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رَبِّهِمْ مُحَمَّدٌ وَآلُ مُحَمَّدٍ  
عَلَيْهِمُ السَّلَامُ

# Glimpses of Jalsa Salana Canada 2014



# لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

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# Pearls of Wisdom



## THE HOLY QUR'ĀN

Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute *him* with the salutation of peace.

(33:57)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا ﴿٥٧﴾

## HADĪTH OF THE HOLY PROPHET MUHAMMAD<sup>SA</sup>

Hazrat Abū Huraira<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said that whoever sent Durūd (invoking blessings) upon me a single time, Allāh will shower ten blessings upon him (or her).

(Saḥīḥ Muslim, Vol 2, Kitābus-Salāt,  
Bābus-Salāti alan-Nabiyyī<sup>sa</sup>)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

Hazrat Ka'ab<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> joined us. We asked him,

'O Prophet of Allah<sup>sa</sup>! We know how to say salām (greetings) to you, but we do not know how to invoke blessings upon you.' He replied, 'say:

O Allāh, bless Muḥammad and his people, as you did bless Abraham – You are indeed the Praiseworthy, the Exalted. O Allāh, prosper Muḥammad and his people, as you did prosper Abraham – You are indeed the Praiseworthy, the Exalted.'

(Saḥīḥ Muslim, Vol 2, Kitābus-Salāt,  
Bābus-Salāti alan-Nabiyyī<sup>sa</sup>)

عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ فَكَيْفَ نُصَلِّيْ عَلَيْكَ؟ قَالَ قُولُوا  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ  
عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

# So Said the Promised Messiah<sup>as</sup>



كُلُّ بَرَكَتَةٍ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ

Every blessing is from Muḥammad<sup>sa</sup> on whom be peace and blessings of Allāh.  
Blessed is He Who taught and he who was taught. (Tadhkirah, pp. 307-310)

I say that even at this time Allāh Almighty has not abandoned the world and has established a community. Indeed, with His own Hands He has raised a person and he is the same who sits among you, speaking to you. Now is the time for the descent of Allāh's Mercy. Supplicate! Desire steadfastness! And recite in abundance Durūd Sharīf (invoke blessings on the Holy Prophet<sup>sa</sup>), which is a great means of attaining steadfastness, not merely as a tradition or habit, but keeping in full view the beauty and grace of the Holy Prophet<sup>sa</sup>, for the elevation of his status and rank, and for his victories. As a result of this, you

will be granted the sweet and succulent fruit of the acceptance of prayer. (*Malḥūzāt* Vol 3, p. 38)

One night this humble one recited Durūd Sharīf (invoked blessings on the Holy Prophet<sup>sa</sup>) in such abundance that my heart and soul were full of its fragrance. That same night, I saw in a dream that angels were carrying water skins full of light into my house and one of them said to me 'These are the same blessings you invoked upon Muḥammad<sup>sa</sup>'. (*Barāhīn Aḥmadīyya*, Ruḥānī Khazā'in Vol. 1, p. 598, sub-footnote 3)

## Fire of Devotion to the Beauty of Muḥammad<sup>sa</sup>

(A Persian Poem - *Majmū'ah Ishtihārāt* Vol. 1, p. 97 qtd. in *Essence of Islām* Vol. 1, pp 328-329)

I am ready to offer my heart and soul  
For the beauty of Muhammad<sup>sa</sup>;

My body is merely the dust of the lane  
Treaded by the progeny of Muhammad<sup>sa</sup>.

I have seen with my heart's eye  
And heard with perceptive ears;

The trumpet of the beauty  
of Muhammad<sup>sa</sup>  
Echoes everywhere.

This ever-flowing water which I distribute  
Freely among God's creatures;

Is but a drop from the ocean  
Of the excellences of Muhammad<sup>sa</sup>.

The fire that burns within me  
Is the fire of the love of Muhammad<sup>sa</sup>;

The water that I possess  
Is from the sweet and  
pure water of Muhammad<sup>sa</sup>.

# Guidance from Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

The following summaries of Friday Sermons have been provided by Wakālat 'Ulyā', Tahrik Jadid Anjuman Ahmadiyya, Pakistan



## Introspection and Self-Reformation

### Summary of Friday Sermon Delivered on December 6, 2013

On December 6, 2013, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, Morden, UK, which was telecast live on MTA with translations in various languages.

