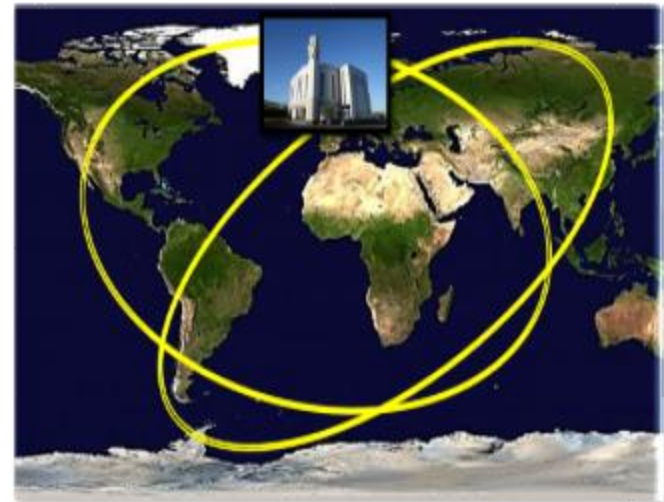


Ramadhan: Self-Reformation and Our Responsibilities




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




**relayed live all across the
globe**

June 26th 2015


Ramadhan: Self-Reformation and Our Responsibilities Summary




The Promised Messiah (on whom be peace) said purification of the self and reformation are essential and were the purposes for which God had sent him.



Today some of these commandments were extolled in the Friday sermon which play part in purification of self as well as creating love and peace in society.



We should turn to God, seek His help to remove any and every kind of pride and arrogance we may harbour



During Ramadan God grants to those who fulfil His rights as well as the rights of mankind.



Two funeral Prayers in absentia were announced.

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Purification of
self

Humility

Rights of
Mankind

Funerals



The Promised Messiah (on whom be peace) said our Jama'at should not limit themselves to discussions and debates as they are not the real objective. He said purification of the self and reformation are essential and were the purposes for which God had sent him.

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Purification of self

By '*not to limit ourselves to discussions and debates*' he meant not to confine ourselves to words , perhaps change our stance to suit ourselves and not uphold good moral standards.

He wanted practices of the Jama'at to change

Humility

He wanted us to make purification of self a constant part of our lives in order to fulfil the dues of Bai'at

Rights of Mankind

Ahmadis should remember that in order to fulfil dues of Bai'at we have to keep God's commandments in view and put them in practice

Funerals

We should ever be mindful to have God's pleasure in view.

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The Holy Qur'an has numerous commandments which should be constantly kept in view so that we can be mindful to reform ourselves.

Purification of self

'And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!' (25:64)

That is, they do not walk arrogantly, rather they walk in a gentle manner.

Humility

The verse briefly outlines the great moral and spiritual revolutionary change brought about by the Holy Prophet (peace and blessings of Allah be on him) which his Companions adopted.

It was a time when the world was steeped in moral darkness and satanic influence was dominant

The world was in turmoil due to egotism, selfishness and evil. This was when man was taught high morals and humility which resulted in people becoming personifications of the aforementioned verse.

Rights of Mankind

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Today the world situation is similar and by sending the true and ardent devotee of the Holy Prophet, the Promised Messiah, God has willed to have similar servants of Gracious God created.

Purification of
self

For this reason we need to keep in view walking with dignity,
gentleness and humility and devoid of any arrogance

Humility

True servants of the Gracious God need to be mindful of this. Such people spread love and become guarantors of peace in society.

Rights of
Mankind

They respond to incitements of the ignorant with greetings and rather than reply in kind they pray for security and peace of the ignorant

Funerals

To respond in this manner when one is in power and authority for the sake of Gracious God, is a very high moral which makes man a true servant of God.

People who follow this also experience acceptance of prayers and are the kind of folk about whom the Promised Messiah (on whom be peace) said that they purify themselves, seek God's kingdom and establish God's kingdom on earth.

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God wants love, peace and brotherhood of man to spread in the world and man free from snares of Satan and this world becoming paradisiac

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Ramadan has the glad-tidings of doors of Paradise being wide open and doors of Hell closed and God coming closer to man

This is the reason He sends Prophets and among the Prophets the Holy Prophet (peace and blessings of Allah be on him) was the most excellent to teach man how to become true servant of God.

