



In the Name of Allah, the Gracious, the Ever Merciful

## Practicing Truthfulness in Every Aspect of Life

Friday Sermon delivered by Hadhrat Mirza Masroor Ahmad<sup>(aba)</sup>, Khalifatul Masih V, Head of the Ahmadiyya Muslim Community – 9<sup>th</sup> September 2011

### Full Transcript

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After reciting *Tashahhud*, *Ta'awwudh* and *Surah Fatihah*, Hudhur<sup>(aba)</sup> said:

“Truthfulness is such a quality that has not only been promoted or endorsed by religion, in fact it is endorsed by every single person whether he follows a religion or not. Universally, this great quality of truthfulness is endorsed to great extents. However, assessing this (reveals) that despite this expression (of endorsing truthfulness), the due obligation of expressing the truth is not fulfilled.

From the level of individual or personal to matters of international relations, whenever the opportunity arises for anyone, lying or falsehood is relied upon for the benefit of their vested interests and personal gains. To the same degree and intensity to which the adoption of truthfulness is endorsed, this expression of truth is negated when the time arrives. To attain personal desires in even trivial, daily matters, lying or falsehood is relied upon. That real truthfulness, which is called *Kaul-e-Sadid*, is being negated.

In business affairs, a large proportion of the world relies upon falsehood or lying. In social matters, more than often lying or falsehood is relied upon. In national politics truthfulness is completely annulled. We find that the foundation of international politics and also international relations is usually based on lying and falsehood. This is what we now normally observe; to the extent that even in religion, which purely calls towards truth and propagates truth, people for their vested interests, have also combined falsehood and lying. And they have

destroyed the truth or have tried to. They hide the truth in such a manner, that no indication of truth is left at all.

Some firmly believe that if you lie to a large enough degree, it will become something truthful, and that the truth becomes falsehood and falsehood becomes the truth. This audacity, this brazenness, usurps truth at every level, and this is because there is no longer belief in God. If there was belief in God, then at every level falsehood would not be relied upon as it is in the society or at this time, as is often the case.

In personal lives, disagreements and acrimonies arise because truth is not adopted and adhered to. Because of this, the husband does not trust his wife and the wife does not trust her husband and when the children witness all of this, when they see that on so many occasions their parents lie, then this habit of lying also rubs off onto the children.

When the new generation become involved in immoral or wrong acts at times, it occurs because the lies that were told in the house led them to performing other bad deeds. So consciously or unconsciously, instead of adopting respect and honour for the truth in the future generations, some households are actually negating truthfulness and are destroying their children in this way.

This is the state of other societal relations as well. In the same way there is lying in business and trade, as I said before. Unfortunately, in Muslim countries, this disease is more common. The degree to which they profess the expression of telling the truth and displaying honesty, to that same degree are they in practical terms annulling and usurping the truth.

Similarly, there is national politics, often in this we find that falsehood or lying is relied upon. However, those countries that call themselves Muslim countries, which Allah and His prophet<sup>(saw)</sup> have inculcated to remain established on truth and to despise falsehood—the guidance of which has been hugely stressed—to that same degree they rely on falsehood.

Recently in Pakistan, discussing the circumstances of Karachi and Sindh, a disgruntled politician spoke up angrily about his people and revealed all that was in his heart about the internal circumstances. So upon that statement some analysts and commentators said that this expression of truth by this politician is not the work of a politician. It should not be expected of a politician to ever tell the truth. Because he is telling the truth, he is not a politician, rather he is insane. Therefore, they did not reject or negate what he said as wrong. When they analysed the statement, they said that because he was telling the truth, he was insane. So one analyst who commentated said that he had put his political life and also worldly welfare on the line, and only an insane person would do this.

In short, according to these people, this truthfulness and this honesty are a means of decline. This is their state and their condition. Therefore, in their eyes, politics and also government take precedence over the Word of God. Allah and His Prophet<sup>(saw)</sup> have said do not lie, yet these people say that for politics and also for government you should adopt falsehood and if you do not do this, you are doing something wrong.