Elaborating on the subject discussed during the last Friday Sermon, Huzoor<sup>aa</sup> said that we ought to set an example for the world by striving to follow all that is good, by refraining from evils prevalent in society and by practically reforming ourselves. Although, theoretically, we have strong arguments to prove the truth of Ahmadiyyat, how we practically reform ourselves remains a worry. We need to ask ourselves whether we keep in view the pledge of allegiance we have taken and thus keep an eye on our moral behaviour.

Calling upon Ahmadiḥ to diligently discharge their social obligations and reform their moral behaviour, Huzoor<sup>aa</sup> said that practical weaknesses, when faced with the flood of social evils, result in damage to the very foundation of one's faith. Consequently, one distances oneself not only from the administrative setup of the Jamā'at, but also from the institution of Khilāfat. One ought to remember that the beauty of one's faith in Ahmadiyyat rests on one's submission to the rules and regulations of the Jamā'at and to the Khalīfa. This alone is the source of strength for us in terms of

faith and to exercise a healthy influence upon society.

Huzoor<sup>aa</sup> said that in order to strengthen the administrative setup of the Jamā'at and the institution of Khilāfat, we need to be constantly vigilant about our moral behaviour, for Satan is more powerful today than ever before. The unbridled advertisement of social evils, ease of travel, expansion of media networks, such as TV and internet, have all contributed towards highlighting before the whole world the vices of individual boys and girls living in far off corners of the world. This has resulted in irreparable damage to the morality of the youth. Ahmadiḥ need to wage a Jihād (struggle) to protect themselves against this evil tide. Instead of involving ourselves in immoral acts and faithlessness and submitting ourselves to the wishes of the enemy, we need to make positive use of modern inventions and utilize them for the propagation of the message of the Promised Messiah<sup>as</sup>.

Huzoor<sup>aa</sup> said that each and every one of us should pay attention to the betterment of practical behaviour and should strive to establish a sincere relationship with God Almighty. This will enable us to reform the whole world. This will help us uproot the evil that is so forcefully trying to overpower our present generation. When we practically reform ourselves, God will open for us new avenues of

Islām's propagation in the world. Modern inventions, instead of spreading evil, will become a source of spreading the noble message of God to the whole world.

Huzoor<sup>aa</sup> said that we cannot turn a blind eye to our faults. Those who want to prosper and are working for a moral revolution in the world are never neglectful of their weaknesses. If we are able to bring complete reformation into our moral behaviour, our mutual conflicts and litigations as well as other social evils will soon disappear, and love and harmony will prevail.

Huzoor<sup>aa</sup> said that if we are able to inculcate a sense of responsibility in ourselves, we will consider our services to the faith a blessing of the Almighty God. All the office-bearers of the Jamā'at, regardless of the level they are serving at, should show meekness and humility when dealing with others. Only then will they be able to fully do justice to the requirements of their duties. This means that all the office-bearers, as well as other Ahmadiḥ, should be mindful of moral weaknesses in themselves and thus try to eliminate the vices. Huzoor<sup>aa</sup> said that mere proclamation of faith is not enough to be successful in our mission. We need to practically demonstrate that we are following the commandments of the Promised Messiah<sup>as</sup> and acting upon the Holy Qur'ān, whose injunctions are

**Huzoor<sup>aa</sup> said that we cannot turn a blind eye to our faults. Those who want to prosper and are working for a moral revolution in the world are never neglectful of their weaknesses. If we are able to bring complete reformation into our moral behaviour, our mutual conflicts and litigations as well as other social evils will soon disappear, and love and harmony will prevail.**

vital for the survival of good morals in us. We need to fulfil our responsibilities towards the faith we are following. The biggest responsibility is to rectify the flaws in our behaviour. The Promised Messiah<sup>as</sup> said:

Mere words and speeches are of no avail. One has to practically demonstrate one's faith in God, since mere proclamations of faith cannot please Him. Examine yourself *vis-*

*a-vis* your practical character, for noble character adds to the beauty of faith. Those who are involved in unworthy practices, their faith in God cannot be perfect. The beauty of faith is enhanced when one adorns it with virtuous acts. The Holy Prophet<sup>sa</sup> created a Jamā'at of such virtuous companions who were declared to be the best of the Ummahs, who were pleased with

God and God with them. You ought to set such brilliant examples for others as make others attracted to you.

