

Topic: Guidance to the Exquisite Ways of Inculcation of Taqwa

Delivered by Hadhrat Mirza Masroor Ahmad(aba), Khalifatul Masih V, Head of the Ahmadiyya Muslim Community

(Please note this transcript should not be published elsewhere without permission. For queries regarding publishing the full transcript, contact info@reviewofreligions.org)

After reciting Tashahhud, Ta'awwudh and Surah Fatihah, Hudhur (aba) said:

'The translation of these verses of the Holy Qur'an is: *They believe in Allah and the Last Day and enjoin what is good and forbid evil and hasten vying one another in good works and these are among the righteous. And whatever good they do, they shall not be denied its due reward. And Allah well knows the God fearing.*' (Ch.3.Vs.115-116)

The characteristics of a believer (*Momin*) that they enjoin good, forbid what is evil, that they strive to excel one another in self-reformation and the performing of virtuous acts, have all been mentioned within the first verse of the Holy Qur'an I recited. This is a verse of Surah (Chapter) *Al-e-Imran*. These issues have been mentioned elsewhere also in this *Surah* of the Holy Qur'an, and it states that it is when a person adopts these aspects, he is counted amongst the *Saliheen* (the righteous) and these become an indicator of the strength of his or her faith. These aspects take one towards success and victory. The reason for this is that Allah the Exalted does not let go to waste the acts of virtue one performs. Therefore, undoubtedly those who perform virtuous acts, those who enjoin good, and those who excel others in the doing of good, Allah the Almighty rewards and blesses them.

However, in the latter verse of the Holy Qur'an I recited, Allah the Almighty has enjoined: "I am *Aleem*, (that 'I know') and I am, *Alamul Ghaibe Washaahada* (the 'Knower of the Seen and the Unseen'). I have knowledge of what is apparent and what is concealed. I am aware of every act you perform and with what intentions you perform those deeds." If you perform an action with *Taqwa*, then most surely Allah Almighty will cloak you in His Mercy.

It is a great favour of Allah Almighty upon us, that in this era of disorder and turmoil, He commissioned the Promised Messiah(as) and the Imam Mahdi. He sent the Imam of this time. Allah granted us the ability that by having accepted him, we have pledged to him that, in accordance with the ways taught by Allah Almighty, we shall raise the standard of our faith, or we shall strive to do so, in the manner taught to us and explained to us in this time by the Promised Messiah (as), in light of the Holy Qur'an, and the Sunnah (the practice of the Holy Prophet (saw)).

The Promised Messiah (as) states: 'Just as it is essential to control one's tongue against saying something that is contrary to the pleasure of Allah the Exalted, it is also essential to articulate it for the expression of truth.'

In other words, if it is essential to speak out against something evil, then to support the truth or something good, it is also essential to speak out.

The Promised Messiah (as) states: ““They enjoin what is good and forbid evil” is the glory of the *Momin* (the believer). Prior to enjoining in what is good and forbidding evil, it is essential for a person to demonstrate what his practice is; that he indeed possesses this capacity and strength.’

When you enjoin all of these aspects, you need to prove and demonstrate this through your practical actions; that these virtues you are enjoining, you also possess. The Promised Messiah (as) says: ‘It is vital that before he influences others, his own condition is made persuasive and also convincing. Therefore remember to never stop enjoining what is good, and from forbidding evil. Indeed, it is also important to recognise the right time and place, and one's figure of speech should be gentle and also clear. Likewise, it is a great sin to say something contrary to *Taqwa*.’

After accepting the Promised Messiah (as), our responsibilities increase. In terms of striving to achieve this standard, our every word and deed and every one of our actions should foster good and should halt evil. Otherwise, our *Bai'at* (our pledge of allegiance) of the Promised Messiah (as) would hold no value whatsoever. In fact, it is possible that it could incur Allah the Almighty's anger, that we have made a pledge, but we are not living up to that pledge.

The Promised Messiah (as) states: ‘I have said again and again, the greater nearness to God a person attains, the greater is his accountability. Those who are far from God are not accountable, but you are. If your level or standard of faith is not greater than theirs, then what is the difference between them and you?’

Therefore, we should not be merely contented that we have accepted the Imam of this time. In fact, now we need to give more inclination towards our self-reformation and our own condition than ever before. Otherwise, as the Promised Messiah (as) states: ‘You will be held accountable and will be questioned.’

