

Friday Sermon: Prime Attributes of True Servants of Allah

18th October 2013

‘And say to My servants that they should speak that which is best. Surely, Satan stirs up discord among them. Surely, Satan is an open enemy to man.’ (17:54)

In this verse, first and foremost, God’s message to people is to say what is best, and the best speech is that which pleases God. This is why the term ‘My servants’ has been used here signifying that those who are God’s servants or seek to be God’s servants do not have any wish/preference of their own because they prefer and wish for what pleases God. This has been further elaborated in Surah Al Baqarah: **‘And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’ (2:187)**

The Promised Messiah (on whom be peace) has explained the word Ebaadi (My servants) as: ‘Those people who believe in Allah the Exalted and the Holy Prophet (peace and blessings of Allah be on him).’ These are the people who are Ebaadi and are thus close to God and those who do not believe are distant from God. God states that in order to become His true servant His commandment should be obeyed. This would bring good and prayers would be accepted. When God states that His servants should say what pleases God, it definitely demands enhancement of faith and requires one to bring one’s word and deed in congruity. One cannot practice contrary to what God commands but advise others to follow God and His Messenger. God has called discrepancy in word and deed a sin and states: **‘O ye who believe! why do you say what you do not do? Most hateful it is in the sight of Allah that you say what you do not do.’ (61: 3 – 4)** Therefore discrepancy in word and deed is greatly disliked by God, in fact it is a sin. Claim to have faith and duplicity cannot go together.

The Promised Messiah (on whom be peace) said: ‘Pay heed to what I say and remember it well that if the word of a person is not sincere and has no feasibility, it will not be effective,’

An ehsan (good) word is that which is ehsan as defined by God; something that spreads goodness and forbids evil. Individuals cannot define themselves as believers merely based on the fact that there is no discrepancy between their word and deed. For example, the practice of a person who consumes alcohol cannot be emulated simply based on the fact that his words and deeds are consistent. In this society much indecency goes on in the name of freedom and is openly publicised on TV and the internet. Revealing clothes are exhibited in the name of fashion shows. Although there is consistency in word and deed in these instances but the practices are abominable in the sight of God. Some people and youngsters are influenced and say that so and so is straightforward with no duplicity. It should be remembered that absence of duplicity [in this instance] is not a virtue; rather it is promotion of indecency and distance from God. Men and women should avoid such environments and should pray for: **‘Guide us in the right path.’ (1:6)** and should pray for remoteness from Satan and should seek what God has commanded. Search for those ehsan things through which God teaches ways of His nearness. God’s commandments should be sought so that the reality of what is ehsan and what is not ehsan is understood and one is included among those whom God has called, ‘My servants’ and has given the glad-tiding of acceptance.

A great responsibility lies on Ahmadis in this age for we have accepted the Imam of the age and have pledged that we will make our word and deed consistent and will try and do what is ehsan in the sight of God, we will have consistency in our word and deed and we will refer to the Holy Qur’an for ehsan things as it distinguishes

between what is ehsan and what is not and tells us what will gain God's nearness and what will incur His displeasure.

Highlighting some of the matters elucidated the Holy Qur'an, Hazrat Khalifatul Masih said God states to the Muslims in the Qur'an: **'You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah...'** (3:111) God has called His servants or those with the status of Ebaadur Rahman (servants of the Gracious God) as the best of all people because they maintain what is ehsan with consistency in their word and deed according to the commandment of God. They instruct virtues and rather than selfish desires, they teach what has been commanded by God. They are called the best people because they avoid all evil themselves and also advise others to do so in order to avoid God's displeasure. They are also called best people because their faith is strong and they uphold the belief that God watches over everything. They uphold the belief that worldly lords [powerful people] cannot meet our needs, rather the Lord of all the worlds is the One Who listens to prayers. The world should also be told that permanence is in paying heed to and abiding by what God commands.

Giving further details of ehsan things, God states: **'And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;'** (25:73) Here two things have been forbidden; falsehood and vain matters. Bearing false witness is forbidden no matter what the situation. Elsewhere in the Holy Qur'an it is stated that one should give true testimony even if it goes against oneself or one's parents or dear ones. This is the standard set for honesty which will be considered as ehsan and which brings one close to God, which enhances piety and includes one among the true servants of God.

