

Summary

We have powerful and irrefutable arguments and proofs about the truthfulness of Islam Ahmadiyyat,....

...but the question is, have we made those practical changes that the Promised Messiah (on whom be peace) wished to bring about?

Is each one of us in a position to desist and overcome every ill of the society ?

Progressive communities keep an eye on their weaknesses and we should face the facts.

We may be right in our claim to have accepted the Imam of the age but by failing to act on these teachings, we would be making a mockery of this claim.

May God make us adherents of high morals and may He instil that pure change in us

Truthfulness of Islam Ahmadiyyat

Is our faith
leading to
practical
reformation?

The sayings of
the Promised
Messiah^{as}

Prayers

The reality and root of reformation is to seek every virtue that God has enjoined and shun every sin that God has forbidden and regard sin as abhorrent.

We will be true believers and will be true members of the Jama'at of the Imam of the age when we will instil all the virtues and high morals in us as commanded by God and will develop abhorrence for sin.

We have powerful argument to prove the truthfulness of Islam Ahmadiyyat

**Truthfulness
of Islam
Ahmadiyyat**

As far as religious beliefs are concerned, we have powerful and irrefutable arguments and proofs about our truthfulness, but the question is, have we made those practical changes in ourselves that the Promised Messiah (on whom be peace) wished us to bring about?

Is our faith
leading to
practical
reformation?

Is each one of us in a position to desist and overcome every ill of the society ?

The sayings of
the Promised
Messiah^{as}

Are our morals and values such that they make lasting impression on others or are we succumbing to the influence of society and forgetting Islamic teaching and traditions?

Prayers

Is each one of us trying the utmost to reform ourselves as the Promised Messiah (on whom be peace) taught?

We need to ask ourselves!

**Truthfulness
of Islam
Ahmadiyyat**

**Is our faith
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practical
reformation?**

Have we achieved a level
of truthfulness where
there is not even a hint of
falsehood and deception
in our words?

Are we mindful of the
Hereafter when carrying
out our worldly dealings?

Do we give precedence to
faith over worldly matter?

Do we observe extreme
caution in avoiding every
ill and every bad practice?

The sayings of
the Promised
Messiah^{as}

Prayers

Do we shun usurping
other's rights?

Do we observe five daily
Prayers?

We need to ask ourselves!

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Do we always engage in prayer and remember God with humility?

Do we abandon associates/friends whose influence is bad?

Do we respect and serve our parents and listen to everything good they say to us?

Are we gentle and kind towards our wives and their family?

Do we deprive our neighbours of small matters of goodness?

Do we forgive those who wrong us?

We need to ask ourselves!

**Truthfulness
of Islam
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reformation?**

Are our hearts free of all kinds of rancour and malice for others?

Is every husband and every wife paying the dues of each other's trusts?

Do we keep an eye on our condition in light of our pledge of Bai'at?

Are our gatherings/assemblies free from slander and back-biting?

**The sayings of
the Promised
Messiah^{as}**

Prayers

In most of our meetings and gatherings, do we talk about God and His Messenger?

If the answer to these questions is in the negative, then we are not adhering to the teachings of the Promised Messiah (on whom be peace) and should be concerned about ourselves.

6th December, 2013

Truthfulness of Islam Ahmadiyyat

Is our faith leading to practical reformation?

Realistically looking sometimes we do not follow some of these teachings and again and again we succumb to the evils of the society.

Indeed, 99.9% of us claim to be committed Ahmadis and that nothing can waver our faith.

However, we should always remember that practical weaknesses that creep in under the influence of the society, can also shake the roots of belief.

Prayers

The attack of Satan are subtle; gradually one loses bond with the Jama'at and then ultimately drifts away from Khilafat.

**Truthfulness
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**Is our faith
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practical
reformation?**

**The sayings of
the Promised
Messiah^{as}**

Prayers

One must remember that one weakness leads to another and then ultimately all is lost.

- The beauty of Ahmadiyyat is the unity under the leadership of a their Khalifa
- Be mindful; this unity is not only the strength of our beliefs, it is also it is the force behind our practical reformation
- Unity of Ahmadiyyat is the proof of the truthfulness of Ahmadiyyat, because the prophecy of the Holy Prophet (pbuh) foretells us that his true followers of the latter days will be in a Jama'at (united community)

This is why Khulafa of the time always draw attention of the Jama'at to various weaknesses, so that Ahmadis engage in Istaghfar (seeking forgiveness from God), make efforts to remove their weaknesses while remembering God's favours.

**Truthfulness
of Islam
Ahmadiyyat**

Taking advantage of modern inventions is not prohibited. Ahmadis should utilise these inventions to spread the message of the Promised Messiah (on whom be peace).