Huzoor<sup>aa</sup> prayed that may Allāh help us adopt good morals, enable us to reform ourselves and fulfil our obligations towards the propagation of the message of the Promised Messiah<sup>as</sup>! Āmīn!

## Aspects of Self-Reformation

### Summary of Friday Sermon Delivered on December 13, 2013

On December 13, 2013, Hazrat Khalifatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, Morden, UK.

Continuing with the subject of self-reformation discussed during the last two sermons, Huzoor<sup>aa</sup> said that the Promised Messiah<sup>as</sup> has clearly laid down that those who, out of the seven hundred commandments of the Holy Qur'ān, treat even a single commandment with disregard, are likely to close the door of salvation upon themselves. Hence, we need to think twice before we take any step or action in our lives.

Huzoor<sup>aa</sup> said that among the hurdles hindering one's progress towards self-reformation is the perception that certain sins are not serious. This encourages one to believe that there is no harm in committing sins that one perceives as minor. In fact, we need to remember that no sin is minor. God has set down punishment for all sins – whether minor or major – and has said that man will be held accountable for them.

Huzoor<sup>aa</sup> said that the Holy Prophet<sup>sa</sup>, has shed light on the issue of sinfulness and righteousness in detail and on different occasions spoken about the nature of different sins or virtues. Piety and sinfulness are relative terms: their definitions and implications vary from person to person. Unless one considers all sins to be mortal, one cannot get rid of any of them. We can say that major sins are those which one finds difficult to shun

and which have become part and parcel of one's nature. And major acts of virtue are those which one considers difficult to perform. Therefore, if we truly want to reform ourselves, we will have to tread all paths of virtue and abandon all paths of evil. To resist evil and establish piety in the world, every individual needs to understand that all acts of righteousness, regardless of how minor they apparently seem, are worth performing, and that all evil acts, no matter how small they appear, are to be discarded. Unless each one of us believes this to be true, evil will continue to plague society and create hurdles in the path of our journey towards self-reformation.

Huzoor<sup>aa</sup> said that another element that helps the process of self-reformation is the environment one is surrounded by and the tendency among young children to follow the ways of their elders. The same phenomenon helps man learn from his parents their language and morals. If parents are righteous, the children too, under the influence of their parents, will become pious and righteous. However, if a child finds his parents quarrelsome or witnesses other evils at home or in society, he or she too begins to adopt the same morals. The parents, therefore, need to vigilantly monitor their own behaviour as well. Parents also need to ensure that children make positive use of television and internet, and should keep a watch over them.

Huzoor<sup>aa</sup> said that the best time to inculcate good morals in children is childhood. Children keenly observe their parents and unconsciously absorb their influence. A child tends to imitate his parents in everything good and bad. Hence, parents need to realize that if they are sincere in their quest for self-reformation, and if they want their children and their next generation to adopt good morals, they will have to initiate the process of self-reformation from themselves. A child kept in good company will eventually become righteous, and vice versa. Parents, therefore, have been assigned the responsibility of making their children steadfast in offering five daily prayers and adopt truthfulness. Parents have also been entrusted with the task of setting an example for their children so that they too follow the good example.

Huzoor<sup>aa</sup> prayed that may Allāh enable us to reform ourselves as well as our children! Āmīn!

At the end of the sermon, Huzoor<sup>aa</sup> spoke about the martyrdom of Khalid Ahmad Al-Buraqi Şāhib of Syria and offered his funeral prayer in absentia. Also, Huzoor<sup>aa</sup> spoke about his piety and righteousness and highlighted his services for the Jamā'at. May Allāh rest his soul in peace! Āmīn!

**Huzoor<sup>aa</sup> said that the Promised Messiah<sup>as</sup> has clearly laid down that those who, out of the seven hundred commandments of the Holy Qur'ān, treat even a single commandment with disregard, are likely to close the door of salvation upon themselves. Hence, we need to think twice before we take any step or action in our lives.**

## Self Reformation: Breaking Bad Habits

*Summary of Friday Sermon Delivered on December 20, 2013*

On December 20, 2013, Hazrat Khalifatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, Morden, London.

