

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The National Amīr/ President  
Jamā‘at Aḥmadīyya,

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

**Summary of the Friday Sermon delivered by *Ḥaḍrat Khalīfatul-Masīh V* (May Allāh be his Helper) on 05<sup>th</sup> May 2023 at *Mubārak Mosque Islāmabād*, Tilford, UK.**

Huzoor (May Allāh be his Helper) recited following verse of the Holy Qur’ān:

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَّقُونَ

*‘Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.’ (16:91)*

Huzoor (May Allāh be his Helper) said: This verse, which is recited in the second part of every Friday and ‘Īd sermon, encourages believers to perform good deeds and avoid evil ones. It is the hallmark of a true believer to follow Allāh's commands and guidance. Today, I would like to share some sayings of the Promised Messiah (Peace be upon him) regarding the virtues mentioned in this verse: justice, kindness, and kinship. These teachings guide us towards living our lives according to Allāh's commandments. By reflecting on these teachings and striving to align our lives accordingly, we can greatly strengthen our relationship with Allāh and fulfil our obligations towards one another. By fulfilling the rights of Allāh and our fellow human beings, we can ensure the security of society and peace in the world. Sadly, the world is not paying enough attention to this. All countries, whether Muslim or otherwise, are focused on usurping the rights of others. As followers of the Promised Messiah (Peace be upon him), it is our responsibility to reform ourselves and draw the world's attention to this path.

The Promised Messiah (Peace be upon him) says: Allāh has commanded you to act with justice (*‘adl*) towards Him and His creation, that is, to fulfil the rights of Allāh and the rights of the creation of Allāh. If you can do more, then treat them not only with justice but with kindness (*ihsān*). This means that you should worship Allāh with such sincerity as if you are actually seeing him before you, and treat people with even more kindness than they might deserve. And if it is possible for you to go even further, then worship Allāh and serve His creation with such selfless love as is shown to the nearest of kin (*itā’i dhil qurbā*).

The Promised Messiah (Peace be upon him) says: In reality, nothing is worthy of worship, love, or trust except Allāh, because He is the Creator and the Sustainer, and all rights are due to Him alone. If you worship Him in this respect, it is justice, and it is obligatory for you. If you want to progress beyond this level, then there is the level of *ihsān*, which means that you should have such a perception of His greatness that you become humble in your worship of Him and so engrossed in His love as if you have actually seen His magnificence, glory, and eternal beauty. Beyond that, there is the level of kinship. At this level, your worship, love, and obedience become so sincere and natural that all affectation and formality disappear, and you remember Him with the same fondness as you remember your fathers. Your love for Him becomes like a child's love for its dear mother.

The Promised Messiah (Peace be upon him) says: Treat your fellow beings with justice and refrain from transgressing their rights. To advance from this level, you must reach the stage of *ihsan* which entails responding to your brother's bad behaviour with kindness. The final stage

is to treat them as if they are your nearest of kin, doing as much good for them as you can without any ulterior motive or desire. Just as close relatives show spontaneous affection towards each other, you should manifest the highest level of moral progress by demonstrating kindness to others without expectation of any gratitude or reward.

The Promised Messiah (Peace be upon him) says: In this noble verse, Allāh has described the three levels of human knowledge and assigned the rank of personal love to the third level. At this level, all selfish motives are burned away, and the heart is filled with love that is as pure as a vial filled with fragrance. The Holy Qur'ān also refers to this level when it says that among the believers are those who sell their lives for the pleasure of Allāh, and Allāh is gracious towards such people. Furthermore, those who submit to Allāh and worship Him by remembering His blessings are the ones who are saved. Such people receive rewards from Allāh, have no fear, and do not grieve. In other words, their worship and love are solely for Allāh, and Allāh's blessings are their reward. Elsewhere in the Holy Qur'ān, believers are characterized as individuals who feed the poor, the orphans, and the prisoners, out of their love for Allāh, without any expectation of reward or gratitude in return, and only for the pleasure of Allāh. It is clear from these verses that the highest rank of worship and righteous deeds are performed by those who sincerely seek Allāh's love and pleasure.

He explained further: What does Allāh want from you? Only that you treat your fellow human beings with justice. Beyond that, show kindness to those who have not done any good to you. Further still, show compassion towards Allāh's creation as if you are their own kin, just as a mother shows natural affection towards her children. Kindness (*ihsān*) involves an element of ostentation and sometimes the one who does kindness may remind people of what he has done for them, but the one who displays natural maternal affection cannot display selfishness. Therefore, the ultimate level of goodness is the natural love of a mother. This verse speaks not only about our fellow human beings but also about God. Justice towards God means obeying Him by remembering His blessings. Kindness towards God is having such faith in Him that it seems as if He is watching over us. Finally, kinship towards God is worshipping Him neither for the sake of heaven nor out of fear of hell, but out of pure love and obedience to Him, even if there were no heaven or hell.

The Promised Messiah (Peace be upon him) says: Justice (*'adl*) is required to reform the human self (*naḥṣe ammārah*). For example, if someone owes a debt, this human self (*naḥṣe ammārah*) desires to withhold the debt-amount in some way. And if the deadline also happens to pass, then this human self (*naḥṣe ammārah*) becomes even more daring, thinking that now there can be no legal repercussions. But this is not right. Justice demands that the debt be paid and that it not be withheld by any means or excuses. It pains me to say that some people do not care about these matters, and there are people even in our own Jamā'at who pay very little attention to the repayment of their debts, which is against justice. The Holy Prophet (May Allāh's blessings be upon him) did not offer funeral prayers for such people. Let each one of you remember that you should not be lax in paying your debts, and you should avoid all kinds of duplicity and dishonesty, as this is against the command of Allāh.

The Promised Messiah (Peace be upon him) says: I have never come across such a pure teaching in the Torah or the Gospel, despite having read them thoroughly. Allāh has made it clear in the verse that if these noble deeds are not carried out at the appropriate time and place, they will turn into bad deeds. Justice will turn into *fahshā'* (indecent), which means exceeding the limit to such an extent that it becomes impure. Kindness will turn into *munkar* (manifest evil), which is something rejected by human mind and conscience. And kinship will

become *baghyi* (wrongful transgression), meaning that the misplaced sympathy will bring about evil consequences. The word *baghyi* refers to the excessive rain that destroys the crops. It refers to falling short of one's obligation as well as to be excessive about them. In short, if any of these three virtues are not performed at proper time and place, they will become something detrimental. Hence, the condition of appropriate timing and place has been mentioned for all three.

Huzoor (May Allāh be his Helper) said: The Promised Messiah (Peace be upon him) has placed great emphasis on this subject in his writings and speeches. It is incumbent upon us to strive to establish these standards in our relationship with Allāh and in dealing with our fellow human beings. May Allāh grant us the ability to live our lives in accordance with his teachings, to attain the highest standards of worship, to uphold the rights of our fellow human beings, and especially to strengthen the bonds of love and affection between us in such a way that we become an enviable example for the world. By putting these teachings into practice, we will be able to fulfil our pledge of Bai'at. Each Friday, we should strive not only to listen to these teachings but also to act upon them. Otherwise, there will be no difference between us and other people. May Allāh show a clear distinction between us and others in keeping with the Promised Messiah's (Peace be upon him) desire which he expressed with great anguish.

*Āmīn*

*Jazākumullāh*

*Wassalām,*

Abdul Majid Tahir

Additional Wakīlut Tabshīr

ISLĀMABAD (UK)

Dated: 09 May 2023