

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā'at Ahmadiyya,

.....

Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Extracts from the Friday Sermon delivered by Ḥadrat *Khalīfa-tul-Masīh V* (May Allāh be his Helper) on 24th May 2019 at Mubarak Mosque, Islamabad, Tilford UK.

In the beginning of his Friday Sermon Huzoor (May Allāh be his Helper) recited verses 52-58 of Surah Al-Noor:

إِذَا كَانَ قَوْلُ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۗ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٥٢﴾ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٣﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ
أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۗ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٤﴾ قُلْ
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ۗ وَإِنْ تُطِيعُوا هَاتِهِتَدُوا
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٥﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمُ النَّارُ ۗ وَلَيُنَسِّسَنَّ الْبَصِيرُ ﴿٥٨﴾

“The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: ‘We hear and we obey.’ And it is they who will prosper. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield for protection, it is they who will be successful. And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; what is required is actual obedience in what is right. Surely, Allāh is well aware of what you do.’ Say, ‘Obey Allāh, and obey the Messenger.’ And if they turn away, then remember, whoever does so will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message. Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy. Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort.”

Huzoor (May Allāh be his Helper) said: These verses include *Ayat Istikhlāf* in which Allāh has given the believers the glad-tiding of the continuation of Khilāfat among them. The verses preceding and following this verse speak of obedience to Allāh and His Messenger and abiding by their commandments, because only through this will the promise of Khilāfat be fulfilled and Allāh will turn fear into peace and bring the opponents to their ignoble end. However, when we make an observation, we find that the standards of obedience in many cases are not the same as before. Even when people obey an injunction that is against their will, they do so half-heartedly. The fact that Allāh has stressed obedience to Allāh and His Prophet (May Allāh's Blessings be upon him) in the context of the promise of Khilāfat shows that the institution of Khilāfat is also among the injunctions of Allāh and His Messenger. Therefore obeying the instructions of Khilāfat is also incumbent upon us since it is among God's injunctions.

Huzoor (May Allāh be his Helper) said: We find examples of whole-hearted obedience among the Companions of the Holy Prophet (May Allāh's Blessings be upon him). For example, once Ḥaḍrat *Khalid bin Walid* (May Allāh be pleased with him) was leading a battle when, right in the midst of it, Ḥaḍrat *'Umar* (May Allāh be pleased with him) ordered that Ḥaḍrat *Abu 'Ubaidah* (May Allāh be pleased with him) will be the Commander in-Chief, hence the command should be handed over to him. Ḥaḍrat *Abu 'Ubaidah* (May Allāh be pleased with him) did not want to take the command immediately because he saw that Ḥaḍrat *Khalid* (May Allāh be pleased with him) was leading very well. However, Ḥaḍrat *Khalid* (May Allāh be pleased with him) insisted that Ḥaḍrat *'Ubaidah* (May Allāh be pleased with him) should immediately take charge because it was the command of the Khalīfa. He said that he would work under Ḥaḍrat *Abu 'Ubaidah* (May Allāh be pleased with him) and obey him without any hesitation or resentment. Such are the standards of obedience that the believers should also exhibit. There should be no complaining even if a decision is made against someone. Sometimes people stop working if they are removed from an office and someone else is appointed in their place. Those who act in this manner do not practice obedience, nor do they fear Allāh.

It has come to my knowledge that there are some Presidents of local Jamā'ats who have stopped performing their duties because, in keeping with the new rules, their term is due to end in June. Were they only working because they were going to remain in their office permanently? so that now they are not paying any attention to the tasks they are supposed to perform in the months of May and June. Such thinking does not only show dishonesty towards religious obligations, it also smells of rebellion and removing oneself from the sphere of obedience to Khilāfat. Since the Khalīfa has approved the new rule that the term for Presidents will be limited to six years, they have decided not to work wholeheartedly anymore. Such people should act in keeping with righteousness (*taqwa*) and should fear God. After having pledged Bai'at, it is incumbent upon us to keep our thoughts pure and to practice high levels of obedience.

Huzoor (May Allāh be his Helper) said: The Promised Messiah (May peace be upon him), the Imam of the age, says regarding the standards of those who pledge Bai'at to him:

Only those can enter our Jamā'at who consider our teachings to be their guide and try to act upon them to the best of their strength and ability. Those who, after having pledged Bai'at, do not act according to our teachings should remember that Allāh intends this Jamā'at to be a special Jamā'at. No one can truly enter the Jamā'at by just pledging Bai'at. That is to say, failure to follow the teachings of the Jamā'at, even if one is among those who have pledged Bai'at, does not make him a part of the Jamā'at. Therefore, as far as possible, make your actions subservient to the teachings that are given to you, and the

teachings are that you should not cause any disorder and commit any evil and should bear verbal abuse with patience and not confront anyone.

Huzoor (May Allāh be his Helper) said: This means not to compete with others by saying that since now a new person has become the office-bearer I will not obey him, or because I have been removed from the office therefore I will not obey anyone else. Whoever confronts you, you should treat him with kindness, in everyday affairs and in case of disputes. Even when someone attacks you in frivolous matters, ignore his actions and treat him with kindness. Be soft spoken and courteous and show a good example. Obey every instruction with a pure heart so that Allāh may be pleased with you and the opponents may see that now you are not the same as you were before Bai'at. Bear true witness in lawsuits. The Promised Messiah (May peace be upon him) says: Those who enter this Jamā'at should become firmly committed to righteousness with all their life and soul.

