

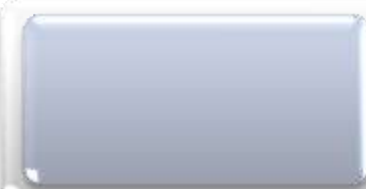
Eminent Guidance to the Exquisite Ways of Inculcation of Taqwa

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




Friday Sermon January 20th, 2012


SUMMARY



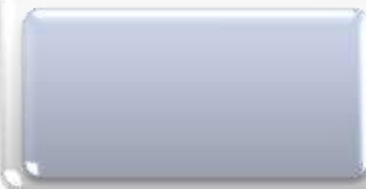
Hudhur (aba) recited verses 115 & 116 of Surah Al e Imran at the start of the sermon.



Hudhur (aba) said that we are fortunate that we were enabled to accept the Imam of our age.



We have pledged that we will try and bring our faith in accordance with the ways that the Promised Messiah (on whom be peace) explained in light of the Holy Qur'an and Sunnah



Hudhur (aba) explained the concept good and evil and ways to Taqwa according to the august writings of the Promised Messiah (on whom be peace)

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ
 بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ
 الصَّالِحِينَ ﴿١١٥﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ
 وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٦﴾

‘They believe in Allah and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous.

And whatever good they do, they shall not be denied its due reward; and Allah well knows the God-fearing.’ (Surah Al e Imran, verses 115 & 116)

Enjoin what is good and forbid evil

Hudhur (aba) said the precepts expounded in these verses have been repeated in other verses of Surah Al e Imran.

It is God's favour that He sent the Promised Messiah (on whom be peace) at a time of disorder as the Imam of the age



We are fortunate that we were enabled to accept him and have pledged that we will try and bring our faith in accordance with the ways that the Promised Messiah (on whom be peace) explained in light of the Holy Qur'an and Sunnah

Imam of the time

Enjoin what is good and forbid evil

‘Just as it is essential to control one’s tongue against saying something that is contrary to the pleasure of Allah the Exalted, it is also essential to articulate it for the expression of truth. **‘...enjoin what is good and forbid evil...’** is the glory of Momins (believers)--

--Prior to enjoining what is good and forbidding evil, it is essential for a person to demonstrate with his practices that he indeed possesses of this strength. It is vital that before he influences others, his own condition is made persuasive/convincing--

--Thus remember not to ever stop from enjoining what is good and forbidding evil. Indeed, it is also important to recognise the right time and place and one’s figure of speech should be gentle and clear. Likewise, it is a great sin to say something against Taqwa (righteousness).’

Hudhur (aba) said once we accept the Promised Messiah (on whom be peace), our responsibilities increase in terms of attaining that standard where our each word and deed should spread good and should stop evil. Otherwise, of what value would be our Bai'at?

In fact, it could incur God's displeasure.

'I have repeatedly said that the greater nearness to God a person attains, the greater is his accountability.'

Hudhur (aba) said that we need to pay great attention to our personal reformation.

Enjoin what is good and forbid evil

Having knowledge, holding an office [in the Jama'at] or belonging to a family where elders made sacrifices does not save one from accountability if one's practices are not according to the teachings of Islam.

Humility, fear of God and self-reflection

'Allah the Exalted loves the righteous. Remember the greatness of Allah the Exalted and be meek and be mindful that everyone is God's creation. Do not be cruel to anyone or show impetuosity. Do not look at another with contempt. If there is one person in the community who is foul, he fouls everyone else. If you are inclined towards anger, search your heart and see where this anger stems from. This is a very critical stage.'

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'Fear of God is when man sees how much concord there is between his word and deed. ... No matter how pure the words uttered by someone whose heart is impure; such a heart is not valued in God's sight. On the contrary, it incurs God's wrath. Therefore, my community should realise that they have come to me so that I may sow a seed which would make a fruitful tree. Everyone should self-reflect to see how his or her inner self and hidden condition is.'

Concordance in words and deeds

If, God forbid, our community also has something else on their tongues and something else in their hearts, then their ending would not be good. When Allah the Exalted sees that a community is empty hearted and merely makes verbal utterances, He is Self-Sufficient, He does not care.

At the time of Badr, the prophecy of victory had been made and there was triumphant hope everywhere, yet, the Holy Prophet (pbuh) was weeping as he supplicated. Hadhrat Abu Bakr Siddiq (may Allah be pleased with him) asked, 'when there is a promise of victory in every way, what is the need of tenderness?' The Holy Prophet (peace and blessings of Allah be on him) replied, 'God is Self-Sufficient in His Being. That is, it is possible that the Divine promise carried some hidden conditions.'

