



Friday Sermon Slides February 5th, 2010



NOTE: Al Islam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

SUMMARY

Citing the verse 121 of Surah Al An'am, Huzur (aba) gave a discourse on sin in his Friday Sermon today.

The literal meanings of the Arabic word therein of '*ithim*' (sin) signify sin, crime, or a wrong, or exceeding limits, or an act of disobedience that is punishable, or a thought-process that stops one from doing good or an illegal act.

Huzur (aba) expounded sins that the Qur'an describes as 'foul deeds' by unfolding verse 34 of Surah Al Ar'af.

Quoting relevant Quranic verses including verse 220 of Surah Al Baqarah, Huzur (aba) elucidated the immorality of the sins of drinking alcohol and gambling and other social ills.

Finally Huzur (aba) cited verse 13 of Surah Al Hujurat and gave a discourse on the various social ills the verse enumerates.

وَدَّهُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ
الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ
بِمَا كَانُوا يَفْعَلُونَ

And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for that which they have earned.

'Ithim'
means sin

Ithim is that sin which is generally intentional.

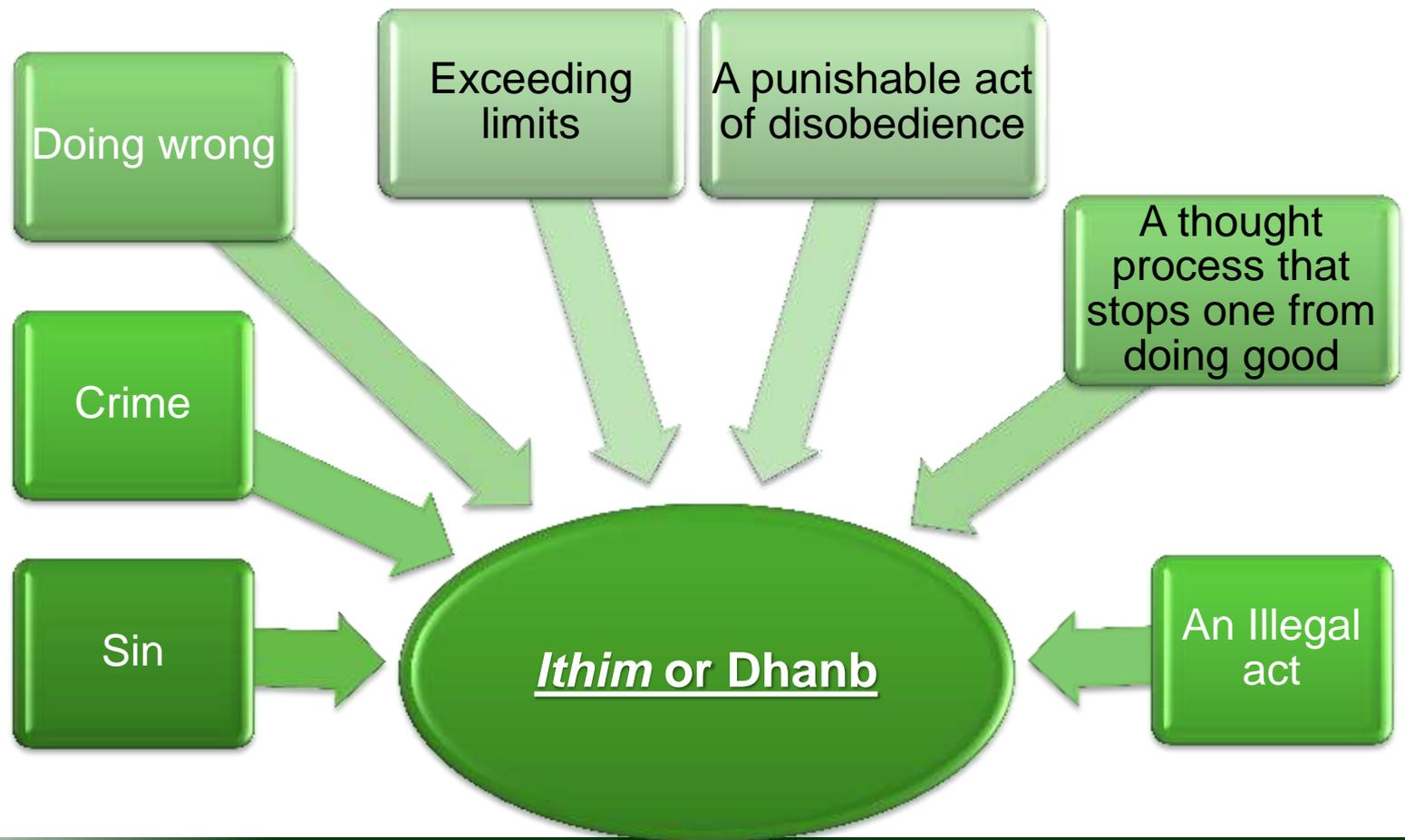
Dhanb' also connotes sin

Dhanb is a sin that is committed both unintentionally and intentionally

Chapter 6, Verse 121

Ithim and Dhanb

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What is sin?

