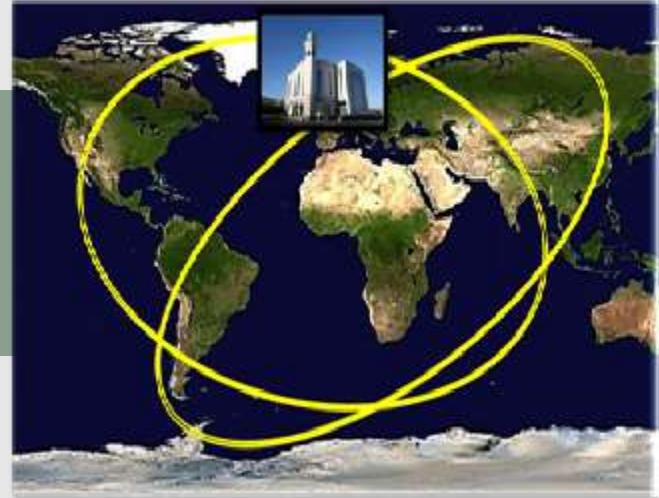


WORSHIP, ANGER-MANAGEMENT AND FORGIVENESS



**SERMON DELIVERED BY HADHRAT
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COMMUNITY**



**RELAYED LIVE ALL ACROSS THE
GLOBE**

October 10th, 2014

Summary

God has drawn the attention of true believers towards becoming a worshipper of God and adopting high morals.

Today's sermon focussed on regularity in Salat, honesty, truthfulness and anger management.

Offering five daily Salat is absolutely mandatory and youth organisations must focus on this.

We must self-reflect if we live our lives with total honesty, truthfulness and humility.

Huzoor (aba) gave advice and offered practical measures for effective anger-management.

Believers and worship

God has drawn the attention of true believers towards becoming worshipper of God and adopting high morals.

Believers and high morals

Honesty

Without high morals, a person who claims to have faith, cannot become a true believer.

Humility

Anger-management

Place of Forgiveness

Self-reflection

The true believers worship God and shun idle and frivolous matters

It is not possible for a true believer to be discourteous, which is usually born out of arrogance.

Believers and worship

Believers and high morals

Honesty

Humility

Anger-management

Place of Forgiveness

Self-reflection

A true believer aspires to excel in worship and attain high moral standards.

- It is also true that each person has his or her own individual spiritual and physical capacities.
- Due to human frailties, it may not be possible for a person to always maintain the highest of the moral standards and keep the pace of spiritual development at its peak.
 - For this God has made allowances for true believers; indeed He does not burden anyone beyond their capacity.

Therefore to say that certain things are impossible for man to practice is at least not correct as far as Islam is concerned.

Believers and worship

Believers and high morals

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Place of Forgiveness

Self-reflection

For instance, God has made Salat obligatory for believers and has really stressed that we should be absolutely regular in offering Salat.

To help us achieve this goal, God has made several concessions.

When we are not well, we can offer Salat sitting or even in lying down position.

If we are travelling, we are allowed to offer shorter and combined prayers.

We are allowed to offer Salat in soiled clothes, if changing into clean clothes is not possible.

We are allowed to do *tayyammum* (dry ablution) if it is not possible to perform *wudhu*.

Thus, Salat is mandatory for anyone in the state of consciousness.

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Self-reflection

Khuddamul Ahmadiyya and Lajna need to make special efforts in instilling the practice of regular observance of Salat in the youngsters.

Youth is a time of good health and one has the stamina and ability to focus on prayers.

In later life one develops ailments which prevent one from offering worship of God with its due requisites.

The Promised Messiah (on whom be peace) especially drew our attention to the worship during youth with its due requisites.

Indeed one should worship God as thanksgiving for the good health one has! Much effort should be made in this regard as faith cannot be complete without it.

Believers and worship

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Self-reflection

October 10th, 2014

A main quality of those with high morals is honesty which is also an attribute of true believers.

It is only possible to be this way when one abhors falsehood.

Insistence on falsehood is extremely detrimental to one's faith and morality.

God states: '**...and speak to men kindly...**' (2:84)

Owing to their nature some people do get inflamed easily.

However, if they show remorse and repent, then God states the door to repentance is always open.

Believers and worship

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Place of Forgiveness

Self-reflection

Huzoor said he often draws attention to raise our moral standards and not get entangled in egotism over trivial matters.

Each member of the Jama'at should try and become a model of humanity.

It is human nature to feel anger at times but God has commanded true believers to keep their emotions in check.

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Self-reflection

God commands us to suppress our anger, treat others with courtesy, not be obstinate about our mistakes and try and pay the dues of mankind.

In fact the Promised Messiah (on whom be peace) even said that a person who does not pay the dues of man, does not show courtesy as commanded by God,... his worship will be only pretence as it would not have brought about any good change in him, would not have instilled any humility in him!

Huzoor remarked that video cameras are freely available nowadays, if someone makes a video of themselves in a rage and plays it back once they come to their senses; they would be embarrassed at how they behaved!

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The Promised Messiah (on whom be peace) said: 'Remember wisdom and anger completely repel each other. And whoever is patient and displays a model of even-mindedness is given a light which freshly illuminates his senses and then light goes on to create light. Since anger and fury darkens the heart and the mind, darkness goes on to engender darkness!'