Despite this, these people are apparently strong Muslims, whilst Ahmadis are deemed as non-Muslims, who for the sake of truth put their businesses, their properties and their lives on the line. And they do this for the reason that they worship that One God, Who said that lying is *shirk* (associating partners with God). They do this because they accept that *Nabi* (prophet) upon whom that last Law Bearing Book in the shape of the Holy Qur'an was revealed. The commandment of the Qur'an is that the root of all sin and all immorality is lying.

Then there is international politics. Whether it relates to Muslim governments or Western governments, their condition is all the same. In particular countries, in relations with their allies they normally express the truth to some extent. There is honesty to some degree there. However, when the question arises of other countries, of Muslim countries or other governments, then their stance alters completely. Their condition was revealed and demonstrated on the first attack of Iraq, when to remove Saddam Hussein, they destroyed and devastated Iraq completely. They seized all the natural resources of the country and after, they said actually this was a mistake on our part and all the information regarding the cruelty, dangerous plots, threatening weapons to destroy the world and also to bring the neighbouring countries under their influence; that Saddam Hussein was going to do all of this, we did not find there. Then Libya was targeted. But now they say that actually we received incorrect intelligence and information; that persecution to that degree is not occurring there as we had been informed. So all of this news is now being relayed by the Western media. Therefore, on the basis of false propaganda they first attacked these countries, then, in order to make themselves out as truthful; through their own media, they released a statement that, actually, we were mistaken. In terms of all the information we had been given, not all of this could be collaborated.

In fact, even this 'truth' is used to conceal falsehood. The purpose is to gain control of the natural resources of these countries, and they did achieve this. However, it was Muslims who granted them the opportunity to attain those natural resources. If the millions and billions of dollars of those country's resources are spent on the public, neither would such disorder arise in the country and nor would those external powers have the courage to enter and interfere with the nation's affairs.

In short, falsehood on an international scale—not only the concealment of the truth, moreover to shatter the truth to smithereens—nearly all countries and governments of the world are playing a role. And they believe that they will be saved. Even if they are saved in this world, there is also a life in the next world, there is a hereafter; there is a world to come as well, where everybody will be held to account.

Then we find that this does not end with worldly people. We see that in the name of religion, the so-called caretakers of religion reject the truth. Instead, they promote and endorse falsehood. Amongst these are the anti-Islamic powers as well. Those who are the opponents of Islam and in this era, those who are opponents of the true and ardent devotee of the Holy Prophet<sup>(saw)</sup> are also included in this. They are actually playing the role of anti-Islamic powers. They know the truth, yet for their own religious positions, they rely on falsehood. They poison the minds of common man and the public and they excel one another in this regard.

There are many who have read the literature and books of the Promised Messiah<sup>(as)</sup> and the Jama'at, and based on this, they deliver *dars* (religious lectures). From that material they form and deliver their speeches, because without our material and our information, they have no arguments, they have no material and they have no literature to render the opponents of Islam speechless. In this era, it is the Promised Messiah<sup>(as)</sup> alone who defended Islam in such a passionate and splendid way and with such great arguments, that nobody is able to rebut them. However, in order to deceive the public, these people say that the Promised Messiah<sup>(as)</sup> is false, God forbid.

I have mentioned a few times before that somebody mentioned to me—this not only happened once or twice—people have told me about many Ulema (Muslim scholars) who come on TV and deliver *dars* (religious lectures) and speeches, that they have seen in their homes volumes of *Tafsir-e-Kabir* and also other books (of the Jama'at). They do not possess these books only to pick out allegations and objections, although they do this on the surface, but this person tells me himself that these people take benefit from these books. They use this material in their *dars*; that is, the arguments they find in our literature. So therefore, these people have no concern whatsoever in proving the superiority of Islam and this is why they do not inform the masses of the truthful ways, because if they do, they are afraid that perhaps they will lose their puppets and also their religious positions. And that perhaps they would have to give away their religious authorities.

