

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/ National President  
Jamā‘at Aḥmadiyya,

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Dear Brother,

السَّلَامُ عَلَیْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

On 19th March, 2010, Ḥaḍrat Khalīfatul Masīḥ V ایده اللہ تعالیٰ delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Referring to the previous Friday Sermon, Ḥuḍūr ایده اللہ تعالیٰ explained that the term *rizq* is not confined to the wealth and riches of this world alone, but rather it also extends to all the spiritual faculties and capabilities that God has granted to man. In fact, God Almighty vouchsafed this spiritual wealth upon the Holy Prophet صلی اللہ علیہ وسلم to perfection, which the Holy Prophet صلی اللہ علیہ وسلم then distributed to his companions رحمہم اللہ تعالیٰ. The wealth included the Holy Qur’ān, the *Sunnah* of the Holy Prophet صلی اللہ علیہ وسلم, and his sayings; things that became source of great spiritual wealth for the companions.

Ḥuḍūr ایده اللہ تعالیٰ said: The Promised Messiah علیہ السلام also distributed spiritual wealth to mankind, which was in accordance with what had been foretold about him, i.e., he would rectify the extremely deplorable spiritual condition of his people by imparting to them the correct teaching of Islām, and that he would remove their spiritual poverty by presenting to them the pearls of knowledge and wisdom, and fill their hearts with the gems of Divine knowledge, and that he would give them goblets filled with the essence of the true and perfect teaching of the Holy Qur’ān.

Ḥuḍūr ایده اللہ تعالیٰ said: The Promised Messiah علیہ السلام has afforded us such wealth of spiritual knowledge and wisdom as can bring us closer to God, fill our hearts with the love of the Holy Prophet صلی اللہ علیہ وسلم, and establish the truth of Islam over all other religions. It is therefore our duty to fully benefit from this knowledge and spiritual wealth so that we succeed in attaining our objectives.

Elaborating on the Divine attribute of *Al-Ḥasīb*, Ḥuḍūr cited a few verses of the Holy Qur’ān along with their translation and commentary and said: A believer should always be mindful of his *Self*, since God Almighty is aware of both our hidden and apparent deeds. Our actions are to be judged by the intentions behind them. God Almighty will therefore treat us accordingly, and hold us accountable and give us the reward of our deeds according to our intentions. Hence, one needs to cleanse one’s *Self* and surrender one’s heart completely to God. There is nothing new with regard to the life in the hereafter. It would rather be a reflection of the true nature of our acts and deeds that we commit in this world. This is why God Almighty says that He has, in this world, fastened to the neck of every person his deeds, which He will, on the Day of Resurrection, bring out for him in the form of a book which will be wide open.

Ḥuḍūr ایده اللہ تعالیٰ said: God Almighty has, in view of His infinite mercy, taught man numerous prayers in order to attain Divine pleasure and the good of both the worlds, and to save oneself from the torment of Hell. Ḥuḍūr ایده اللہ تعالیٰ cited the prayer mentioned in Sūrah *Al-Baqarah* for the attainment of the bounties of this world and the hereafter

and said: This is an extremely comprehensive prayer, and holds great importance for people coming from all walks of life with varying capacities who want to attain spiritual and worldly progress. As for the good of this world, that includes money earned through legitimate means, fulfilment of the rights one owes to others, righteous deeds and ability to worship God Almighty at one's best. The prayer is indeed a source of all these blessings. However, when seeking worldly blessings, one should not be unmindful of the bounties of the hereafter.

Ḥuḍūr إيده اللہ تعالیٰ said: At the time of each Prayer, man's attention is drawn towards the Day of Judgment. It is therefore important for a believer to make sure that not only he but also his children are punctual in observing the congregational Prayer. Indeed it is the obligation of every one who happens to be the custodian of his family. The office bearers in the Jamā'at are, in particular, expected to set an example with regard to offering the obligatory Prayers and performing righteous deeds so that other Aḥmadīs also follow them. May Allāh enable us to perform all manner of righteous deeds and grant us the good of both the worlds. *Āmīn*.

Please convey these guidelines given by Ḥuḍūr إيده اللہ تعالیٰ to the members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan,

Dated: 25 March 2010