Thus, we need to be deeply concerned for our self-reformation. If a person merely acquires religious knowledge, that alone will not save him from that accountability, if he does not act in line with that knowledge he has acquired. Similarly, to carry out the *Jama'at* work or to be appointed to a certain office alone will not save him from the accountability if he does not act in line with the teachings expounded by Allah the Almighty. By merely being a member of a certain family or the services of the elders will not save a person from this accountability if he does not act in line with the teachings expounded by Allah the Almighty.

Regarding this, the Promised Messiah (as) has said most clearly that: ‘By merely taking the *Bai'at* (the pledge of allegiance) you do not become the recipients of the rewards due to a follower.’ The Promised Messiah (as) explains that: ‘Know most certainly that those people are not dear in the sight of Allah the Almighty who wear excellent clothes, who are extremely wealthy or well off. On the contrary, those people are dear in the sight of Allah the Almighty who give preference and precedence to their faith over the world and who give up everything for the sake of Allah the Almighty sincerely.’

Then the Promised Messiah (as) states that: ‘Among God's promises, one promise is that “Your followers will be given ascendancy and triumph over those who reject and deny the truth until the Day of Judgement.” Whilst it is correct that my followers will be given triumph over my detractors and those who deny me, however what is worth pondering, is that every person who takes the *Bai'at* (the pledge of allegiance) does not become a true follower. Unless a person instils the complete condition of following within him that entails being a follower, he will not be included amongst the sincere and true followers.’

Thus, we need to deeply reflect upon this matter. God the Almighty has defined the characteristics of a believer that: '*They enjoin good, forbid evil and hasten, vying with one another in good works*' (Ch.3:V.115). Now we can only become the true embodiment of what is entailed within this verse, we can only deem ourselves as true *Momins* (believers), when we abide by the advice, counsels and instructions of the Promised Messiah (as) who was the ardent and true devotee and servant of the Holy Prophet Muhammad (saw). We need to be those who fully strive to abide by them.

I have collected various counsels of the Promised Messiah (as), which for our spiritual and religious well-being, and for our worldly progress, are essential and important. As the Promised Messiah (as) has elucidated, if we do not endeavour to act upon the words of the Promised Messiah (as) with deep concentration and due attention, then we cannot call ourselves true followers. One immense task that was assigned to the Promised Messiah (as) in this era was to spread the message of Islam to the entire world. This is also the task of those who believe in him. But for this, we need to make ourselves into virtuous models. As the Promised Messiah (as) has said, 'First reform your own state and condition in a manner that would impact and persuade others. It is only then that you will have any effect (on others).'

Drawing our attention towards our words and deeds, the Promised Messiah (as) states: 'If this matter was restricted to chit chat and mere pretence, then what is the distinction between us and others? And what excellence do we have over other people? Therefore display your practical model, which should contain within it a sparkle such that attracts other people to accepting it, because until there is a sparkle within that, nobody will accept it.'

Therefore, it is the cleansing of our inner and outer self that leads to the sparkle becoming apparent in us and we need to strive to infuse this so that we can become those who fulfil and abide by the pledge of *Bai'at* (the pledge of allegiance) and those who fulfil the dues of the *Bai'at* (the pledge of allegiance).

The Promised Messiah (as) states, 'If we merely say things verbally, then remember, that is of no use alone. For success and for victory, *Taqwa* is essential. If you desire success, then become a *Muttaqi* (one who is righteous and God fearing).'

Then the Promised Messiah (as) says further, 'Allah the Almighty loves the *Muttaqi* (the righteous and God-fearing). Bearing in mind the Greatness of God, have the fear of Allah in your heart.'

Fear Allah in your heart and have the love and also the fear of Him within you. So the Promised Messiah (as) says, 'Remember that everyone is God's creation. Do not be cruel to anyone or impetuous. Do not look down upon one another with contempt. If there is one bad person in the community he causes everyone to be bad. If you are inclined towards becoming angry quickly, then look deeply into your heart, that where does this anger stem from?

What is the source of this anger? This is a very delicate point.'

Anger is a natural sentiment, but do not allow it to overcome you. If you are ever angry, then it should be in the context of trying to bring about reformation. The Promised Messiah (as) says, 'Act virtuously towards every person.' There are also rights of the kith and kin; be virtuous towards them also, however you should avoid those matters that are contrary to Allah the Almighty's Pleasure.'