Anyhow, these are the efforts of these people, and in every time, whenever Allah the Almighty commissioned any of his chosen people, the opponents always work in his way. However, Allah has a decree which sets into motion, and Allah's

decree always remains dominant. It is truth that will enable Allah's decree to become dominant and this is why Allah the Almighty always in the world sends and has been sending prophets. At a time when falsehood reaches its peak, when disorder reaches its climax and truth completely vanishes, Allah's chosen ones and prophets are commissioned who establish truth in the world. Despite the opposition against them, they promote the truth and they progress and advance forward. Along their path, the enemy put hundreds of thousands of hurdles. But Allah's decree always remains dominant and overcomes this. Allah's decree always remains with these prophets and His chosen ones, supporting and helping their cause. In this era, it is this promise that is with the Promised Messiah<sup>(as)</sup>. With the Grace of Almighty Allah, Allah continues to fulfil this promise. These opponents hold conventions, carry out processions and perform cruelties. In September conventions are held, in Rabwah as well. Their senior 'Ulema (Muslim clergy) converge there. So they call this convention *Tajdar-e-Khatam-e-Nabuwwat* conference. In this conference nothing else occurs apart from abusing the Promised Messiah<sup>(as)</sup>, and using profane language against the Jama'at. They spend their entire night in this way, using foul language, and they do this in the name of Allah and His Messenger. This is their condition.

The decree of Allah has set in motion. The Jama'at is progressing beyond leaps and bounds. If Allah's decree was not present, if Allah did not fulfil His promises, and the one commissioned by him was not dominant or did not overcome, then Allah, God forbid, would be considered wrong in His promises. And the faith in religion, the faith in the messengers and the faith in Allah would vanish from the world. Therefore, Allah the Almighty, in order to maintain this faith and in order to enhance the faith in righteous persons, displays such manifestations that constantly become a means of strengthening the faith. Some aspects of this have been mentioned in the stories of old where narrations of truthfulness have been related. This thereby becomes the means of enhancing the faith of those who believe. Some new accounts and narrations are related which thereby influences and convinces a person towards the truthfulness of the founder of that faith. And the followers of that faith are also affected in a positive manner. Some people are directly informed about the truthfulness of the one commissioned by God and are guided in this way.

In short, it is the truthfulness in the life of the commissioned one or Prophet from God that becomes the means of attracting people's attention towards him. Later people witnessing the progress of that faith, seeing the actions of the followers of that chosen one and seeing that Jama'at that is attached to that Prophet, attain guidance from Allah and thereby become the guided ones. When we reflect on the life of the Holy Prophet<sup>(saw)</sup>, we find that the people of the time, even the *Kuffar* (disbelievers), would know him as *Siddiq* (Truthful) and *Amin* (Trustworthy). It was this truthfulness of the Holy Prophet<sup>(saw)</sup> (that was demonstrated) when he gathered his relatives and the chiefs of Makkah, and said

that “If I tell you that behind this hill, there is an army hidden that you cannot see, will you believe this?” This was apparently something impossible, for an army to be concealed behind a hill; it would not have been possible for that army to be invisible. Yet despite this, everybody said unanimously that ‘O Muhammad<sup>(saw)</sup>!, you have never lied, therefore, we believe this.’ Then the Prophet Muhammad<sup>(saw)</sup> preached to these people, but they were worldly people. Their hearts were of stone, and therefore that message had no impact upon them and this is why their end was terrible; some did become Muslim after. But anyhow, Prophets, through their truthfulness convince people of their message and attract people towards them. The Holy Qur’an as well, mentioning the preaching of the Holy Prophet<sup>(saw)</sup> has preserved his words:

*I have indeed lived among you a whole lifetime before this. Will you not then understand?’ (Ch.10:V.17)*

This is an argument that was given regarding the truthfulness of Prophethood and also of that person commissioned by God. He said that “I have lived a lifetime among you, I have never lied, now I have reached an elderly age, will I now lie? And for that matter would I lie against God, that God who has equated lying to *shirk* (associating partners with God)? And I have even included this within in my own teachings. I have in fact come for the purpose of establishing *Tauheed* (the Oneness of Allah).”

Therefore, this was the reply of the Prophet Muhammad<sup>(saw)</sup>. A great means thus of the preaching of the prophets, and a weapon that they had for their propagation, was their truthfulness. In every aspect of their lives, the luminosity of truth manifested, and with this they preached and propagated their message. The Promised Messiah<sup>(as)</sup> was also given the revelation that:

‘I have indeed lived among you a whole lifetime so therefore, will you not understand?’

