

# UNQUALIFIED OBEDIENCE TO KHILAFAT



SERMON DELIVERED  
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FROM GERMANY



RELAYED LIVE ALL  
ACROSS THE GLOBE

June 6<sup>th</sup> 2014

# Summary

Hazrat Khalifatul Masih gave a discourse on obedience in the today's Friday sermon.

God has given the example of camel to describe the qualities of followership and communal life.

Perfect obedience alone will help us attain the level enjoined by God and His Messenger (peace and blessings of Allah be on him).

Man can attain spiritual heights only when he understands the concept of: '**...obey Allah and obey His Messenger and those who are in authority over you...**'(4:60).

## Obedience

The  
followership of  
camels

Imam is a  
shield

Obedience and  
personal  
opinions

Obedience of  
spiritual and  
worldly leaders

Obedience &  
ma'roof  
decisions

Obedience and  
success

'Do they then not look at the camel, how is it created?  
And at the heaven, how is it raised high?  
And at the mountains, how are they firmly rooted?  
And at the earth, how is it spread out?' (88:18-21)

Hazrat Khalifatul Masih gave a discourse  
on obedience in the today's Friday  
sermon.

The Promised Messiah (on whom be  
peace) has elucidated obedience of  
Imamat (spiritual leadership) with  
reference to these verses.

The Promised Messiah (on whom be  
peace) has described , what may  
appear an odd connection between the  
camel and obedience of spiritual  
leadership.

# Obedience

## The followership of camels

Imam is a shield

Obedience and personal opinions

Obedience of spiritual and worldly leaders

Obedience & ma'roof decisions

Obedience and success

God has given the example of the camel to describe the qualities of followership and communal life.



The camel has a great sense of obedience and follows their leader..



Camels follow the more experienced leader in a single line.



Camels walk at a set pace and inherently do not try to overtake or become equal with their leader.



Camels store water inside them for a journey.

Thus, an Imam is needed to maintain unity.

The significance of travelling in a line is that by following the guidance of an enlightened Imam, we can go through the journey of life without going astray.

Similarly true believers save provisions for the journey of life; the best provision being the righteousness.

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Thus true believers need to understand the value of following a spiritual leader; this is in their best interest.



As the followers of the Promised Messiah (on whom be peace), the system of Khilafat has been granted to us.



We must try to understand its value and essence.



The key to our spiritual development and resoluteness is in remaining connected to Khilafat.



Progress of the Jama'at and fighting satanic attacks requires commitment to Khilafat.

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The Holy Prophet (pbuh) said that an Imam is like a shield.

Indeed, those who take cover behind the shield stay safe. Those who go wayward from their appointed lines, face the risk of getting lost.



In this analogy, the term 'behind the shield' means to show perfect obedience.

The Holy Prophet (pbuh) also said that whoever obeyed his amir obeyed him and whoever disobeyed his amir, disobeyed him.

The Holy Qur'an also commands obedience in several places and it is indeed the secret for the success of communities.

This is a point that members of the Jama'at need to understand a great deal.

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Some question, why we have certain limits and restrictions on doing certain things.



Ahmadis should remember that Islam allows everything that is justifiable.



Islam is the most liberating religion and sets boundaries only to attain individual moral reformation, spiritual development as well as supporting the progress and unity of the community.

Huzoor reminded Jama'at office-holders that they can only contribute to the progress of the Jama'at by understanding the concept of obedience more than anyone else!

If all office-holders on all levels understood the concept of obedience, the members of the Jama'at would inevitably understand it.

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Amirs, Sadrs and other office-holders should self-reflect over their standards of obedience and ponder how they respond to any instruction of the Khalifa of the time.

- Do they obey instantly or do they construe their own meanings of what is instructed?

Huzoor related an incidence of utter and total obedience of one of the companions of the Holy Prophet (pbuh) who said that his role was to obey any commandment of the Prophet of the God that he hears!

- An obedience that is done reluctantly, or with hesitation or reservation carries no meaning.

Indeed, it is acceptable or even desirable to have personal opinions about certain matters; however personal opinions become irrelevant when the Khalifa of the time decides upon a certain matter.



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Hazrat Mirza Bashir Ahmad Sahib used to say that he held many opinions and also shared them with the Khalifa of the time.

However, if his opinion was not accepted, then he did not even think about it and demonstrated perfect obedience

Perfect obedience alone will help us attain the level enjoined by God and His Messenger (peace and blessings of Allah be on him).

One who takes Bai'at should instil this thinking and should prove it through practice.

More than anyone else, this standard of obedience should be exhibited by office-holders from the top level to the bottom.

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Some people may confuse the concept of total obedience to religious leaders to that of unquestioning support of worldly leaders such as Adolf Hitler.