The Promised Messiah (as) then drawing attention towards the fear of Allah, what standard it should be of and how the fear of Allah should be infused within us, states, 'Fear of God the Almighty is when a person observes the extent to which his words match his deeds. When he realises that he

does not practice what he preaches, he should consider that he is liable to Divine Wrath. If one's heart is impure, no matter how virtuous the words he utters, in the sight of God his heart is of no value. On the contrary, he incurs God's chastisement; therefore my Jama'at or Community should realise that they have come to me so that I may sow a seed which would make a fruitful tree. Therefore, every single person needs to analyse his own self that what his own condition and state is and what his outer or apparent condition is. If God forbid, the state of our Jama'at is such that they say one thing but within their heart is something else then they would not have a good end. When Allah the Exalted sees that a Community is empty-hearted and merely makes verbal expressions then, He is *Ghani* (Self-Sufficient), He cares not. At the Battle of Badr, the prophecy of triumph had already been made, there was hope and expectation everywhere, yet the Holy Prophet (saw) would pray in supplication, weeping and crying profusely. Hadhrat Abu Bakr Siddiq (ra) asked, "When there is a promise of victory in every way, what is the need of this deep supplication?" The Holy Prophet (saw) said, "God in His being is *Ghani* (Self-Sufficient). It is possible that a Divine promise carries some hidden conditions."

Thus, if the Holy Prophet (saw), who was given promises by God the Almighty, at the time of Badr as is mentioned in the Hadith, would cry and weep so profusely that the cloth around his shoulders would fall off, as perhaps there were some hidden conditions which they may not be fulfilling; if the Holy Prophet (saw) had hidden conditions attached to his victory, then who could possibly be exempt from having hidden conditions attached to their success?

Therefore, as we are unaware of the secrets of Allah the Almighty, there is a great need to reform our own selves. The Promised Messiah (as) said, 'It is the condition of the people of *Taqwa* to spend their lives in meekness, humility and poverty. This is a branch of *Taqwa* through which we have to contend with unwarranted anger. The last and critical stage for devout and truthful people is to avoid anger.'

It is necessary to avoid anger; so he continues, 'arrogance and conceit is born out of anger. And anger itself at times results from arrogance and conceit.' At times anger is born out of arrogance and at times, arrogance and conceit are born out of anger, so they often work both ways.

The Promised Messiah (as) continues, 'Anger is produced when a person gives preference to his own self over others. I do not want people of my Community to consider each other lower or higher than the other person, or that they should look at each other with pride or look down upon the other with contempt. God knows who is lowly and who is great. This is a type of humiliation which has an aspect of disdain. It is feared that this disdain will grow like a seed and become a source of annihilation; that is where arrogance is found. Some meet elders, important people or those who are senior courteously and with consideration, but one is truly great when he listens to what a humble person has to say with humility, gratifies and respects and regards him and does not say anything to irritate him that may hurt his feelings.' God the Almighty says "*Bad in deed is evil reputation after the profession of belief*" (Ch.49:V.12). First, it says that "*Do not call each other with bad names*" and then it says that "*Bad in deed is evil reputation after the profession of belief*" and finally it says, "*Those who repent not are the wrongdoers*". So the Promised Messiah (as) says "do not call names born out of irritation, this is the act of the wicked".

Those people who disobey Allah the Almighty and follow Satan; this is their station and act. The Promised Messiah (as) says that: 'One who taunts others will not die until he too is similarly embroiled. Do not consider your brothers as insignificant and contemptuous, when you all drink from the same spring. Who knows whose fate is to drink more? One cannot be honourable and respectable through worldly principles in the sight of God the Exalted. That person is great who is a *mutaqi* (God fearing and righteous). [The Qur'an says:] *Verily the most honourable among you in the sight of Allah is he who is the most righteous among you, surely Allah is All-Knowing, All-Aware*

(Ch.49.V.14). So, therefore, true insight and true knowledge cannot be attained without being inclined to Allah the Exalted.'

True intellect and discernment cannot be acquired without submitting and supplicating to Allah. The Promised Messiah (as) says: 'This is why it is stated that fear the believers insight, because he perceives through the divine light. Real knowledge and discernment can never be acquired until *Taqwa* is attained. If you desire to be successful, implore your senses, reflect and ponder. The Holy Qur'an has repeatedly instructed us to reflect and ponder. Deeply meditate over the hidden meanings in the Holy Qur'an and become chaste of nature. When your hearts are purified, and you will use wisdom and also real knowledge and will abide by *Taqwa*, the combination of both will create the condition, where the prayer that: *Our Lord thou has not created this in vain, holy art Thou save us then from the punishment of the fire* (Ch.3:V.192), will emanate from your heart. At that time you will realise that creation is not without purpose, rather it indicates towards the truth and proof of the true Creator, so that all kinds of arts and sciences would support religion are made evident.'

