

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# *F*RIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATOULLAH

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*(Summary of Sermon)*

***After having greeted all his followers (and all Muslims) round the world with the Salutation of Peace, Hazrat Muhyi-ud-Din (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he said:***

*Alhamdulillah*, I continue today on the subject of moral teachings and natural feelings of man.

Thus, the second principle concerning the moral teachings of a religion is that, in addition to indicating the proper occasions for the exercise of each moral quality, a religion must give an explanation of the different stages of good or bad morals that are likely to result from the proper or improper exercise of each natural instinct, for, if it omits to do this, most people would be bewildered and would either abandon at an early stage the attempt to improve the morals, or would follow along paths which could never lead them to the goal they need to achieve. They would be like a student who, desiring to acquire knowledge of the English language, starts committing the oxford dictionary to memory. They would make sacrifices of time and efforts, but would not arrive at any useful result. It is, therefore, the duty of a religion to illustrate the different stages of moral qualities, so that people in all stages of development may be able to take advantage of its teachings.

The third principle is that a religion must explain the grounds on which its moral injunctions are based, for, without knowledge of these, man would not experience that feeling of cheerfulness which is required to sustain the effort necessary for the attainment of a high moral standard.

Fourthly, a religion must point out the source of good and evil inclinations, and should teach men how to block the channels of evil and to open wide those of good ones, for evil cannot be destroyed till evil inclinations and passions (*nafs*) are suppressed, and unless religion deals with this aspect of the problem its moral teachings would remain imperfect. Mere abstract

principle cannot be of much help, unless their practical working is explained, like I have done. Verily the Holy Quran deals with and illustrates all these aspects of the moral development of man, and thus established that Islam alone can be the true moral guide of mankind.

Another function of a perfect religion is to lay down principle which should govern the sociological aspect of man's life and, by following which polity and civilisation may be perfected and peace and order may be established in the world. Islam through its teachings has uncovered to the world the wonderful truths embedded therein and removed the misconceptions which had become current concerning those teachings. A little consideration would show that it is only in a reformed and well-organised society that an individual has the best chance to show his moral qualities, because an ordinary person can make sacrifices to a certain extent beyond which he cannot go. To expect more of him would be putting a too heavy strain on his patience. The result would be that at first he would be bewildered and in the end he would lose self-control altogether.

Therefore, a reformed polity is essential for the development of the moral qualities of an individual, otherwise the higher moral qualities would be confined to a few individuals. Islam deals at length with this aspect of man's life. Islam deals in great detail with the rights and duties of the sovereign and the subject, the freedom of the administration of justice, the sanctity of the rights of man, the relation of master and servant and the modes of settling disputes, that may arise between them, the duties of a Muslim citizen, the rights of the poor, the relations between different religions and different governments, etc., and one is forced to admit that it has the highest place, the highest status in respect to the other religions. With regard to the relations between sovereign and subject: first, that a government is the servant of the public and must always regard itself as such. The Promised Messiah Hazrat Mirza Ghulam Ahmad (as) himself possessed a spiritual dominion, but concerning himself he humbly said: *"Do not place a chair for me, for I have been appointed to serve"*.

Two great principles of government, which are, that government is the servant of the public, and there is no rest for a government and that those who are placed in authority over others must sacrifice their comfort to duty and devote the whole of their time to the service of the public. It is their duty to sacrifice their own comfort and to provide for the comfort of others. On one occasion some people came to see the Promised Messiah (as), and, according to custom sat down very humbly at a distance from the mat on which he was sitting. He expressed great displeasure at this, and exclaimed, *"I wonder at these people; the Messiah has appeared and yet they will not give up their old customs. Come and sit near me"*.

Secondly, the administration of a country must, according to Islam, be conducted with the advice of the people. For a prophet also it is the case unless he receives express divine instruction about a matter which requires direct divine intervention. In the case of the

Promised Messiah (as) also, he used to consult his followers, and each and any one of them was welcome to offer his advice, and he often followed their advice even when sometimes he differed with them, that they might learn the importance of consultation. Thus he revived the spirit of true democracy which Islam was the first to introduce into the world.

Thirdly, it is the duty of government to arbitrate in inter-communal disputes which are likely to lead to disorder and thus disturb the public peace. Government should secure public peace and order by procuring a decision of the matters in controversy by means of arbitration. But there are to be no kind of interference with liberty of conscience or with the rights of individuals.

Indeed, Islam teaches such sanctity of the rights of individuals that it goes so far as to enjoin upon a Government the duty of securing to every workman the payment of the full value of his labour. Every Government is compelled to pay attention to a dispute which is likely to affect the whole community, but the early history of Islam shows that even individual workman sometimes approached the Government with complaints that they were not being paid full wages, and the Government always looked into their grievances.

I end my Friday Sermon here for today. May Allah (swt) give me the *Tawfiq* to continue this sermon next Friday, *Insha Allah. Ameen*. May Allah keep guiding us on the right path and enrich us with His *Ilm* (Knowledge). *Ameen*.