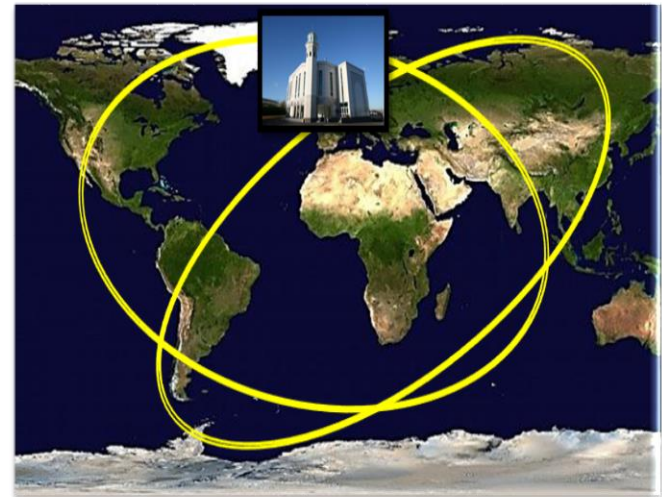


Worship, Sadaqat and Istighfar



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



**relayed live all across the
globe**

February 24th 2017

Summary

Worship, Sadaqat and Istighfar

Man often neglects giving due justice to Sadaqah and Istighfar

The mercy of God is infinite and boundless.

Allah the Almighty never leaves good actions without rewards.

Giving alms and charity can avert a trial or chastisement that God had already decreed.

If one truly repents for their previous sins and vows to abstain from them in the future, then it is as if they never sinned at all.

February 24th 2017

Hazrat Khalifatul Masih (ABA) said:

Today anti-Islamic forces are laying the blame on Islam for the disorder and strife prevalent in the world.

Of course it is true that some so-called Muslim groups are perpetrating absolute atrocities in both the Muslim and non-Muslim world.

However it is also true that there has been a deliberate ploy to create such a predicament amongst Muslims.

Indeed, certain self-serving Muslims are the most to blame for causing harm to the name of Islam.

Generally People in the world also count Ahmadi Muslims amongst the overall population of Muslims and thus Ahmadis are also targeted for criticisms,

Hazrat Khalifatul Masih (ABA) said:

Those familiar with the Ahmadiyya Muslim Community know we only promote peace and love.

As Ahmadis we have to face hardships on two fronts: as Muslims living in the West, and as Ahmadis in Muslim countries where we are oppressed for being Ahmadis.

In Pakistan we are persecuted under a cruel law which gives free license to the Muslim clergy against us.

Now in Algeria similar circumstances have arisen and the justice system there has mirrored that of Pakistan.

At least 16 innocent Ahmadis have been imprisoned in Algeria on baseless accusations.

What should an Ahmadi do?

We need to give great emphasis to worship, Istighfar (seeking forgiveness from Allah) and to Sadaqah (giving alms). This is the way to come into the refuge of Allah the Almighty and stir his mercy.

Man often neglects giving due justice to Sadaqah and Istighfar,

Allah the Almighty has enjoined us that if we give attention to Sadaqah and Istighfar then He will remove our difficulties and anxieties and reward us with nearness to Him.

The Holy Quran states: “Know they not that Allah is He Who accepts repentance from His servants and takes alms, and that Allah is He Who is Oft-Returning with compassion, and is Merciful?” (9:104)

Hazrat Khalifatul Masih (ABA) said:

The Promised Messiah (as) has explained that "Sadaqah" is derived from "Sidq" which means that one who gives alms in the way of Allah displays a relationship of "Sidq" (truthfulness and sincerity) with Him.

Secondly is prayer, which should create hurt-burning passion and depth of feeling within one.

Thus Istighfar is also a type of Prayer.

When engaging in Istighfar it should be done with agony and passion in one's heart.

Just saying Astaghfirullah, superficially or paying lip service to it whilst not even really focusing on God when saying it, will not benefit you at all, unless it is done with heart-felt zeal and truly with your weaknesses in view.

The mercy of God is infinite and boundless.

When a person gives Sadaqah in the way of Allah purely to attain His mercy and also pledges to strive to his utmost to avoid transgressing.

Allah the Almighty informed us: Tell my servants that when they advance one step towards me, I move two steps towards them. And when they walk rapidly towards me, I rush towards them.