God states: **'O ye who believe! fear Allah, and say the right word.'** (33:71) That is, say what is unambiguous and straightforward. This is the standard of truthfulness which is ehsan and which is enjoined by God. However, if we reflect we do not see this level of honesty. Selfish desires waylay at every step. How many of us would give testimony against ourselves, our parents and our dear ones? And are free from all sorts of ambiguous speech! Somewhere or the other personal interest or the interest of one's dear ones or one's ego intervenes and one is not prepared to accept one's mistake. To uphold qawl e sadid (the right word) is one of the commandments for ehsan things and God deems it ehsan that honesty is without any ambiguity. If this practice is followed all domestic and societal conflicts would disappear and there would be no need of courts of law and the standard of honesty in the next generation would be excellent.

It is enjoined to promptly leave gatherings where there is no honesty and where crude and vain talk takes place. Sometimes, in family gatherings or our own gatherings unconsciously things are said which are vain and crude, things are said against the Nizam (administrative system). Hazrat Khalifatul Masih said that he has mentioned it many times that things said against the office holders should be reported to him, if [the required] reformation is not taking place on lower level. When these matters are mentioned in gatherings they become vain and idle because mentioning them does not make them better or reform them, on the contrary, in this way conflicts and disputes increase. Then there are wrong kind of films and songs on the internet and TV. Some Indian film songs depict seeking from gods and goddesses or they are being extolled which negates the power of One Powerful God, or these idols are professed as the source of nearness to God. This is Shirk (associating partners with God). Then foul and immoral things are said on FaceBook, Twitter or chat rooms when conflicts arise. Some young people send the details to Hazrat Khalifatul Masih even if they are also involved. Such language is used that no decent person can listen to it. Girls and boys of very good families are involved in these and expose their vulnerability. It is very important for Ahmadis to avoid these matters. Ahmadis need to seek out what is ehsan and excel in piety.

God has taught many ehsan things. Showing ways of piety is ehsan as is forbidding evil. God states: **'And every one has a goal which dominates him; vie, then, with one another in good works.'** (2:149) When effort is made to develop piety, word and deed both will be ehsan. If effort is made to develop piety, most certainly

effort will also be made to fend off Satan's attacks. The verse recited at the start of the sermon stated: **'...Surely, Satan is an open enemy to man..'** The word Satan has many meanings: Satan is who speaks against the commandments of the Gracious God, who instils arrogance, rebellion and brings harm and inclines one to these ways. He burns in the fire of jealousy and creates suspicion in hearts. In short, Satan is against everything that is ehsan and which is commanded by God so that dues of God and dues of mankind are paid. As God states, Satan is an open enemy to man. If people do not become God's servants and do all the ehsan things, they would exit devotion of the Gracious God and fall in Satan's lap. He would instil falsehood, arrogance, rebellion in them and will them incline towards harming others, will create suspicions in hearts and will cause them to burn in fire of jealousy. The Holy Prophet (peace and blessings of Allah be on him) said to recite the last two Surahs of the Qur'an, Surah Al Falq and Saurah Al Nas three times before going to sleep and blow on oneself to avoid satanic thoughts and evil, with the prayer to remain safe from them. Guidance should be sought from God with prayers and His commandments should be looked for and efforts should be made to avoid Satan.

The Promised Messiah (on whom be peace) said: 'Satan is always on the lookout to lead man astray and to corrupt his actions. So much so that he also wishes to lead man astray in virtuous tasks and schemes to instigate some kind of disorder or the other. He also wishes to embroil one who does Imamat in this evil. One should never be unafraid of his attack because his attacks on the wicked and sinners are open, they are indeed fair game for him, but he does not also miss attacking the devout. Some way or the other, he finds the opportunity to attack them. People who are under the grace of Allah the Exalted and are aware of the minute ways of satanic mischief pray to Allah the Exalted to avoid him, however, those who are still inexperienced and weak sometimes get embroiled. There is a sect, who in order to avoid hypocrisy and arrogance, irreproachably hides its virtues and reveals its badness. They think they can avoid satanic attacks in this manner. However, in my view they are also not right and they too have the other in their hearts. If they did not have the other in their hearts, they would never practice this. Man perfects in knowledge of the Divine and treatment of others when his heart is free from any kind of the other and this is how Prophets of God (peace be on them) are or it is a perfect group from whose hearts existence of the other is completely extinct.'