He taught that if paradise was sought in this world then first the world had to be made paradisiacal and be like those about whom

‘So enter thou among My chosen servants, And enter thou My Garden.’ (89:30-31)

God is indeed close to man at all times, the significance here is that He enhances rewards of good works during Ramadan.

Every Ahmadi, who is a true Muslim, who has taken Bai’at to become servant of the Gracious God, needs to give up arrogance and conceit, end estrangements, bring about reconciliation and spread peace with humbleness at home and in society.

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The Holy Prophet (peace and blessings of Allah be on him) taught us to adopt humility to such a degree that none should be proud of anything.

Purification of self

There is no external way to gauge this and each person needs to self-reflect and see if he is free from all pride

Humility

Pride of lineage, pride of wealth, pride of highly educated offspring, pride of one's academic prowess etc.

Rights of Mankind

The Holy Prophet (peace and blessings of Allah be on him) said that no Arab is superior to a non-Arab and no non-Arab is superior to an Arab.

Funerals

The main aspect is righteousness and one who is righteous will not harbour any form of pride

At times one can be so proud of one's academic prowess that one becomes distant from faith.

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When God commanded the Holy Prophet (peace and blessings of Allah be on him) to announce: I am the chief of all mankind, he added, I have no pride in this regard

Purification of self

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When a Jew said he had been hurt because when he tried to prove the excellence of Hazrat Musa (on whom be peace) to a Muslim, the Muslim responded harshly saying the status of the Holy Prophet (peace and blessings of Allah be on him) was higher,

Rights of Mankind

The Holy Prophet (peace and blessings of Allah be on him) said: do not give me preference over Musa

Funerals

This is the blessed model to maintain peace in society and is an answer to those who make negative allegations against the Holy Prophet and is also an answer for those who carry out barbaric cruelty in his name.

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We who have accepted the Promised Messiah (on whom be peace) are duty-bound to refute the allegations against his blessed person

Purification of self

For this we have to become embodiments of the true teachings of the one whom we claim to accept

Humility

The Holy Prophet (peace and blessings of Allah be on him) said '*God says whoever adopts humility for My sake this much*',

Rights of Mankind

and he lowered the palm of his hand until it touched the ground, '*I will raise him this high*' and he lifted the palm of his hand very high.

Funerals

God grants unimaginable loftiness to those who adopt humility for His sake, abhor arrogance for His sake and try and uproot hatred from society for His sake in order to create peace and security.

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We need to self-reflect during Ramadan and end family disputes for the sake of God and create an environment of peace

We should spend these days available to us to bring about pure changes and gain acceptance to prayers and we should reflect over these matters

Purification of self

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Funerals

Disputes among brothers are usually caused by egotistical reasons and should be ended and

Prayers should be made for our opponents so that disorder and chaos in the world ends.

We talk a lot about peace but it comes to the crunch when we are also embroiled in disputes and end them for the sake of God.

We should turn to God, seek His help to remove any and every kind of pride and arrogance we may harbour and which are impediments in developing humility and also play a part in spreading restlessness and discord. So that peace and accord may spread and no one endures restlessness due to us.

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The Promised Messiah (on whom be peace) said

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'I admonish my Community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory...He who does not listen courteously to his brother and turns away from him partakes of arrogance...Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy.'

(Essence of Islam, Vol. I, pp 355-357 - Nuzul-ul-Masih, Ruhani Khaza'in, vol. 18, pp. 402-403)

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The Promised Messiah (on whom be peace) said

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'It is not the way of Allah the Exalted to disgrace one who turns to Him in humility and give him an ignoble death. One who turns to God is never wasted. There will not be a single instance since the beginning of time where a person sincerely connected to God Almighty but died a failure. God Almighty wants man not to simply supplicate for his selfish desires but to turn to Him in sincerity. One who turns to Him in this way has no difficulty and finds a way out of every trouble. He Himself states: '...And he who fears Allah – He will make for him a way out, and will provide for him from where he expects not...' (65: 3-4). Here provision does not simply mean bread and butter but also signifies respect, knowledge etc. which man needs. One who has even a slight connection with God Almighty is never wasted.'

