

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President  
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

**Our objective should always be to excel in good deeds. God says that those who do good deeds are the best of His creation.**

**Spiritual progress is possible only when one totally shuns evil and adopts righteousness for the sake of God.**

**The sphere of kindness is vast. Be kind to all creatures because this is what God desires.**

On 27th October 2017, Ḥaḍrat *Khalīfa-tul-Masīh* V ایده اللہ تعالیٰ delivered the Friday Sermon at Baitul Futuh Mosque, London.

In the beginning of his sermon Ḥūzoor ایده اللہ تعالیٰ referred to verse 149 of surah *Al-Baarah*, that Allāh advises believers *to vie, with one another in good works* (فَاسْتَبِقُوا) (الْحَيٰرَاتِ).

Ḥūzoor ایده اللہ تعالیٰ then alluded to verse 8 of surah *Al-Bayyinah* which is as follows:

إِنَّ الَّذِیْنَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَوْلَیٰكَ هُمْ خَیْرُ الْبَرِیَّةِ

**“Verily, those who believe and do good works — they are the best of creatures.” (98:8)**

Ḥūzoor ایده اللہ تعالیٰ said: The Promised Messiah علیه السلام says that man should progress in piety and practice good deeds. What is piety, how can it be practiced, why is faith in God essential for practicing good deeds, what should be the standard of our faith, how can this standard be raised further, what are the means of attaining piety, and how does God reward those who are pious? Ḥūzoor ایده اللہ تعالیٰ said: Striving for what is lawful is also a virtue, but if one exceeds the limits, it ceases to be a virtue. The Promised Messiah علیه السلام says: Good deeds are a ladder that lead towards God. Remember, Satan follows you in every path and tries to drive you away from the truth. To give a beggar the leftovers from the previous day is not piety; rather piety requires that you give him from the fresh food that is before you. For true virtue, it is essential to have faith in God and to believe that God sees everything. To correct one’s ways, it is essential to believe in an ever-watchful God. This alone can lead to true virtue.

Ḥūzoor ایده اللہ تعالیٰ said: *Taqwa* means to shun even the minute paths of evil. It is not piety that one does not steal or commit adultery. True piety requires steadfastness in the path of God to the extent of being willing to give up one’s life. The mere avoidance of evil is not piety unless it is accompanied by good deeds. Unless one adopts piety, one cannot abide in the spiritual realm. Good deeds are like food for the soul, and this state is attained by growing in faith, by being one in word and deed, and by knowing that evil deeds will be punished. Man’s every deed should be a manifestation of God’s existence. The atheists cannot achieve such morals, because all these virtues result from faith. As faith grows weaker, so is there weakness in good deeds. One who has true faith in God cannot be sinful because his faith drives away all the faculties of sin and a death comes upon all the things that could lead to sin. He becomes like a lifeless body. This comes about through true faith in God, and this is the objective we should have in mind.

The Promised Messiah عليه السلام says: Man has two duties. One is to avoid evil and the other is to strive for virtue. Virtue has two aspects: to shun evil and to do good deeds. Man cannot become perfect by merely avoiding evil unless he also benefits others. These spiritual stations can only be attained by having faith in God's attributes. There are many who do not violate worldly laws but go against Divine laws, and this is because their faith is weak. While they believe God is All-Knowing, they deny this with their actions and thus fall prey to many evils. To avoid evil, one's faith has to be perfect and then one should seek to follow the path of the Prophets and saints. This path is recognized by the way God treated those people. The first step of avoiding evil is attained through God's glorious attributes whereby He is the enemy of the wicked. The other is attained through His Benevolent attributes. In short, it only comes about through the power of the holy spirit which comes from God and is accompanied with peace and tranquillity and inculcates love and devotion.

Ḥūzoor ابده اللہ تعالیٰ said: One can only progress in spirituality when he totally shuns evil and adopts piety for the sake of God. Good deeds comprise two parts: the obligatory and the *nawafil*, or the supererogatory. The paying of one's debt is obligatory. All obligations are accompanied by *nawafil*, and anything that one does over and above what is obligatory falls into this category. All the religious obligations are perfected through *nawafil*. *Zakāt*, for examples, is accompanied by charity and alms-giving. Thus, friendship with God becomes so strong that according to Ḥadīth, "I become their hands and feet and I become their tongue with which they speak".

Ḥūzoor ابده اللہ تعالیٰ said: As man grows in piety, one good deed leads to another. Ḥūzoor ابده اللہ تعالیٰ said God does not allow the good deeds of even non-believers to go in vain, so how could he do so for the believers. Believers should use even lawful things in a balanced way, otherwise they will not remain a virtue.

Ḥūzoor ابده اللہ تعالیٰ said: Our teaching is that we should be kind to everyone. We should obey our rulers because they are our guardians and protect our lives and property. We should be kind towards our relatives. We should not pray behind those who are not righteous and indulge in frivolous innovations. The principle is to be kind to everyone but also to protect ourselves in matters of faith. The sphere of kindness is vast and is not confined to Muslims alone. At the first stage, be kind in terms of justice and fairness, and then be compassionate, and then be loving as a mother. It is at this stage that piety reaches its climax. God loves piety and He loves kindness towards His creatures. May Allāh enable us to do good deeds for His sake so that we may achieve the target given to us.

At the end of the sermon, Ḥūzoor ابده اللہ تعالیٰ informed the Jamā'at of the sad demise of Hamid Maqsood Atif Ṣāḥib, Aḥmadiyya missionary; Ali Saeed Musa Ṣāḥib, former Amīr Jamā'at Tanzania; and Nuṣrat Sadiqa Ṣāḥiba, mother of Abdul Momin Ṭāḥir Ṣāḥib, in-charge Arabic Desk London. Ḥūzoor ابده اللہ تعالیٰ led their funeral prayer in absentia after the Friday prayer.

Please convey these guidelines given by Ḥūzoor ابده اللہ تعالیٰ to members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Ahmadiyya Pakistan.

Dated: 2 November 2017