It should not be inferred from this that only Prophets of God can attain this station. The Promised Messiah (on whom be peace) has himself said that high standards should be attained and one should become a wali (friend of God) rather than be a devotee of a wali. We have been given the blessed model of the Holy Prophet (peace and blessings of Allah be on him) to follow. Full effort is important to avoid satanic attacks and ehsan speech is important in this regard as is keeping God's commandment in view in every matter. God has also taught us the ways to say the last two Surahs as a means to avoid satanic attacks. It is stated in the Holy Qur'an: **'And if an evil suggestion from Satan incite thee, then seek refuge in Allah...'** (7:201) We should say the prayer, 'I seek refuge with Allah against Satan the accursed', we should say the prayer, 'La Hawla wala quwwata illabilla' (There is no power to avoid sin or do good except through Allah). God gives us hope that if prayer is made with sincerity of intent, God certainly listens. Hazrat Khalifatul Masih said he wanted to make it clear here that the fire of jealousy of Satan is very dangerous, He himself burned in it and was expelled for rejecting to obey Adam and then pledged to burn mankind in this fire. It is the fire of jealousy that creates restlessness in society. Every Ahmadi greatly needs to avoid this and in this regard should implore God most passionately.

Satanic attacks are of two kinds; one is designed to break ties with God and the other to break ties of man with man. On the contrary ehsan speech leads one to love God and also leads one to love mankind for the sake of God. Our motto 'Love for all, hatred for none' which impresses outsiders and they always mention in when attending our events, will be of no use if there is no mutual accord among us. God commands Muslims to be **'...tender among themselves...'**(48:30). Hazrat Khalifatul Masih said he has repeatedly mentioned that this is the sign of a true believer. No matter how much we excel in making speeches about this motto of ours and profess that unity of our Community is exemplary, its real effect will be felt when we are kind to each other in families and in the general Jama'at environment. God states: **'...overlook and forgive and pardon...'** (64:15).

In short there are numerous commandments of God which take us closer to Him but we face Satan at every step in the world. He creates inconsistency between word and deed and takes us away from God's commandments. It should be remembered that Satan is going to carry on doing his work. He had asked for respite at the birth of Adam (on whom be peace) to incite mankind. He had said that there will be fewer servants of the Gracious God and more satanic people. These days, as cited earlier, many things lead to displeasure of God. Correct use of these things is not bad, but their incorrect use is a means to spread foulness and sin. However, the same thing can also be a means of piety. Television can be a source of spreading piety as well as indecency. In the current times Ahmadiyya Jama'at is making the best use of television. Hazrat Khalifatul Masih said he had drawn attention to watch MTA during [Australian] Jalsa. People are now expressing regret to him for not watching MTA before and say that even viewing it for just a week to ten days has improved their knowledge. Huzoor said he wished to once again remind in this regard that great attention should be paid in families to utilise this source that God has given us to enhance knowledge and spirituality and to associate with MTA. There are Live programmes other than Friday sermons which enhance religious knowledge and spirituality. The Jama'at spends hundreds of thousands of dollars every year on this facility. If one does not avail of it, it is their personal loss. Outsiders are availing of MTA and are realising the truthfulness of Islam and are gaining its correct insight. Ahmadi in Australia and the rest of the world should derive full benefit of MTA. One of its blessings is that it is a great means to connect the Jama'at to the blessings of Khilafat.

God granted man wisdom and man used his wisdom to facilitate means of conveniences for himself. God states: **'Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct.'** (18:8) Significance of everything is explained and it is made clear that this significance is only of real use if its use is ehsan and in accordance with pleasure of God. Absence of ehsan use makes the very thing a trial. As examples given earlier, in the name of freedom many families are being broken due to chatting on the internet and children are being affected due to wrong use of something provided by God.

There are numerous commandments of the Holy Qur'an and detail of each commandment cannot be given here. However, one matter to which Hazrat Khalifatul Masih wished to draw attention to and which he also alluded to earlier and which is much liked by God is thus stated: **'And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit?'** (41:34) The first verse recited in the sermon stated to say what is best and the best is indeed what has been commanded by God. In this verse all good things are amalgamated and it summarises them. The most ehsan word is inviting someone to God. However, this means that one should also keep an eye on what one is doing, to what extent one is practicing what one is preaching. As explained earlier, one should not say to others what one does not do himself. It is a sin and as explained earlier those who invite others to God must make their word and deed congruous and must make everything of theirs in accordance to the pleasure of God. It is the most excellent example of the teaching of Islam to invite someone to God for there is not a greater ehsan word. For this, one's own deeds should be good, that is, in accordance to the pleasure of God and a source of reformation of others.