He also said: 'Remember a person who is harsh and is short-tempered can never utter words of wisdom and discernment. The heart which leaps into fury and is enraged when faced with opposing side is deprived of sagacity. And the mouth that recklessly utters foulness is deprived of perspicacity. Anger and wisdom do not go together. A short-tempered person is foolish and dull of perception. He does not ever triumph in any field. Anger is half frenzy and when it flares up it can turn into proper frenzy.'

Believers and worship

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Self-reflection

The Promised Messiah (on whom be peace) said:

'Two factors lead a person to a state of frenzy; when he thinks ill of others and when his anger becomes excessive.

Therefore it is essential that one should avoid thinking ill of others and also avoid anger!'

Defining a true believer the Promised Messiah (on whom be peace) said: 'Man should use his faculties at proper and warrantable occasions. For example excessive anger is a precursor of frenzy. ... A short-tempered person is deprived of wisdom. One should not converse in anger even with one's detractor.'

Believers and worship

Believers and high morals

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Place of Forgiveness

Self-reflection

Huzoor said that as Ahmadi Muslims we need to instil patience, fortitude and even-mindedness.



We need to shun harshness and anger in our daily life with family as well as outside the family.



If we do not wish our mental capacities to be ruined we need to avoid thinking ill of others and avoid anger.



Anger should only be channelled for reformation purposes and not to feed one's ego.

The Promised Messiah (on whom be peace) said that excessive anger leads one to lose their faith. He also said that the beauty of Islam is in high morals, suppressing needless anger and promoting forgiveness.

Believers and worship

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Self-reflection

The Promised Messiah (on whom be peace) said that even if you are in the right, lower and humble yourself as if you are a liar. We should self-reflect and see how many of us think on these lines!

If someone loses temper in the heat of the moment and then does not even show remorse afterwards, then as the Promised Messiah (on whom be peace) said the faith of such a person is pretence. It is like a water bubble with nothing but air inside!

Huzoor reiterated that we need to self-reflect and enhance our personal practice of tolerance, anger-management and forgiveness.

Huzoor (aba) explained that this personal practice of tolerance and forbearance should not be confused with the disciplinary actions of Jama'at against those who have done wrong. That is a totally different matter.

Some people need to be disciplined in order reform them and to fulfil the criteria of justice; forgiveness in such situations would become sinful.

Thus do not ask me to forgive in the matters where forgiveness is not allowed by Shariah.

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Self-reflection

Huzoor said: 'I do not have personal enmity with anyone. Some people write letters to me filled with abuse but I never feel any anger towards them.'



Such people usually write anonymously or write under pseudonyms. Even if they wrote their names I assure them that no action will be taken against them.



Indeed, one feels sorry for them and I get an extra opportunity to engage in Istighfar ..



... and this proves beneficial for me.

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Self-reflection

Any disciplinary action is taken for usurping rights of others or violating Shariah and this is done with a heavy heart and not with pleasure.

The day when my post includes recommendation of pardon from Nazrat e Amoor e Aama or Ameers for people who are under disciplinary action and have reformed themselves is a day of greatest happiness for me.

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Self-reflection

Huzoor said that we should always be grateful to God and ponder that He has made us followers of someone to whom He has given the name 'Messiah'.



We should ponder why was he given the name Messiah, what was about him that distinguishes him from the rest of the Prophets?



Indeed the Holy Prophet (pbuh) was greater than all the other Prophets of God, but all Prophets also had distinctive qualities.



One such distinctive quality of Jesus (on whom be peace) was kindness and that is why the Promised Messiah (on whom be peace) was likened to him.

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Self-reflection

.. the Bible goes as far as saying: 'But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles.'



God named the Promised as Messiah and likened him to Jesus (on whom be peace); this is because both promoted the teachings of kindness.



He was called Messiah because he was sent to guide the Christians as well as other religions.



However, the emphasis was on the name Messiah because his teaching was to be much about kindness and about removing harshness!

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Self-reflection

The Promised Messiah (on whom be peace) writes:
'God wills that your person goes through a great revolutionary change and He demands a kind of death from you after which He will give you life! Reconcile with each other and forgive the sins of your brothers because mischievous is one who is not inclined to reconcile with his brother. He will be cut off because he creates divisions.'

The Promised Messiah (on whom be peace) writes:
'Forsake every aspect of self-centredness and let go of mutual discord. Humble yourself like a liar although you are truthful, so that you may be forgiven. Give up the bulkiness of self-centredness because a bulky person cannot enter through the door to which you have been called.'

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October 10th, 2014

Huzoor said that we need to reform ourselves and we need to present that example; seeing this the world will say that we have achieved complete control over our emotions.



Our Tabligh efforts will be totally pointlessness and ineffective, if we do not bring about a righteous revolution within ourselves.

The Holy Prophet (pbuh) said that if you see an evil and have the capacity then remove it with your hand. If you are not able to do so then stop it with your tongue. And if you are not able to do so then you should feel dislike for it in your heart.

Ahmadi society should have the moral courage to put the above teachings in practice.

If all of us gained this standard, then occasional immoral person will also find it possible to reform their ways.

Next Huzoor announced that he would lead a funeral Prayer after Friday Prayer. Asiya Begum Sahiba, wife of the late Chaudhry Muhammad Abdul Rahman Sahib of Inner Park passed away on 3 October at the age of 69.

She was regular in her Salat and keeping fast and she gave alms. She had a patient nature and was very keen at financial giving. She was a Moosia and leaves behind five daughters and two sons. Her son Ishtiaq Ahmad is a missionary in Pakistan and Ijazur Rahman is a member of the special security team here in the UK. May God elevate the station of the deceased and enable her children to tread paths of virtue.