This prayer emanates from the heart, that whatever God has created is not in vain. It is not false or without purpose, because God is Holy. So we then supplicate to Allah the Almighty to save us from the punishment of the fire; the Promised Messiah (as) says, 'When we pray from the heart this supplication, we will then understand that Allah the Almighty has created everything for a purpose. If he has created humans, then every human holds a station; to respect and regard every single human's station is essential. Endeavour to understand the purpose of why Allah the Almighty has created the creation, then you will comprehend that God the Almighty has not created anything without a purpose.' As the Promised Messiah (as) states, 'so that all kinds of arts and sciences which support religion are made evident.'

When your intelligence and knowledge increases, then the secrets of different types of sciences of the world etc. that support religion will become evident to you. In short, the spirit of excelling with one another in the vying of good works will be born when you strive to acquire knowledge of the Holy Qur'an, and when you endeavour to comprehend and discern it. For this reason you need to read the Holy Qur'an with great reflection and deliberation, if you want to be a true *Momin* (believer) and if you want to be of those who truly discern and have knowledge of what virtues are. Further, the Promised Messiah (as) says, 'If you wish that you prosper in this world and the next, and that you win the hearts of people, then adopt purity, employ your intellect, and abide by the commandments of the Word of God, improve your own selves and demonstrate your high morals to others. Then alone will you be successful. How well has someone said in the following statement, which is in Persian, that 'whatever emanates from the heart, influences hearts.' So therefore, first create courage of the heart if you wish to influence hearts, create strength and practice, because without practice, verbal and physical strength can have no avail whatsoever. There are hundreds of people who profess things verbally. Many are given titles of *maulawies* and '*ulema*. They stand on pulpits to preach, declaring themselves deputies of the Prophets and successors of the Prophets. They preach "avoid arrogance, avoid pride and avoid immorality." However when you look at their own practices and their own conducts, it can be assessed from it that, how can their words affect anyone's hearts?'"

Certainly those who accept the Promised Messiah (as) are not swayed by these maulawies, but those who are detractors of the Promised Messiah (as), who are well educated and possess intellect and decency to some degree; even if you ask them, they only curse the maulawies. They say that the maulawies preach one thing and practice something else. Apart from disorder and turmoil, they have not produced anything. Therefore, when our words will match our deeds, then it opens up new avenues of *Tabligh* (preaching) and will also impact others.

Regarding new sciences and the fact that we should acquire them, the Promised Messiah (as) says, 'I consider those maulawies erroneous who are against modern sciences. In fact, they do so to hide their own faults and weaknesses. They have it embedded in their heads that researching modern sciences turns one against Islam and leads one astray. They have declared that intellect and science are completely contrary to Islam. As they do not have the capacity to critique flaws of philosophy, therefore, in order to hide this failing of their own, they concoct that it is not warrantable to study modern sciences. Their souls tremble at the name of philosophy, and they prostrate before new researchers. However they have not been given the true philosophy which is generated from divine revelation.'

Because they could not reply to the worldly philosophy, they tremble before it, and they say you should not read it at all. The Promised Messiah (as) continues 'They have not been given the true philosophy which is generated from Divine revelation, with which the Holy Qur'an is replete. That is only given to those, and those alone who devote themselves to Allah the Exalted with extreme humility and morality.' Those who throw themselves at the threshold of the divine, those who submit themselves entirely before Allah the Almighty and seek help from him, so he continues 'those whose hearts are completely free from the sentiments of arrogance. Those who confess their weaknesses while acknowledging sincere devotion to Allah the Almighty.' If this state is fostered, then they are granted knowledge and insight.

Then the Promised Messiah (as) says, 'It is required that today modern science is acquired for the purpose of service to faith and to communicate the word of God.' To spread the faith, we need to acquire the modern sciences that are available to us today, and acquire them with great endeavour. Strive in this way! Advance in science, enter the fields of research. Nowadays, I am especially inculcating the Ahmadi students to strive in this way. It will be a means of *Tabligh* and a means of virtue. When you acquire this knowledge of modern sciences etc. that is knowledge based on new research today, then numerous new avenues will open.

The Promised Messiah (as) states, 'Acquire this modern knowledge, and acquire it with a great endeavour. However it has also been in my experience and I mentioned this as a caution; that those people who become involved in these sciences single-mindedly and are so obsessed and engrossed that they do not keep company of spiritual people and do not possess any Divine light of their own accord; such people usually stumble and become distanced from Islam.'

