

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā'at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Summary of the Friday Sermon delivered by *Hadrat Khalīfa-tul-Masīh V* (May Allāh be his Helper) on 22nd April 2022 at Mubarak Mosque Islāmabad, Tilford, UK

Huzoor (May Allāh be his Helper) said: We are passing through the month of Ramaḍān and almost twenty days have passed. By the grace of Allāh, every believer strives to make the most of this month.

Allāh says at the beginning of the commandments related to fasting that it has been made obligatory for you so that you may attain *taqwa* (piety). We will only be able to partake of the blessings of fasting and Ramaḍān if, along with fasting, we raise the standard of our *taqwa* and seek Allāh's refuge against all kinds of evil and misconduct.

The Holy Prophet (May Allāh's blessings be upon him) has said that fasting is a shield, but is it enough for us to remain hungry during our fast? Is it enough just to have *sehr* and *iftar*? Will this be enough for us to be protected by the shield of fasting? No, we will have to fulfil all the other conditions of fasting as well. The main purpose of fasting stated by Allāh is to attain *taqwa*. Therefore, if we want to make our fasting and our Ramaḍān the kind of fasting and Ramaḍān that is observed for the sake of Allāh, for the sake of gaining the pleasure of Allāh, and whose reward is Allāh Himself, then we will have to achieve the standards that He expects from us.

We call ourselves believers and Muslims and, in addition to following the instructions of the Holy Prophet (May Allāh's blessings be upon him) and perfecting our faith in him, we have also accepted the fact that the Messiah and Mahdī has come in the person of *Hadrat Mirzā Ghulām Aḥmad* of *Qādiān* (Peace be upon him), and that the work of the revival of Islām is now to be done at the hand of this Messiah and Mahdī, as foretold by Allāh. It is, thus, our duty to seek guidance from the Promised Messiah (Peace be upon him) so that we can maintain the true spirit of Islām within us.

When we look at what the Promised Messiah (Peace be upon him) says about *taqwa*, we also become aware of what *taqwa* truly is. Since we claim that we are Muslims and are among the believers, the Promised Messiah (Peace be upon him) says to us, 'Listen! the first stage of faith is that man should adopt *taqwa*.' What is *taqwa*? It is to save ourselves from all kinds of evil. If we reflect on it, this is not a trivial matter. When we analyse ourselves, we will know whether we are fulfilling our obligations to Allāh and to His creatures and whether we are conforming to the norms of *taqwa*. One cannot know what piety is until one has complete knowledge of this subject. It is necessary to acquire knowledge because nothing can be achieved without knowledge.

The Promised Messiah (Peace be upon him) says: Read the Qur'ān over and over again to learn about the rights of Allāh, the rights of His servants, the deeds that Allāh has forbidden, and those that He has commanded us to do. While reciting the Holy Qur'ān, write down a list of all the evil deeds mentioned in it and then strive, by the grace and support of Allāh, to avoid them.

In Ramaḍān, we generally pay more attention to the recitation of the Holy Qur'ān. We should try to read it with thought and deliberation and reflect on its commands and prohibitions and try to refrain from all evil deeds and adopt the good ones. The Promised Messiah (Peace be upon him) says that from the beginning to the end of the Holy Qur'ān, we find details of commands and prohibitions and Divine injunctions.

Unless a person becomes pious, his worship and his supplications do not gain the quality of acceptance, because Allāh says:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Allāh accepts only from the righteous. (5:28)

What is the acceptance of worship? The answer to this is that when we say that the worship has been accepted, it means that the effects and blessings of the worship have become manifest in the worshipper. Until those blessings and effects become manifest, such worship is no more than the act of standing and prostrating. We have to realize whether our Ramaḍān and our fasting are leading us to this level. The first difficult goal to be achieved by anyone who wants to become a believer is to abstain from evil deeds, and this is called *taqwa*.

If our worship, our fasting, and our recitation of the Holy Qur'ān have not brought about any practical changes in us and we have not tried to achieve *taqwa* that is the purpose of fasting, then we have not fulfilled its purpose. We only talked about fasting being a shield for us but did not learn how to use it. While we partook of *sehr* and *iftar*, we did not fulfil its purpose. We spent the whole day without eating and drinking, but we did not achieve the objective that could only have been achieved through *taqwa*. We have to be vigilant about whether this is taking place or not.

Huzoor (May Allāh be his Helper) also quoted some sayings of the Promised Messiah (Peace be upon him) that give us guidance about true *taqwa* and the *taqwa* that the Promised Messiah (Peace be upon him) wanted to inculcate in us.

The Holy Qur'ān has taught the subtle ways of *taqwa*. The Promised Messiah (Peace be upon him) says: Until a person goes through many deaths, he cannot become righteous. Close your eyes to everything else and, first and foremost, reach for the objective of *taqwa*. All the Prophets came to teach *taqwa*, but the Holy Qur'ān has taught us the subtle paths of *taqwa*. The Promised Messiah (Peace be upon him) says: The essence of my teaching is that man should devote all his energies towards God.

Huzoor (May Allāh be his Helper) said: In the excerpts that I have quoted, the Promised Messiah (Peace be upon him) has taught us the meaning of *taqwa* and its depth from

various aspects. As the Promised Messiah (Peace be upon him) has said, we who have joined his Jamā‘at should understand the true spirit of *taqwa* and try to abide by it.

In the remaining days of Ramaḍān, let us try as much as possible to understand the reality of *taqwa* while fulfilling our obligations to Allāh and to His servants. May Allāh enable us to do so. *Amīn*.

Jazākumullāh

Wassalām,

Abdul Majid Tahir

Additional Wakīlut Tabshīr

ISLĀMABAD (UK)

Dated: 28 April 2022