

Taqwa and our relationship with Allah



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

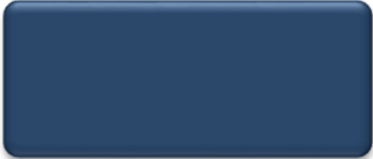


relayed live all across the globe


April 13th 2018

Summary

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In this age, disorder and turmoil has spread everywhere and at every level



The Promised Messiah (as) has continuously and repeatedly guided his Jama'at



What is the truth of Islam and how can we obtain it?



Saving oneself from sins and outlining the qualities of a true Ahmadi

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In this age, disorder and turmoil has spread everywhere and at every level; home, community, nations and international, in the world.

Mankind has forgotten their Creator and Lord and in pursuit of this world, are heading towards the pit of destruction.

Under such circumstances, one may understand, to an extent, why the non-Muslim world is lost in the allure of the worldly attractions.

However, one is amazed about the Muslims, who have a comprehensive and complete scripture in its original form, are also in the same boat.

Their religious as well as worldly leaders are pushing them into darkness. Taking advantage of this situation, the foreign world,

in particular the non-Muslim powers are supplying military hardware

and assistance in order to cause the groups of Muslims to fight against each other to promote their own self-interest.

Thus, this is a source of great agony and should motivate us to pray for ordinary Muslims,

While reflecting on our own conditions, if we have achieved the moral and religious status expected by the Promised Messiah (as).

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The Promised Messiah (as) has continuously and repeatedly guided his Jama'at as to what their state should be following the Bai'at [oath of initiation] and has given us practice advice about how to achieve this purpose. Now, I will present various extracts of the Promised Messiah (as), which draw our attention towards these matters.

The Promised Messiah (as) states “It is necessary for our Jama'at to adopt righteousness in this time of disorder, wherein a gust of misguidance, ignorance and depravity is blowing from every direction. Observing the slightest loss in worldly terms, they abandon religious aspects and the rights of God Almighty. They are overtaken by their personal sentiments at the slightest incidents., the hearts are void of faith and the practical state is not at all visible. This is the very reason God Almighty has raised me so that I may once again develop these aspects. God did not at all desire for this field to remain barren and for people to remain distant [from Him]. and for this very reason we preach that you may acquire a life of Taqwa (God-fearing righteousness).”

What is the truth of
Islam and how can
we obtain it?

The Promised Messiah (as) states,
“Islam means to completely devote oneself to
God Almighty and its essence is true and
absolute obedience towards God. A Muslim is
one, who devotes his entire being to God
Almighty and desires to attain the pleasure of
God Almighty without the desire of any reward.
Furthermore, all of the virtues and good deeds
performed by him, should be performed with a
sense of pleasure and delight.”

The Promised Messiah (as) states,
“A true Muslim loves God Almighty by saying and believing that
He is my Beloved, my Master, my Creator and Benefactor. For this
reason, he places his head on His threshold. Even if a true Muslim
is told that he will not receive any reward for these deeds; that
there is no hell, no heaven, no comforts and no delights, he will
still not at all be able to refrain from performing good deeds and
loving God.”

Describing his
state of being
engulfed in the
love of God
Almighty the
Promised Messiah
(as) states,

“... Thus, in order to become a true believer, it is necessary to develop such a nature where the love and obedience to God is not based on hope and fear of some reward or punishment. Rather, it should be an innate part of his character. Then this love will itself form a paradise, and this in reality is the true paradise, otherwise none can enter heaven until he adopts this way. This is why I say to you i.e. those who associate yourselves with me to tread this path as it is the true path to paradise.”

The Promised Messiah (as) himself raised the question as to whether obedience is an easy matter. He states: “One who does not obey fully brings the name of this Community to disrepute. There isn’t just one commandment, there are numerous such commandments. Just as there are several doors to heaven where one enters through one door and another enters through another, there are also several doors to hell. It should not be the case that you close off one door whilst leaving another open.”

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The Promised Messiah (as) states “Bear in mind that by merely enrolling one’s name does not enter someone into the Jama’at, Community. Love one another, do not usurp the rights of one another, and become completely absorbed in the way of Allah so that He may shower blessings upon you. Outside of this there is nothing.”

The Promised Messiah (as) states that the practical example of this is like when one merely utters ‘sweets’ and ‘sugar but it cannot fill one’s mouth a sweet taste until sweet food is not actually consumed. Similarly, to merely utter one’s love for God and declare His Oneness is of no benefit until and unless there is the practical aspect to it. The Promised Messiah (as) stated that our Community desires to please God Almighty, therefore give priority to the faith. If you too wish to please God, then give preference to your faith. Your first priority should be your faith.