God has given many commandments with reference to *ithim*.

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Huzur (aba) explained the message

To reflect and ponder before doing anything in order to avoid the obvious and apparent sins as well as the secret ones

Some deeds that appear good but in reality they result in bad consequences

These sins are difficult to give up and thus start a vicious cycle of sin.

Huzur (aba) explained that it is made clear that unless Taqwa oversees everything in life, the difference between *halal* (permissible) and *haram* (forbidden) may not be understood

Ponder

- God states that one who is firm on taqwa should keep an eye on overt and covert evils and seek God's help before doing anything.
- Do not be too taken in by apparent beauty of something and ponder.

Seek guidance

- If there is any indication of slightest doubt, thoroughly explore it and seek God's help and guidance
- There is blessing in it and seeking guidance also protects one from bad consequences.

Punishment

- In spite of guidance , if one does not desist misleading influence and ends up committing sin, then such intentional sin is punishable

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالرِّئِمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ
بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Chapter 7, Verse 34

Say, 'My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah that of which you have no knowledge.'

Huzur (aba) explained that this verse further clarifies that Islam strictly forbids all satanic deeds.

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Foul deeds

As a believer one should always look out for those deeds that are based on taqwa and protect oneself from those deeds that take one away from taqwa.

Some things one does covertly

Satan is always on the lookout to tempt one by presenting sin in a beautiful form so that one would start following it

God thus warns not to go near such things

Covert sins

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أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ
أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Chapter 29, Verse 46

Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains *one* from indecency and manifest evil, and remembrance of Allah indeed is the greatest *virtue*. And Allah knows what you do.

Allah has clearly identified indecency as a sin and the antidote for this is also given

Indecency is a sin

Huzur (aba) explained that by prescribing five daily Prayers, believers are enjoined to protect themselves from indecency that can be seen all around, especially in this day and age.

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Salat protects from indecency

'What is Salat?'

It is a form of prayer which protects man from all sorts of evils and indecencies and makes him worthy of good and of Divine grace.

It is said that 'Allah' is *Ism e Azam* (the greatest name). He has put all other attributes below this. Reflect a little; the beginning of Salat is with the Adhan and the Adhan commences with '*Allah O Akbar*', that is, with the name of Allah and it concludes on, '*La ilaha Illalla*', that is, on Allah.

This Salat, which is a Prayer and in which 'Allah', which is His *Ism e Azam*, has been given precedence, similarly, the *Ism e Azam* of man is uprightiness. *Ism e Azam* signifies that through which the excellences of humanity is attained.'

Huzur (aba) said if we reflect on the phrase of the Promised Messiah (on whom be peace) that the *Ism e Azam* of man is uprightiness (steadfastness)



--then we will aim for Salat that takes one closer to God.



Once that is done, God enables one to observe that kind of Salat which protects from indecency and takes one to good.

The Promised Messiah (on whom be peace) said that such a Salat enhances one's life on earth as well as one's Hereafter.

The Promised Messiah (on whom be peace) said that God's help is needed to attain the rightful status of Salat and for this one needs to fear God at all time

Huzur (aba) said we need to fill our hearts with remembrance of God so that we are protected from the indecency that is all around us these days.

Otherwise one makes errors upon errors and continues to disobey God's commandments.

If awareness is not inculcated one goes on to exceeds all limits oblivious of which deeds are righteous and which are not.

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يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَتَاعٌ لِلنَّاسِ وَأَثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ
مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَتَفَكَّرُونَ

Chapter 2, Verse 220

They ask thee concerning wine and the game of hazard. Say: 'In both there is great sin and also *some* advantages for men; but their sin is greater than their advantage.' And they ask thee what they should spend. Say: 'What you can spare.' Thus does Allah make His commandments clear to you that you may reflect.

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Alcohol and gambling

Huzur (aba) explained the Qur'anic principle that if something has less benefit and more disadvantage, it should be avoided.

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Alcohol and gambling

The verse uses the words '*Ithimun Kabirun*', (great sin) for alcohol drinking and gambling as in spite of having benefits they both enhance one in sin.

Huzur (aba) said this sin is such that once started it plunges a person deeper and deeper into it.

Finances are wasted on such items and money obtained from gambling is tarnished

The Qur'an clearly states that they are satanic ways.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Chapter 5, Verse 91

O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one of them* that you may prosper.