Indeed, do acquire this knowledge, but read the Qur'an alongside and acquire knowledge from it so you can tread on the right path. Then, treading on the right path, attach yourselves with those who have knowledge of the Holy Qur'an. The Promised Messiah (as) says, 'Rather than making the sciences secondary to Islam, they tried in vain to make Islam secondary to the sciences and in their own presumptions they became the providers of religious and national services. But remember, only that person can serve religion who has Divine light within him.' In this era we have received this light from the Promised Messiah (as). For this reason, to understand the commentary of the Holy Qur'an, to read the books of Promised Messiah (as) and to read his commentaries are most essential. Then you can combine science with religious knowledge, for it will never happen that worldly knowledge supersedes the religious knowledge; religion always remains overarching, and religious knowledge is always dominant over worldly knowledge.

Then the Promised Messiah (as) states (explaining), *Strive to excel in your steadfastness and be on your guard*; that inculcate people about remaining steadfast and safeguard the boundaries. Just as to defend the borders against the enemy horses are required so that the enemy does not exceed limits; you should also be ready.'

To guard the borders, an army is required. In olden times an army that had the use of horses was considered extremely effective. Therefore, in this era when every kind of equipment and instrument is available to countries to safeguard their borders; similarly, the Promised Messiah (as) says, 'Just as horses are required so that the enemy does not exceeds limits across the border, you should be ready, lest the enemy crosses the border and injures Islam. I have said this before that if you wish to support and serve Islam; first adopt *Taqwa* and purify yourself. This will bring you into the unassailable fortress of Allah the Exalted, and you will be given privilege and the right to serve it. You observe how weak the external condition of the Muslims has become. Nations look down on them with contempt and hatred.'

This predicament was the same over 100 years ago at the time of the Promised Messiah (as), and today it has worsened. Muslims are looked at with contempt and hatred and this is due to their own bad actions. The Promised Messiah (as) says, 'If your inner strength is lower and weakened then consider it all ended.' In other words, you, who believe in Promised Messiah (as) and Imam Mahdi, if your inner strength is weak; if you become engrossed in materialism and you forget the faith, then consider that the end.

The Promised Messiah (as) continues, 'Then purify yourself such that Holy Power penetrates in you and you become the strong defenders like those who defend the borders. The Grace of Allah is always with the righteous and the truthful; do not adopt those morals and ways, which will tarnish Islam. Those immoral Muslims, who did not practice the teachings of Islam, tarnish and stain the name of Islam. For example, a Muslim drinks alcohol and he vomits in public. His turban is undone; he falls about in dirty sewers; the police beat him and the Hindus and Christians laugh at him. His irreligious deed is not just a source of his own derision, rather imperceptibly; it also has an impact upon Islam. Such news or reports from persons deeply aggrieve me when I see that due to their bad deeds, Muslims are targets of reprimand. My heart becomes restless that these people, who have been shown the right path, do not simply damage themselves by their excesses; rather Islam is derided because of them.'

This predicament is also true today. Many Muslims who come here; in particular if one observes the Muslims travelling by air where they are free to drink alcohol, they may be travelling from Pakistan or Arab countries; they drink alcohol profusely. They also disturb the passengers beside them.'

The Promised Messiah (as) states, 'Therefore, mould your actions and deeds in such a way that the disbelievers who are criticising you, and in fact criticising Islam, do not have any opportunity to raise any fingers.'

The Promised Messiah (as) then counselling with regards to whom a truly brave and courageous person is, and how an Ahmadi can be brave and courageous, says, 'Our community needs not persons like strong men possessing great physical strength. In fact, the people who have the strength to try to improve morals are needed. It is a matter of fact that a strong man is not the one who can move a mountain from its position; most certainly not. The truly brave and strong person is one who has the ability to improve morals. Remember, utilise all your strength and power to improve morals, because this is real power and bravery.'

Then the Promised Messiah (as), discussing the true doctrine and also righteous deeds, says, 'In addition there are two further parts, which a truthful and sincere person should bear in mind. Amongst them, one is true belief. It is an excellent Grace of Allah the Exalted that He has shown us the perfect and complete belief through the Holy Prophet (saw), without any hard work or endeavour on our part.'

Everything has been given to us readymade; presented before us without any effort on our part.

Thus, the Promised Messiah (as) says, 'Many scholars are still deprived of the way that has been shown to you people in this age. Therefore, you should be grateful for this Grace and Blessing of Allah the Exalted. Gratefulness entails adopting the righteous deeds with sincerity, which comes after true belief, and is the second part. Deriving help from your practices, pray that God keeps you firm on the true belief and enables you to perform righteous deeds. Worship constitutes of fasting, *Salat* (prayers) and Zakat etc. Now consider for example, there is prayer. It has come to this world but is not from this world. The Holy Prophet (saw) says, *Prayer is the delight of the eyes.*'

Although prayer has come to the world, it is not something from this world; as in, it is not for the worldly or materialistic people; it is something only a true *Momin* (believer) can fulfil the dues of.