Explaining, Hudhur (aba) said if God's most beloved, the Holy Prophet (pbuh) prayed with such poignancy wondering if God's conditions were being met, what should be the state of the rest!

Arrogance, anger and pride

It is conditional on people of Taqwa to spend their lives in meekness and humility. This is a branch of Taqwa through which we contend with unwarranted anger. The last and critical stage for great devout and truthful people is to avoid anger. Arrogance and conceit is borne out of anger and at times, anger is in itself results from arrogance and conceit. Anger is generated when a person gives preference to his own self over the other.

I do not want people of my community to consider each either lowly or great or have pride over each other or look on them with contempt. God knows who is lowly and who is great. This is a kind of humiliation which carries disdain. It is feared that this disdain grows like a seed and becomes a source of destruction.

Respect and courtesy

Some people are very courteous when they meet those who are great. But greatness is in listening to what a humble person has to say with humility and gratify him, respect what he has to say and not to say anything irritable to him that may hurt him.

Allah the Exalted states: “... **nor taunt each other with nicknames. It is bad indeed to earn foul reputation after *professing the faith*; and those who repent not are the wrongdoers.**’ (49:12). Do not call names borne out of irritation, this is an act of the wicked. One who taunts another will not die until he too is not similarly embroiled. Do not condemn your brothers.

When all of you drink from the same spring who knows whose fate is to drink more? One cannot be honourable and respectable through worldly principles. In the sight of Allah the Exalted one who is righteous is great. ‘...**Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware.**’ (49:14)

Acquire true knowledge

‘True insight and true knowledge cannot be attained without being inclined to Allah the Exalted. This is why it is said that a Momin’s insight should be feared because he sees with Divine light. As I said just now, true insight and real knowledge can never be gained until Taqwa is attained. If you wish to be successful, employ your senses, reflect and ponder.

Deliberate over the hidden meanings in the Holy Qur’an and become chaste of nature. When your hearts will be purified and you will also use wisdom and will abide by Taqwa, the connection of these two will create a condition where: ‘...**“Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.”** (3:192) will flow from your heart. At that time you will realise that creation is not purposeless, rather, it indicates towards the truth and proof of the True Creator so that all kinds of arts and sciences which support religion are made evident.’

Adopt purity adopt high morals

'If you wish that you prosper in this world and the next and you win hearts, adopt purity. Employ your senses and abide by the commandments of the Word of God. Improve yourself and demonstrate your high morals to others. Then alone will you be successful. How well has someone said 'Whatever comes from heart, influences hearts'.

' Thus, first create courage of heart. If you wish to influence hearts, create strength of practice, because without practice, verbal strength and physical strength cannot be of any avail.

Knowledge and Heavenly light

Thus, it is required that today modern science is acquired for the purpose of service to faith and to communicate the Word of God, and is acquired with great endeavour.

However, it has also been in my experience and I mention this as a caution that those people who got involved in these sciences single-mindedly and were so obsessed and engrossed that they did not keep the company of spiritual people. They did not possess any Divine light of their own accord. Such people usually stumbled and became distant from Islam. Rather than making the sciences secondary to Islam, they tried in vain to make Islam secondary to the sciences and in their assumption became providers of religious and national services. However, remember that only that person can serve religion who has heavenly light inside him.'

Hudhur (aba) explained that he has also stressed the importance of research work as it is a great source for Tabligh and spreading good. Referring to the 'heavenly light' as cited by the Promised Messiah (on whom be peace) Hudhur (aba) said in the current age this light has indeed been given to us through the Promised Messiah

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Be on your guard

‘...and strive to excel in steadfastness and be on *your* guard...’ (3:201). Just as it is important to defend borders against the enemy so that they enemy does not exceed limits; similarly, you should be ready, lest the enemy crosses the border and injures Islam... if you wish to support and serve Islam, first adopt Taqwa and purity which will bring you in the unassailable fortress of Allah the Exalted and you will be given the privilege and the right to serve it. ‘

‘You observe how weak the external condition of Muslims has become. Nations look down on them with contempt. If your inner strength is also lowered and weakened then consider it is all over.’

‘ Purify yourselves such that holy power penetrates in you and you become strong defenders like those who defend the borders. The grace of Allah the Exalted is always with the righteous and the truthful’

Improve your morals

‘Our community does not need strong men and those possessing the strength of athletes. In fact people who have the strength to try to improve morals are needed.... One who has the ability to improve morals is a true brave person.

Remember to utilise all your strength and power to improve morals because this is real power and bravery.’