Although not directly connected, an example of good works will be, as explained earlier, forgiveness as a virtue. God states that forgiveness should be adopted. However, forgiving a habitual thief or murderer will not be a 'good work'. In order to safeguard society such a person should be punished. God states there is nothing better than inviting people to God. One who invites others to God needs to remember that mere inviting is not enough, their each act should be good. It should not be so that they think taking the message to others is their obligation but do not pay the dues of their wife and children, or a woman does not pay the dues of her children. When someone accepts Islam through a person who has no care about the sanctity of the modest dress that Islam enjoins women but does fervent Tabligh and having accepted Islam reads the Holy Qur'an, they would find that although the person did Tabligh to them, they did not follow what the Qur'an commands. Similarly there are many other ills, like falsehood, backbiting etc. These will not be pardoned just because someone is very good at Tabligh. God states that one who speaks ehsan words should also do good works and should profess to 'hear and obey'. With this reference Hazrat Khalifatul Masih drew attention of the Australian Jama'at

to remember that God greatly likes inviting people to Him. However, this task requires one to adapt one's practices according to God's commandments, perfect loyalty and obedience.

Australia's population is approximately 23 million although its land mass is huge, it is in fact a continent. However, in terms of population it is not so large and the population is limited to a few cities which are also situated at great distances from each other. However, as mentioned at the Jalsa, full attention of Australian Lajna, Khuddam, Ansar and the Jama'at should be focussed on Tabligh. Our task is only to take the message. Results are in the hands of God. InshaAllah results will be forthcoming when prayers are made in conjunction with hard work. Lest someone says that they do not know Ahmadiyya Community. Hazrat Khalifatul Masih happened to watch Eid programme on MTA produced in Australia in which Australian naib Ameer Sahib Khalid Saifullah related that in 1989 Hazrat Khalifatul Masih IV (may Allah have mercy on him) had led Friday Prayers and Eid Prayers from this mosque and the mosque appeared huge as there were no more than 250 people present at the time. According to his estimate now there were approximately 2,500 people present. Hazrat Khalifatul Masih said his immediate reaction to this was also of gratefulness to God to have increased our numbers. However, when he later reflected over the matter, he became concerned that in almost 24 years the increase in numbers was mostly due to immigrants from Pakistan and Fiji. In the last 24 years perhaps two or four people were brought into the fold of Ahmadiyyat via Tabligh and even they could not be taken care of. In 24 years even 24 Australian people were not made Ahmadis via Tabligh efforts and the increase in numbers here is due to people leaving Pakistan and Fiji, not through the efforts of the Jama'at there. Facts should be faced and kept in view because it is a cause for concern. Huzoor said at least for him it is a great cause for concern.

In addition to the early settlers in the country who now call themselves Australians, as well as the native people, its inhabitants are also Arab people and other races to whom Tabligh need to be done. Proper planning should be undertaken to start Tabligh. Hazrat Khalifatul Masih said he has observed that Australian people are good listeners and promote discussion. If connections are made and then the message taken, some pious-natured souls will definitely be those who will accept the true faith. It is important to take the peaceable, fraternal message of Islam to every strata of society. People Huzoor met in Melbourne knew Ahmadis but most were unaware of the true message of Islam. They consider their acquaintance Ahmadis as part of a community with good morals but do not know the basic message of Islam.

