

Allah is with those who are
righteous and do good

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Friday Sermon February 3rd, 2012

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

SUMMARY

Taqwa is the basis for attaining nearness to God

Hudhur (aba) said that in order to manifest His Power, at times, God grants a righteous person more than the others in similar circumstances

If the Divine qualities of Rabubiyyat and Rahmaniyyat (Divine quality of being Gracious) were not in motion, life would be impossible even for a moment.

Those who do good for the sake of God's pleasure are the righteous

Hudhur (aba) explained the concept of Mohsineen

True Righteousness and Ignorance cannot subsist together

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
مُحْسِنُونَ ﴿١٢٩﴾

‘Verily, Allah is with those who are righteous and those who do good.’ (Surah Al Nahl, verse 129)

‘In the Holy Qur’an more emphasis has been laid on virtue and righteousness than on any other commandment.’ [Ayyam-us-Sulh, Ruhani Khaza’in, vol. 14, p. 342 – Essence of Islam, Vol II, p. 347]

Taqwa is the basis for attaining nearness to God

Taqwa (righteousness) is the basis for attaining nearness to God and the first half of the aforementioned Quranic verse cites this point.

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Hudhur (aba) said there are two types of people in this world.

Those who walk the paths of Taqwa, and who do good works to attain God's nearness, who try for every virtue, and do so to have God's pleasure which would take them closer to God.

The other kind of people are those who although do good but when doing good, they are not aware that God is watching them.

Among these are people who believe in the existence of God, believe that there is a Being Who sustains the heavens and the earth but while doing good they do not have God's pleasure in view. This group also includes those who do not believe in the existence of God and deny His Being.

Hudhur (aba) said there are two types of people in this world.

Although God has established two paths, one of virtue and the other of evil, in many aspects He bestows in equal measure.

Although God states that He is with the first kind of people, yet His Rabubiyyat (Divine quality to nurture and sustain) bestows on everyone, including those who do not abide by Taqwa.

This bestowal is only of worldly significance, like sunlight, air etc. Both atheists and the righteous have similar measure of these beneficences.

Hudhur (aba) described a faith-inspiring incidence when Maulwi Qudrat Ullah Sanori Sahib estimated that the yield from a cotton farm of Hadhrat Musleh Maud (may Allah be pleased with him) was going to be exceptionally. Maulwi sahib said that he was sure of such a high yield. He said he had offered Nafl on all four corners of the field and was convinced that his Prayers would help. Indeed, the yield was likewise.

In order to manifest His Power, at times, God grants a righteous person more than the others in similar circumstances.

God Grants a Righteous person More

Hudhur (aba) explained that sometimes in spite of similar climate and similar input of fertiliser, seeds etc. God demonstrates proof of His existence by virtue of prayers and increases yield.

In addition to this material world, there exists a spiritual world of one who believes in God and has perfect faith in Him. The benefits and pleasures of this spiritual world cannot be seen by the worldly people.

Those who walk on the path of Taqwa think high, they believe in the unseen, they believe in life after death and have perfect faith in God's promises.

When they raise their hands in prayer, they witness signs of Divine acceptance. In the current age it is the Promised Messiah (on whom be peace) who has taught us these matters. Many Ahmadis experience Divine connection; God informs them of various matters through dreams and visions and those things come to pass.

Benefits of Spiritual World

This association with God also signifies that the promises of the Hereafter will be fulfilled as well. God states that if one is firm on Taqwa, one would experience benefits of this world as well as the next world.

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Those who do good for the sake of God's pleasure are the righteous and they are the ones who walk the path of Taqwa

The Promised Messiah (on whom be peace) has described a righteous person as one who essentially avoids every big and small sin, essentially progresses in virtues and high morals and essentially has a truly sincere connection with God.

Hudhur (aba) explained that true sincerity with God entails effort to fulfil the dues of worship of God and to try to the best of one's ability to fulfil God's commandments

Mohsin means

one who confer something on someone without any effort on the other person's part

or treats others well

or excel in his or her own work and performs each act most excellently in accordance to the given situation.

Hudhur said there are two types of Mohsin. One type is of those people who are ever ready to help others with a sense of sympathy regardless of race, religion etc.

Hudhur said it is the duty of each Ahmadi to serve others with these sentiments and with the grace of God, many Ahmadis indeed serve humanity with these sentiments. These are Mohsineen, but not of the type who boast about what they do.

Types of Mohsineen

Hudhur (aba) gave the example of our young engineers, doctors and other professionals who go to Africa to volunteer their services. They go to work on many on-going projects in Africa, like providing drinking water to the under-privileged locals.

Our doctors and teachers stay in Africa for many years and serve. They stay in places without electricity or running water.

Hudhur said they go to serve and be counted among the Mohsineen.

