

The National Amīr/ President  
Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

### **Summary of the Friday Sermon delivered by Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) on 20<sup>th</sup> March 2026 at Mubārak Mosque Islāmabād, Tilford, UK**

Huzoor (May Allāh be his Helper) said: I gave the ‘Īd sermon earlier, so I will now give a brief address. For this purpose, I have drawn upon a passage from the Promised Messiah (Peace be upon him), one to which we ought to give constant attention.

The Promised Messiah (Peace be upon him) says that the more diverse a believer’s worldly associations, the more they advance in higher ranks, because their prime objective is religion. Huzoor (May Allāh be his Helper) said that worldly relations are praiseworthy only when their purpose is faith; and this is the distinguishing mark of a true believer. The Promised Messiah (Peace be upon him) teaches that the world, its wealth, and its status are all meant to serve as instruments of faith. The fundamental principle, therefore, is that the world must not become an end in itself; rather, in whatever one acquires from the world, the true and underlying purpose should always be faith.

Huzoor (May Allāh be his Helper) said that even in one’s worldly earnings, the intention should be that religion is strengthened and that one is enabled to serve it. One should earn from the world not in ways that ruin both this life and the next through wrongdoing, but in ways that beautify one’s Hereafter and enrich one’s faith. The Promised Messiah (Peace be upon him) says that the world should be acquired in a manner that makes it subservient to faith. Just as a traveller setting out on a journey takes a mount and provisions with him, his purpose is to arrive at his destination, not to become attached to the mount and provisions themselves.

Elaborating on this example, Huzoor (May Allāh be his Helper) said that everything a traveller carries exists for one purpose alone: to make the journey comfortable and to ensure he reaches his destination safely, not so that he may lose himself in enjoying these things along the way. In the same manner, a person should acquire the world, yet always regard it as a servant of faith.

Allāh has taught us this prayer:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire. (2:202)

In this prayer, the world is mentioned first, but what kind of world? It says **حَسَنَاتِ الدُّنْيَا** — that which may become a means of goodness in the Hereafter. We should therefore seek in the world that which also brings benefit in the next life, not that which causes shame and disgrace before Allāh. Whoever drowns himself entirely in worldly pursuits will inevitably face such disgrace.

The Promised Messiah (Peace be upon him) says that the teaching contained within this prayer makes it abundantly clear that a believer, while pursuing the world, must always keep the good of the Hereafter in sight. At the same time, the word **حَسَنَاتِ الدُّنْيَا** encompass all the finest and most upright means through which a believing Muslim ought to earn his worldly living. The world should be acquired through every such avenue whose adoption produces only goodness and virtue — not through means that cause harm or suffering to fellow human beings, and not through means that bring dishonour and disgrace among one’s own community. A world earned in this way will become a means of good in the Hereafter.

Earn from the world in such a manner that not only you, but all of humanity benefits from it. Let there be no conduct that brings shame upon yourself, upon your family, or upon those dear to you. Rather, let your life be pure and wholesome; a life grounded in goodness and God-consciousness. When a person lives such a life and dedicates himself to earning the world in this spirit, Allāh will reward him abundantly in both this world and the next.

Concluding the sermon, Huzoor (May Allāh be his Helper) said: Today, the world at large is consumed in the relentless pursuit of its own goals and interests. Personal benefit is given precedence above all else, and nations concern themselves only with their own people, utterly indifferent to the welfare of humanity as a whole. In doing so, they are unwittingly preparing the means of their own destruction. In such circumstances, it is all the more necessary for us to turn to Allāh and beseech Him for the good of this world and the Hereafter. We must give the greatest attention to this, so that we may adorn both our present life and our life to come, and remain shielded from every kind of calamity.

As I have said, the world is moving toward the abyss of destruction — may Allāh keep us safe from it. May Allāh grant us the ability to reform our deeds and to offer prayers in the manner I described during the ‘Īd sermon. May He truly enable us to attain these blessings and to offer the finest of supplications, and may He accept them. Āmīn

Wassalām,

Abdul Majid Tahir  
Additional Wakīlut Tabshīr  
ISLĀMĀBAD (UK)  
Dated: 25 March 2026