

JUSTICE, EQUITY AND GOD-CONSCIOUSNESS



SERMON DELIVERED BY HADHRAT
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HEAD OF THE AHMADIYYA MUSLIM
COMMUNITY



RELAYED LIVE ALL ACROSS THE
GLOBE

9th August, 2013

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

Summary

Today's Friday sermon was a continuance of the last two sermons elucidating verses 152 to 154 of Surah Al An'am.

The two aspects explained today pertain to establishing peace and justice in society and fulfilling pacts and covenants.

Dispensing justice is multi-faceted and the Holy Qur'an has given detailed directives about it.

God gives the directive: '**... and fulfil the covenant of Allah...**'

The greatest covenant for a believer, for an Ahmadi is the covenant of Bai'at.

May God make the majority of us avail of this and continue to do so in future!

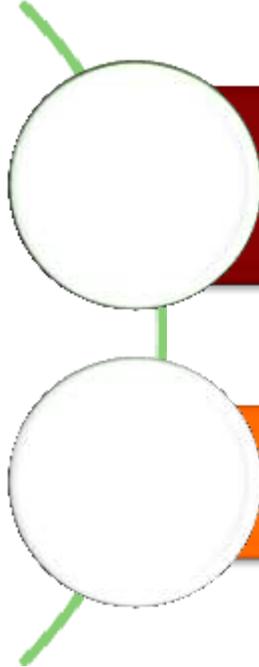
Today's Friday sermon was a continuance of the last two sermons elucidating verses 152 to 154 of Surah Al An'am.

Divine Commands

Justice and fairness

To fulfil promises and pledge

Prayers



Be fair and just in all circumstances, no relative or dear one should be an impediment in this

Fulfil your promises and pledges

The two aspects explained today pertain to paying societal dues, ending disorder from society, establishing peace and justice in society, making hearts subservient to Divine commandments and fulfilling pacts and covenants or about the Islamic teaching regarding them.

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Dispensing justice is multi-faceted and the Holy Qur'an has given detailed directives about it.

As regards the Quranic commandments on justice and fairness, it states:

**'...And when you speak, observe justice, even if *the concerned person* be a relative...'
(6:153)**

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‘O ye who believe! be strict in observing justice, and being witnesses for the sake of Allah, even though it be against yourselves or *against* parents and kindred. Whether he be rich or poor, Allah is more regardful of them both *than you are*. Therefore follow not low desires so that you may *be able to act* equitably. And if you conceal *the truth* or evade it, then *remember that* Allah is well aware of what you do.

(4:136)

The Promised Messiah (on whom be peace) said: ‘Be firm on truth and on justice and all your testimonies should be for the sake of God.’

Indeed, unless the objective is to bear witness for the sake of God the requisite high standard cannot be attained.

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The Promised
Messiah (on
whom be peace)
said:

‘Administering
justice is the king
of all faculties. If
the capacity to
administer justice
is missing in a
person, he will be
deprived [from
the merit] of all
other faculties as
well.’

Bearing witness/testifying is required
when there is a problem between two
parties so that the reality of the matter is
clarified .

Some people do give wrong
testimony to benefit their near and
dear ones.

*The Holy Prophet (pbuh) said
that anyone lies in order to get a
judgement in their favour in fact
bargains for a piece of fire*

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While dealing with the matters of marital discord, we should adhere to the following commandment. '**...if you conceal *the truth* or evade *it*, then remember that Allah is well aware of what you do.**'

We are directed to base our marriages on truth; at the time of Nikah, the Holy Prophet (pbuh) has directed us to follow the practice of Qawl e Sadeed* (the right word).

Similarly, for temporary advantage, some people abandon Taqwa in business dealings and thus obtain piece of fire.

May God have mercy and give sense to people who impede the course of justice. If just and fair testimonies are given in domestic and business matters, our society can be a heavenly model.

*The truth, the whole truth, and truth that can be interpreted in one way only

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The Holy Qur'an gives detailed directive about justice.

- It states: **'Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing. (4:59)**

The first thing the verse mentions is to make over the trusts to those to whom they rightly belong to.