Services of Ahmadiyya Muslim

Their services are not in exchange of any remuneration, rather they are borne out of Taqwa and are to serve humanity. They do so purely to seek God's pleasure.

Services of Ahmadiyya Muslim

Ahmadis have believed in the Imam of the age and they try and walk the path of Taqwa, they also try and be included among the Mohsineen and God states that He is with such people.

Those who are enthusiastically working on this project become Mohsineen and those who are providing the funds are also included.

Hudhur said our young volunteers tell of the difficulties they encounter during their work and then God's Power is manifested when imperceptibly the problem is solved. They say it increases their faith in God.

Mohsineen

Hudhur said he often tells outsiders, leaders and others

Islam teaches to fulfil the right of others before they have a chance to demand their rights. Rather, these rights are fulfilled as a favour, while establishing human values so that one may be counted as Mohsineen; be mindful of the needs of others.

If this adage is seen in perspective of the world, masses would not go hungry and without proper clothing anywhere in the world.

The Holy Prophet (peace and blessings of Allah be on him) said that one should provide the same food for one's servant that one eats and should clothe them in the same way as one dresses.

'To become truly righteous it is necessary that a person abandoning utterly such outstanding vices as adultery, theft, trespass, hypocrisy, self-esteem, scorn of fellow beings, miserliness, should eschew all low morals and should make progress in high moral values. He should behave towards his fellow beings with politeness, courtesy and sympathy and should cultivate true fidelity and sincerity towards God Almighty. He should constantly seek occasions of beneficent service.

In another *Hadith* it is stated that God Almighty becomes their hands with which they grasp, and becomes their eyes with which they see, and becomes their ears with which they hear and becomes their feet with which they walk. In another *Hadith* it is stated that God has proclaimed that he who bears enmity towards a friend of Mine should become ready to contend with Me. Still another *Hadith* declares that when anyone attacks a friend of God, He pounces upon him with the fierceness with which a tigress pounces upon one who seeks to deprive it of its young.

Hudhur (aba) said how fortunate is one, whose Friend God becomes; they do not grieve and any previous bad deeds of theirs are forgiven.

God states about those who are righteous and do good that they have no fear and they do not grieve. They do not ever let grief of this world affect them seriously. The fear and grief of a pious person is fear and grief of attaining God's pleasure.

The Promised Messiah expressed in an [Urdu] couplet:
Night and day are spent in this heed
When will the Beloved be pleased!

Fear of Righteous Person

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٩﴾

.... **Aye! it is in the remembrance of Allah that hearts can find comfort;** (Surah Al-Ra'd, verse 29)

This fear and grief draws their attention to prayer and remembrance of God and assures them, their previous grief is removed and they are assured about the removal of future grief.

Fear of those who walk on the path of Taqwa is fear of love because Taqwa means that fear or anxiety which keeps one restless to gain the pleasure of God. This restlessness strengthens the heart.

Taqwa-To Please God

Ahmadis need to bring about pious changes in their condition which will take them to the path of Taqwa and will include them in Mohsineen. Our grief should only be for the love of God and this would increase His beneficences on us. If we attain the standards of His love, then He too will be with us.

Hudhur said God states that when His Being becomes pivotal for a believer, who gives him or herself over completely to God, then God Himself provides for such a person.

Every Ahmadi should try and walk the path of Taqwa to be included in Mohsineen and try and experience God's nearness. This alone helps in self-reformation and enables us to save the society within our limited sphere from disorder.

We should try and adopt Divine attributes on human level in accordance with our capacities and pay attention to fulfil the rights of God.

Real Taqwa

This will make the blessings of this world subservient to us, these things will become of secondary importance in our lives and we will advance in Taqwa.

True Righteousness and Ignorance cannot subsist together.

'True righteousness and ignorance cannot subsist together. True righteousness is accompanied by a light, as God the Glorious, has said: **'O ye who believe! if you fear Allah, He will grant you a distinction and will remove your evils from you and will forgive you...'** (8:30).

'That is, O ye who believe, if you remain steadfast in righteousness and hold fast to it for the sake of Allah, with firmness and perseverance, He will single you out from among your detractors with marked distinction.

Explaining the above Hudhur said when a person tries to become like this, his detractors come under God's chastisement.



Hudhur (aba) prayed that may we be those who take beneficence to other, who attain beneficence themselves and may the evil of our detractors rebound on them. May God enable us to pray and to attain such a station.



He was martyred in Baluchistan, Pakistan last December.

He was martyred in his clinic on 1 December 2011. He was the only Ahmadi in his family. He took his Bai'at in 1994 and leaves behind a widow and two small children.

Hudhur prayed that may God grant him a place in His Paradise and grant steadfastness to the bereaved.