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The Promised Messiah (on whom be peace) said that man is a humble being but owing to bad practices considers himself high and mighty and develops arrogance and haughtiness. In the way of God, man cannot get anywhere unless he considers himself the lowliest of all.

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The Promised Messiah (on whom be peace) gave the example of Kabir [15th century Indian mystic poet] who wrote that he was happy to be born in a humble home and was deferential to everyone. Adding, had he been born to gentry he would not have found God.



The Promised Messiah (on whom be peace) said man should always be mindful of his lowliness. No matter how aristocratic a person is, when he reflects over himself, he will certainly find that from some aspect or the other he is most incompetent and lowly in the entire universe.



He also said that unless man extends the same courtesy to a poor and helpless old woman that he extends to a man of high nobility and does not shun every kind of arrogance and conceit he can never enter the kingdom of God.

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‘And worship Allah and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud *and* the boastful,’
(4:37)

After drawing attention to worship and avoiding associating partners with Him, God has drawn attention to other matters.

Likewise Ramadan also draws attention towards rights of society and one may adopt them during this month on a permanent basis

If these rights are not discharged worship alone cannot attain all the objectives of Ramadan

Indeed, worship of God is an objective of this month which should be practiced and made permanent for the rest of the year

Similarly rights of mankind are also discharged in this month and should be made permanent for the rest of the year.

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During Ramadan the generosity of the Holy Prophet (peace and blessings of Allah be on him) towards the needy used to increase intensely and has been likened to fierce wind



His generosity during rest of the year was also peerless; therefore to liken its intensity during Ramadan to fierce wind is because there is could be no other apt analogy.

Fulfilling these rights is not something lofty but is the obligation of every true believer and fulfilling these rights alone lead to one's prayers gaining acceptance

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Verse (4:37) addresses true worshippers of God and servants of the Gracious God and draws their attention to rights of mankind

Unless both rights of God and rights of mankind are fulfilled one cannot be a true believer, rather one is arrogant.

Thus one verse draws attention to and commands the rights of entire humanity

The Holy Qur'an mentions rights of parents elsewhere as well. It is the duty of children and not a favour

There are also rights of relatives; if husband and wife fulfil the dues of their respective in-laws as God commands to fulfil rights of close familial ties (rehmi rishtay) many disputes and disagreements would be resolved.

Care of orphans and to make them a useful part of society is a most important obligation

The Holy Prophet (peace and blessing of Allah be on him) said one who cares for orphan will be alongside me in Paradise.

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Beautiful teaching of Islam for every section of society

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Then there are the rights of the needy, meeting all their necessities and Jama'at has separate, specific funds in this regard.



The Jama'at has an established system for the care of orphans.



There are rights of relatives and neighbours; neighbours living in one's vicinity, also neighbours whom we do not know very well and neighbours who are needy but with whom one is not on good terms



Then there are rights of close friends, companions and travellers



Attention is also drawn to rights of those under our care and then it is stated that whosoever does not abide by this is arrogant and this is disliked by God.

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During Ramadan God grants to those who fulfil His rights as well as the rights of mankind. We should focus on this most humbly.

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The Promised Messiah (on whom be peace) said: If you wish God in the heavens to be pleased with you then be as one with each other just as two brothers in a mother's womb. Be kind to your subordinates, your wives and your needy brothers so that kindness is shown to you in the heavens. If you become truly His, He will also become yours'



He said at another juncture that anyone wishing to have longevity of life should propagate pious deeds and be of benefit to God's creation.



May God enable us to worship Him as well as fulfil the rights of mankind and may we all truly become servants of the Gracious God.

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Two funeral Prayers in absentia were announced.

Hadayat Bibi Sahiba, wife of a dervish of Qadian who passed away on 4 June after a brief illness. She was a moosia.

Maulawi Muhammad Ahmad Saqib Sahib passed away on 18 May at the age of 98. He dedicated/devoted his life in 1939 and served the Jama'at in a long, distinguished service. He was a moosi.

inna lillahay wa inna elaihay rajayoon.

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