

Friday Sermon Slides

March 19th 2010



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

SUMMARY

Hudhur (may Allah assist him with His Mighty Help) said that the significance of rizk (provision) encompasses all material wealth possessions & spiritual capacities and faculties.

The supreme *rizk* was granted to the Holy Prophet (pbuh), passed on to his Companions and is promised to the people of latter days by an “appointed one”

Hudhur (may Allah assist him with His Mighty Help) God states that there is a book of record for every human being in which every little detail of their actions is being recorded, both deeds and intentions!

A Believer must continue to analyse his weaknesses and shortcomings and make every effort to wipe them out so that God can save him on the day of Reckoning,

As man is created weak and vulnerable to do bad, the all-encompassing mercy of God has taught us prayers so that they may lead us to good. Hudhur explained certain prayers

All human faculties are included in the concept of Rizk

The treasure of
knowledge

Spiritual progress

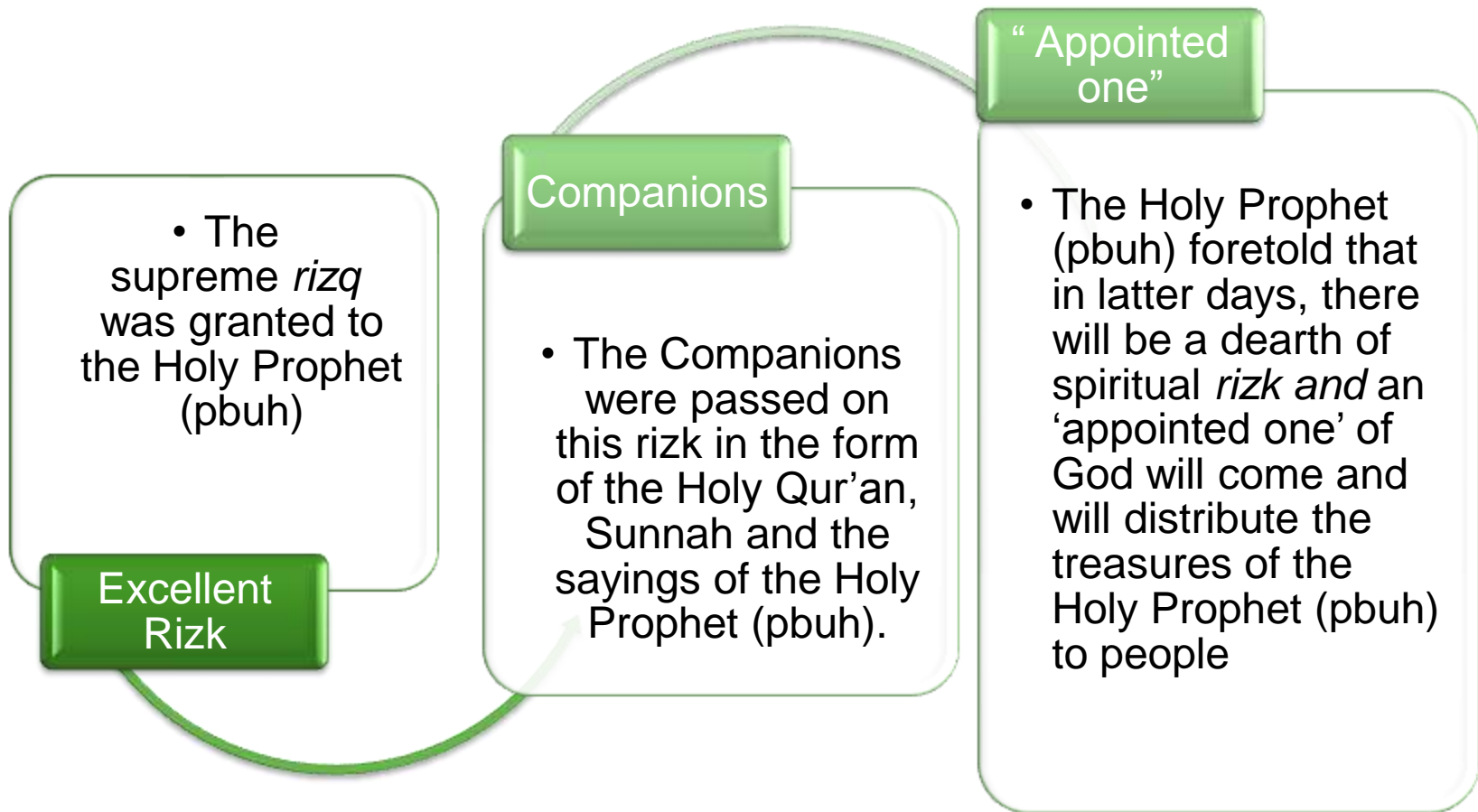
Means required for
material survival as
food, money