Huzur (aba) said alcohol and gambling are commonplace. As for *shirk*, (associating partners with Allah), there are many idols of the *nafs* (self) that hinder one from worship of God; Huzur (aba) said the current-day '**divining arrows**' is the lottery which is forbidden.

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إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبُغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيُصُدَّكُمْ عَنْ ذِكْرِ
اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Chapter 5, Verse 92

Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back?

Alcohol and gambling

A true believer should show steadfastness in worship and this steadfastness will come about when one is drawn to remembrance of God and Salat.

Huzur (aba) said that real taqwa is inside a believer, indeed it should be.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

There should always be cooperation in matters of piety; this facilitates seeds of taqwa to be sown.

-- And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment.

It does not behove a believer to commit a deliberate sin.

Chapter 5, Verse 03

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Islam and Transgression

When one does not desist from repetitive sin and transgression, God's chastisement is severe.

Huzur (aba) said in spite of this beautiful teaching it is often alleged that Islam was spread through force

We have now heard the account transgressions in Iraq through the public inquiry [Chilcot Inquiry]

Many have acknowledged [in the Inquiry] that transgression was committed

but there are those who have said that it was right [to go to war there].

The teaching of Islam is that if you have taqwa, acknowledge your mistake and restrain yourself from transgressing.

The Promised Messiah (on whom be peace) said that one should always help one's weaker brother. It is extremely inappropriate that if one can swim and the other does not, the swimmer does not try to save the other from drowning. The Holy Qur'an enjoins to share the burden of one's weak brother.

The Companions (may Allah be pleased with them) were taught not to be irritated by the weakness of the new Muslims.

That community is not a community which usurps the other and if a few among them get together they talk behind the back of their disadvantaged brother. What is required is unanimity that brings about strength and unity.

Moral strength should be extended. This comes about when love, affection and forgiveness are promoted and covering the faults of others is given precedence.

Interaction with each other

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The Promised Messiah (on whom be peace) said that this is the way of blessing and brotherhood that God reminded the Companions about. Even if they had spent the equivalent of a mountain of gold they would not have had the brotherhood they had by following the Holy Prophet (peace and blessings of Allah be on him).

God has established this movement on the same paradigm and He will establish similar brotherhood in it.

God wishes to create love, harmony and brotherhood among believers and this is generated with thinking good of others.

Interaction with each other

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ
الظَّنِّ
إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا
يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Chapter 49, Verse 13

O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning *with compassion and* is Merciful.

Social sins

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Backbiting

Some sins are so subtle that one is embroiled in them without realising.

One goes from youth to old age unaware that one is committing sin. For example there is the habit to tell tales.

People consider it a most trivial and small matter although the Holy Qur'an has declared it extremely bad and has stated: 'Would any of you like to eat the flesh of his brother who is dead?'

Backbiting is a sin, rather than reformation it breaches peace and accord. Tittle-tattle in back-biting, pouring scorn on others is so abhorrent that the Qur'an likens it to eating the flesh of one's dead brother.

Huzur (aba) said if one wishes to correct someone they should

1. Advise him/her in private. If the person does not pay heed
2. Then the administration of the Community should be informed through the Ameer sahib.
3. If, for some reason, it is not satisfactory then the message should be sent to Huzur.

The Promised Messiah (on whom be peace) said:

'The mischief starts when a person indulges in false suspicions and doubts.. If a person thinks well in every situation, he is bestowed the capacity to achieve good.

A mistake at the very start makes it difficult to reach the goal. Thinking ill of another is a great vice which deprives a person of many opportunities of doing good and which goes on mounting till a person begins to think ill of God Almighty.

The verse enjoins to avoid thinking ill of others. This leads to sin which goes on to destroy societal peace. Sometimes man commits this sin to satisfy his ego.

Thinking ill of others

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Thinking ill of others

God is displeased when one utters something which insults one's brother and takes an action which harms him.

To say something about one's brother that proves his ignorance and foolishness or stealthily generates dishonour or enmity about his habit are all evil deeds.'

Those who have the habit to think ill of others, to pry in others' matters and to backbite should self-examine and reflect and seek forgiveness from God.

Ahmadis should remember that God states that He is Oft-Returning with compassion and is Ever Merciful.

- He was martyred on 3 February in Shehzadpur.
- He was coming home after closing his electrics shop in the evening when two assailants on a motorcycle shot him in the head.
- He was a Moosi and served the Jama'at in various capacities.
- He was 53 years old.
- May God grant him Paradise and grant steadfastness to the bereaved and may He be their Helper and Protector.

The sad news of demise of SamiUllah sahib

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...May we practice all his commandments.

...May God enable us to avoid every kind of Sin.

Huzur (aba) prayed...

...To attain the Paradise of His pleasure

... To do every kind of piety.

