

Obedience to the State



Friday Sermon
April 1st , 2011



SUMMARY

Hudhur (aba) reiterated to focus and concentrate on prayer for the world of Islam

The Holy Qur'an states not to exceed or hold back the rightful obligations towards others

Ahadith inform us that even if the leader is in the wrong, the masses are enjoined to be patient

Hudhur (aba) explained that the judgement of God and His Prophet is not to rebel, no matter what sort of worldly situation is faced

The clear instruction for Ahmadis is to protect themselves from this disorder and pray most sincerely

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Obedience of State and the Ahmadiyya Community

Hudhur (aba) explained the view point of the Ahmadiyya Community in this regard; based on the Qur'an, Ahadith and the pronouncements of the Promised Messiah (on whom be peace) in order to allay all doubts

Hudhur (aba) reiterated to focus and concentrate on prayer for the world of Islam



As we don't have the means to take our message to the rulers of the Islamic world or make public appreciate that they should not destroy their own countries, we resort to prayers



With God's grace, Ahmadis have understood that prayer alone is the real 'weapon' and they do not participate in violent protests



However, some people wonder that how much patience must one demonstrate towards wrong policies of a tyrant?



At times, they wish to have a definitive answer whether they can participate in a mission to forcefully take their rights and also how much oppression they should endure?

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إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي
ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٩١﴾

The Promised
Messiah (on
whom be peace)
has explained
the Arabic word
Bagh'i
(transgression)
as signifying
excessive rainfall
that spoils crops

Verily, Allah enjoins justice, and
the doing of good to others; and
giving like kindred; and forbids
indecent, and manifest evil, and
wrongful transgression. He
admonished you that you may
take heed

Hudhur (aba) explained this means not to exceed or
hold back the rightful obligations towards others. God
forbids from both

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Ahadith inform us that even if the leader is in the wrong,
the masses are enjoined to be patient.

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Ahadith about Obedience of State

'After me you will see injustice, rights suppressed and others given preference over you. You will see matters that you will disapprove of. When asked what was the commandment in such circumstances, the Prophet (pbuh) replied, 'pay their [leaders] rights to them and ask God for your rights.'

'Whoever disapproves of something done by his ruler should be patient, for whoever disobeys the ruler even as little as the span of a hand will die a death of ignorance.'

'After me you will see others given preference over you but you should be patient till the Day of Judgment.'

Ahadith about Obedience of State

Once the Prophet (peace and blessings of Allah be on him) was asked how people should react if unjust rulers are imposed on them.

He declined to answer, he was asked again, and again he declined.

When he was asked the third time, he replied that even in such a situation the ruler should be obeyed. He would be accountable for the responsibility given to him while the subjects would be accountable for the responsibility laid on them

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Ahadith about Obedience of State

Once the Holy Prophet (peace and blessings of Allah be on him) took *Bai'at*, after which he said once someone is made a ruler he should not be quarrelled with unless he does *Kufr* (disbelief) publically and for this they [the people] have a proof from God.

Hudhur(aba) explained that the above explains that rioting against the government is against the *Shariah*

Hudhur quoted Imam Nawawi (may Allah have mercy on him) had said that *Kufr* here signifies sin, adding that if something wrong is detected in the government, the matter should be raised in a truthful manner, but there should be no transgression, even if those governing are oppressive tyrants

Hudhur (aba) said contrary to this today 'both sides' are in conflict and Muslim is killing Muslim

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Hudhur (aba) said in our Community there is one instance of 'disobedience' to the state



This is in Pakistan where we are told not to call ourselves Muslims, not to read the Qur'an, not to say the *Kalima*, not to offer the Islamic salutation of Salaam etc.

This is a religious matter for us and we have no need to obey in this. Indeed, we do not rebel and abide by all the other laws of the land

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Ahadith about Obedience of State

The example of those who abide by God's regulations (Hudud) and those who violate them is like that of some people who drew lots for their places on a boat. As a result, some of them sat in the upper deck and others in the lower deck. When those in the lower deck needed water, they had to go up to bring the water which inconvenienced the people there. One person from the lower deck started making a hole in the base of the boat. People from the upper deck asked him what he was doing, he replied, 'when I go upstairs to get water, you are inconvenienced, and I cannot do without water.' Thus, if those on the upper deck stop him they will save him and themselves from drowning. If they leave him to make a hole in the base of the boat, they will kill him as well as themselves.'

Only those who are in authority have the right to prohibit others.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا
أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ
مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ۝

(Chapter 12: Verse 4)

We narrate unto thee the most beautiful narration by revealing to thee this Qur'an, though thou wast, before this, of those not possessed of *requisite* knowledge

The Qur'an mentions 20 to 25 Prophets and none among them said anything against the ruler of the state in worldly matters or even took out rallies with their followers

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Hudhur (aba) said we have the example of Prophets of God and their obedience to the state

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In terms of religious beliefs all Prophets openly and fully disseminated true beliefs while staying obedient to the rulers

Had the king thought that Hadhrat Yusuf (on whom be peace) was not loyal to him and was, God forbid, a hypocrite, he would have never made him a minister

Hadhrat Yusuf's (on whom be peace) e was a treasury minister in the government of the pagan king of Egypt, a Pharaoh

The law of the king of Egypt did not allow Hadhrat Yusuf (on whom be peace) to keep his brother there. Thus, God so willed that he put the king's drinking-cup in his brother's luggage and upon search that is where it was found.

12:77] Thus did We plan for Joseph. He could not have taken his brother under the King's law unless Allah had so willed...