**Is our faith
leading to
practical
reformation?**

We should not come under the influence of indecency and faithlessness

**The sayings of
the Promised
Messiah^{as}**

The elders should be good role models and the younger ones should make full efforts and seek help from God to be protected from the attacks of the enemy.

Prayers

In today's global world, Satan is attacking believers in an imperceptible manner ...

... and is entering homes in the name of entertainment and influencing youngsters and weak-willed people.

**Truthfulness
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Ahmadiyyat**

**Is our faith
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practical
reformation?**

**The sayings of
the Promised
Messiah^{as}**

Prayers

Progressive communities keep an eye on their weaknesses and we should keep an eye on the facts.

We have not reached the target where 100% of Ahmadis are reformed.

If we reform ourselves, then all the conflicts, litigations, greed for property, watching foul material on television and other media, efforts to demean each other, all ills will be removed.

Huzoor said he mentioned the ills because they effectively come to attention in the Jama'at.

An atmosphere of love, affection and brotherhood will be generated which will make life on this earth like paradise.

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If a sense of responsibility is instilled in us we would consider service of faith as a Divine blessing.

Unfortunately 100% of the office-holders do not think this.

One who considers work as Divine blessing tolerates all difficulties for the pleasure of God and act in a humble and meek manner.

Close scrutiny tells us that the adage of 'Assume that you are worse than all the rest' is not being acted upon.

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The revelation given to the Promised Messiah] 'He is pleased with your humble ways' is the teaching for all of us.

The Promised Messiah (on whom be peace) said that he had come to revive the message of the Holy Prophet (pbuh)...

... and of course even the Prophet's slave said that he had never spoken to him harshly and when a person was given to jitters due to the majestic dignity of the Prophet he assured the man that he was not a despotic king but was the son of a woman who ate dried meat.

This is the model which needs to be portrayed by every office-holder; every worker of the Jama'at needs to portray and every Ahmadi needs to portray it in his lifestyle.

**Truthfulness
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Prayers

We may be right in our claim to have accepted the Imam of the age but by failing to act on his teachings, we will make mockery of this claim.

This duplicity of character will disgrace us....

... and on top of this we will be incurring Divine displeasure



The dues of Bai'at are not fulfilled just by saying we have taken Bai'at,

A brilliant strength of character is required for this.

**Truthfulness
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Prayers

Ahmadiyya beliefs are that
Messiah of the time has
come, Hazrat Isa^{as} has
passed away, the holy
Quran is a holy and
everlasting Divine book,

The answer is a simple,
no.

But the question is, is
just believing
enough?

our declaration of
faith cannot avail
unless we
demonstrate its
teachings in our
lifestyle.

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The Promised Messiah (on whom be peace) said:
'Remember mere
verbosity and phraseology
cannot avail unless it is
followed by practise. Mere
words carry no weight.'

He also said: 'Make your
faith weighty. Practise is
the ornament of faith. If
man's lifestyle is not right
then there is also no faith.
A true believer is a
beautiful person.'

Just as a beautiful person's beauty
is enhanced by wearing simple
and light jewellery, similarly good
practises of a person of faith
make him or her most beautiful.
There is nothing if the person's
practises are evil. When true faith
is instilled in a person he finds
special pleasure in his practises
and his spiritual insight is released,
he observes Salat as it should be
observed and sin disgusts him. He
abhors impure assemblies and
finds a particular passion and
fervour in his heart to express the
greatness and majesty of Allah
the Exalted and the Holy Prophet
(pbuh).'

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The Promised Messiah (on whom be peace) also said: 'Upon asking the Holy Prophet (peace and blessings of Allah be on him) told people that Surah Hud had aged him because by virtue of its commandment a huge responsibility fell on him. It is possible to correct oneself and fully obey the commandments of Allah the Exalted as far as one's own person is concerned. However, it is not easy to make others the same.

This shows the great glory and power of holiness of our Holy Prophet (pbuh). He obeyed this commandment perfectly and prepared that pure community of Companions that they were called: **'You are the best people raised for the good of mankind...'** (3:111) and they were the recipients of [the salutation of] may Allah be pleased with them. No hypocrite remained in Medina during his life time. In short, the success he received was unmatched in the lives of other Prophets.

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The will of Allah the Exalted was not to limit the matter to mere words. If matter was limited to mere words and hypocrisy what would be the distinction between us and the others and what would be our merit over others? You should simply show your example by practise and it should have brilliance in it so that others may accept it. No one will accept it unless it has brilliance. Can anyone like something that is not clean?

As long as a piece of cloth has a mark on it, it does not look good. Similarly, if your internal state does not have cleanliness and brilliance no one will buy it. Everyone likes fine things. So, if you do not have high morals you cannot attain any station.'

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May God make us adherents of high morals and may He instil that pure change in us the brilliance of which draws the attention of the world. May avenues of Tabligh open more than ever and we are able to fulfil the mission of the Promised Messiah (on whom be peace).