In *Nuzul ul Masih* (the Descent/Coming of the Messiah), the Promised Messiah<sup>(as)</sup> writes that:

‘In around 1882, Allah the Almighty blessed me with this revelation: “I have indeed lived among you a whole lifetime so therefore, will you not understand?” Within this, God, Knower of the unseen, has indicated towards the fact that no opponent would ever be able to lay any blame on his my history. Therefore until now, when my age is approximately 65 years old (the Promised Messiah<sup>(as)</sup> says when he wrote this he was 65 years old) no person, whether near or far off could lay any finger upon my character on my previous life. In fact, Allah compelled even the opponents to admit the purity of my previous life. As Maulawi Muhammad Hussein sahib has used very strong words in his magazine *Isha’at-o-*

*Sunnah*. He has repeatedly praised me and also my family, and has claimed that regarding this person and regarding his family, nobody more than me knows of them. And then, being bound to justice, he has praised us based on knowing us. Therefore, such an opponent, who actually is the founder of that opposition, he testifies to that prophecy 'I have indeed lived among you a whole lifetime....'

Therefore, truthfulness is such a quality that becomes a great means for the prophet's truthfulness and also for him to propagate and preach. This is why Allah the Almighty, regarding His prophet's statement, *that I have indeed lived a lifetime among you, I have never lied, so will I lie now?* Allah the Almighty has presented this as a great quality and character of his chosen and beloved ones.

You have heard this extract regarding the Promised Messiah<sup>(as)</sup> that was read out. When the opponents cannot lay any stain upon his life, then truthfulness, which is the highest quality of the life or biography of a person, then considering this, how could anyone say that, God forbid, that he is false.

The *Maulawies* of today, those who raise allegations, can go on saying whatever they please. Indeed, they use foul and language and say worthless things, but they cannot corroborate or prove any of their allegations. Today as well, those who are righteous and those who are pious, those who seek guidance from Allah being righteous, Allah the Almighty also dawns the truth of the Promised Messiah<sup>(as)</sup> upon them.

In the previous Friday sermon, I presented certain accounts and narrations of how Allah the Almighty testified to the truth of the Promised Messiah<sup>(as)</sup>, of those people who becoming pious and becoming righteous sought help from God and prayer to him and this was dawned upon them. So therefore it is this truth, which prophets bring and this truth is manifested and expressed in every aspect of their lives. It is this truth alone that we need to manifest upon the world, that is, those who are the followers of the Promised Messiah<sup>(as)</sup>, because it is also the responsibility of those who follow the prophet they believe in they should propagate his truth to the world. They should also bring the world to the path of guidance. In this era, Islam is that final and last religion that is the centre and hub of all truth. This is that one and unique religion that presents its teachings in its pristine and original state. This is that one and unique religion, in which Allah's Book is still present in its actual state, and *InshaAllah* (God enabling), will remain in its original state until the end of times. This is actually the claim of the Holy Qur'an. The Holy Qur'an is a source and spring of all truthfulness. All other religious books are based on stories, fables, myths and also alterations.

Therefore, to illuminate the world with this truth is the duty and obligation of a Muslim. However, the majority of Muslims themselves are immersed in

wrongdoing, as I mentioned before. How can they show anybody the path of truthfulness?

On one occasion a gathering with a majority of Christians, in fact almost all were Christians, was taking place. I was sitting there in this gathering and we were discussing these very matters. I was saying that the Promised Messiah<sup>(as)</sup> has brought this message. This message is for the entire world, for Muslims and for Christians alike. And *InshaAllah* (God enabling), the righteous people will gather under his hand whether they are Christians, Hindus or anybody else. That Christian, he said something. He might have been a professor of a university but anyhow he had a deep connection with religion; so he said to me that first reform the Muslims then reform us Christians. At that time I did provide him with a reply, but this is the reality, that the reformation of the Muslims is necessary and it is because of the Muslims that we sometimes have to face embarrassment. Anyhow, the Promised Messiah<sup>(as)</sup> came for this purpose to also reform the Muslims and the Prophet Mohammad<sup>(saw)</sup> gave the instructions to Muslims that when the Imam Mahdi appears, accept him even if you have to crawl over ice clad mountains to do so.