Huzoor said he wished to make it very clear to every Ahmadi, every new Ahmadi and every youth that there is a great difference between Khilafat and dictatorship.

Khilafat is established after accepting the Imam of the age and everyone takes a pledge to work for the perpetuation of Khilafat.

Islam teaches that there is no compulsion in religion, therefore when one accepts faith of one's own volition it is important to fulfil the pledge one takes.

Khilafat unites us, inspires us to fulfil the rights of mankind, instils the spirit of giving precedence to faith over worldly matters.

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Khalifa of the time has a personal connection with people of all backgrounds and all races.



It is Khilafat that focuses on the pain of every Ahmadi of the world and Khalifa of the time prays for them.



It is only the Khalifa of the time who is anxious for Ahmadi children to seek education and is anxious for them to have good health. There is no problem, be it of the Jama'at or of someone's private life of which the Khalifa of the time is not aware, for which he does not make practical efforts and does not turn to God to pray!

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Huzoor illustrated this outline of numerous tasks of the Khalifa of the time that God has entrusted to him and which he has to perform. Huzoor said:

‘There is no country in the world that I do not go to in my imagination before falling asleep and for whom I do not pray while sleeping and while waking. I am not saying this to count favours, no, this is my duty and may Allah the Exalted make me perform my duty more than ever.’

Huzoor said that his only purpose here was to make it clear that there can be no comparison between Khilafat and worldly leaders.

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Huzoor (aba) said that he would wish to remove one more misunderstanding.

Every Ahmadi makes a pledge with the Khalifa of the time to obey him in every ma'roof (good) decision.

Let it be very clear that ma'roof has been defined by God and His Messenger (pbuh).

Ma'roof decision is the decision made in light of the Holy Qur'an and Sunnah.

As Khilafat operates in total concordance with the Qur'an and Sunnah, thus every decision of the Khalifa is ma'roof and should be obeyed.

If someone feels that a directive is against the Quran and Sunnah, they have the liberty to write to the Khalifa of the time. However, gossiping and spreading rumours is not allowed.



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The Promised Messiah (on whom be peace) said that when truly adopted obedience generates light in the heart. He said spiritual endeavours/exercises were not needed as much as obedience was needed. He also said unity cannot be established without obedience.

Stories of early Islam tell us that the Companions (may Allah be please with them all) gave their lives in obedience and thus Islam spread. This does not mean Islam spread with force. It was the spirit of obedience that made early Muslims face large number of enemies.

The Jihad of this age is to reform ourselves and to spread the message of truth and this has to be done following the Khalifa of the time.

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Huzoor said in order to be saved from being ruined we need to enhance our levels of obedience.

No matter how much the enemies of Ahmadiyyat persecute us God will take us to our destination but obedience is the condition and the obedience has to be complete.

Today, only the Jama'at of the Promised Messiah (on whom be peace) demonstrates steadfastness and fortitude and this illustrates the subject stated in the Quranic verse: '**And among others from among** them who have not yet joined them...' (62:4).

By accepting the Imam of the age we have obtained spiritual water, now it is up to us to look after it and to avail of it.

Fortunate are those who listen to the words of the Imam of the age with perfect obedience and this leads them to derive the beneficence of Khilafat.

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People who chase worldly aims have no connection with spirituality whereas the purpose of those who seek pleasure of Allah has nothing to do with worldly gain and loss.

We should try and attain nearness to God with perfect obedience and enhance in righteousness.

Our objective is to establish the kingdom of God on earth and spread the message of Islam to bring the world under the banner of the Holy Prophet (peace and blessings of Allah be on him).

These are the objective for which Khilafat works. What is needed is to understand the essence of what Khilafat is.

And this can only happen with perfect obedience

We should always be mindful of the phrase of the Promised Messiah (on whom be peace): 'It is essential that man makes a practice of following the Imam.'



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Man can attain spiritual heights only when he understands the concept of: '**...obey Allah and obey His Messenger and those who are in authority over you...**'(4:60).

Office-holders cannot rightfully be 'authority over' people unless they too completely obey Khilafat.

If each member of the Jama'at is obedient we will head towards spiritual heights and our faith will be as strong as mountains and as a result message of Islam will spread in all directions in the world.

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Huzoor said he laid the foundation stone of a mosque at Wiesbaden a couple of days ago.

German guests came to the event and Huzoor briefly spoke on the teachings of Islam and everyone was appreciative of Huzoor's message.

We should remember that if we work with sincerity and seek help from God, these people or their next generation will come into the fold of Islam.

Whoever God will wish, He will enable them to accept Islam.

Our task is to instil love of God in hearts and for this each Ahmadi needs to be completely obedient to Khilafat.