Rizk (provision)
encompass all human
faculties

Continuation from sermon

Hudhur (may Allah assist him with His Mighty Help) said that the significance of rizk (provision) is not limited to material provision and wealth, rather all spiritual capacities and faculties also come in this category.

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The supreme *rizk* was granted to the Holy Prophet (peace and blessings of Allah

Reminder of last week's message

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Hudhur (may Allah assist him with His Mighty Help) said, the spiritual treasures of knowledge and insight left by the Promised Messiah (on whom be peace) inspire one

1. to love God
2. to comprehend the true status of the Holy Prophet (pbuh)
3. and confirms the eminence of Islam over all other religions.

Our responsibility is to gather these treasures for ourselves.

- I now present that Hadith that a person named Harith shall come [...] from Samarkand who shall strengthen the people of the Prophet (pbuh), and whose help and victory will be binding for each believer. It has been Divinely revealed to me that this prophecy and the prophecy about the advent of the Messiah who will be the Imam of Muslims and will be from among them;
- in fact these two prophecies are common in their subject matter and this humble person alone is the substantiation of them both. In reality the key signs of the prophecy relating to the name of the Messiah are only two; one that when the Messiah will come he will reform the internal state of the Muslims, which will be extremely deteriorated at the time, with his right teachings.

(<http://www.alislam.org/library/books/TheBlessedModelAndCaricatures.pdf> page 38)

Hudhur (may Allah assist him with His Mighty Help) reminded the Jama'at and the auxiliary organisations to make special effort regarding this.

Hudhur (may Allah assist him with His Mighty Help) said those who know Urdu should try their absolute best to read the original writings of the Promised Messiah (on whom be peace).

Those who do not know Urdu should try and read whatever is available in translations, especially in English.

May God enable us to take this spiritual treasure to others in different languages of the world. Ameen.

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لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي
أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُجَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ
وَيُعَذِّبْ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allah will call you to account for it; then will He forgive whomsoever He pleases and punish whomsoever He pleases; and Allah has the power to do all that He wills.

Hudhur (may Allah assist him with His Mighty Help) said the faith of true believers achieve completion when they keep an eye on their *nafs* (self) at all times and mould it according to the teachings of God as God knows the secrets on one's heart

Title

Chapter 2, Verse 285

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Hudhur (may Allah assist him with His Mighty Help) warned that if professing something verbally, serving the Jama'at, preaching etc. is merely for show, then it is worthless as one's true intentions are not hidden from Allah. God sees everything.

The Holy Prophet (peace and blessings of Allah be on him) said that deeds are judged on motives

The word *Yuhasib* (call you to account) in the aforementioned verse signifies that God will recompense us according to our practices, the states of our heart and our intentions. Allah knows secrets of your heart and sincerity of one's intentions

This is the reason why one should always have the purification of one's heart at the forefront of one's mind.

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وَكُلُّ إِنسَانٍ أَلْمَمَةٌ ط
طَبْرَكَ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ
الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا اقْرَأْ كِتَابَكَ كَفَى
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Chapter 17 , Verse 14,15

And every man's works have We fastened to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open. Read thy book. Sufficient is thy own soul this day as reckoner against thee.'

God states that there is a book of record for every human being in which every little detail of their actions is being recorded, both deeds and intentions!

