

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

An exhortation to shun worldly frivolities, to be withdrawn from the world, to seek Allāh’s pleasure, and to prioritize one’s faith over the world in the light of the teachings of the Holy Qur’ān.

The activities of this world and its wealth should only be adopted to the extent that faith remains the ultimate objective.

In seeking this world, a believer should also remember the good of the hereafter, and seek the world through means that are appropriate.

On 5th May 2017, Ḥaḍrat *Khalifatul-Masīḥ V* (May Allah be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London. Huzoor (May Allah be his Helper) recited verse 21 of Surah *Al-Hadid*, which is translated as follows:

"Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children. This life is like the rain the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes broken pieces of straw. And in the Hereafter there is severe punishment, and also forgiveness from Allāh, and His pleasure. And the life of this world is nothing but temporary enjoyment of deceitful things." (57:21)

Huzoor (May Allah be his Helper) said: Allāh says with regard to the comforts and pleasures of this world that these are all temporary things. A believer has higher objectives and seeks to attain nearness to God. We who have believed in the Imām of this age, our thoughts should be lofty. We can only become true Aḥmadīs if we stop pursuing the temporary pleasures of this world. Our aim should not be to accumulate wealth and seek pleasure, for these never result in anything good. The things of this world have been likened to the vegetation that finally turns into straw that is blown away by the winds. Neither lots of wealth nor children avail us anything. Allāh reminds us not to take this world to be our be-all-and-end-all. The true life is the one we shall have after we die. Therefore we should seek God’s pleasure and establish a relationship with Him in order to have the desired end.

Huzoor (May Allah be his Helper) said: Allāh does not forbid us from making use of worldly things, but we should not become so immersed in them as to forget about our faith. Those who come from God forsake the world, which means that having acquired faith the world becomes subservient to them. As for those who seek the world, no matter how much they get, they end up frustrated. In any case, there is no denying that the things of this world perish and that the

wrongful use of our wealth renders us culpable before God. This is something that every sensible person and every believer should bear in mind. Allāh does not forbid us from earning the wealth of this world. The bounties He has provided for us are indeed permissible, provided they are earned through lawful means and do not stop us from fulfilling our obligations towards God and His creation.

The Holy Prophet ﷺ says: The greatest fear I have regarding my ummah is that they will start following their own desires and will start pursuing worldly gains, and consequently they will deviate from the truth. This world is the house of deeds, what we do here will be the source of reward or punishment in the hereafter. The Holy Prophet ﷺ taught us to do good deeds in order to win Allāh's pleasure, and his companions were always doing so. When they asked the Holy Prophet ﷺ how to acquire Allāh's love, he said that if you become oblivious to the world, God will love you. Do not look at the world with greed, and people will start loving you.

Huzoor (May Allah be his Helper) said: Being oblivious to the world does not mean that one should completely cut oneself off from everything and stop fulfilling one's obligations to others. This is not what Islām desires. The Holy Prophet ﷺ got married, had children, and he fulfilled all his obligations towards them. When he received wealth he distributed it among the poor. But he never taught that we should become like mendicants. What it means is that the world should not become a hurdle in our worship, and our engrossment in earning worldly things should not make us forget about God. There is no harm in utilizing one's abilities to earn wealth, but it should not become a hurdle in fulfilling one's obligations towards God and His creatures. Piety means that you should have more faith in God and His blessings than upon your wealth. And you should consider whatever difficulties come your way as a mean of Divine reward. People sometimes lose their minds when they suffer a financial loss; this would not be so if they had faith in God.

Huzoor (May Allah be his Helper) said: By the grace of Allāh, since Aḥmadīs believe in the Promised Messiah (a.s), they are not perturbed by material loss, and they only turn to God in such instances. For instance, businesses belonging to Aḥmadīs in Pakistan and other countries, amounting to millions of rupees were destroyed. One Prime Minister even said that he would hand Jamā'at Aḥmadiyya the begging bowl; but what happened was that those Aḥmadīs earned millions after suffering this loss. Huzoor (May Allah be his Helper) said: Those who have migrated to these countries on account of such difficult circumstances should realise that their circumstances have changed for the better only by the grace of God and through the blessings of pledging allegiance to the Promised Messiah (a.s). Hence there should not be any pride or arrogance on our part. If we look enviously at something it should only be the faith of another person who is better than us with the desire to become better than him.

The Promised Messiah (a.s) says that we should only indulge in the affairs and the wealth of this world to the extent that in everything faith should be our primary motivation, and it should never be relegated to a secondary position. Earn the world but always keep the fear of God in mind. It is wrong to indulge in worldly affairs day and night and to browse the internet instead of going for prayer. Huzoor (May Allah be his Helper) said that the prayer رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ teaches us that in seeking the good of this world

we also keep in mind the good of the hereafter, and that we should seek the best means for earning the world which do not hurt anyone else.

Huzoor (May Allah be his Helper) said: The desires of this world fuel the fires of avarice and become a worldly hell on account of which one's heart is never contented. The Promised Messiah (a.s) says: My Companions should not indulge in their wealth and in their families to the extent that they become a barrier between them and God. This is why wealth and children are called *fitna* or trial. The comforts and amenities of these countries should not make us forget about worshipping God and should not deprive us of fulfilling our obligations, and we should do our part in propagating the faith. The purpose of pledging Bai'at to the Promised Messiah (a.s) is the that we should fulfil our obligations to God and to His creatures and do our best to spread Islām, and only by doing so can we give preference to our faith over the world. May Allāh enable us to do so, and may Allāh save us from being overwhelmed by materialism in this world and from the fire of hell in the next. *Amīn*.

At the end of the sermon, Huzoor (May Allah be his Helper) informed the Jamā'at of the tragic martyrdom of two Aḥmadīs. The first was Basharat Aḥmad Ṣāhib of Khanpur, Pakistan who was shot and killed by unknown assailants on 3rd May. His father Muḥammad Abdullah Ṣāhib had entered Aḥmadiyyat after pledging Bai'at at the hand of Ḥaḍrat *Khalīfatul Masih II* رضى الله عنه. He had the privilege to serve the Jamā'at in various positions. He was regular in his financial sacrifices and punctual in his prayers and had a deep reverence for Khilāfat.

The second was Professor Tahira Parveen Malik Ṣāhibā, who was assaulted with a dagger by a university employee and embraced martyrdom. Her husband had severed ties with the Jamā'at, and so she lived alone. She had been reemployed by the university on account of her ability. Her grandfather Ḥaḍrat Malik Hassan Muḥammad Sahib was a Companion of the Promised Messiah (a.s). Her father Malik Muḥammad Abdullah was a life-devotee. She had her primary education from Rabwah. After graduating from Lahore she did her MSc from Punjab Agriculture College and then went to California to do MPhil in Botany and Plant Sciences. She has one daughter who went away with her father. May Allāh enable her to return to the Jamā'at. *Amīn*. Huzoor (May Allah be his Helper) prayed for the deceased and led their funeral prayer in absentia after the Friday prayer.

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

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'ālā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan.

Dated: 11 May 2017