A sincere friend was awarded a prize at Jalsa for distributing 20,000 flyers of our peaceable message in spite of his disability. It is said that there are about 4000 Ahmadis in Australia although Huzoor thinks there are more. Even if half of estimated 5000 had distributed flyers they would have distributed them to 10 million people, that is, half of Australian population would have received the peaceable message of Islam in one year. This could have been followed by a second flyer. In fact, even if as little as one tenth of people had taken up this task the media would have been interested and they would have taken up the message. This has happened in other countries, even a country like USA. Doubtless, contacts with the media are good in Australia, however, these should be used to spread the true message of Islam. Many people here, and in other countries, of retirement age have free time on their hand. They should dedicate this time to distribute flyers and take our literature to others for Tabligh. Huzoor said the facts and figures he quoted are only to generate insight into the matter; otherwise Huzoor is aware that the Australian Jama'at may not be currently able to meet the printing costs etc. If flyers are printed in bulk at a cost of 5 to 10 cents each, at least 500,000 Australian dollars will be required for 10 million copies. If the printing is done in hundreds of thousands, and it can be done, it is not a great problem, a lot of work can be done. Networking with the press comes in useful. It is understood that the Australian Jama'at does blood donation schemes. These should be associated with Islam which will open further avenues. More than anything else, as mentioned earlier, God states you should do good works, you should enhance in piety, have perfect faith and be drawn to prayer. May God include us among those who do good works and excel in piety and obedience and who act according to the pleasure of God. May God also generate good results and the increase in our numbers may come about due to the local people.

Next Hazrat Khalifatul Masih announced that he would lead funeral Prayer in absentia after Friday Prayers of Sahibzadi Amatul Mateen Sahiba.

She was a daughter of Hazrat Musleh Maud (may Allah be pleased him) and wife of Mir Mahmood Ahmad Nasir Sahib. She passed away around midnight on 14 October in Rabwah. Inna lillahe wa inna illahe raji'oon. The burial took place on Eid day.

She was born on 21 December 1936 in Qadian at Darul Masih. Hazrat Amaan Jan (may Allah be pleased with her) and Hazrat Musleh Mud (may Allah be pleased with him) had prayed a lot for her. She was the only daughter of Hazrat Syeda Maryam Sadeeqa Sahiba. Hazrat Dr Mir Muhammad Isamil Sahib (may Allah be pleased with him) was her maternal grandfather. Hazrat Musleh Mud (may Allah be pleased with him) wrote poems for his daughter which are printed in Kalam e Mahmood.

Hazrat Khalifatul Masih said that he has observed that especially daughters of Hazrat Musleh Maud (may Allah be pleased with him), although all his children, were very close to God and offered Salat with great regularity and fervour. As her husband, Mir Mahmood Ahmad Nasir Sahib is a Waqfe Zindagi and has served as missionary in Spain and USA, she also had the opportunity to stay there and fulfil her obligations as wife of a missionary. When Masjid Basharat was constructed in Spain the family was there and worked extremely hard for the inauguration ceremony. Hazrat Khalifatul Masih IV (may Allah have mercy on him) related that during those days if the family had the chance to retire at 3 am they would be happy to get some sleep. With God's grace the ceremony was very successful. Sahibzadi Amatul Mateen Sahiba had the food in general and that of Hazrat Khalifatul Masih IV (may Allah have mercy on him) prepared under her personal supervision as at the time there was no other arrangement in place. The family also stayed in California for a long time. At that time the resources of the Jama'at could not afford household amenities like washing machine etc. Sahibzadi Amatul Mateen Sahiba undertook all household chores herself and always declined any help offered in this regard.

She also served in the central Lajna in various capacities and had a sincere connection with Khilafat. She was an aunt of Hazrat Khalifatul Masih but after his Khilafat her respect, love and reverence grew immensely and when she first met him after his Khilafat she told someone that she could not even talk openly to Huzoor anymore. She was not very well but did come to Jalsa Salana UK this year and met with Huzoor.

She leaves behind four sons and a daughter. Her two sons are Waqfe Zindagi. Dr Ghulam Ahmad Farrukh Sahib who did PhD in Computer Science from USA but is now working in the offices of Sadr Anjuman Ahmadiyya, Rabwah and the other Waqfe Zindagi left his employment in USA and came to London and works with Hazrat Khalifatul Masih, Muhammad Ahmad Sahib. He was with Huzoor at the Australian tour but left a few days ago for Rabwah to see his mother. Both the brothers work with great sincerity, may God continue to enable them. May God elevate the station of the deceased! She has one daughter who lives in Holland. One son is a doctor in Dubai and another is in USA. May God enable all of them to stay connected with the Jama'at and Khilafat! Mir Mahmood Ahmad Sahib is feeling quite alone, may God with His grace grant him tranquillity and God's grace alone can make good his loss. Longstanding togetherness leaves such feelings. May God elevate the station of the deceased!