

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

On 3rd May 2013, Hazrat Khalīfatul-Masih V (May Allah be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verses 19 and 20 surah Al-Hashr, which are translated as follows:

“O ye who believe! fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do.

And be not like those who forgot Allah, so He made them forget themselves. It is they that are the rebellious.” (59:19-20)

Huzoor (May Allah be his Helper) said: For a believer, God has prescribed *Taqwa* as the primary condition. The definition and essence of *Taqwa*, in the light of the Holy Qur’ān, is to fulfil one’s obligations to God and His creatures while giving precedence to His will over everything else and believing Him to be One and Peerless and the Source of all power. The Promised Messiah عليه السلام says:

“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.”

Huzoor (May Allah be his Helper) said: Man’s spiritual beauty is linked to this path of *Taqwa*. There is no doubt that people differ in their piety, understanding, and knowledge, but they are all required, to the best of their ability, to fulfil their pledges and obligations. Then will they be considered as treading the path of *Taqwa*.

Huzoor (May Allah be his Helper) said: In the verses that I have recited, God commands us to abide by *Taqwa* after we have professed faith. This world and its inducements should not be everything to us, instead we should see what God requires of us. Only the deeds that we do for the sake of God will be of any good to us in the hereafter. Sin has its roots in heedlessness and indifference towards God. Therefore, if you wish to reap the rewards of the eternal life in

the hereafter, you must have full faith in God and the path of His desire, and realize the purpose of your existence.

Huzoor (May Allah be his Helper) said: In the first verse, God calls us to be mindful of the hereafter. It also hints at teaching our future generations to excel in virtue rather than inclining towards the mundane. In the context of marriage, Huzoor (May Allah be his Helper) said that we must remember that all the comforts of the world, the marriages and the worldly union and the pleasures which result from them are temporary affairs; the true and abiding pleasure lies in serving the Will of God. Allāh warns believers again and again and in different ways not to forget Him, to remain steadfast upon *Taqwa*, and to strive for the life of the hereafter.

Huzoor (May Allah be his Helper) said: The Promised Messiah عليه السلام says that true well-being and contentment cannot be had without *Taqwa*, and to remain steadfast upon *Taqwa* is in a way like drinking a cup of poison. Having pledged allegiance to the Promised Messiah عليه السلام we have promised to give preference to our faith over the world. This is why we have to become one in word and deed. The Promised Messiah عليه السلام says that no one can become pure until he is purified by God. When our souls lie prostrate before God in all humility and submission, only then will He accept our prayers. He also says that you must acquire *Taqwa* because all true blessings have their source in *Taqwa*. The righteous are saved from all kinds of afflictions.

Huzoor (May Allah be his Helper) said: The Promised Messiah عليه السلام came as a servant of the Holy Prophet صلى الله عليه وسلم to establish the existence and Oneness of God. True *Taqwa* results only from perfect faith in God's Oneness. True *Tauhid*, on which depends salvation, is to believe God to be free from every partnership and of anyone more powerful than Him. The other meaning of *Tauhid* is that all our love, worship, submission, hope and fear should be linked to God alone. The Promised Messiah عليه السلام says that the climax of *Taqwa* is where a person surrenders his self completely and becomes totally immersed in God. May Allāh enable us to attain these standards. *Āmīn*.

At the end of the sermon, Huzoor (May Allah be his Helper) asked the Jama'at to pray for the success of his journey abroad.

Please convey these guidelines given by Huzoor (May Allah be his Helper) to members of your Jama'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Ahmadiyya Pakistan,

Dated: 08 May 2013