

Truth, Faith, Righteousness and Obedience



Friday Sermon
April 22nd 2011

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SUMMARY

The Promised Messiah (on whom be peace) said: 'I was sent so that the era of truth and faith comes once again and righteousness is generated in hearts'.

An Ahmadi who claims to come into the fold of the *Bai'at* of the Promised Messiah (on whom be peace) should always keep these words in view, should reflect over them and should try to adapt one's life in accordance to them

For this purpose constant self-reflection is required as well as reflecting over the condition of families, wives and children

It is sad and painful that some born Ahmadis are not attentive towards the practices of their elders

The Promised Messiah (on whom be peace) said that God is pleased with those whose belief is free of even the slightest of hypocrisy or cowardice and who are not divested of all degrees of obedience

In a spiritual system, the basis of obedience is sincerity, loyalty and pleasure of God. This is why God states that those who obey at every level are His favourite

His words 'comes once again' signify that such a time once was, but it ceased to be and it is the task of the Promised Messiah (on whom be peace) to revive it

Indeed, we are fully aware that the era of truth and faith with well-established righteousness came with its utmost glory and magnificence when God sent our master, the Holy Prophet (pbuh) and perfected Shariah

Truth, Faith and Righteousness

The Promised Messiah (on whom be peace) said:

'I was sent so that the era of truth and faith comes once again and righteousness is generated in hearts'

An Ahmadi who claims to come into the fold of the *Bai'at* of the Promised Messiah (on whom be peace)

- should always keep these words in view
 - should reflect over them
 - should try to adapt one's life in accordance to them

Only then the dues of *Bai'at* will be honoured

Thus no Ahmadi can even remotely imagine that the Promised Messiah (on whom be peace) brought any new message.

When we assert that as Ahmadis we have believed in the Promised Messiah (on whom be peace), we need to reflect whether we have tried to bring about those changes in our faith which the Qur'an teaches and the Companions of the Prophet (pbuh) inculcated

After stating the words, 'I was sent so that the era of truth and faith comes once again and righteousness is generated in hearts', the Promised Messiah (on whom be peace) said, 'these practices are the real reason of my being'.

The Promised Messiah (on whom be peace) has also addressed his followers as 'evergreen branches of my being'

In this regard, following the practices of the Promised Messiah (on whom be peace) would make us 'evergreen branches'

Dried off branches are always cut off. This should be a great cause for concern for us

We should always be cognisant of our responsibilities

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Self-reflection

The Promised Messiah (on whom be peace) has drawn a lot of attention in his pronouncements and writings that the true spirit of Ahmadiyyat can only be sustained when we continue to self-reflect and when there is no conflict between our word and deed.

It is sad and painful that some born Ahmadis are not attentive towards the practices of their elders



We should look into our hearts and self-reflect lest we are edging towards such indolence that God forbid, indeed God forbid, would close the doors of return on us

The Promised Messiah (on whom be peace) God is not merely pleased with claims.

He added, ‘unless a claim is accompanied with reality and in corroboration of the claim there is practical evidence and testimony of a change in condition. For this, often times, I am deeply saddened by this grief.’

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Self-reflection

Hudhud said the Promised Messiah (on whom be peace) wants practical evidence from us

- Thus if we self-reflect we are in a better position to hold ourselves accountable

Counsel by others can at times make one irritable and at times egotism comes into it

- As such when we self-reflect we should be aware that God is watching over us every moment and that we have taken our *Bai'at*

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No matter how weak an Ahmadi, there is always a spark of piety in them and whenever awareness takes place, piety blossoms. Those who gain awareness transform from dried branches into flourishing branches in no time

When one asks God for help, then God, Who loves one more than a mother loves her child, runs and embraces the person and their world is turned around

Hudhud (aba) explained that the Promised Messiah (on whom be peace) expressed grief when Ahmadis did not meet the highest standard

The religious condition of the families of some of those who abandoned the world to be with the Promised Messiah (on whom be peace) so that they could give faith precedence over the world, has become weak and a few have no care

We should ruminate the accounts of our elders with the intention that this is the objective we aspire to attain, we should reflect over their life, find out the reason for their *Bai'at*, then alone will we be on course attaining our objective

Truth, Faith and Righteousness

Such was the stature of our elders, in particular the companions of the Promised Messiah (on whom be peace) excelled in piety

