

BECOME TRUE SERVANTS OF ALLAH

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

SUMMARY

Indeed, a believer should be concerned to derive maximum beneficence from Ramadan

The advent of the Promised Messiah (on whom be peace) was to generate a spiritual revolution and make people true believers

The Quranic verse 2:187 speaks of the method to attain God's love and speaks of that status when man becomes a true believer

A true believer has obligations towards God and towards other people

We should first reform ourselves and then the world, which is our task

- **Believer and benefit of Ramadan**
- The advent of the Promised Messiah^{as} and blessings
- Ramadan is an opportunity to become a true believer
- The concept of a true believer
- A true believer and worship
- A true believer and responsibilities towards people

'And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' (2:187)

Indeed, a believer should be concerned to derive maximum beneficence from Ramadan



If an Ahmadi is not thus concerned the objective to accept the Promised Messiah (on whom be peace) is negated



He came to this world to bring a spiritual revolution that was to take man closer to God

The advent of the Promised Messiah^{as} and blessings

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His advent came to pass to bring about the following:

- to steer thoughts and concerns towards forging a connection with God,
- to strengthen faith and take it to higher level,
- to discharge the rights to mankind alongside developing our spirituality,
- to draw our attention to bring about pious changes in ourselves
- and to always self-reflect for this purpose.

He came to generate a spiritual revolution that would draw attention to the ways and means to attain the above.

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It is God' grace and favour that time and again He provides us with occasions to attain these pieties and Ramadan is the most blessed of those opportunities

However, efforts will only be beneficial when only those ways and means are adopted which God has taught.

In order to attain this one has to practice the Sunnah of the Holy Prophet (pbuh) which he advised his Ummah to do

In addition to the outward actions, one needs to bring about inward pious changes and to take them to a high level.

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The Quranic verse 2:187 speaks of the method to attain God's love and speaks of that status when man becomes a true believer

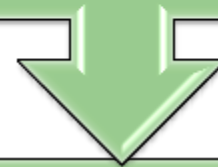
While the word Ebaadi (My servants) in the verse indicates God's love for His servants, it also shows that He does not say 'I am near' to the call of every person

In this verse God has not used the word Bashr (man), rather Ebaadi is used signifying the addressee to be one who is inclined towards becoming an Ebd (servant).

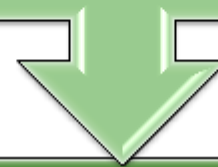
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A true believer and worship

As regards our purpose of creation, God states: **‘And I have not created the Jinn and the men but that they may worship Me.’** (51:57)



Thus God has stated that being an Ebd means having to continually raise the standard of one’s worship



God states that when the blessing of fasting brings about further spiritual progress, tell those who ask about Me that I come closer during Ramadan and tell those who were already drawn to Me that I come even closer during Ramadan

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- God comes down to the lower heaven for those who worship Him during Tahajjud outside of Ramadan

- However, in Ramadan His affection grows further still and fortunate are those who take full advantage of it and experience nearness to God

- God says to the Holy Prophet (pbuh) to tell His servants that if they seek from Him with the promise that they will make efforts to continue their dues of devotion for Him, He will remain close to them in Ramadan and also after Ramadan

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The Promised Messiah (on whom be peace) said: 'Allah the exalted has created man so that he may acquire His knowledge and nearness; **'And I have not created the Jinn and the men but that they may worship Me.'**

He also said: 'Man should have an aching in his heart to attain nearness of God. For this reason, he will be worthy in God's view. If he does not have this aching in his heart and only aches for the world and all that is in it, then ultimately, he will be finished after given a brief respite.'

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The Promised Messiah (on whom be peace) has explained to us that we should have an aching to be close to God and it is also important to gain knowledge of God.



God states that when effort to attain nearness to God is made with an aching, the desire will manifest into action.