However, we Ahmadis, who claim to be in the Jama'at of the true and ardent devotee of the Holy Prophet Mohammad<sup>(saw)</sup>, have to convey this message of truthfulness to the world; but how can we do this? First of all we need to prove ourselves as truthful. The prophets of God proved their truthfulness in their own lives by presenting and demonstrating the truth. From routine daily matters, to matters of international concern, they said that "we never lie to anyone. In any dealing or in any relations we have never lied." Hence, this expression of truth we need to also present in our own lives. It is this that is the task of those who follow the Prophets that in the way that the Prophets provided the example of their own lives, his true followers need to also present truthfulness in their own lives in such a beautiful manner that the world would stand up and take notice. We have been instructed to follow the *Uswa*, the example of the Holy Prophet<sup>(saw)</sup>. Therefore, whilst following this example of the Holy Prophet<sup>(saw)</sup>, we, most of all, need to adopt this quality of truthfulness. We can only further the message of the Promised Messiah<sup>(as)</sup> when we adopt this quality. It is then that we can be successful in conveying the message of the Holy Prophet<sup>(saw)</sup> to the world. However, we can only attain the true levels of truthfulness, we will only attain blessings, we will only attain those standards when in our actions and deeds, in our words, from all angles, at every level and at every moment, we immerse ourselves in truthfulness. From our household family lives to our lives outside the home, in whatever society and environment we may live in, our truthfulness needs to shine as an example. It is only then that blessings will permeate in our words. It is only then that our morality and our truthfulness will impact upon others and bring them towards Ahmadiyyat and Islam. In short, this is the reason

why we need to make great efforts and strive in this regard. We need to channel our actions so that they are immersed in truthfulness.

If for small personal profits, we rely on falsehood, then what impact would our words have?

As I said on many occasions before, if one make false statements for example to the council or to the government; attaining financial benefits, if we are not paying taxes properly or adequately, then when you are caught, this will become the means of defaming the Jama'at. Everybody becomes aware of who an Ahmadi is that this person is an Ahmadi, and when this means of disgrace manifests then how can *Tabligh* (preaching) take place? How can we then prove to the world that this Jama'at that you belong to, who claim that Ahmadis do not indulge in bad acts and abide by the law, that they are different from other Muslims because in this era they perform the *Bai'at* (Pledge of Allegiance) of that person who came to guide the world—this would become difficult to prove. Thus, in order to prove this, we would need to rectify and reform our actions. We would need to pay heed to minor matters. How can we prove that we are those people who follow the Qur'an and the Sunnah, the practice of the Holy Prophet<sup>(saw)</sup>? Hence, we need to give regard towards our personal reformation in order to convey this work. Also for the progress of the Jama'at we need to make great efforts. If you are caught lying, not only are you putting yourself into difficulty but in fact you are also becoming the means of disgracing Islam and the Jama'at.

There are also other immoral acts. Some youngsters keep bad company. Then there are matrimonial disputes, disagreements between the husband and wife. Sometimes, the matter even reaches the police where one party makes false statements.

All of these things become the means of disgracing the Jama'at and this sets a bad example in society and becomes a hindrance in the preaching efforts. Conversely, if one gives false statements habitually, then within the Jama'at, in one's personal matters, a person also relies on falsehood and lying. And based on this falsehood, everything in his life becomes devoid of blessings. As I stated, that this has a detrimental effect on the children in the home. They do not listen to what they are told. Some children even write to me that our father outside the home is well-known for being a very honest, sincere, upright and pious person who serves the Jama'at greatly, but we are aware how he is within the home, how he makes wrong/false statements. He does not tell the truth. So what influence can such fathers have on the children? Or what influence can such mothers have who use false statements, have on their children? When this matter is investigated then again they adopt falsehood and say that everything is fine, we are correct. Thus the *Tabligh* (preaching) efforts and also the statements of such people have no effect. When such people have no influence on their children within their own

homes, their children are negatively influenced by their parents. A wrong impression is being set upon those children; then how can they reform the outside world? Therefore, every single Ahmadi needs to pay heed and take care of this matter that if these issues arise and increase then we will be counted amongst those people who say one thing, but act differently.

