

BE WATCHFUL OF YOUR TRUSTS AND COVENANTS



**SERMON DELIVERED BY HADHRAT
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COMMUNITY**

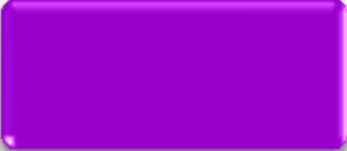


**RELAYED LIVE ALL ACROSS THE
GLOBE**

12TH OF April, 2013

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

Summary



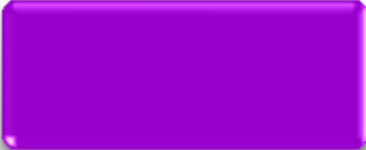
Elections and appointments are a way to manage the administrative system of Jama'at



Holding a responsibility for Jama'at is a trust; for which one is accountable



Voting and appointing for an office in Jama'at is a trust of Allah; one is accountable for this



Qualities of an office holder; Do not slander, be respectful, spend funds wisely, avoid all that is idle and vain, be kind and courteous, show humility, be fair and deeds should be concordant with words



Payers

Hadhrat Khalifatul Masih recited the following verse of Surah

تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ
 بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾

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.

- Holding a responsibility for Jama'at is a trust; for which one is accountable

- Voting is trust of Allah; one is accountable for one's votes

- Qualities of an office holder; Fulfilment of covenant, do not slander, be respectful, spend funds wisely, avoid all that is idle and vain, be kind and courteous, show humility, be fair and deeds should be concordant with words.

- **Holding a responsibility for Jama'at is a trust; for which one is accountable**
- **Voting is trust of Allah; one is accountable for one's votes**
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It is essential to have elections in order to run the structure of the Jama'at in an orderly manner and it is very important to elect the right person to uphold the dues of office.

Indeed the matter is so significant that the Holy Qur'an draws attention to it, detailing what kind of people should be chosen for office.

It also addresses the office holders admonishing them that mere holding of an office is not enough, the dues of the office need to be discharged ...

... and when these dues are not discharged one incurs God's displeasure.

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- **Voting is trust of Allah; one is accountable for one's votes**

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The first responsibility cited in the recited verse is that holding an office is a trust; therefore elect those who are the best for the office.

- The greater the responsibility regarding which you are voting to give your opinion to the Khalifa of the time, the more you need to ponder over it and pray for it

For the election of an office holder, vote should not be cast based on one's relations, friendships or clannish preferences

- Voters will be held answerable as to why did they not use their vote correctly

If one does not have sufficient information about those who are to be voted for, then one should pray to God that one is guided to vote for the person who is the best in God's sight

God helps when a Jama'at of believers casts their vote after praying in this vein to elect office holders.

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Votes should be cast rising above one's personal inclination and connections

In our Jama'at elections are a process of recommendation; the final decision is made by the Khalifa of the time.

In certain circumstances in spite of a person receiving majority vote, the office is given to another.

UK and European countries, USA, Canada and Australia should note that in this year's elections if they wish to give office to someone other than the one with majority votes, they have to refer to Hadhrat Khalifatul Masih for approval

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The verse states: **'...make over the trusts to those entitled to them...'** and this is applicable to office holders as well.



When appointing people to certain positions and tasks Ameers and sadrs should not follow personal preferences and connections.

On the contrary they should thoroughly assess members of the Jama'at and appoint the best person



Islam shuns nepotism; however, it is allowed to appoints a relative or a friend to a task based on merit

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God states in the verse: '**...you judge with justice...**'

- If nepotism and favouritism is practised justice is not done and matters lose blessings.
- Just and fair decisions should be made by office holders as regards every member of the Jama'at.
 - Giving preferential treatment to some creates anxiety in Jama'at.
 - If Khalifa of the time asks for a report into a matter, correct report should be submitted for it has been enjoined: '**...you judge with justice...**' ,

Holding an office is not greatness, in fact it is a huge responsibility which should be fulfilled with prayers. God states that He is '**...All-Hearing, All-Seeing...**' Just as God scrutinises one who casts vote, He also scrutinises office holders, God states they will be held accountable.

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People are desirous of office

• If they knew what a huge responsibility it is and failing to honour it can incur God's displeasure, each office holder would night and day be engaged in Istaghfar (seeking forgiveness from God).

Each office holder should be mindful that he is bound to serve to the best of his capacities and failing to do so can incur God's displeasure

Each office holder should reflect that their conduct does not negatively affect the Jama'at or discredits its name.

Each office holder should understand that his person is bound by the interests of the Jama'at in every matter

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In other words, votes should be cast for those who have a high standard of Taqwa (righteousness).

If we claim that having accepted the Imam of the age we have enhanced our standard of Taqwa and we discharge of our trust more than others, then responsibilities owed to Jama'at should be undertaken with due care and diligence.

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God states in the Holy Qur'an: 'And who are watchful of their trusts and their covenants' (23:9)

This commandment needs to be kept in view by everyone within their sphere..

Those people should be elected to office who are serious about work ...

... and those who are elected should perform their tasks to the best of their abilities.

The office holder should abide by the adage of 'giving preference to faith over worldly matters' more than others

The Promised Messiah (on whom be peace) elucidates the matter of fulfilling covenants:

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'Allah the Exalted has stated in this noble verse: **'And who are watchful of their trusts and their covenants,'**..., they try as far as possible to be mindful of every aspect of all trusts and all covenants of God and His creation and try to tread the intricate paths of Taqwa. They stay on this course as much as their strength allows...

