

Purpose of Mosques


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




Friday Sermon February 24th, 2012

NOTE: Al Islam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon


SUMMARY




Today Hudhur (aba) inaugurated a new mosque 'Baitul Wahid' in Feltham [near London] and delivered his Friday sermon from there



Hudhur (aba) said that any person belonging to any religion or no religion can come to a mosque.



God states that when you go to the mosque for His worship, once the call for Salat is made, all your thoughts should be focussed towards being a true servant of God.



Hudhur (aba) said he would like to once again remind that the due of a mosque is not met by contributing thousands of pounds. The real objective is achieved by populating it and populating it purely for the sake of God and His worship.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ
أَحَدًا ۗ

‘And *all* places of worship belong to Allah; so call not on any one beside Allah.’ (72:19)

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا
وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ ۗ كَمَا بَدَأَكُمْ
تَعُودُونَ ۗ

‘Say, ‘My Lord has enjoined justice. And fix your attention aright at every *time and* place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.’ (7:30)

Hudhur (aba) inaugurated a new mosque ‘Baitul Wahid’ in Feltham [near London]

Hudhur (aba) said
Alhamdulillah today we are enabled to inaugurate a mosque in the area of Feltham



Here people will come for Friday Prayer and Salat which is the purpose of a mosque



May God enable the Jama'at to build a mosque in every area here

The Holy Prophet (peace and blessing of Allah be on him) directed that mosques should be built in tribes or neighbourhoods or places of residence

Building of Mosques

This Hadith indicates that a mosque should be built in every locality and it should be kept clean and pure. Mosques hold great significance especially for Ahmadis

Hudhur (aba) said the first verse he recited at the start of the sermon illustrates the significance of mosques

God states that a mosque is a place which is purely for the sake of God and whoever comes to a mosque should come as a servant of God

The Holy Prophet (peace and blessings of Allah be on him) forbade discussing trade and business in mosques, in fact even announcing any lost property is not allowed in a mosque

Hudhur (aba) said the first verse also explains that any person belonging to any religion or no religion can come to a mosque

Mosque and worship

If anyone wishes to worship solely God they may do so in our mosques, however idol worship will have to be done outside

Worship in Mosques

Ahmadis should come to mosques with sincerity to worship God so that a living connection is formed with Him

Moreover, we should try to become sources of spreading the light of the truth in the world

If we are to spread the light of the truth in the world then apparent worship of God will not suffice, in fact we have to first enlighten ourselves with this light.

The interaction between Taqwa, worship and justice

The second verse recited at the start of the sermon, which is from Surah Al Ar'af first gives the commandment of justice



The first commandment here entails to practice absolute justice and be free of any discriminatory stance and abide by Taqwa.



This leads to sincere and focussed worship of God and makes one pure of heart



Those who do not follow this neither pay their dues owed to God, nor the dues owed to mankind.



It is Taqwa that establishes justice and enables one to be fully inclined to God and it is Taqwa alone that leads one to fulfil the dues of worship of God

Worship in Mosques

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Otherwise it is pointless to go to the mosque for Salat. Fear of God and Taqwa also leads one to pay the dues owed to mankind

God states that when you go to the mosque for His worship, once the call for Salat is made, all your thoughts should be focussed towards being a true servant of God.

Man should remember that it is the deeds of this world which will translate in reward and punishment in the Hereafter

God states that there are different stages after death from which the soul passes

For better growth of the soul one should be concerned about the practices in this life

Sincere worship enables one to do this

One should be fully aware that one stands before God during worship and only worship brings God's grace

‘...making yourselves sincere towards Him in religion...’

In answering a question as to how one should stand before God in Prayer, the Promised Messiah (on whom be peace) said that the main thing is that it is written the Qur’an ‘... **making yourselves sincere towards Him in religion...**’. One should deeply ponder over God’s favours. This should be done with sincerity and grace and one should be inclined to Him with the awareness that He alone is the Lord and Real Maker. The essence of the principle of worship is that one should stand before God as if one can see him or that God is watching over.

Hudhur (aba) said this is the condition that a true believer should try and emulate and mosque is the best source for this

Hudhur (aba) said it should always be remembered that after building the mosque our responsibility has increased and we have to pay greater attention now

‘...making yourselves sincere towards Him in religion...’

The Promised Messiah (on whom be peace) said that time has come when hypocrisy, selfishness, arrogance, pride and other base practices have advanced and good practices like ‘...**making yourselves sincere towards Him in religion...**’ have left the earth and reliance in God and other such matters are invalidated. He added that God has now willed that the seed of these good practices is sown.

Hudhur (aba) said the Promised Messiah’s (on whom be peace) words that God has willed to sow the seeds are not mere words.

This ‘sowing of seed’ which took place 123 years ago generated revolutionary changes in people and created hundreds of thousands of righteous servants of God and continues to do so today. Newcomers to the Community are joining with the purpose and objective of attaining high ideals.

‘...making yourselves sincere towards Him in religion...’

Hudhur (aba) explained that the purpose of building this Mosque will be fulfilled when we will detach ourselves from worldliness and be sincere

Hudhur (aba) said a large majority of those who sat in front of him in the congregation was of those whose fathers and grandfathers became Ahmadi.

They understood the will of God and took the Bai'at of the Promised Messiah (on whom be peace). They paid the dues of God and dues of mankind.

It is now the obligation of their next generation to not only maintain a true connection with God, but to enhance it.

Hudhur (aba) said this alone will distinguish us from others.

'...making yourselves sincere towards Him in religion...'



