Allāh’s blessings be upon him) says that Allāh grants His servants deliverance from Hell during this ‘*Ashra*. During these ten days, we need to pay special attention to prayer, *Durūd*, *Istighfār*, and try to fulfil our obligations towards others. In the last ten days of Ramaḍān, the Holy Prophet (May Allāh’s blessings be upon him) would strive harder than at any other time. Since the Holy Prophet (May Allāh’s blessings be upon him) is a model for all believers, we should also try to reach these high standards according to our abilities. During these days, Aḥmadīs should particularly focus on prayers. May Allāh protect us from the various machinations that are being made against the Jamā‘at in Pakistan and other Muslim countries. May Allāh also protect us from the current epidemic. *Amīn*.

Huzoor (May Allāh be his Helper) said: We are fortunate that, through the Holy Prophet (May Allāh’s blessings be upon him) and the Promised Messiah (Peace be upon him), Allāh has taught us the means for the acceptance of our prayers. Offering praises to Allāh and *Durūd* to the Holy Prophet (May Allāh’s blessings be upon him) is very important for the acceptance of prayers. Without *Durūd*, our prayers become suspended between heaven and earth. The Holy Prophet (May Allāh’s blessings be upon him) says, "Send *Durūd* on me, for your *Durūd* is the means of your own purity and progress. Whoever sends *Durūd* on me with sincerity, Allāh will send ten times greater blessings on him."

We, who claim that the Promised Messiah (Peace be upon him) has shown us the true status of the Holy Prophet (May Allāh’s blessings be upon him), ought to understand the importance of *Durūd*. We should not offer *Durūd* just so that Allāh may answer our prayers but so that piety and purity may become a permanent part of our lives. Referring to his revelation صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ سَيِّدٍ وُلِدِ أَدَمَ وَخَاتَمِ النَّبِيِّينَ, the Promised Messiah (Peace be upon him) says that this revelation points to the fact that all spiritual exaltation and all grace and bounty is only due to our love for the Holy Prophet (May Allāh’s blessings be upon him). How high indeed is the status of the Holy Prophet (May Allāh’s blessings be upon him) in the eyes of Allāh that the one he loves becomes the beloved of God and his servant becomes the master of a whole world. The Promised Messiah (Peace be upon him) was the *Ummati Nabi* (follower-Prophet) who came in subservience to the Holy Prophet (May Allāh’s blessings be upon him) to accomplish his master’s mission. Therefore, he

owes his status to the Holy Prophet (May Allāh's blessings be upon him). The Promised Messiah (Peace be upon him) says, "One night I recited the *Durūd Sharif* so many times that my heart and soul became filled with its sweetness. That night I saw in a dream that angels brought sacks of light to my house. One of them said that these were the same blessings that I had offered to Muhammad."

Huzoor (May Allāh be his Helper) said: We are the follower of the Messiah and the Mahdī about whom the angels in heaven had said, "This man loves the Messenger of God." The Promised Messiah (Peace be upon him) says that this statement means that the greatest precondition for a Divine Reformer is his love for the Holy Prophet (May Allāh's blessings be upon him).

Huzoor (May Allāh be his Helper) said: It is incumbent upon us, who have pledged to carry on the mission of this Divine Reformer, that we offer *Durūd* to the Holy Prophet (May Allāh's blessings be upon him) and become the helpers of the Messiah and Mahdī. This places a great responsibility on us Aḥmadīs. If we want to partake of these blessings and bounties till the end of days, then we have to continue to offer *Durūd* to the Holy Prophet (May Allāh's blessings be upon him). If we do so, we shall witness that all the plans and schemes of our opponents are destroyed.

Ḥaḍrat *Musleh Mau'ūd* (May Allāh be pleased with him) says that *Salah* means prayer, and when we say *اللَّهُمَّ صَلِّ* it means that we are asking Allāh to pray for the Holy Prophet (May Allāh's blessings be upon him). When Allāh prays for someone, it means that He employs everything He has created in the service of that person. Thus, to pray *اللَّهُمَّ صَلِّ* means to ask Allāh that He may provide all good for the Holy Prophet (May Allāh's blessings be upon him). *اللَّهُمَّ بَارِكْ* means, O Allāh, increased Your blessings, bounties and rewards for the Holy Prophet (May Allāh's blessings be upon him) to such a degree that all the blessings of the world become focused on him.

