

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Wishing for others what one wishes for oneself is the principle that lays the foundation for fraternity, love and reconciliation at every level in the world.

It is not easy to overcome feelings of anger and retribution and to act with kindness instead.

In the life of the Holy Prophet (peace be upon him) we witness the loftiest examples of forgiveness. He never sought retribution for any wrong done to him, rather he responded with magnanimity.

On 23rd September, 2016, Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Ḥuzoor (May Allāh be his Helper) said: The Holy Prophet (peace be upon him) says that a true believer is one who desires for his brother what he desires for himself. This is a guiding principle that lays the foundation for peace, love and reconciliation from the level of the household right to the international stage. It does away with quarrels, softens the hearts and reminds us to fulfil our obligations to one another. Others are only impressed by what you practice. You will only be recognized as true believers when you demonstrate lofty morals and empathise and feel for one another. It should not be that while you raise your voices for your own rights, you show apathy when others demand their rights. You should rather abide by the same standards.

Ḥuzoor (May Allāh be his Helper) said: If we desire forgiveness and clemency for ourselves, we should also practice the same towards others and forgive them. But if an offence is such as harms interests of the Jamā‘at or the nation, then it will not be a personal matter, rather it becomes a communal offence and it is up to the relevant authorities to decide what to do with him. When it comes society, fulfilling our obligations towards our families, friends, siblings and close relatives forms the basis of our thinking, which will then spread into the society at large. It will end selfishness, there will be more attention to fulfilling the rights of others, the tendency to forgive will grow, and there will be less desire to punish people or have them punished. The Holy Qur’ān, while it stresses the need for fulfilling other people’s rights and needs, also teaches forgiveness.

Ḥuzoor (May Allāh be his Helper) said: It is no small matter to remove all thoughts of anger and retribution from one’s heart. And to remove such thoughts and instead be kind to the culprit is even harder. Ḥuzoor (May Allāh be his Helper) cited the incident relating to Ḥazrat Hassan رضی اللہ عنہ and his slave, and said: Such are the attitudes of those who desire Allāh’s love and adopt piety.

Ḥuzoor (May Allāh be his Helper) said: The Promised Messiah علیہ السلام says that anger and wisdom cannot coexist. Anger is half-madness. Ḥuzoor (May Allāh be

his Helper) said: There is a great conflict between wisdom and anger. In a state of fury and anger one loses one's reasoning faculties. The teaching of Islām is full of wisdom, for it says that when you make a decision there should not be an element of fury. There are rules regarding punishment. To punish in anger deflects from wisdom and justice. Ḥuzoor (May Allāh be his Helper) said: If you have the authority then you can punish but only with patience and reason. A believer does not decide in haste, rather he delves into the pros and cons of the matter. Ḥuzoor (May Allāh be his Helper) said: Allāh's injunction to suppress anger and to forgive is not without wisdom. There is no doubt that according to law and justice the punishment is equal to the crime, but if someone forgives the wrongdoer, provided that it leads to reformation and not greater transgression, then the forgiver will find his reward with Allāh. The Qur'ān does not command forgiveness nor punishment on every occasion, but it commands us to act appropriately according to the circumstances.

Ḥuzoor (May Allāh be his Helper) said: The philosophy behind punishment and forgiveness is that in both cases reformation should be the aim. The general instruction to the believers is that they should inculcate the habit of forgiving other people's sins. Ḥuzoor (May Allāh be his Helper) said that some people cite this teaching in order to be forgiven for their own wrongdoings, but when it comes to another person's fault they do not forgive and try their best to have them punished.

In the person of the Holy Prophet (peace be upon him) we see the climax of forgiveness. He even forgave the tormentors of his children. Ḥazrat Ayesha says that the Holy Prophet (peace be upon him) never sought retribution for any wrong done to him. He forgave the woman who mixed poison in his food, the woman who chewed upon his dead uncle's liver, the chief of the hypocrite Abdullah bin Abi bin Sulool, and he also forgave Ka'b bin Zuhair. And not only did he forgive them but he was magnanimous towards them.

The Holy Prophet (peace be upon him) taught his Companions the highest standards of forgiveness. Once, he said to a Companion who was harsh towards his slave that he should forgive him seventy times a day. Both the master and the servant are instructed to fulfil their respective duties. Ḥuzoor (May Allāh be his Helper) said: The Promised Messiah عليه السلام required of us that we reform ourselves and adopt high moral values that are the hallmarks of a believer. We should strive to keep our environments peaceful, and for this purpose we have been taught to wish for others what we wish for ourselves. May Allāh enable us to live up to these standards. *Amīn*.

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

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan.

Dated: 29th September 2016