Allah the Almighty never leaves man empty-handed and without reward or blessings, when man spreads his hands out to Him begging for something.

Sometimes God answers man's prayers immediately, or sometimes Divine wisdom dictates that his prayers are answered later or in some other way.

Hazrat Khalifatul Masih (ABA) said:

We should always remember that Allah knows the state of our hearts.

Actions done for show are not accepted, only actions done sincerely are.

Allah the Almighty never leaves good actions without rewards.

God is so kind that as the Holy Prophet (sa) has explained, if one is poor and cannot give alms, then for such a person performing good deeds and forbidding bad deeds will give him equal reward to giving alms.

Hazrat Khalifatul Masih (ABA) said:

Worship, Sadaqat and Istighfar

Thus, one should be extremely grateful to Allah the Almighty, Who has not only taught us the methods by which we can safeguard ourselves from our shortcomings,

but He also accepts our meagre efforts and protects us from future difficulties and trials.

The only way we can escape difficulties is by prostrating before Allah the Almighty with complete devotion and sincerity of the heart.

We must also pay special attention towards Istighfar [seeking forgiveness] and Sadaqah [alms].

The Promised Messiah (AS) said:

The Promised Messiah (as) states that sin is like a vermin which is subsumed into man's blood and its only form of cure is Istighfar. What is Istighfar? It is to seek forgiveness for the sins that have already been committed and also to seek protection from committing any sins in the future.

People of all faiths believe that Sadaqah (charity/alms) can avert divine punishment, but this is only possible when this is done before the actual punishment befalls a person, however once the divine punishment comes into motion then there is nothing that can be done to forfend it. Thus, one should constantly remain occupied in Istighfar.

The Promised Messiah (AS) said:

Worship, Sadaqat and Istighfar

The Promised Messiah (as) states that in the Holy Quran, Allah the Almighty has been called Al-Hayy and Al-Qayyum. His attribute of Al-Hayy demands that we worship Him and Al-Qayyum demands that we should seek Him for help and also the strength to refrain from committing sin. Thus, true Istighfar is to seek strength so that one does not commit any sin but it has been further expanded to include even those who have already committed sin so that they remain safeguarded from its pernicious consequences.

In order to attain nearness to Allah the Almighty and the significance of Istighfar, the Promised Messiah (as) states: Man has been created for a very noble purpose and that is to attain the nearness of Allah the Almighty through His worship. However, when one does not fulfil this purpose then Allah the Almighty brings him to an end. Therefore, one should profusely recite Istighfar so that Allah the Almighty continues to show His grace.

The Promised Messiah (AS) said:

The Promised Messiah also states that prayer is a means of acquiring great accomplishments. It was the fervent prayers that saved the people of Prophet Yunus (as) from the divine punishment. When the punishment was averted, Prophet Yunus (as) felt as if his prayers and the prophecy he had made went in vain. However, an important lesson is to be learnt from this which is that intensely emotional and fervent prayers and Sadaqah can change the course of destiny.

It is from this that we derive the concept of offering alms, and this act pleases Allah the Almighty greatly. In the book, *Ilm-ul-Tabir-ul-Roya*, the liver symbolises wealth therefore meaning that to offer Sadaqah is akin to offering one's life. The fact is that the mere use of speech is of no avail unless one also show a practical demonstration along with it.

Alms can avert God's wrath

The Holy Prophet (sa) once stated that giving alms can avert God's wrath.

On another occasion the Holy Prophet (sa) stated that one should save oneself from the fire by giving alms, even if it is through giving half a date.

The Promised Messiah (as) stated that it is a common teaching across all religions that giving alms and charity can avert a trial or chastisement that God had already decreed. 124,000 prophets all agree upon this fact.

In order to attain the blessings of God Almighty, one not only needs to adhere to the prescribed worship, but at the same time one must abstain from all sorts of injustices.

Avoiding Sins and Repentance

If one truly repents for their previous sins and vows to abstain from them in the future, then it is as if they never sinned at all.



If an individual out of negligence does not even know that he or she is committing a sin, then this is a dangerous trait.

The Promised Messiah (as) stated that a vice committed out of negligence is worse than that vice which is supplemented with remorse.

May Allah the Almighty enable us to understand the truth behind this matter and enable us to prostrate before him with full sincerity.

May Allah the Almighty always safeguard us from every enemy attack and revert the plans of the enemy back onto them.