We raise this slogan that Ahmadiyyat is true and it is the true Islam. We raise this slogan 'Love for all Hatred for None'. But first and foremost we need to give love to our homes. We need to establish truth in our household. We need to give love to our family and relatives. We need to give love to the members of the Jama'at. We need to give love to our surrounding society. It is then that the love will expand and increase and go from strength to strength and it is through that, that the truth will increase otherwise our slogan will be a hollow one. We will be raising a completely false slogan. Because on the one side, there will be anxieties in our household and on the other hand, we would be inviting others that "come, attain the truth and remove your anxieties." We would be going to others and preaching to them the message of love, yet our relations with our neighbours are not good. The neighbour has the biggest right in the Holy Qur'an and Islam. It is the neighbour who has the most right. The Promised Messiah<sup>(as)</sup> states that "your brother in faith is your neighbour." That is, it is not just homes physically joined together that entail one's neighbour, in fact; every brother in your faith is a neighbour and therefore, fulfil his right. Thus, if we are truthful then we need to strengthen our relations with every single other person otherwise, our *Tabligh* (preaching) will be devoid of blessings.

Allah the Almighty states that '*O ye who believe, why do you say what you do not do?*' (Ch.61:V.3) because if you do not practise what you preach, then this is hypocrisy and there can never be blessings within this. This will always lead to something, which is devoid of blessings. Do not tarnish the faith with your disparity between your words and your deeds. That ardent devotee of the true and perfect Prophet<sup>(saw)</sup> with whom you have attached with and whom you claim to be attached with; you will only truly connect yourselves with him when nobody is able to raise a finger at you that "that person is a liar or false." If that person is a liar or false himself then the person whom he attaches himself with and based on which he is claiming to be true; his truthfulness will become objectionable or be cast in doubt. This is why the Promised Messiah<sup>(as)</sup> says that after connecting yourself with me, do not disgrace us. This is why we should remember that for the victory of Ahmadiyyat, we have the weapon of truthfulness that we need to utilise. There is no doubt whatsoever that the teachings of Islam are truthful. The Holy Qur'an is true and this teaching will remain until the end of times. The Prophet Muhammad<sup>(saw)</sup> is the Final Law Bearing Prophet. And now no new law and no new truth will descend from Allah. All the excellences of prophethood ended with the Prophet Muhammad<sup>(saw)</sup>. There is no doubt whatsoever that the claim of the ardent devotee of the Prophet Muhammad<sup>(saw)</sup> is true. He is that

Messiah and Mahdi who was prophesied to come and now the progress and the advancement of Islam is linked with the progress of Ahmadiyyat. But to become a part of that progress and success, to convey that truth, we need to make our actions true to fulfil the responsibility of an Ahmadi. We need to channel our actions completely and entirely with that teaching which we are actually preaching ourselves. So therefore, if we want to be a part of that victory that is destined for Islam, *InshaAllah* (God willing), if we want to be a part of that victory whose promise is attached in this time with the Prophet Mohammad<sup>(saw)</sup>'s true and ardent devotee; then at every single moment we need to assess ourselves and take account of our own being that to what extent are we truthful? In our homes, in our surrounding society, in our matters of the Jama'at, in matters of business and trade, we would need to assess our levels of truthfulness. If our self-assessment is something which leads to agitation then we need to be extremely concerned and worried. Indeed, the victory of Ahmadiyyat is a certain fact and we testify to this victory on a daily basis. But those who are not fulfilling the right of truthfulness, they will be deprived from being a part of this victory. Therefore, this is something of great concern. This is something which needs deep reflection. This is something that needs to be greatly pondered upon, that after attaining truthfulness how can we make sure that our actions are devoid of falsehood or lying? It should always be kept before us that lying is *shirk* (associating partners with God). Those Ahmadis who for the sake of the expression of truth and to maintain the truthfulness have given sacrifices or who are giving sacrifices in this way, they are actually giving sacrifices against *shirk* (associating partners with God). They are actually making sacrifices to establish the government of the One God in the world. They are making sacrifices against those oppressive and despotic rulers and cruel *Mullahs*. Upon that statement of theirs when they say that "if you desire life, if you want to safeguard your property and possessions, if you want tranquillity for your children then leave the truth and adopt falsehood and follow us." Thus, those who are giving sacrifices and are attaining their purport and purpose, it is also the responsibility and duty of those who live outside, every Ahmadi who is relatively living a peaceful and tranquil life; that they should raise the levels of truthfulness to such an extent that falsehood naturally is killed off. And when with a pious endeavour we are striving towards this objective then most surely falsehood will have no route to take except that it will become extinct and destroyed.