‘In addition, there are two further parts which a truthful and sincere person should keep in view. One of them is true belief. It is an excellent grace of Allah the Exalted that He has shown us the way of perfect and complete belief through the Holy Prophet (peace and blessings of Allah be on him) ...

Gratefulness is in adopting those good works with sincerity which come after true belief and are the second part. Deriving help from your practises, pray that God keeps you firm on the true belief and enables you to do good works. Worship constitutes, fasting, Salat, Zakat etc.

Be humble

It is essential that everyone, even if their heart is hardened, rebukes it and trains it to be humble and tender. It is very important for our community because they receive fresh spiritual knowledge. If one makes a claim of having spiritual knowledge but does not practice it, then it is mere boasting.

'Life never goes according to one's wishes. The aspect of wishes is different from the aspect of fate and this is the true aspect.

Remember that Allah the Exalted holds true accounts of man who does not know what is written in them.

This is why he should awaken the heart and draw its attention.'

Adopt Taqwa

‘They should adopt Taqwa because it is Taqwa alone that can be called a summary of Shariah. If Shariah has to be explained in brief, the essence of Shariah can only be Taqwa. Taqwa has many ranks and stations but if the seeker is truthful and traverses the elementary stations and stages with resolve and sincerity, he attains the high stations because of his truthfulness and quest of verity..’

‘Thus, it is essential that each person in our community abides by Taqwa as much as possible so that they can acquire the pleasure of acceptance of prayer and strengthen his or her faith.’

Repentance

Allah the Exalted states in the Holy Qur'an: '**... 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.'**' (2:202) The word 'Rabbana' [Our Lord] makes a subtle indication towards repentance because the word Rabbana necessitates that man is turning to Lord after being wary of other gods that he had previously created... Lord is Who takes one to gradual excellence and Who nurtures and sustains.

Fact is that man creates many idols/gods; he fully relies on his schemes and ploys and these are his gods. If he is haughty about his knowledge or physical strength, then that is his god, if he is proud of his physical attractiveness or wealth, then that is his god. In short, he is involved in thousands of such aspects. Until he abandons them all and is wary of them and does not offer his submission before the One God Who is without any partner and Who is the True Lord and does not turn to Him with tender and heartfelt sound of Rabbana, he has not understood the Real Lord.'

Abandon false gods

In short, it is difficult to make God one's Lord without this. Unless the other idols and their value, greatness and dignity does not leave one's hearts, one cannot abide by the True Lord and His Rabubiyyat.....

People who rely on their schemes and ploys, what need do they have to supplicate and pray to God? Only that person is in need of prayer for whom all other ways are shut and who has no other way but God's threshold. That is the person whose heart prays. The prayer of 'Our Lord, grant us good in this world...' is only for those who have believed in God as their Lord and they are convinced that all the other false gods are naught compared to their Lord.

Fire does not only mean Fire of the Day of Judgement. A person who lives a long life in this world sees that there are thousands of kinds of fires in this world. The experienced know that there are wide-ranging fires in this world, all manner of torment, fears, killings, adversities, disease, failures, fear of humiliation and misfortune, thousands of kinds of anguishes, troubles regarding wife and children and entanglements with relatives. In short, these are all fires.

A Momin prays to God to be saved from all kinds of fires. We have sought Your help, save us from all these troubles that make human life miserable and are like fire for man.

Prayer

The Promise of success

‘Allah the Exalted states in the Holy Qur’an: **‘...and will place those who follow thee above those who disbelieve, until the Day of Resurrection;’** (3:56). This reassuring promise was made to son of Mary born in Christianity. But I give you the glad tiding that...Allah the Exalted has given me this glad tiding in the same words.

I once again address those who are connected to me, and this is not an ordinary connection, rather it is a tremendous connection.. .. listen most carefully. If you wish to partake in this tiding and wish to be its verifier, and you have true thirst for such a great success (that you will be dominant on the deniers till the Day of Judgement), then I say only this much that this success will not be attained unless you pass through the stage of Lawwama (reproving) and reach the tower of Mutmainnah (at peace/rest).

A warning



I do not say any more than this that you people have linked with a person who has been appointed by God (the Holy Prophet pbuh) . Listen to his words with sincerity of heart and be ever ready to practice them, so that you are not from among those who fall in the filth of denial after accepting and thus barter eternal torment.'



Hudhur (aba)
prayed that may we,
in our gratefulness
for being blessed
with the insight
given to us by the
Promised Messiah
(on whom be peace)
abide by Taqwa.

Hudhur announced that he would lead funeral Prayer in absentia of the following deceased: Sheikh Muhammad Naeem sahib, Asim Kamal sahib and Irfan Ahmad sahib.