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Huzur (aba) explained Hadith of the Holy Prophet (phuh)

Hadhrat Abu Hurayrah (may Allah be pleased with him) reported: Allah's Messenger (peace and blessings be upon him) said, "Allah Almighty says (in a qudsi [divine] hadith), 'Whenever My servant intends to do a bad deed then (O Angels) do not write it unless he does it; if he does it, then write it as one bad deed. (On the other hand) if he intends to do a good deed but does not do it, then write it as a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds.' " (Bukhari and Muslim)

A Believer must continue to analyse his weaknesses and shortcomings and make every effort to wipe them out,

so that God can save him on the day of Reckoning and the accounts recorded in his book weigh heavier in the balance of virtue and purity.

Hudhur (may Allah assist him with His Mighty Help) explained that the book being given in the right hand signifies that a person's good deeds outweigh the bad ones and God shall have mercy on him. The other group however will have a tough reckoning; in fact those who have committed bad deeds will give testimony against themselves.

God shall hold a person accountable for the smallest of his excesses, but He is All Powerful and can forgive out of His sheer mercy.

As man is created weak and vulnerable to do bad, the all-encompassing mercy of God has taught us prayers so that they may lead us to good.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ أُولَٰئِكَ لَهُمْ
نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

And of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.' For these there shall be a *goodly* share because of what they have earned. And Allah is swift at reckoning.

Chapter 2, Verse 202

This is a comprehensive prayer which is suitable for people of every social standing and spiritual capacity in order to attain spiritual development.


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Hudhur (may Allah assist him with His Mighty Help) said it is the good done in this world that becomes a source for man being granted good in the Hereafter.

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Hudhur (may Allah assist him with His Mighty Help) read two extracts from the noble writings of the Promised Messiah (on whom be peace) to further expound the subject of good of this world and the Hereafter.

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- A believer aspires to achieve spirituality in his lifetime even when supplicating for worldly good.
 - The real reason for a believer to seek good in this world is to make worldly gains (good of this world) a means to attain spiritual goodness (good of Hereafter).
 - One should regard good things of this life as a vehicle of achieving one's final destination i.e. spiritual progress.
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- A believer must always keep in mind his end and how he can make it the best possible end so as to reap the rewards of the afterlife i.e. to gain nearness of Allah Almighty.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا
أَغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Chapter 14 , Verse 41,42

My Lord, make me observe Prayer, and my children *too*. Our Lord! *bestow Thy grace on me* and accept my prayer. 'Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.

The Qur'anic prayers

Hudhur (may Allah assist him with His Mighty Help) explained that attention is drawn to 'reckoning' in every Salat so that we keep an eye on every single act of ours for the attainment of good in this world which goes on to facilitate good in the Hereafter.

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وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

There is a tradition in which Hadhrat Umar (may Allah be pleased with him) was seen advising an old man, to continue to plant trees till the end of his time because his children will reap the fruit of his hard labour.

And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood

Therefore, one should strive to gain worldly good not only for oneself, but also for the betterment of their children,

so that the children do not suffer and stray away from God due to worldly difficulties.

Chapter 17 , Verse 25

If a person has done a good job in raising his child in a religious manner, then his own worldly good continues to grow even after he has died, because his children pray for him, and these prayers continue to elevate his status in the next life.

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Physical health makes it possible for a person to commit those acts and deeds which will reap him the rewards in the afterlife. For example, Salat can be offered in the best possible manner if the health is good.

Another point to remember is that worldly good goes hand in hand with the proper use of that worldly good i.e. to gain the pleasure of God Almighty.

The Promised Messiah (on whom be peace) has explained that a man desires worldly good for two purposes: one is so that he is sheltered from the adversities and afflictions of this world. And the other is that he gains salvation in this world, which will become the foundation of his spiritual deliverance in the world to come.

This is the aspiration of a true believer that even his supplication of worldly good should be to gain the pleasure of God Almighty. God rewards all goodness, even if it be the weight of a mustard seed, and He is swift in His rewarding.

Hudhur (may Allah assist him with His Mighty Help) prayed



May Allah enable us to become true believers and to perform all those virtuous acts that Allah Almighty has instructed us to do

May we tread on the right path, Ameen

Hudhur (may Allah assist him with His Mighty Help) reminded the Jama'at office-holders to be present themselves as models in observance of Salat and other virtues so that Ahmadis in general are also drawn to these.

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