At the time of the victory of Makkah, Abu Sufiyan said the following to the Prophet Mohammed<sup>(saw)</sup> that "if we had been truthful, if our idols had been truthful and if they had been powerful or possessor of any powers, then when you were in that state of helplessness and weakness when you left Makkah and also all those efforts we made to exterminate you, that should have meant that we would have been in your position today." But like always it was proved that just as in every matter in his life, the Prophet Mohammad<sup>(saw)</sup> expressed the truth and he spoke nothing and nothing but the truth. Today it has been proved that

this declaration of yours—that truthfulness is this alone; that there is only One God, you should worship Him, and you should fulfil the right of His people; He is the true God, most surely—this declaration of yours most certainly is true and the God of Islam is most definitely the true God and its followers are also most surely true. This is why Abu Sufiyan declared that “I also announce the *Kalima* (the Muslim creed)” and he entered to Islam in this way.

These were those models of truthfulness that the world witnessed which converted the most hardened enemies into admitting the truth. So therefore, just as the Holy Prophet<sup>(saw)</sup> witnessed the world in great disorder, he removed the disorder with the light of truth and he made the world into a people of God. The *mushriks* (those who set up partners with God) became those who established *Tauheed* (the unity of Allah). The arrogance and the falsehood of the *Kuffar* (disbelievers) of Makkah were completely crushed by the truthfulness of Allah and the promises of God.

Today, those very promises are associated with the Promised Messiah<sup>(as)</sup>, and as I explained, it is the promise of Allah that through the Promised Messiah<sup>(as)</sup>, the victory of Islam will be attained. However, we need to become those who are people of Allah. We need to make truthfulness a part and parcel of our lives and whilst remaining firm on the truth, we need to enhance and strengthen our faith so we can witness these manifestations. We alone are those people who perform the *Bai'at* (Pledge of Allegiance) at the hand of Promised Messiah<sup>(as)</sup>, that we will always give precedence to the faith of the world and we establish the truth and we will exterminate falsehood and *shirk* (associating partner with God). Today, the expression of truthfulness and establishing honesty is the work of an Ahmadi because we are those people who have taken the Pledge of Allegiance of that ardent devotee of the most perfect truthful person; we have pledged to establish truthfulness in the world. And regarding fulfilling our pledges, Allah Almighty says in the accordance with His commands that He will question us about this. Thus, this is something we need to deeply reflect on and we should be frightened and worried about. We should always remember that if we to make ourselves as models of truthfulness, we can then be those who establish *Tauheed* (the unity of Allah) and convey the truth in the world, and the Promised Messiah<sup>(as)</sup> came for this purpose. That truthfulness which 1400 years before, the Prophet Mohammed<sup>(saw)</sup> had established. However, because of the erroneous ways of the Muslims, that truthfulness is vanished from the world today. The world has become the example of ‘*when the land and the sea become immersed in corruption and disorder*’ (Ch.30:V.42). But Allah the Almighty, who bestowed immense favour, sent the Promised Messiah<sup>(as)</sup>. By forming a Jama'at of his, He provided the means of removing this corruption and disorder.

Also through Khilafat on the precepts of Prophethood, and through establishing a Jama'at, he gave us the hope and expectation of establishing truthfulness to

