

THE SERMON
OF FORGIVENESS

by Imam Ahmed al-Hasan PBUH

ABBREVIATIONS

PBUH	Peace be upon him/her (عليه/عليها السلام ~ <i>alaihi/alaiha as-salam</i>)
PBUT	Peace be upon them (عليهم السلام ~ <i>alaihom assalam</i>)
PBUHAP	Peace upon him and progeny (صلى الله عليه وآله وسلم ~ <i>salla Allahu alayhi wa alihi wa sallam</i>)
SWT	Praise Him and Exalt Him (سبحانه وتعالى ~ <i>sobhanahu wa ta'ala</i>)
(M)	The Mighty and the Majestic (عز وجل ~ <i>azza wa jal</i>)
﴿ ﴾	Indicate narrations from Ahlulbayt PBUT
{ }	Indicate passages from the Bible
﴿ ﴾	Indicate verses from the Quran
« »	Indicate explanations by Imam Ahmed al-Hasan PBUH within narrations, Bible passages or Quran verses
—Trans.	not in the original arabic but added by the translators
.lit	literal translation note added by the translators

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In the name of Allah, the Abundantly Merciful, the Intensely Merciful

Praise be to Allah, Lord of the worlds. O Allah, send Your prayer and blessings upon Muhammad and the Family of Muhammad.

﴿And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad, and it is the truth from their Lord, He concealed for them their misdeeds and settled their state of mind.﴾ Surat *Muhammad* (Muhammad) 47:2.

This is the situation of those who believe in the Proofs (*Hujja*) of Allah. From the start they had faith in the words of Allah and believed them, they then worked by them and believed in the Proof of Allah upon them, and it is the truth from their Lord; so their reward from their Lord was to have ﴿concealed for them their misdeeds and settled their state of mind﴾.

Now let us ask ourselves, are we working by His saying SWT, ﴿concealed for them their misdeeds﴾?

Your believing brother is described by Him SWT as clean and pure. Allah not only forgave his misdeeds, rather He did away with them: ﴿concealed for them their misdeeds﴾; conceal, meaning to cover. Yes, He has not only forgiven them, but rather covered and concealed them. And do you know from whom He concealed them?

He concealed them from the angels. Yes, and from the land and from everything that witnessed that disobedience or sin. So the sin no longer exists and no longer has an effect, as if nothing ever happened. The Angel who wrote them: Allah made him forget what he wrote. Yes, and the land and everything.

Those who are ignorant of the truth say that the guilty deeds and sins are forgiven by Allah, but their effects remain. And those people give an example of the soul to be like a piece of wood and the guilty deeds to be like nails which were pounded into the wood, and they say that if the nails were pulled out, their effects would remain. So they see that if the guilty deeds are forgiven, their effects stay. This is what they say.

I say, and the truth I say unto you is, you are wrong. Why do you talk about that which you do not know? Why do you close the door of the Kingdom of Heavens in the face of the penitents? The one who pounded the nails into the wood is not the Creator of the wood so that

he would be able to restore it as it was, whereas the One who forgives the guilty deeds, He is Allah who created the soul and He is capable of everything. He is capable of restoring the soul as it was.

If a servant repents to Allah, Allah makes the writing angels forget what they wrote, and He makes the land in which the servant committed disobedience forget what it witnessed. And He lifts every trace of the guilt from the servant's soul, the servant who is sincere in his repentance. Yes, he returns like the day his mother bore him, a pure nature. No guilt. No trace. None who remember.

Yes, from the favor of Allah, Allah keeps the servant remembering his guilt, not in order to speak of it, because Allah is not satisfied with this either, but rather so that he would not return to it, and so that he constantly feels the pain of the disobedience by the obedience, and he therefore ascends by his pain.

So you, O penitent, you today are [of] a pure nature (*fitra*) like the day your mother bore you. No door from the doors of the Sky closes in your face if you wished to ascend. You want to be from the close ones; yes, please as the door is open for you, which is opened by the Compassionate and the Intensely Merciful.

Allah wants you to hear Him SWT, leave the call of Satan. Do not be fooled by his saying, "Who are you? Who could you ever be, so that you would be from the close ones?" Do not be fooled by his saying to you, "Who are you so that you can ascend to the higher levels?"