The Promised Messiah (as) says, 'Our Jama'at should bear in mind that: Look, what was the end of the nations like that of Lot. It is necessary that even if the heart is hardened, it is rebuked and trained to become humble and tender.' Even if the heart is hardened, still endeavour, strive and make efforts repeatedly. Accuse your heart so that tenderness can be adopted therein and that you can be inclined to Allah the Almighty, worshipping; and you can submit to Him.

The Promised Messiah (as) says, 'This is extremely important for our Jama'at, because they receive fresh spiritual knowledge. If one makes a claim of having spiritual knowledge but does not practice it, then it is mere boasting. This is why our Jama'at should not be negligent due to the negligence of others, and seeing the extinguished fervour of others, should not cool off this fervour. Mankind has many wishes, but is unaware of the unseen fate.'

Nobody is aware of what is to come; the fate of the unseen. The Promised Messiah (as) says, 'Life never goes according to one's wishes.' Life does not go according to one's desires. So the Promised Messiah (as) says, 'the aspect of desires is different from the aspect of faith; and it is this the true aspect. Remember, Allah the Exalted holds the true accounts of man, who does not know what is written in them. This is why you should awaken in the heart and draw His attention.'

The circumstances of your life that reach Allah the Almighty are completely accurate because nothing is hidden from God the Exalted. For this reason, repeatedly look into your heart and awaken it and become inclined towards Allah the Almighty.

Then, the Promised Messiah (as) says, 'Adopt *Taqwa*, because it is *Taqwa* alone that can be called a summary of the *Shari'ah*. If *Shari'ah* has to be explained; in short the essence of *Shari'ah* can only be *Taqwa*. *Taqwa* has many ranks and stations, but if the seeker is truthful and passes the initial stations or stages with resolve and sincerity, then he attains the high stations because of that truthfulness and quest for the truth. Allah the Almighty states, *Allah accepts only from the righteous* (Ch.5:V.28). This is a promise of Allah the Almighty and Allah the Almighty never violates His promise.'

God Almighty never acts in contradiction to His promises.

So the Promised Messiah (as) says, 'As Allah has said, *Surely Allah fails not in His promise* (Ch.13.V.32). Thus, while the condition of *Taqwa* is a binding condition for the acceptance of prayer, would a person who wishes for acceptance of prayers while remaining negligent and astray be not unwise and foolish? Therefore, it is essential that each person in our Jama'at abides by *Taqwa* as much as possible so that they can acquire the pleasure of the acceptance of prayer, and can

strengthen their faith.’ Elsewhere, the Promised Messiah (as), counselling, says, ‘I received the revelation numerous times that you people become *Muttaqi* (righteous and fearing of Allah) and tread upon the delicate path of *Taqwa*, then consider God to be with you.’

The Promised Messiah (as) says, ‘This developed a great pain in my heart, that what could I do to ensure that my Jama’at treads on true *Taqwa*. I pray so much for this that whilst praying I encounter weakness and at times I almost become unconscious. Until our Community, in the eyes of Allah the Almighty, do not become *Muttaqi*, they will not receive the Help and Succour of Allah. *Taqwa* is the essence of all religious scriptures, the Torah and the Bible etc. Just one word in the Holy Qur’an encapsulates the splendid and glorious Will and Decree of Allah the Almighty, and that word is *Taqwa*.’

At one time the Promised Messiah (as) said to the Jama’at that they should especially pray, *Our Lord grant us good in this world and as well as good in the world to come and protect us from the torment of the fire* (Ch.2.V.202).

The Promised Messiah (as) says, ‘Repentance (*Taubah*) is not an extra or useless thing for a person, nor is it restricted to the Day of Judgement, rather it caters for a person’s religion and world and he receives comfort and true wellbeing, both in this world and the hereafter. Look in the Holy Qur’an, Allah the Almighty states, ‘*O, our Lord, grant us good in this world as well as good in the world to come and protect us from the torment of the fire*’. Observe in truth the word *Rabbana*- our Lord, makes a subtle indication towards *Taubah* (repentance), because the word *Rabbana* necessitates that a person is turning to the Lord after being wary of other gods that he had previously created. This word cannot be uttered by a person without true pain and tenderness. *Rab* (Lord) is One who takes one to gradual excellence and Who nurtures and sustains. The fact is that a person creates many gods or idols within. He fully relies on his schemes and ploys and these are his gods (or his *Rab*). If he is haughty about his knowledge or physical strength then that is his *rab* (or god). If he is proud of his physical attractiveness or wealth then that is his *Rab*. In short, he is involved in thousands of such aspects. Until a person abandons all of them and is wary of them and does not offer his submission before the One God, Who is without any partner and Who is our true Lord, and does not turn to him with tender and heartfelt sounds of *Rabbana*, he has not understood the real *Rab*. When he repents in the presence of the Lord with tenderness of heart and soul, confessing his sins and calling him *Rabbanaa*, that our Lord You alone were our true and real Lord, and it was to our own error that we were lost in other places; and that now I have abandoned those false gods and I affirm your *Rabubiat* (Providence) with sincerity of heart, and I turn to you at your threshold. In short it is difficult to make God one’s *Rab* without this.’