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This demonstrates that Hadhrat Yusuf (on whom be peace) was loyal to the laws of the pagan and idolatrous king of Egypt but he did not abide by him in religious matters

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يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝٤٠

[4:60] O ye who believe! obey Allah, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and *His* Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end

Promised Messiah said it enjoins to obey God, the Prophet and your ruler. He also said, 'O Muslims, if you have any mutual disagreement, entrust the matter to God and His Prophet for judgement. If you believe in the Day of Judgement, take this course, for this is the most excellent interpretation'

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Hudhur (aba) explained that the judgement of God and His Prophet, as mentioned earlier, is not to rebel, no matter what sort of worldly situation is faced

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The Promised Messiah (on whom be peace) said: 'The Holy Qur'an states **'obey Allah, and obey His Messenger and those who are in authority over you.'** Therein is a clear directive to obey **'those who are in authority over you'**. If someone says that the government is not included in this, it is their clear mistake. Whatever a government does within Shariah is included in this regard'. He said, 'if the ruler is oppressive do not criticise him, rather, reform yourself. God will replace him or will make him pious. Any trouble that befalls does so due to one's own bad deeds...my advice is this alone that you become a model of virtue in every way. Do not usurp the rights of God and do not usurp the rights of mankind.'

Explaining the same verse Hadhrat Khalifatul Masih II (may Allah be pleased with him) said that some Muslims erroneously infer that this verse is only about Muslim rulers

The directive is to obey those who rule one's country. If there is a disagreement with the state, it should be entrusted to God and His Prophet

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Hadhrat Khalifatul Masih II (may Allah be pleased with him) said the narrative of Hadhrat Yusuf (on whom be peace) in the Holy Qur'an testifies that it is essential to obey the ruler no matter what his religion

'I enjoin you to have God's Taqwa and make obedience your way even if a black slave is your ruler. Those who will survive me will experience great disagreement among people. In such time, I enjoin you to practice my way and after me, the way of my Rightly Guided Khulafa. Hold on firmly to this way and just as something is held on tightly with teeth, hold onto this way and do not ever abandon the path that is mine or that of my Rightly Guided Khulafa'.

Hudhur (aba) said in situations where there is disagreement with the ruler and the masses, regardless of religion, the directive of the Holy Prophet (pbuh) is

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Second

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means’.

Fourth

‘That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they might be’.

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Ahmadis should remember the conditions of their *Bai’at*

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The Promised Messiah (on whom be peace) said that destruction of peace is worse than killing. He said that to participate in strikes etc. in colleges and universities is against our teaching and it is like participating in rebellion.

Hadhrat Khalifatul Masih I (may Allah be pleased with him) said it is essential for Muslims to obey God, His Messenger and those are in authority over them. He said if one who is in authority does something against God's command or that of the Prophet (peace and blessings of Allah be on him) then one should not obey him or alternatively one should migrate.

Hadhrat Musleh Maud (may Allah be pleased with him) was asked what should be the stance of Ahmadis about the strike action of 1929, he said they should not participate in it but could participate in rallies as the government had allowed that

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Hudhur (aba) said some question the rally Hadhrat Musleh Maud (may Allah be pleased with him) organised in favour of people of Kashmir and deem it to be a matter on par with rebellion. However, this action was to give the people of Kashmir their rights and did not entail any rioting

When Hadhrat Musleh Maud (may Allah be pleased with him) said about the strike action of 1929 that Ahmadis should not participate in strike but could participate in rallies allowed by the government

He was told that if Ahmadi shops remained open they were beaten to shut them. He instructed that the police should be informed, if they were willing to provide protection, the shops may be opened, otherwise not.

He said, 'strike action causes loss both to the customer and the shopkeeper. We can never cooperate with those who counsel breaking the law because it is against our religion

No matter how badly Ahmadis are persecuted, the law of Shariah and the law of the land cannot be broken'.

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This verse warns unjust rulers and enjoins them, not to be arrogant about their power and not be unjust

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ
فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ط
وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾

How unfortunate that those whom God has informed about it all are the ones who are committing these wrongdoings

And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of man; and Allah loves not disorder

Chapter 2, Verse 206

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Those in authority have a great responsibility over their public and by not honouring that these rulers are creating disorder and God greatly disapproves of disorder.

What is needed is *Taqwa*, which is non-existent among the Muslims today; both the rulers as well as the masses.



The clear instruction for Ahmadis is to protect themselves from this disorder and pray most sincerely; God will one day listen to sincere prayers. And if their rulers are unjust, they will be rescued from them. Also pray that may God never impose a tyrant over us.

May God make the Muslim world recognise their rights and obligations and thus present the beautiful teaching of Islam to the world.

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Amtul Wadood sahiba, wife of Syed Abdul Hai Shah sahib, Nazir Isha'at Anjuman Ahmadiyya Rabwah who passed away in Rabwah a few days ago. She was 72 years old. A devout Ahmadi, she was the mother of Syed Yahya sahib, chairman of Humanity First.

Muhammad Saeed Ashraf sahib who passed away in Lahore after a road accident. He was a dedicated Ahmadi

Naeema Begum sahiba, passed away in Ohio, USA. She was the daughter of Dr, Hashmatullah Khan, special physician of Hadhrat Khalifatul Masih II . She had a very sincere connection with Khilafat from the time of 2nd Khilafat till the present day

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Sad news

Naeem Ahmad Waseem sahib passed away on March 6 in USA. He used to perform security tasks with Hadhrat Khalifatul III prior to his Khilafat era. He was a sincere Ahmadi and had served Ansar USA. A few months ago he had suffered a heart attack. The first thing after regaining consciousness that he talked about was to ask for an update on chanda collection for mosque.