

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Without *Taqwa*, one cannot perform any kind of virtue. We should impress others with our virtue and piety through our high moral character.

The Holy Prophet ﷺ was perfect in all moral attributes. We should demonstrate good morals by making each and every one of our actions subservient to *Taqwa*.

Truly courageous is the one who has the power to change his moral character. Spend all your power and energy in transforming your morals, for this is true valour.

On 9th June 2017, Ḥaḍrat *Khalīfatul-Masīḥ V* (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor (May Allāh be his Helper) said: As I said in the last sermon, the objective of fasting is to inculcate *Taqwa* in our hearts. The Promised Messiah (a.s) says that *Taqwa* should be evident from our morals; without *taqwa* we cannot perform any virtue. To be a *mutaqqi*, it is not only necessary to fulfil our obligations towards Allāh, but also to live up to the highest moral standards. We should impress others with our piety and virtue through our excellent morals. Good morals are the sign of a righteous person. Avoiding evil deeds is also *Taqwa*. If one possesses good moral character, even his enemies can become his friend. *Taqwa* has many facets, such as avoiding pride and egotism and shunning unlawful income. Even if the opponents hurl abuse at us, we should not respond in kind and should instead show patience. The result will be that they will admit your superiority and will be ashamed of what they have done.

Huzoor (May Allāh be his Helper) said: The basic principle is that we should practice good morals by aligning our actions to *taqwa*. Having good morals means seeking God’s pleasure as we see embodied in the life of the Holy Prophet ﷺ. It is necessary to mould our lives according to the example of the Holy Prophet ﷺ. These morals serve as a foundation, and if this foundation is wobbly then it cannot support the building. Good morals are like putting one brick over another; if one brick is not straight, the whole edifice will be defective.

The Promised Messiah (a.s) says that the most perfect example for us is that of the Holy Prophet ﷺ who was the repository of all the excellent qualities. The Holy Prophet ﷺ is like a giant tree under whose shade millions of

people find shelter. His example is such that Allāh has commanded us to follow it according to our abilities. And for this we need to struggle and strive.

The Promised Messiah (a.s) says that unless man strives and resorts to prayer, the veil that covers his heart cannot be removed. Allāh says that He does not avert the calamity that comes upon a people unless they themselves strive to alleviate it. There can be no transformation without effort and courage. Whether it is the people of our Jamā‘at or anyone else, transformation can only come about through striving and prayer, not otherwise. Philosophers have varying views on this point; some believe that man can transform his morals through his efforts, while others insist that he cannot. The truth is that if one strives and does not become lax, one can transform one’s moral character. The philosophers who think that it is impossible to change one’s morals are mistaken. For instance, I know of some civil servants who used to receive bribes, but when they truly repented, they would not be swayed even by a mountain of gold. The Promised Messiah (a.s) says that in the physical realm if one does not care for one’s health, one soon succumbs to old age, and the same is true of the spiritual system. If someone does not strive to transform his baser morals with higher ones and does not do away with evil thoughts, then his moral condition will continue to deteriorate. In the month of Ramaḍān, Allāh has provided us an opportunity to overcome our laziness and to improve our moral condition.

The Promised Messiah (a.s) says that true repentance is very effective in attaining higher morals and perfection. Whoever wishes to rid himself of evil habits must repent with a true heart and a sincere determination. Repentance has three essential conditions: The first is to remove the evil thoughts that lead to evil conduct. The fact is that imagination has a major effect on man; therefore, we should do away with evil thoughts and imaginations. The second condition is to express remorse and to believe that the pleasures of this world are transient. The third condition is determination, which means to make a firm resolve never to revert to those evils ever again. And when he shows such remorse, Allāh will enable him to truly repent. Ultimately, the evil habits will disappear and the higher morals will take their place. But only God can grant one the power to undertake this, and it can be attained by living up to these three conditions. If one prays with steadfastness, God will enable him to undergo a transformation in his morals character.

The Promised Messiah (a.s) says that we do not need wrestlers in our Jamā‘at, rather we need those who have the strength to transform their moral character. The true brave person is one who has the power to transform his moral condition. You should employ all your power and strength for this purpose, for this constitutes true valour and bravery. One’s moral character is a miracle that no one can lay a finger on. This is why the Holy Prophet’s ﷺ moral character served as such a potent miracle. Thus, man should correct his moral condition, because this is the miracle that is never wasted and its benefit reaches far and wide. You will find in the stories of many people who were motivated to accept Islām upon witnessing moral miracles. The sinners who stood against the Holy Prophet ﷺ did not believe after seeing miracles, rather they were only convinced of his truth after witnessing his excellent morals. Moral miracles

can accomplish what other miracles cannot. This is the meaning of the Ḥadīth الاستقامة فوق الكرامة (Steadfastness is greater than miracles). Huzoor (May Allāh be his Helper) said: Today countless people enter Aḥmadiyyat who are impressed by the moral character of Aḥmadīs. Every Aḥmadī should remember that demonstrating high morals is a religious obligation that is the means for the reformation of others.

The Promised Messiah (a.s) says that faith requires seeking transformation with God's help and exerting one's own strength. It is related in a Ḥadīth that when a person raises hands for prayer with conviction, God never rejects his prayer. Therefore, seek from God and seek with certainty and sincerity. I again advise you that demonstrating great morals is the way to proving your excellence. The miracle of the morals works in every field. Good morals do not only mean speaking with kindness, rather it means the proper use of all of one's faculties, such as bravery, chastity, etc. A person who shows his neighbour how his moral condition has transformed from what it was before, in fact shows a miracle which readily affects the neighbour. Huzoor (May Allāh be his Helper) said: It should be evident from our character that our Bai'at has brought about a transformation in us. May Allāh enable us to walk the path of *Taqwa*, and undergo a holy transformation, and follow in the footsteps of the Holy Prophet صلى الله عليه وسلم, and live our lives according to the expectations of the Promised Messiah (a.s).

At the end of the sermon Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Lutf-ur-Rahman Ṣāḥib (son of late professor Mian Ata-ur-Rahman Sahib) of USA and Sahibzada Mirzā Umar Aḥmad Ṣāḥib (son of late Dr. Sahibzada Mirzā Munawwar Aḥmad Sahib) Nā'ib Ṣadr *Umoomi* of Rabwah. Huzoor led their funeral prayer in absentia after the Friday prayer.

Please convey these guidelines given by Huzoor (May Allāh be his Helper) to members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan

Dated: 15 June 2017