When this state develops, then Allah will become the true *Rab* (or Lord) for you. He continues, ‘Unless the other *Rabs* and their values, greatness and dignity do not leave one’s heart, one cannot abide by the true *Rab* and His *Rabubiat*. Some people make falsehood their *Rab*. They realise that they cannot do without their falsehood. Others make theft, robbery or fraud their *Rab* (or god) and it is their belief that without these ways there is no way of being provided for. So these are their gods. A thief who has all the apparatus of burglary and the night being suitable for him and perhaps there is no guard about, in such a state, does he consider any other way apart from theft that can be a means of his livelihood? He considers his apparatus as god. In short, people who rely on their own schemes and ploys, what need do they have to supplicate and pray to God.’

They believe all their possessions to be god.

The Promised Messiah(as) thus continues: 'only that person is in need of prayer for whom all other means are shut and who has no other way but God's threshold. That is, a person whose heart prays, *our Lord, grant us good in this world....* is only for those who have believed in God as their Lord (Rab), and they are convinced that all other false gods are not compared to their Lord. Fire does not only mean the fire of the Day of judgement when it says '*Waqinaa Azaabannaar*'. A person who lives a long life in this world sees that there are thousands of kinds of 'fires' in this world. Those who are experienced are aware that there are wide ranging fires in this world. All manners of torments, fears, ailments, adversities, killings, diseases, failure, fears of humiliation and misfortune, thousands of kinds of anguishes regarding his wife, children, and estrangement from relatives. In short, these are all fires. A *Momin* (true believer) prays to God to be safeguarded from all kinds of fires. *We have sought Your help so save us from all these troubles which make human life miserable and are like fire for a person.'*

The Promised Messiah (as) writes about the promises of Allah to true Ahmadis. This has been mentioned once before, but the detailed discourse on this reads as follows; the Promised Messiah (as) says, 'Allah says in the Holy Qur'an, that *He will place those who follow, above those who disbelieve, until the Day of Resurrection* (Ch.3.V.56). This reassuring promise was made to the son of Mary (ra), born into Christianity [Jesus(as)]. But I give you the glad tiding that the son of Mary, by the name of *Yusu Masih* who was to come was given the same glad tiding in the same words. Now, ponder yourself, those who wish to be connected with me and be included in this immense promise of great tiding, can they be those who have fallen at the stage of *Ammarah* (the self that incites to evil) and are adopting the ways of wickedness? Most certainly not. Those who truly value this Divine promise and do not consider what I say as fables, remember and listen from your heart; I once again address those who are associated with me, this is not an ordinary connection, rather, it is a tremendous relationship. Its effects not only reach me, but also that Being Who has taken me to the person or that esteemed Perfect Man [i.e. the Prophet Muhammad (saw)], who brought the spirit of truth and verity to this world. I say this that if these matters were to only affect my being, I would have had no worry or concern and would not have held any care; but this does not end here. Its affects reach our Holy Prophet (saw), and Allah the Exalted. Therefore, in this instance, listen most carefully. If you wish to partake in this tiding, and wish to be its verifier, and you have the true thirst for such great success (that is that you will be dominant over the deniers till the Day of Judgment) then I say only this much, that this success will not be attained unless you pass through the stage of *Lawwama* (the reproving self), and reach the tower of *Mutmainna* (the soul at peace rest). I do not say any more than this that you people would be linked with a person who has been appointed by God. Listen to his words therefore, with sincerity of heart and be ever ready to implement them, so that you are not from among those who fall in the filth of denial, after accepting, and has bartered eternal torment.'