The Promised Messiah (as) states that “the best trade is that of faith which will save you from the painful punishment. Hence, I too say in these words of God Almighty: ‘shall I point out to you a bargain that will save you from a painful punishment?’. Those who desire to progress in their knowledge should read and ponder over the Holy Quran.

Wherever he is unable to understand something he should ask. If he does not comprehend any meanings he should ask of others and benefit from doing so.

The Holy Quran is a sea of knowledge and in the depths of this ocean are large precious pearls and priceless gems.”

The Promised Messiah (as) states: “I have been commissioned in order to establish righteousness. The field of piety is deserted. Righteousness should be practiced instead of raising the sword. The whole world will support you if you practice Taqwa (God-fearing righteousness). Therefore, attain righteousness.”

The Promised Messiah (as) stated:
“A disciple cannot attain any benefit by merely saying: ‘I have a connection with my mentor’. Until he acts upon that which he is taught.”

Further, The Promised Messiah (as) says: “Why will there be any strength in your conviction and divine insight if you do not increase your knowledge? You will counter feelings of doubtfulness and suspicion over petty matters which might result into shaking your foundation.”

The Promised Messiah (as) states:
“Hence, it should be a practise of ours that we assist our weaker brethren and become a support for them. What a great calamity it would be that if there are two brothers, one from among them knows how to swim, but the other brother does not, would it not be the responsibility of the former to save his brother from drowning, or would he let him drown? It is incumbent upon him to save him from death. That is why the following has been mentioned in the Holy Qur’an: And help one another in righteousness and piety”

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The Promised Messiah (as) then says: “No community can be deemed one community until the stronger ones support the weaker ones. This can only take place when one covers the faults of others. Instead of disclosing the faults of others you should look to conceal their shortcomings. It is vital for elders to treat their youngers [brethren] with respect and show them kindness.

Remember, a Jamaat cannot be deemed as one if they consume one another; [i.e.] if four friends sit down together, one of them complains about a brother who is poor.”

The Promised Messiah (as) says: “A community cannot be deemed as one community which consume each other and when four people sit down together, they complain about their poorer brother, and they point towards his shortcomings and highlight them, then also look down upon poorer and weaker members of the community with disdain and dislike. Rather, strength lies in unity and becoming one, which increases mutual love and blessings.”

The Promised Messiah (as) says:
“One should not severely scold
the other over trivial matters,
which become a source of
causing the other grief or can
be disheartening for them.”

Further elaborating on
brotherhood and compassion,
the Promised Messiah (as)
advises us by saying: “Our
community cannot flourish
until we truly have compassion
for each other.”

The Promised Messiah (as)
says: “I often hear that an
individual saw another
person stumble and rather
than extending him courtesy,
that person looks at him with
abhorrence and disgust.
However, he should have
prayed for that individual,
then through love and
compassion he should
explained to him the issue
politely. However, instead of
this they increase in their
malice. If one does not
demonstrate forgiveness and
show compassion, the matter
will only worsen, and the
consequences will be grave.”

The Promised Messiah (as) says: “I have great expectations from God Almighty as He has promised: That is, I will place those who follow thee above those who disbelieve, until the Day of Resurrection. These are days of weakness and they grant the opportunity to each and every one to bring about a reformation in themselves and improve their condition. To lament one another, hurt one’s feelings, to injure one’s sentiments by use of harsh language and to consider the weak and humble as lowly people is a sin. Thus, it is the duty of the poor to respect their honourable brothers, and it is the duty of the rich to help the poor and not consider them lowly and despicable. That is because they are brothers with one another, even though their fathers are not the same but ultimately the spiritual father is the same for all and they are the branches of the same tree.”

The Promised Messiah (as) states: “I have told my Community on numerous occasions to not to merely rely on their Bai’at [oath of initiation] with me. Until you do not reach the depth of its essence you cannot attain salvation. One who simply relies on the exterior aspects is bereft of the essence”

The Promised Messiah (as) states: “You should regularly study [the book], Noah’s Ark and act according to it. Verily, he truly prospers who purifies himself. (87:15). There are thousands who are guilty of committing theft, adultery, immorality, drinking alcohol and lead an evil life and yet they claim to be from among the followers of the Holy Prophet (sa), but can they truly be considered as followers? Certainly not. A true follower is one who adheres to the teachings of the Holy Prophet (sa).”

In regard to
saving oneself
from sins and
outlining the
qualities of a true
Ahmadi:

The Promised Messiah (as) states: “Your duty now is to occupy yourself in supplication, Istighfar [seeking forgiveness], worshipping the Almighty and the purification of one’s inner self. Save yourself from every kind of malice, grudge, backbiting, arrogance, vanity, the overt and hidden forms of impiety, indolence and negligence. Remember, ultimately it is the righteous who are granted success just as God Almighty states: and the end is for the God-fearing. Therefore, one should greatly reflect upon trying to become righteous, for ultimately the end is for those who are righteous.”