This will come to pass when faith will further develop, when one will try and hearken to God at everything with sincerity of intention

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Man is weak and human frailty means that there are ups and downs in his actions

However, one should become conscious of mistakes immediately and turn to Taubah (repentance) and Istaghfar (seeking forgiveness from God) and to try and rid of the weakness

With the commandment to fast, God has mentioned the commandment to hearken to Him and this hearkening should continue between one Ramadan and the next

A true believer and worship

Then alone will it bring spiritual dividends. If we do not think on these lines and we do not make an effort to attain this objective, then we cannot be included in the category of those who are called Ebd.

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God has declared how one can spiritually progress and become an Ebd by stating in the Qur'an: **'Say, 'We will adopt the religion of Allah; and who is better than Allah in teaching religion, and Him alone do we worship.'** (2:139)

Adopting the [religion] colour of God signifies to instil God's attributes in oneself and this is essential to become a true Ebd

In worldly terms, let alone loving and blood relationships even in a master servant relationship, the servant adopts the master's preferences

However, when one adopts/imbues/instils the colour of God one adorns one's life in this world as well as one's ending

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When a believer imbues God's colour he or she attain his or her purpose of creation

He or she tries to practice that which God likes and tries and resists what God dislikes.

The commandment **'to adopt the religion/colour of God'** signifies that God has put the capacity in humans to adopt His attributes within their own sphere and to also demonstrate them

For example, man can adopt the Divine qualities of Malikiyyat (quality of being the Master), Rahmaniyyat (quality of being Gracious), Raheemiyyat (quality of being Merciful) and Rububiyyat (quality of being the Sustainer/Nurturer) on human level.

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It is essential to demonstrate these qualities to attract the love of God, to save humanity from sin and to attain the purpose of one's creation

The verse commanding to adopt the religion/colour of God goes on to say that believers should announce that '**...Him alone do we worship...**' because the object is to attain His pleasure and to spend life in accordance to His commandments

This commandment is not for one month; rather every moment of a believer's life should be spent following it

A true believer and worship

By stating '**they should hearken to Me**' God draws our attention to His commandments and to the fact that a believer should understand his or her responsibilities.

Next Hadhrat Khalifatul Masih expounded the moral responsibilities as well as responsibilities towards people of those who hearken to God

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God states:
'...you enjoin what is good and forbid evil and believe in Allah...' (3:11)
Only those will practice this in the true sense who practice virtues and avoid what is bad

It is true that keeping an eye on self-reflection draws one to adopt Divine attributes

One should always keep the following Divine pronouncement in view: **'Most hateful is it in the sight of Allah that you say what you do not do.'**
(61:4)

There is a great need for us to self-reflect during these days.

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In particular, Hadhrat Khalifatul Masih addressed office-holders of all levels, of central administration as well as of the auxiliaries and Waaqfeen e Zindagi that they need to self-reflect



If this commandment to enjoin what is good and forbid evil is for Muslims in general how much more do those who are appointed to the task need to be mindful of its obligation?



If the standards of worship of the office-holders only improve during Ramadan, it is tantamount to contradiction in word and deed and it is most disliked by God.

A true believer and responsibilities towards people

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In order to become an Ebd of God, every Ahmadi should try and practice every commandment of God

Try and perfect your faith, inculcate humility and crush your inner idols of vanity and arrogance, establish high standards of truth, instil the habit to pardon and forgive, avoid back-biting, try and pay the dues of trusts and abide by justice

Not only **'abide by justice'** but better than that, **'treat with grace'** and then **'give like the giving of kin to kin.'**

Be kind and courteous to your acquaintances and neighbours. This is an important teaching of the Qur'an

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It should always be remembered that hearkening to God's commandments is only true when we also practice all that He commands us to do

We should first reform ourselves and then the world, which is our task

By stating '**hearken to Me**' followed by '**believe in Me**', God has declared that practice of every commandment and every kind of high moral alone will complete one's faith and will make one keen in servitude of God.

A true believer and responsibilities towards people