remove this disorder at every level and instead replace it with truthfulness. To strive to achieve this is the responsibility of every single Ahmadi who attributes himself with this Jama'at. We need to remove this falsehood and disorder from our homes, which is becoming the means of agitation in our households. We need to remove this disorder and falsehood from our neighbourhood as well. We need to remove this falsehood and disorder from our cities and we need to remove this falsehood and disorder from the entire world, so that an atmosphere of love, peace and reconciliation can be established in the world. With the Grace of Almighty Allah, we are those who follow that Prophet<sup>(saw)</sup> who came to remove all the disorders and agitations in the entire world, who came as a mercy for the entire mankind, regarding whom Allah Almighty stated '*we have sent thee not but as a mercy for all of peoples*' (Ch.2:V.108). Therefore, by conveying a message of truthfulness and removing disorder from the world, this Prophet<sup>(saw)</sup> became a means of mercy. Thus, today it is our responsibility that remaining on the model and practice of this most truthful Prophet and also this mercy for all mankind, we should convince others with this expression of truthfulness, preach to them the message of love and affection and we should win the hearts of others with this weapon of truth. Pistols, guns, rifles and other weapons through bullets, they end lives, but that weapon of truthfulness that we need to present through our actions and also through our expressions, this is a life-giving weapon. Therefore, utilising this weapon, it is the duty of every Ahmadi to go forth today. May Allah the Almighty make it so that we can utilise this spiritual weapon of truthfulness and collect together all righteous persons and those who are in search of the truth and through this means become those who establish such a wall of truth that no false person or satanic power can ever bring down. Then, that light of truth that the Prophet Muhammad<sup>(saw)</sup> emanated, that *Nur* (light) which is actually the reflection of the Divine light, that it should spread in the world and it should go on spreading, *InshaAllah* (God willing) and that the world unites under the banner of Muhammad<sup>(saw)</sup> and witnesses the manifestation of *Tauheed* (the unity of Allah). May Allah enable us to achieve this.

Today as well there is some sad news. I will lead a funeral prayer after the Friday prayers. One of our Ahmadi brothers from Faisalabad, Naseem Ahmad Butt Sahib, son of respected Muhammad Ramadan Butt Sahib, two or three days ago in Faisalabad was martyred: '*Surely to Allah we belong and to Him we shall return.*' It was through his paternal grandfather that this family came into Ahmadiyyat. His name was Ghulam Muhammad Sahib. He had the good fortune and blessing of taking the *Bai'at* (Pledge of Allegiance) during the era of Hadhrat Khalifatul Masih II<sup>(ra)</sup>. Naseem Ahmad Butt Sahib was born in 1957 in Faisalabad as an Ahmadi. On 4<sup>th</sup> September on Sunday, unknown assailants climbed over the wall of his house fired at him and martyred him: '*Surely to Allah we belong and to Him we shall return.*' This occurred on the night of the 3<sup>rd</sup> and 4<sup>th</sup> September. He was sleeping outside in the courtyard, he was woken up and in this state of sleep he was fired at. Two of the shots hit his stomach and the other hit his back.

Wounded, he was taken to the hospital and on 4<sup>th</sup> September he passed away at 9 o'clock in the morning. Before his martyrdom, after he had been fired at with bullets, he took care of himself and also consoled his wife and inculcated her to display patience. His younger brother Waseem Ahmad Butt Sahib in 1994 and also his cousin from his father's side, Naseer Ahmad Butt Sahib son of Aldarakul Sahib in the previous year were martyred. At that incident Naseem Sahib also displayed great patience and tolerance. At the time of his martyrdom, Naseem Butt Sahib was 54 years old. He worked in a factory. He was a person of high character and high moral standards, he was fearless and a very brave man. He would take part in Jama'at work and he would be very regular in contributing to Jama'at chanda. Despite the fact that the *Bait-ul-Zikr* Mosque was far from his home, he was very regular in offering the Friday prayers in the mosque. He was very obedient to the *Nizam-e-Jama'at*, he had sincerity and loyalty with Khilafat, he was a very simple person and would display great kindness and generosity to his wife and children. Compassion to the creations of God and also compassion to poor people was a prominent characteristic of his. In his family he leaves behind apart from his wife Asiyah Naseem Sahiba, four daughters. Sundus Naaz Sahiba is married; she is the wife of Ghulam Abbas Sahib. Then there is Zara Noor Sahiba who is also married. Zara Kausar Sahiba is also married, Shamila Kamal Sahiba is 15 years old and studying in the 9<sup>th</sup> class and his son Safer Ramadan Sahib is 11 years old he is studying in the 4<sup>th</sup> class. One of his sons in the previous year passed away due to illness and he was 22 years old. May Allah Almighty elevate the rank of the deceased and grant great patience and tolerance to the family who have been left behind. After the Friday prayers, as I said, I will lead the funeral prayers."