Allāh says that these people swear that they will do anything if you only order them, but when you do order them, they do not follow through. Allāh says, do not make such big promises, rather obey in the manner that is well-known, and then we will know that you are obedient, otherwise you are merely making verbal claims. Allāh knows what you do and what is in your minds. Obedience means to fulfil your obligations to God and worship Him in the best manner, and as you obey His commandments you should also fulfil your obligations to His creatures. The Promised Messiah (May peace be upon him) says: Shun all mischiefs, evils, disputes and improve your morals. Your moral character should be such that there should be a clear distinction between an Ahmadī and a non-Ahmadī. Always remain firm in truthfulness. In short, it is essential to practice all virtues, and this is the well-known meaning of obedience. It is this that Allāh and the Holy Prophet (May Allāh's Blessings be upon him) command and it is this that the Promised Messiah (May peace be upon him) desires of his Jamā'at. Khilāfat Ahmadiyya too has always emphasized upon this. It is important to show perfect obedience in administrative matters also and not just in spiritual and religious ones. Do not get into the dispute of whether an order falls under the term *ma'roof* or not. If something is contrary to the command of Allāh and His Prophet (May Allāh's Blessings be upon him), then it is surely not *ma'roof*. When we say "I shall obey every *ma'roof* decision of the Khalīfa of the time," no one should misconstrue this and say that such and such decision is *ma'roof* and such and such is not *ma'roof*. Always remember that all the instructions and commands given by the Khalīfa are given in subservience to Allāh and His Prophet (May Allāh's Blessings be upon him), in keeping with the *Shariah* and the *Sunnah*, and so shall it always be. Allāh says that if you show obedience you will find guidance, and that there is no salvation apart from this.

Allāh has promised Khilāfat to those who obey Allāh and His Prophet (May Allāh's Blessings be upon him) and do good deeds. Good deeds involve not only worshipping God with full sincerity and shunning all kinds of idolatry—physical idolatry as well as the idolatry of giving preference to worldly desires over religious consideration; all these good deeds are important, but obedience is the most essential one of them. If you wish to benefit from the promise of Khilāfat, then safeguard your prayers, shun the idolatry of worldly desires, and completely obey the Khalīfa, otherwise you will be considered among the disobedient.

Then Allāh says: The Jamā'at of believers that is associated with Khilāfat is the Jamā'at of people who observe their prayers and attend the mosque and pay the *Zakāt* and purify their wealth. They make financial sacrifices for the sake of Allāh and His Messenger and obey Allāh's commandments and follow the example of the Holy Prophet (May Allāh's Blessings be upon him). It is in this condition that Allāh has mercy on His servants. We

need to ask ourselves whether we show true obedience to Allāh and obey His commandments and worship Him in the best manner or not?

After the demise of the Promised Messiah (May peace be upon him), the Jamā‘at faced great anxiety and uncertainty, but then Khilāfat brought peace and certainty. The *Non-Mubai‘in* had a different attitude at that time, but it changed upon the election of Ḥaḍrat Khalīfatul Masīh II (May Allāh be pleased with him). Likewise, the opponents of the Jamā‘at were jubilant at the demise of the Promised Messiah (May peace be upon him) and then tried to cover their embarrassment upon the election of Ḥaḍrat Khalīfatul Masīh I (May Allāh be pleased with him). After his demise, they were once again hopeful that the Jamā‘at would disintegrate, but Allāh supported the Jamā‘at of believers and once again turned their fears into peace. The Jamā‘at that continues under the benign shadow of Khilāfat has now spread to 212 countries and territories.

Huzoor (May Allāh be his Helper) said: Upon the election of fifth Khalīfa, a non-Ahmadi Maulawi said that God’s practical testimony was in your favour, and yet, instead of accepting this sign, they continue to grow in malice and hatred. But, regardless of this, Allāh continues to strengthen the Jamā‘at that is associated with Khilāfat, the Jamā‘at is spreading, and people in far off countries are demonstrating their love and devotion to Khilāfat. May Allāh continue to guide those who are attached to Khilāfat and the Jamā‘at.

Huzoor (May Allāh be his Helper) cited testimonies of people who admit that the Khalīfa of Ahmadiyya Jamā‘at was indeed appointed by Allāh. There are people who testify to how Allāh guided them towards this Jamā‘at and how after becoming connected with Khilāfat their great problems and anxieties turned into peace and tranquillity.

Huzoor (May Allāh be his Helper) said: All those who remain devoted to Khilāfat, act upon the commandments of God and His Prophet (May Allāh’s Blessings be upon him), safeguard their prayers, purify themselves and their wealth, and set high standards of obedience, shall continue to receive Divine blessings. It is only through Jamā‘at Ahmadiyyat that the world can unite, and not by any other means. Each of us should therefore pray that Allāh may continue this blessing of Khilāfat forever. May we bring the whole world into the fold of Islām through prayers and the grace of God. May we unite them and bring them under the banner of the Holy Prophet (May Allāh’s Blessings be upon him). *Amīn*.

Huzoor (May Allāh be his Helper) said: In the previous sermon, which marked the inauguration of this mosque, I forgot to mention that at the time when the foundation of this mosque was laid I was on the tour of Canada. Before leaving, however, I had offered prayer on the brick, and the foundation stone was laid on 10 October, 2016, by the late Usman Chini Sahib. The construction of the whole project started alongside the mosque. In this way we can say that the Chinese people have a part in this project. We should pray that we may soon be able to spread Islām in China as well. While we pray that Allāh may elevate Chini Sahib’s spiritual status, we should also pray for the spread of Ahmadiyyat, true Islām in China and in the whole world. May Allāh enable us to do so. *Amīn*.

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

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A‘lā,

Tahrīk Jadīd Anjuman Ahmadiyya Pakistan.

Dated: 30 May 2019