Huzoor (May Allāh be his Helper) said: When we pray for the glory of the religion of the Holy Prophet (May Allāh's blessings be upon him) with sincerity, Allāh will also bestow upon us the blessings of these prayers. The condition, however, is that we follow the teachings of the Holy Prophet (May Allāh's blessings be upon him), fulfil our obligations to Allāh and to our fellow human beings, and truly become the progeny of the Holy Prophet (May Allāh's blessings be upon him). We should not be like those who commit atrocities in the name of Allāh and His Messenger. They are the people who break the law, create hardship for people, block the roads so that even the sick cannot reach the hospital, and then recite *Durūd* and say that they are in love with the Prophet and, therefore, should not be held accountable for their misdeeds. All this is contrary to the clear teachings of the Holy Prophet (May Allāh's blessings be upon him).

The importance of *Durūd Sharif* is further illustrated by the fact that the Holy Qur'ān itself exhorts the believers to offer *Durūd* to the Holy Prophet (May Allāh's blessings be upon him). *Durūd* is so important that even God and His angels send *Durūd* on the Holy Prophet (May Allāh's blessings be upon him):

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Allāh and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace.” (33:57)

The Promised Messiah (Peace be upon him) says that, according to this verse, the merits of the Holy Prophet (May Allāh’s blessings be upon him) were such that Allāh did not use any specific word to define them, which is to say that his merits are beyond description. Such a verse was never revealed for any other Prophet. The Holy Prophet (May Allāh’s blessings be upon him) was sincere and pure in his heart and soul, and his deeds were so pleasing in the sight of Allāh that He commanded believers to always offer *Durūd* to him.

Huzoor (May Allāh be his Helper) said: May Allāh Almighty enable us to offer *Durūd* during this Ramaḍān and even afterwards.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

The second point I want to draw special attention to is *Istighfār*.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

It is a very important supplication. The Promised Messiah (Peace be upon him) says: *Istighfār* means to beseech God that none of our human weaknesses should become manifest and that He should support us with His power. *غَفَرَ* means to cover something, so the prayer means that God, with His power, covers the natural weakness of the penitent. Later, the meaning of the word was extended to common people and it meant that God may cover the sins that have been committed. God did not create man and then turn away from him. Just as He created man, so does He sustain him.

This has been pointed out in the verse:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

“Allāh—there is no God but He, the Living, the Self-Sustaining and All-Sustaining.” (2:256)

After man was born, the work of creation was completed, but the work of sustenance lasts forever, hence the eternal need for penitence and seeking forgiveness. This is indicated by the verse *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* which means asking God to help us with His sustenance and to save us from going astray.

Many young people and children ask as to how far God can forgive our sins. Allāh says that His mercy is limitless, but the condition is that man should turn to Him with true penitence. The Holy Prophet (May Allāh’s blessings be upon him) says that God’s joy at man’s repentance is greater than that of the person who loses his camel in the wilderness and then finds it. Allāh says that if someone comes one step closer to Him, Allāh draws twice as close to him. Our task is to move towards Allāh in order to be saved from sin and to be forgiven for the sins we have committed. It is for this purpose that Allāh has blessed

us with the month of Ramaḍān. This is the month for the acceptance of prayers, and its last *'Ashra* saves us from the fire of Hell. If we establish a true relationship with Allāh, and if our *Durūd* and *Istighfār* are solely for the sake of Allāh, then the enemies can do us no harm, no matter how hard they try. Pray and supplicate in the month of Ramaḍān that Allāh may save us from the evil designs of the opponents. May Allāh protect us and the whole world from the current pandemic. May Allāh enable us to offer *Durūd* and *Istighfār* in keeping with its true spirit. *Amīn*.

Jazākumullāh.

Wassalām,

Abdul Majid Tahir

Additional Wakīlut Tabshīr

ISLĀMABAD (UK)

Dated: 05 May 2021