

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Extracts from the Friday Sermon by *Hadrat Khalīfa-tul-Masīh V* (May Allah be his Helper) delivered on 6 April 2018 from Spain.

Every Ahmadī should shun falsehood

Our Imam, *Hadrat Khalīfatul Masīh V* (May Allah be his Helper), says:

Spain is undoubtedly amongst the Western countries, but it is considered less economically established than other European countries. There are fewer job opportunities here as compared to other countries such as France, Germany, Holland and UK. However the economic conditions are much better as compared to Pakistan. This is why many Pakistanis come here for business or employment purposes. As far as Ahmadīs are concerned, when they emigrate from Pakistan, they do so for two reasons. The foremost of these are the restrictions and lack of religious freedom faced by them in Pakistan. The second reason is to improve their economic situation. The majority of people when they request for asylum or visa say that the circumstances in Pakistan do not allow them to freely call themselves Muslims or to worship and fulfil other religious obligations. While most people state the true facts of their situation, there are others who try to exaggerate, even though there is no need for this. I have often said that if we just tell the truth and mention the injustices being perpetrated against us in Pakistan in the name of religion and say that this situations puts a great stress on us and we are in a state of constant mental torture, government officials and judges often understand this and become sympathetic. Therefore, there is no need to listen to other people or lawyer’s advice and state any exaggerated facts. Also, the statement should be consistent from beginning to end and should not be changed so that the authorities do not suspect falsehood. Ahmadīs should in any case shun falsehood. Allāh has declared falsehood to be akin to idolatry, and an Ahmadī can never be expected to be idolatrous. On the one hand he claims to profess God’s oneness and to be a servant of the Holy Prophet (May Allah's blessings and peace be upon him) and to have accepted the Promised Messiah (May peace be upon him), but on the other hand he does not shun the very basic sin that a believer in the One God is forbidden from. Thus an Ahmadī should scrutinize himself so he does not do anything for the sake of worldly gains that renders him a sinner in the eyes of God. Our aim is not to seek and be engrossed in the world. As I said, when we leave our countries to safeguard our faith then we have to keep God’s commandments foremost. We should realize our priorities after accepting Ahmadiyyat or true Islām. If our priorities are not in keeping with Divine commandments, then we do not fulfil the purpose of migration. And if we are in conformity with God’s will, then we will achieve the objectives of our migration. God’s blessings will be with us. But if our foundation is on falsehood and our aim is to attain the world, then we cannot be the recipients of God’s blessings. Those who believe

in the One God and worship Him, can never indulge in idolatry. Those who have understood the purpose of their creation know that their prime objective is to gain God's pleasure. Always remember that worldly benefits and worldly pleasures are not our purpose, nor are they purpose of a believer's life. If, in order to please God, we strive to fulfil the purpose of our creation, then alone can we attain true success and can fulfil the purpose of our coming into the world. And indeed we will also derive the benefits of this world, for God never deprives those who seek His pleasure from attaining worldly blessings as well.

Seek from Me the good of this world and the hereafter

Allāh has taught us to seek the good of this world and the hereafter from Him in the prayer:

مريناً آتنافى الدنيا حسنة وفى الآخرة حسنة وقتنا عذاب النار

In this context, the Promised Messiah (May peace be upon him) says:

Man is dependent on two things for his well-being. One, he seeks to be saved from the difficulties and trials and tribulations that he encounters in this short life; and, secondly, to be saved from sin and transgression and the spiritual maladies that drive him away from God. Thus man seeks to be saved from worldly difficulties as well as from spiritual maladies. The good of this world is that man is saved from both physical and spiritual tribulations and from a life of evil and ignominy.

The meaning of *Rabbana*

The Promised Messiah (May peace be upon him) says that the word مريناً points to repentance. When man says *Rabbana* (O my Lord), he turns completely towards God. *Rabbana* requires that man turns always from all the others 'gods' he had made for himself. One cannot utter *Rabbana* other than with true anguish. There are some who utter these words superficially and their heart is not in it, but when one is praying from the bottom of one's heart, he utters the words *Rabbana* in their true spirit. The Promised Messiah (May peace be upon him) says: The fact is that man has created many gods for himself. When he puts his trust in his own cleverness and machinations, then those are his gods. If he takes pride in his knowledge or power, then those are his gods. If he prides himself on his beauty or wealth, then those are his gods. In short he has thousands of gods. But until one becomes weary of all these gods, and surrenders to the One and Peerless God, and calls him with deep anguish, he cannot understand his true God. So while many people say that they offer this prayer, it is only truly uttered when it is offered with heart-melting anguish, and when it is uttered with the conviction that one is beckoning the One True God. When this comes about, then will he understand the true God and truly pray to Him. When man addresses God with an anguished heart and professes his sins and is penitent, and says that You are our true God and we were wandering elsewhere due to our own ignorance, but now I disown all those false gods and idols and accept Your Divinity and have come to Your threshold, this is the state of pure submission to God and worshipping Him and understanding the purpose of our creation that the Promised Messiah (May peace be upon him) expects from us. When we thus beckon our God, we will receive the grace of this world as well as the hereafter.

The true purpose of life, according to the Promised Messiah (May peace be upon him)

The Promised Messiah (May peace be upon him) says: Allāh says that I created the Jinn and men so that they may recognize Me and worship Me. Thus, in the light of this verse, the purpose of man's creation is to worship God and know Him and to become completely His. It is obvious that man is in no position to set for himself the purpose of his own life, for man neither comes of his own will, nor departs of his own will. He is only a creation whom God has blessed with greater powers as compared to other creatures and has made him the best of creation, and thus he has set a purpose for him. Whether man understands it or not, the purpose of man's creation is undoubtedly the worship of God and to know Him and to become immersed in Him. When man puts this purpose before him, he becomes a true believer. And then he also uses the good of this world as a means to attaining the pleasure of Allāh.

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

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Ahmadiyya Pakistan.

Dated: 10 April 2018