...The word 'Ra'oon' (covenants) in the verse...is spoken in the Arabic idiom when a person follow intricate paths in any matter ..to fulfil its every minute detail and does not wish to leave out any aspect. Thus, the verse signifies that believers ... tread fine paths of Taqwa to the best of the abilities they have and do not wish to leave out any aspect which relates to trusts and covenants and they regard making concession to everyone. They do not derive joy in broadly considering themselves truthful and honest.... They continue to reflect as best as they can on all their matters lest they have any inner defect or flaw...this is Taqwa.

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The Promised Messiah (on whom be peace) elucidates the matter of fulfilling covenants:

The spiritual beauty of man is to walk along all the finer ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfil all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one's fellow beings, is the way of perfecting one's spiritual beauty.

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The Promised Messiah (on whom be peace) elucidates the matter of fulfilling covenants:

God Almighty has in the Holy Qur'an designated righteousness as a raiment. *Libas-ut-taqwa* is an expression of the Holy Qur'an. This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. Righteousness means that one must be mindful even of the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one's fellow beings, as far as it may be possible. That is, one must try to fulfil, to the best of one's ability, all the requirements in their minutest details.'

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Unless standard of Taqwa is high dues of trusts and covenants of both God and mankind cannot be paid

Office holders are specifically considered trustees of both.

Hadhrat Khalifatul Masih once again drew the attention of the members of the Jama'at to pray and elect those who fulfil their trusts.

Office holders are elected by members of the Jama'at from among members.

Hadhrat Khalifatul Masih elucidated the qualities that office holders in particular and believers in general need to have:

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Fulfilment of covenant

The Promised Messiah (on whom be peace) has taught us that rights of others should be awarded even if it means one has to endure hardship in the process

God states: **'...for the covenant shall be questioned about.'** (17:35).

God has indicated sign of the pious as: **'...and those who fulfil their promise when they have made one...'** (2:178)

Ahmadis should honour their covenants of office, business and marriage.

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It is stated: '...Do not slander your own people, nor taunt each other with nicknames...' (49:12)



The Arabic word used in the verse for slander has wider meanings. It also means to push aside, to find faults in others or to say something which is hurtful.



To treat everyone with respect is a great quality that office holders should have



The verse also draws attention not to taunt people with names they do not like.

Although each believer should be bound by this but office holders should be specifically mindful.

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Another quality of office holders should be to spend Jama'at funds with extreme care. Under no circumstances should there be wastage.

This is the correct way of fulfilling trust.

The Promised Messiah (on whom be peace) did not ever worry about funds coming in but he was concerned about people spending the funds properly.

God states that miserliness does not become a believer. Office holders should avoid wastage and be moderate in spending, but should not be miserly. One should spend wherever there is just requirement.

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Another quality of an office holder should be to **avoid all that is idle and vain**. Indeed, this is a sign of every believer but those entrusted with obligations of the Jama'at should be prime example of this.

God states:
'And who shun all that which is vain,' (23:4)

Office holder should not be part of gatherings where there is derision and disrespect of others

Office holders should also not be part of gatherings where religious traditions are disregarded.

The Promised Messiah (on whom be peace) said that a believer is one who disassociates himself from vain and idle connections Thus, to rid one's heart of vain matters is to connect one's heart with God.

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A special quality of office holders should be able to **control their anger.**

It is stated: '**...those who suppress anger...**' (3:135). Sometimes annoyance has to be expressed for reformation in Jama'at matters but office holders should be able to suppress anger.

It is unacceptable for office holders to be angry at every little thing.

They should be mindful that the Qur'an states: '**...speak to men kindly...**' (2:84).

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Office holder should be mindful that the Qur'an states:
'...speak to men kindly...' (2:84).

Office holders should treat their co-workers with kindness.

If someone makes a mistake it should be gently explained to them. Indeed, if someone is not complying with matters, it should be dealt with and if needed reported.

However, there should not be an atmosphere where divisions are created.

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Office holders should have the quality of extending regard to guests. Anyone who comes into an office should be met with respect and offered a seat; one should stand up to greet them.

This courtesy should be followed by elected office holders as well as regular workers of Jama'at.

This enhances and not decreases respect.

Humility is a quality which every Ahmadi should instil, especially office holders. It is stated: '**And walk not in the earth haughtily...**' (17:38) God does not like arrogance in ordinary people. As such, God would not even like momentary arrogance in those who offer their services for His sake. Thus humility should be adopted by all our office holders to the fullest.

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Another important aspect, especially for those who are entrusted with work related to making decisions and conciliatory work, like Islahi Committee or Qadha Board,...

is to be mindful of God's commandment: **'...Be *always* just, that is nearer to righteousness...'** (5:9)

Every decision should be based on fairness and justice.

Wherever there are needy and poor people, they should be looked after by Jama'at. It is the task of relevant Ameers and office holders to care for them within the resources available.

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A huge responsibility that falls on every Ameer, every sadr and every office holder is: **'...enjoin what is good and forbid evil...'** (3:111).

Of course it is only possible to abide by this when one constantly self-reflects and makes his word and deed congruous, inculcates love and fear of God and looks for ways of Taqwa

In conclusion Hadhrat Khalifatul Masih said: 'These are the standards that need to be adopted by us to become those who enjoin what is good and forbid what is evil and for fulfilling our covenants.

The Promised Messiah (on whom be peace) once said in this regard that Taqwa does not constitute avoiding a few sins and adopting a few virtues. Rather, Taqwa means avoiding every minor sin and adopting every kind of virtue.

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May Allah the Exalted enable members of the Jama'at as well as the office holders, those who have been elected and those who are yet to be elected, and me to fulfil our trusts and covenants.'