Hence, these are just a few counsels amongst the many counsels provided by the Promised Messiah (as) when he addressed his Jama'at. Fortunate are those people who were in the direct presence and company of the Promised Messiah (as) and received blessings, and who heard all of this advice from the Promised Messiah (as) directly. Fortunate are we as well, who have received all of this advice, and we are grateful to those people who have conveyed these words of advice to us, to enable us to truly understand our pledge of allegiance, so that we can become of those people who perform virtuous acts and who understand the spirit of piety and spread this righteousness; so that we can become those people who adopt righteousness and make every effort at every moment to excel in goodness. In this era, the Promised Messiah (as) has set us on the correct path of *Taqwa*, providing us with spiritual knowledge and insight regarding it. Therefore, it is the duty of every single one of us to be grateful to Allah the Exalted and to tread on a path of *Taqwa*. May Allah the almighty grant us the ability to do so.

After the Friday prayers, I will lead some funeral prayers in absentia. The first of which is our *Murabbi Silsila* (Missionary) who was working in a centre in Rabwah. His name is Mukarram Sheikh Muhamed Naeem Sahib, son of the Sheikh Mohammed Aslam Sahib, of Duniyapur. He was working in the record department, where they keep various records and maintain them. This is an administrative department. He came to the office, and whilst working, he suffered a heart attack. He fell unconscious and he was taken to the hospital, but despite every effort by the doctors, he lost his life and he passed away and returned to his Lord. *Inna lillahe wa inna ilaihe rajeoon* (Surely to Allah we belong to Him we shall return).

He was 62 years old. He was extremely cheerful at all times and he possessed a great personality. He worked extremely hard. At the age of 18, he did the *Wassiyat*. He served as a missionary in Sierra Leone. Then he also worked in various districts in Pakistan as a Missionary. As I stated that nowadays he was working in the department of records. He worked very diligently. He was the son in law of the late Maulana Rasheed Ahmad Sahib Chukhtai, a missionary. He had no children of his own but had fostered a daughter and he also leaves behind a wife. May Allah the Almighty grant them forbearance and endurance as well and elevate the rank of the deceased.

The second funeral is Mukarram Ahsan Kamal Sahib, son of Mukarram Muzaffar Iqbal Sahib of Karachi. He was from Punjab, the district of Layyah. His paternal great grandfather became an Ahmadi and was a Companion of the Promised Messiah (as). He did the *Bai'at* (the pledge of allegiance), at the hands of the Promised Messiah (as). His paternal grandfather also had an extremely close relationship with Hadhrat Khalifatul Masih the 4th (rh). His mother is the Sadr Lajna [President of the ladies auxiliary of the Ahmadiyya Muslim Community] of the area and is serving Lajna in this capacity. He was in Mahmoodabad in Karachi. There is quite fierce opposition against the Jama'at there. There have been three martyrdoms in this area already. At the time, he was working in a company. On 18th January 2012, according to his routine, he was busy at his work. At 4:30pm, two unknown assailants arrived on a motorcycle, they tried to steal his mobile phone. After insisting, they fired at him and he passed away immediately, there and then. This may not be a Jama'ati martyrdom but as he was an Ahmadi, it seems like they concocted the smallest of excuses to try and steal his mobile phone so perhaps this may make it a Jama'ati martyrdom, but anyhow he was at his work and he made effort to safeguard it and he gave up his life for this, and this is also a martyrdom. May Allah the Almighty elevate his rank. He was 30 years old.

The third funeral is Mukarram Irfan Ahmed Sahib, of district Hafizabad. He passed away on 9th January 2012. *Inna lillahe wa inna ilaihe rajeoon*. He was a son of Hadhrat Maulawi Fazal Din Sahib (ra), Companion of the Promised Messiah (as). He had served in the Furqaan Force in Pakistan.

He was a *Musi* and had a deep connection of devotion and loyalty with Khilafat and the Jama'at. He leaves behind his wife, five sons and five daughters. One of his sons, Rizwan Ahmed Shah Sahib, is a Missionary serving nowadays in Ivory Coast. Because he was serving there he could not attend the funeral, so this funeral will also be offered. May Allah Almighty extend forgiveness and mercy to all three of the deceased and May Allah Almighty grant strength and solace to the families that have been left behind.

Hudhur (aba) concluded with Khutba-e-Saniyah, and then led the Jum'ah prayer service (Friday prayer).

Key for Abbreviations:

(saw) means SallAllaho alaihe wassalam= Peace and blessings of Allah be upon him

(as) means Alaihe Salam = upon whom be peace

(ra) means either RaziAllaho Taala unho/unha meaning Allah be pleased with him/her
or **(ra*)** means Rahmullah alaih= Allah's Mercy be upon him

(aba) means Ayyad Allaho Taala be Nasril Azeez = Allah's Help and Succour be with you always