The difference between us and the others will be evident when each act of ours will be for God, when we will only call on Him with sincerity of faith, when during Salat our attention will not be on our businesses, employment and other worldly matters

Hudhur (aba) prayed that may we act upon the commandment of God in order to attain His pleasure, may we enhance in piety and progress in Taqwa and may we engage in Jihad against sin

It purports that those who seek God's pleasure may not even transgress against their enemy

A true believer who seeks God's pleasure is ever ready to cooperate with his or her own people and outsiders in matter of piety and Taqwa

and is ever averse to matters of sin and transgression and is never ready to cooperate in them. Such acts are tantamount to wasting one's worship of God

God states in the Qur'an:
And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment. (5:3)

Worship, Taqwa and justice

Salat that impedes virtuous acts and is helpful in transgression and is devoid of Taqwa is simply Salat of pretence and has no significance in God's sight. God states about those whose Salat is of this kind: **'So woe to those who pray,' (107:5)**

Worship, Taqwa and justice

Hudhur (aba) said none among us, who have renewed our pledge of faith, is expected to come to the mosque for worship of God and then get embroiled in sin and oppression



Hudhur (aba) said a new mosque promotes Tabligh but it can also rouse opposition



We have to remove the doubts of all kinds of people and this will only be possible when our worship will be purely and sincerely for God



The beauty of our Community is in excelling each other in piety and Taqwa, we should hone our mutual connections for the sake of seeking God's pleasure in such a way that they appear exemplary to everyone



Another aspect of coming to the mosque for congregational Prayer is that it develops mutual love and removes rancour

The Promised Messiah (on whom be peace) said

The Promised Messiah (on whom be peace) said that it should be routine to help and strengthen brothers who are weak. How inappropriate it is that if there are two brothers and one of them knows how to swim and the other does not, is the first one not obligated to save the other from drowning or should he let him drown? Indeed, it is his duty to save his brother from drowning.

This is why the Qur'an states to help your weak brothers and be their helper in practical, spiritual and financial weaknesses as well as treat their physical ailments. A community cannot be a community unless the strong support the weak. ..

The way to address this is to cover their faults. The Companions were also taught not to be irritated by the weaknesses of the new Muslims because they too were once weak. Similarly, it is important that one who is in position serves one who is not and treats him with love and kindness.

The Promised Messiah (on whom be peace) said

The Promised Messiah (on whom be peace) also said that a community cannot be a community that usurps each other. Where a few sit together and complain about their disadvantaged brother and criticise him and look down on the weak with contempt and hatred.

This should never be, rather there should be strength in unanimity and unity should be created which generates love and derives blessings. Why are moral strengths not extended? This comes to pass when sympathy, love, forgiveness and kindness are made common and sympathy and covering other's fault is given precedence over other practices.

Criticism should not be levied on trivial matters which can cause grief and hurt. A community is created when some are sympathetic to others and faults are covered.

When this condition is achieved then people become as one and consider each other more than real brothers. God reminded the Companions of this mode and blessing. Even if they had spent mountains of gold they would not have found the unity that they found through the Holy Prophet (peace and blessings of Allah be on him). God has established this movement on the same mode and will establish similar unity here.

The Promised Messiah (on whom be peace) said

Our happiness is not in mere building of mosques, rather it is in following the practice of **'...making yourselves sincere towards Him in religion...'**.

Hudhur (aba) read extracts from a dedicated, new Uzbek Ahmadi, who has read the Uzbek translation of 'Philosophy of the Teachings of Islam' twice and is currently reading it for the third time

Hudhur (aba) prayed that may that time come soon when there are countless people like him in fulfilment of the revelation of the Promised Messiah (on whom be peace) regarding grains of sand

Key point

Hudhur (aba) said that in Russia we have no Mosque, we should pray that may Russian states be able to build mosques.

'Baitul Wahid' in Feltham

Hudhur (aba) said the West gives freedom of religion but it also give rights to others, like the council or the neighbours, to protest and cause restrictions in any building project.



Hudhur (aba) mentioned difficulties in getting permission to build this Mosque and the fact that the matter had to go to the court



We should be grateful to the court and should be extremely grateful to God and fulfil the dues of this mosque by becoming true servants of God and regularly come for five daily Prayers.

'Baitul Wahid' in Feltham

Hudhur (aba) related a Hadith in which the Holy Prophet (peace and blessings of Allah be on him) said that angels continue to pray for a person until he or she stays in the place where he or she has offered Salat. They pray, O Allah forgive him for he offered Salat, O Allah, have mercy on him.

Hudhur (aba) said how fortunate are those for whom angels pray! Along with the prayers of angels the prayers made by such people themselves, draw God's grace

What more could one want who has God's forgiveness and mercy?

May God include us in those who gain His forgiveness and mercy

Giving facts and figures Hudhur (aba) said the total expenditure of the mosque was £ 900,000 and with the grace of God both the Jama'ats of Hounslow met most of the cost

The number of chanda paying members is only 200, if the region is include it could be 400 at the most. In any case it was a great sacrifice that they have made, may God accept their sacrifice

Hudhur (aba) said he would like to once again remind that the due of a mosque is not met by contributing thousands of pounds. The real objective is achieved by populating it and populating it purely for the sake of God. The outcome of His worship should influence us in such a way that after leaving the mosque we meet the dues of mankind and our piety and Taqwa are enhanced

'Baitul Wahid' in Feltham

May God so enable.



In the end Hudhur (aba) asked for prayers for Jama'at in India where our opponents are trying to take over our mosque in Hyderabad Deccan and the government appears to be influenced by them. May God protect us from their evil.