And if you must turn to him, say to him, "I am a poor guilty short-comer and a sinful servant, but my Lord is Compassionate, Intensely Merciful and Generous, He has opened doors for me by His giving initiative.

So this is the situation of the believer in the Proof of Allah, ﴿concealed for them their misdeeds﴾. And now we know how He SWT concealed their misdeeds. So do we give them their right? Do we give those clean and pure ones their right? How do we deal with each other? Yes, each one of us is supposed to know that his believing brother is dear to Allah and Allah loves the believer and loves whoever loves him. Is it enough for you to know that he is pure and that Allah concealed his misdeeds so that you love him? Is it enough that Allah loves him so that you love him? Is it enough that the prophets and successors love him so that you love him? Is it enough that the angels love him so that

you love him? Is it enough that Allah is not satisfied that you hurt the believer by a word, so that you avoid hurting him? Is it enough for you to know that the creation most beloved by Allah, those who love for the sake of Allah [love your believing brothers], so that you start anew? O believer who is purified by the love or the abandonment of harming your purified believing brothers? Yes, this is obligatory for you in order for you to ascend. The doors are open for you, so do not take resort to the trick of Satan. Do not ever abandon loving the believers nor hurt them, so that the doors which were opened for you close once again.

Then, are we working by His saying SWT, ﴿and settled their state of mind﴾? Are we happy with the grace of the security of the religion and the truthful allegiance?

﴿Say, "In the grace of Allah and in His mercy, in that let them be happy; it is better than what they accumulate."﴾ Surat *Yunus* (Jonah) 10:5.

And do we not care about that which eluded us from the worldly things, including the materialistic victory? And do we ever become happy if the materialistic victory is achieved only because it is achieved by the favor of Allah and His mercy?

﴿In order that you not grieve over what has eluded you and not become happy over what He has given you. And Allah does not love every boastful proud one.﴾ Surat *al-Hadid* (The Iron) 57:23.

If this is what we are like, then we will be the example of ﴿and settled their state of mind﴾. Yes, He settled their state of mind by satisfaction with His judgment and submission to His command. He settled their state of mind by devotion to Him SWT. He settled their state of mind by working between the hands of His Proof. He settled their state of mind by sincerity to Him SWT. He settled their state of mind by hope and fear.

There are ignorant ones who perhaps imagine that He SWT settled their state of mind by reforming this world for them, meaning by materialistic matters. They imagine that He settled their state of mind by worldly materialistic matters because this world is as far as they go in knowledge; while for those whose state of mind was settled by Him SWT, this entire world is ignorance except for the positions of knowledge, and the entire knowledge is proof except what is practiced, and the entire work is for show except that which is sincere, and the

sincerity is in great danger until the person looks at that which seals [his life] for him.

So their minds are occupied by Him SWT. And is there anything more settled than a mind occupied by Allah? Yes, truly those who were like this, He SWT ﴿settled their state of mind﴾.

Peace be upon you, O believers, and the mercy of Allah, His blessings. And His greetings and His prayers be upon those steadfast at times of infliction and difficulties.

And peace be upon the supporters of Allah, rightfully and truly, those who confirmed what they vowed to Allah, so Allah confirmed their vow; may He give them residence in the higher levels with His prophets and messengers.

Peace be upon you, the ones who crossed to the hereafter in safety and peace and in the security of the religion which Allah loves and by which Allah is satisfied. I ask Allah to intercede for you in our matter and pray for us, we poor people who remain stagnant in this dark world so that our passage, on the day passage is written for us, is to the light into which you have crossed.

O Allah, support us, and use us for the support of Your religion by Your favor and grace, and by Your prescient giving.

In the name of Allah, the Abundantly Merciful, the Intensely Merciful.

﴿¹ “When the victory of Allah has come and the opening, ² and you see the people entering into the religion of Allah in multitudes. ³ Then exalt with praise of your Lord and ask forgiveness of Him. Indeed, He is ever accepting of repentance.”﴾ Surat *an-Nasr* (The Support) 110:1-3.