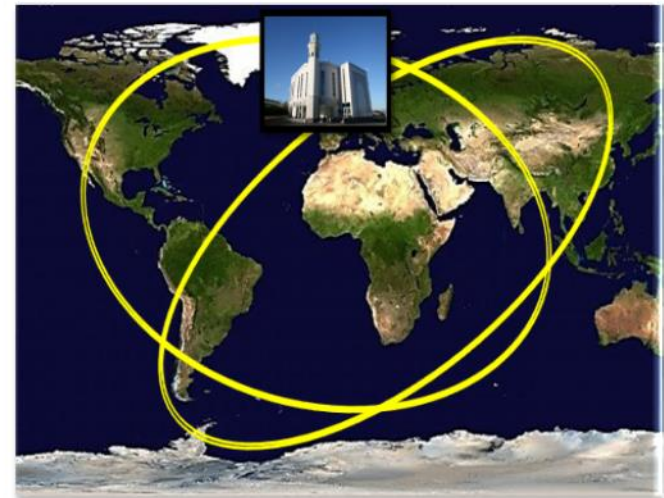


Attaining Taqwa



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



**relayed live all across the
globe**

June 9th 2017

Summary slide Attaining Taqwa



The purpose of fasting and Ramadan.



What are morals?



What does Allah the Almighty desire?



If one wishes to acquire high morals then it is important to repent.

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The purpose of fasting and Ramadan as outlined by Allah the Almighty is to develop *Taqwa* [righteousness] within the hearts.

The Promised Messiah^{as} stated that in order to become a *Muttaqi* [righteous person] it is not enough to simply worship God or fulfil the rights of the creation of God, in fact a righteous person is one who also adopts a high standard of morals and has a positive influence on others through his/her piety and righteousness.

The Promised Messiah^{as} stated: 'High morals are a sign of a righteous person.'

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The Promised Messiah^{as} states: 'Taqwa is made up of many components and to abstain from vanity, selfishness, unlawful wealth and to refrain from all kinds of immoral behaviour is part of *Taqwa* [righteousness]. A person who displays good morals then even his enemies become his friends. Allah the Almighty states: – **'Repel evil with that which is best.'**

What are morals?

It is what Allah the Almighty desires.

What does Allah the Almighty desire?

It is what we observe in every aspect of the life of the Holy Prophet^{sa}

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The Promised Messiah^{as} says,
“With regards to the Holy
Prophet^{saw}, Allah the Exalted
has said that: - **And thou dost
surely possess high moral
excellences.** In every aspect of
life, the Holy Prophet^{sa}
demonstrated the highest
example of his moral qualities,
which is obligatory for a
believer to follow according to
his capacity and capability.”

The Promised Messiah^{as}
says, “A time came, when
the Holy Prophet^{sa}
possessed such a large flock
of sheep, which even [the
emperors] Caesar and
Khosrow did not possess. He
gave them all to a beggar.”
This is the demonstration of
[his] moral conduct.

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The Promised Messiah^{as} says, “Until a person strives and utilises prayers, the distress that befalls the heart cannot be removed.”

Regarding the acquisition of high morals, the Promised Messiah^{as} draws our attention towards repentance.

The Promised Messiah^{as} states: ‘In actuality, repentance is extremely effective and helpful for the acquisition of morals.’

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If one wishes to acquire high morals then it is important to repent.
It should be borne in mind that there are three conditions for repentance...

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1.

The first condition which in Arabic is known as *Iqlaa'* that is to get rid of wicked fancies which arouse evil propensities.'

2.

The second condition is remorse

3.

The third condition is a firm resolve that he will not revert to those vices

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The Promised Messiah^{as} further states: 'My advice once again is that displaying good morals is akin to showing miracles. If someone says that he does not desire to become a miracle-worker then he is being fooled by Satan. The ability to show miracles does not signify self-appraisal or haughtiness because by witnessing miracles people are made aware of the truth and the reality of Islam and receive guidance.'

The Promised Messiah (as) states: "Usually people consider *Rizq* to mean those provisions which are edible. This is incorrect..." The Promised Messiah (as) continues by saying: "Sovereignty and the having best of morals are all counted in *Rizq*. The Promised Messiah (as) further elaborated by saying: "To hold back from imparting one's knowledge onto others for the reason that in doing so they may become insignificant or that they may not earn as much is deemed as idolatry."

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The Promised Messiah (as) states: “[Good] Morals does not only mean to speak with a soft tone or using polite language. Instead the attributes such as bravery, generosity and chastity are all moral strengths and using them at the correct time makes them part of one’s morals.”

The Promised Messiah (as) stated the following:
“Whosoever demonstrates to their neighbour a change, within their moral conduct, for the better, it will be as if they have performed a miracle. They will leave a lasting impression upon the neighbour.”

After the prayers, I will lead two funeral prayers in absentia.

The first is of **Mr Lutf-ur-Rahman Sahib, from USA.**

He was the son of Mian Ata-ur-Rahman Sahib. He passed away on 27th May 2017; to Allah we belong, and to Him shall we return.

The second funeral is that of **Mirza Umar Ahmad Sahib.**

The son of Sahibzada Dr. Mirza Munawar Ahmad Sahib who passed away on 5th June at 2pm in the Tahir Heart Institute, Rabwah. He passed away at the age of 66. to Allah we belong, and to Him shall we return.

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