

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Ahmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

We should always remember the aims of the Jalsa, because these are not confined to these three days but apply to our entire lives.

The aims and objectives of the Jalsa stated by the Promised Messiah (a.s) and the start of Jalsa Sālāna in Bangladesh and Sierra Leone.

We can only acquire piety and experience true worship if we fulfil our obligations to God and to His creatures. Give up personal enmities and pray for your reformation.

On 3rd February 2017, Ḥazrat *Khalīfatul-Masīḥ* V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Ḥuzoor (May Allāh be his Helper) said: Today is the beginning of Jalsa Sālāna Bangladesh. This time I am not going to address the last day of this Jalsa, therefore the Bangladesh Jamā‘at has requested that I say something about them in this Friday sermon. By the grace of Allāh, Bangladesh is a Jamā‘at of sincere members. It is also one of the countries where Aḥmadīs have sacrificed their lives and borne hardships but remained firm in their faith in Aḥmadiyyat, the true Islām. May Allāh ever increase them in faith and conviction. Likewise, Jamā‘at Sierra Leone is also holding its Jalsa Sālāna. They have also asked for prayers for the success of the Jalsa. They have fear about bad weather and security. May Allāh bless this Jalsa in every way. *Amīn*.

Ḥuzoor (May Allāh be his Helper) said we should always bear in mind the aims and the spirit of Jalsa Sālāna. These objectives have been outlined by the Promised Messiah (a.s). Every Aḥmadī in the world should always bear them in mind, because they are not related to just the three days of the Jalsa but they are the aims of our entire lives.

The Promised Messiah (a.s) said that one of the aims of the Jalsa is to inspire piety and righteousness. These are lifelong objectives. Another aim of coming to the Jalsa is to gain true understating of the fear of God. This fear is not that which frightens you but it is the kind of fear that one has of displeasing one’s beloved. Another aim of the Jalsa is that its atmosphere should soften the hearts, inspire us to strive for God’s love, and foster such harmony and brotherhood that others should look upon us with admiration for demonstrating the true teachings of Islām. The Promised Messiah (a.s) also taught that his followers should be meek and humble and should cast aside all arrogance and pride. They should attain spiritual heights and then spread spirituality among their countrymen. Opposition cannot stop us from our mission. It is our duty to keep spreading the message of Islām everywhere with wisdom and sagacity.

Ḥuzoor (May Allāh be his Helper) said: Today when Muslims have deviated from the teachings of Islām, it is Aḥmadīs who have to inform the world of its

teachings, and for this it is essential to have a relationship with God, to beseech him, and to show our own high moral examples, so that the world can see that the true example of Islamic teaching and worship and human sympathy and high morals are only to be seen among Aḥmadīs.

Ḥuzoor (May Allāh be his Helper) said: The Jalsa is not held only so that Aḥmadīs can come together for three days and listen to matters of faith, rather its purpose is that members should make use of this atmosphere to remove the rust from their hearts. There is no doubt that Bangladeshi Aḥmadīs are very firm in their faith and have sacrificed their lives for it. Allāh desires from each of us that in this time of the rejuvenation of Islām we should progress in practice as well. We should offer our prayers punctually and in their true spirit, as I have elaborated in my previous sermons, and we should fulfil our obligations to our fellow creatures with all our ability.

The Promised Messiah (a.s) says, “*Taqwa* means to avoid the subtle paths of sin.... True piety is that man should serve mankind and show such fidelity in the path of God as to be ready to sacrifice one’s very life. This is why Allāh says “Allāh is with those who shun evil and do good deeds.” Do remember that it is no merit in merely shunning evil unless one also performs good deeds. *Taqwa* is the lowest step, and it can be likened to the cleaning of a utensil before the choicest food can be put in it. Now, if a utensil is cleansed but no food is put on it, will it serve to satiate one’s hunger? Of course not! The same is the case with *Taqwa*, which means to clean the utensil of the ego.”

The Promised Messiah (a.s) also says, “Prayer is the elixir that can turn soil into gold. It is the water that washes our inner impurities. It is with prayer that one’s soul melts and flows like water onto the threshold of the One God. Prayer means to stand before God and bow and prostrates, and its reflection is the Ṣalāt that Islām teaches. The purpose of physical worship that, on account of the mutual relationship between the body and the soul, the soul should move toward God and should become engaged in a spiritual standing, bowing, and prostrating. Man requires striving for progress, and prayer is also a kind of striving.”

Ḥuzoor (May Allāh be his Helper) said: True Ṣalāt is only experienced after one receives true knowledge from God by His grace, and this requires striving, effort, and steadfastness. *Taqwa* and true worship can only be achieved after one fulfils one’s obligations to God and His creatures. The Promised Messiah (a.s) says, “The fact is that the most difficult matters are those that relate to our obligations towards our fellow creatures, because we have to deal with them all the time and we are always faced with this test. This is why it is important to be vigilant in these matters. My belief is that one should not even treat the enemy with excessive severity.... I say truly, do not take anyone to be your personal enemy and free yourself completely of rancour. If you are with God and He is with you, then he can turn your enemies into your servants. But if you are estranged from God and disobey Him, then you have no enemy greater than God. Man can protect himself against the creatures, but no one can escape God’s wrath.... Once Ḥazrat Ali (r.a) was fighting an enemy for the sake of God, and overcame him and sat on his chest. At once the fallen man spat on Ḥazrat Ali’s (r.a) face, whereupon Ḥazrat Ali (r.a) stood up and let him go saying, “I was fighting you for the sake of God, but now that you have spat on my face, my ego has become a part of it, and I do not wish to kill you for my

self.” This shows that he did not consider his personal enemy to be his enemy. If you deceive someone for selfish reason and spread enmity all around, then there is nothing that invites God’s wrath more.

Ḥuzoor (May Allāh be his Helper) said: No one should be hurt on the basis of personal grievances. And when you see that someone is the enemy of God and the Holy Prophet ﷺ, you should leave him and pray for him and strive to reform him and respond to his attacks in lawful ways, but never should you become an all-out enemy of such a person.

At the end of the sermon Ḥuzoor (May Allāh be his Helper) prayed that Allāh may grant us the true understanding of *Taqwa*, and make our prayers and our Ṣalāt the means to draw us closer to Him. May we understand the subtleties of our obligations to God’s creatures. May our every action be undertaken first and foremost with the intention of pleasing God. *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: 9 February 2017