A Community elder Moodi Khan sahib was offered many good jobs after he obtained a BSc from Aligarh University at a time when very few Muslim young men studied science. Khan sahib related all these offers to Hadhrat Khalifatul Masih II (may Allah be pleased with him) and added that he rather swept the streets of Qadian than to take these worldly jobs

The signs of living nations are that they do not let their values die. The ones who are born into it, sustain the values and the new comers obtain them and thus the standards of piety continue to enhance

For this purpose constant self-reflection is required as well as reflecting over the condition of families, wives and children

Thus men need to pay attention to their condition for the sake of the next generation

Truth, Faith and Righteousness Self-reflection

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Truth, Faith and Righteousness

Self-reflection

The companions of the Promised Messiah (on whom be peace) had very high standards

There would have been very few who did not meet the standards of the Promised Messiah (on whom be peace), but he did not wish to see weakness even in a few

Even weaknesses of a few Ahmadis gave grief and sadness to the Promised Messiah (on whom be peace)

Hudhr (aba) said those companions who exhibited passion of faith were in the majority, rather we should say that compared to us, they all were in this category

The time that we are going through is also the time of the Promised Messiah and we have yet to see the fulfilment of many promises

Hudhr (aba) said he also wished to say that even in our times, there are many with have good standards of sincerity and loyalty and are infusing the spirit in the next generation

Khuddam in Pakistan were beginning to feel tired or showed lack of interest for the long security duties after the Lahore incident

After the sadr Khuddamul Ahmadiyya Pakistan relayed this to his Khuddam, many of them wrote letters pledging sincerity and loyalty. Women showed the same zeal.

Our greatest Power is God. Whatever help we get, we get it from God. Whatever will come to pass will happen through God; ours is a very insignificant effort. We should never slacken in prayers.

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Hudhur (aba) reminded that during these obligations and duties, God should not be forgotten; Salat should be offered on time and during duty hours one should always engage in remembrance of God

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The Promised Messiah
(on whom be peace)
said that God states:

**'Verily, Allah is
with those who are
righteous and who
do good.'** (16:129).

Those who adopt
righteousness and
purity and are afraid
of evil, have God's
support and protection

Hudhur (aba) said Ahmadis
should fear God lest He is
displeased with us

The Promised Messiah
(on whom be peace)
said that God had told
him to inform his
community that God is
pleased with those
whose belief is free of
even the slightest of
hypocrisy or cowardice
and who are not
divested of all degrees
of obedience

Hudhur (aba) said
such was the
standard of the
Promised Messiah
(on whom be
peace) and in this
regard Hudhur
would say
something with
reference to
obedience

Obedience

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Hudhur said obedience has different forms, different standards, There is obedience of God's commandment and of the *Nizam* (administration) of the Community

The finest example of this in the Ahmadiyya Community can be seen in Hadhrat Khalifatul Masih I (may Allah be pleased with him) who rushed from Qadian to Delhi without any delay, even to pack his bags or collect provisions for the travels.

God made arrangements for the expenses of the travel miraculously

When he arrived in the presence of the Promised Messiah (on whom be peace) he found out there had been no sense of urgency for him to come, the person who worded the telegram had simply put it that way. However, he sat there happily, without complaining

Such are the people who are God's favourite

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Obedience

In the *Nizam* of the Community, obedience ranges from that of the Khalifa of the time to the person holding the smallest of office. In reality it is a continuity of obedience of the Prophet (peace and blessings of Allah be on him) and God.

The Prophet (peace and blessings of Allah be on him) said: 'whoever obeys my Ameer has obeyed me and whoever has obeyed me, has obeyed God.'

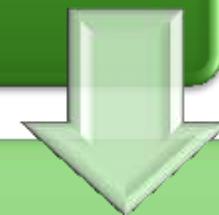
In a spiritual system, the basis of obedience is sincerity, loyalty and pleasure of God. This is why God states that those who obey at every level are His favourite

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Hudhur said he wanted to explain, as he has done before, with regard to obedience of *M'aruf* (good) decisions. The Ahmadiyya Khilafat never takes decisions that are contrary to the commandments of God

Obedience

Sometimes, owing to their personal benefit, some people express distrust of the *Nizam* and do not show obedience



God states that He is displeased with such people and even if such a person is a member of the Community, he cannot benefit from that beneficence of the Community which God grants to the people of the Community through the blessing of the Community



Each Ahmadi should try and be one with whom God is pleased for therein lies his salvation and that of his progeny

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May God enable us in accordance
with the wishes of the Promised
Messiah (on whom be peace)

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