- Being an office holder is to hold trust; Jama'at office holders should work with fairness.
- Interest of the Jama'at should be over and above personal interests, ...
- ...otherwise God informs us that He is All-Seeing and He keeps an account of everything we do

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If one is elected to do a task in the name of God, then the degree of accountability they face is more than worldly people.

Office-holders should honour their covenants of duty with humility and while engaging in Istaghfar.

May God enable everyone to do so.

There is further directive pertaining justice and fairness as regards office-holders: **‘O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.’ (5:9)**

A believer gives testimony in support of justice and does not limit this level of justice to his family, friends and associates; God is aware of everything we do

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Gospels teach to love one's enemy, but they do not teach to adhere to justice in the face of injustice and persecution

Most people can show love to their enemy and can sweet-talk their enemy...

It is easy to be kind and generous to the enemy but it is most difficult to protect the rights of the enemy and abide by the principle of justice in disagreements and contests

Absolute justice is the standard/benchmark/measure of true love; one who can show justice to his deadly enemy is indeed the one who truly loves

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Following the commandment of justice and fairness [in 6:153] God gives the directive: '**... and fulfil the covenant of Allah...**'

The greatest covenant for a believer, for an Ahmadi is the covenant of Bai'at.

If Ahmadis can fully comprehend the significance of their covenant of Bai'at, they will never miss an opportunity to do virtuous acts.

Fulfil your promises and pledges

The promises we make in our covenant of Bai'at are

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firstly that we shall abstain from Shirk (association of any partner with God) right up to the day of our death.

That we shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not be carried away by passions.

That we shall regularly offer the five daily Prayers and invoke Durud and routinely ask for God's forgiveness and will remember His bounties.

We will not cause any harm whatsoever to the creatures of Allah, will remain faithful to God in all circumstances and will never turn away from it at the onslaught of any misfortune and will not complain if some trials have to be endured.

The promises we make in our covenant of Bai'at are

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We will refrain from following un-Islamic customs and completely submit ourselves to the authority of the Holy Quran and the sayings of the Holy Prophet (peace and blessings of Allah be upon him).

We will give up arrogance and adopt humility and hold the honour of Islam dearer than everything else. We will endeavour to benefit mankind to the best of one's God-given abilities and powers.

Finally, we will enter into a bond of brotherhood with the Promised Messiah (on whom be peace) pledge obedience to him and exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

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We need to
self-reflect
and see how
much we
fulfil these
pledges

We should be clear that we will be held
accountable about our covenant

People will be answerable on every
level.

If office holders are not just and fair
towards the members of the Jama'at, they
will be held accountable.

All Ahmadis who have taken Bai'at will be
answerable about the conditions of Bai'at.

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Hazrat Khalifatul Masih wanted to draw attention to one further covenant which every citizen makes in the name of God, the Holy Qur'an or the ruler of the country.

The Holy Prophet (pbuh) said that love of one's country is part of faith.

Employing means to evade paying taxes is cheating and dishonouring the covenant made to the Government.

Tax avoidance is utter wrongdoing and is breaking of the covenant which is made upon receiving citizenship

Avoiding paying tax is also breaking of the covenant of Bai'at.

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There is a commandment of saying the right word and fairness matters regarding Khula and divorce.

‘And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness? And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant? (4:21 - 22)

Marriage is a pact and there are private promises made between husband and wife. It is important to fulfil them.

If the marriage is to break up, there should be no demand for return of gifts unless directed by the Qadhi.

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Hazrat Khalifatul Masih reminded men and women to be mindful that marriage is a pact which should be fulfilled.

If unfortunately, a marriage breaks up certain matters should be abided by and mutual secrets should be kept

It is also the duty of women to practice Qawl e Sadeed* and honour domestic obligations and not be slanderous about men.

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May God enable us to abide by Taqwa and fulfil all our covenants and may we uphold whatever attempts we have made during this Ramadan to gain God's pleasure.

May this Ramadan make us the recipients of blessings more than ever and may we have an enhanced insight of the commandments of the Holy Qur'an.

The few examples of Quranic commandments explained in the sermon were given so that we may look into them and follow them.

May God make the majority of us avail of this and continue to do so in future!

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