Huzoor<sup>aa</sup> said that in the previous Friday Sermon, he had spoken about two impediments that hinder one's progress towards one's reformation in daily practices. Today, he would speak about a few more.

Huzoor<sup>aa</sup> said that the third impediment towards practical reformation is the preference one gives to the immediate and short-term worldly gains and the neglect with which one treats the matters of faith relating to the life in the Hereafter. The apparent worldly advantages man can obtain through deceit, falsehood, dishonesty, back-biting and wrongdoing, blind him to their long-term detriments, thus leading him to commit evils.

Huzoor<sup>aa</sup> said that the fourth impediment to practical reformation is a person's tendency to habitually commit evils. There are people who develop the habit of using certain drugs thus becoming addicted to them. Similarly, there are people who habitually tell lies and use uncivilized language. On the other hand, electronic media is also playing its part to undermine man's desire to practically reform himself. Some people become so addicted to watching television and using the internet that they become heedless of the rights of their wives and children, so much so that such people even forget to eat and drink while engaged in their useless activities.

Huzoor<sup>aa</sup> said that the fifth impediment to practical reformation is one's wife

and children who, at times, pose a grave threat to his desire for self-reformation. Consequently, such a person becomes guilty of breaching trusts, embezzling the money entrusted to his care and misappropriating the wealth of the orphans. Likewise, parents who overly love their children and show excessive kindness to them not only ruin their own morals, but also spoil the peace and tranquillity of their homes.

Huzoor<sup>aa</sup> said that the sixth impediment to practical reformation is one's failure to constantly watch one's morals. One needs to be constantly vigilant about one's behaviour. For example, God has enjoined honesty in business and matters of trade. Yet, there are traders who do not give full measure to their customers, or overcharge them in order to make exorbitant profits. Huzoor<sup>aa</sup> has received complaints from Rabwah and Qādiān in this connection against Aḥmadī shopkeepers. Therefore, every Aḥmadī, regardless of which walk of life he or she belongs to, needs to set an example for others in honest dealing and trustworthiness. Huzoor<sup>aa</sup> also urged Aḥmadī women to observe purdah and uphold the sanctity of Divine commandments.

Huzoor<sup>aa</sup> said that the seventh impediment to practical reformation is one's becoming so caught up in one's own conduct and relationships with other people that there is little fear of God left in him. At times, personal greed, relations with friends and relatives, discord, grudge and malice do not allow the better side of a person's character

to be manifested. People do not care to win the pleasure of the Almighty God and audaciously give false witnesses to gain worldly benefits and advantages.

Huzoor<sup>aa</sup> said that the eighth impediment to practical reformation is one's family. Unless all the members of a family join hands to practically reform themselves, the task of practical reformation remains a dream. Therefore, the head of the family has to play a key role in the efforts towards self-reformation.

Huzoor<sup>aa</sup> said that if we want to practically reform ourselves, we need to be watchful of the above-mentioned eight impediments. In order to develop the habit of performing good deeds, one needs to make sacrifices without which one cannot truly adopt the path of righteousness. To achieve this, each and every individual of the Jamā'at will have to make a solemn pledge that they will act virtuously. Otherwise, we will never be able to obtain the blessed purpose for which the Promised Messiah<sup>as</sup> was sent into the world. The purpose of his advent was to enable us to reform ourselves, both doctrinally and practically, in such a manner that no one could point a blaming finger at us.

Huzoor<sup>aa</sup> said that today, we need to make a solemn pledge that in order to obtain a virtuous life, we will not only sacrifice our own wishes and desires, but also those of our families, wives and children. We will make all such sacrifices as are required of us to strengthen the edifice of self-reformation. May Allāh enable us to obtain this! Āmīn!

In order to develop the habit of performing good deeds, one needs to make sacrifices without which one cannot truly adopt the path of righteousness. To achieve this, each and every individual of the Jamā'at will have to make a solemn pledge that they will act virtuously. Otherwise, we will never be able to obtain the blessed purpose for which the Promised Messiah<sup>as</sup> was sent into the world. The purpose of his advent was to enable us to reform ourselves, both doctrinally and practically, in such a manner that no one could point a blaming finger at us.

# Love and Brotherhood

## Summary of Friday Sermon Delivered on December 27, 2013

On December 27, 2013, Hazrat Khalifatul-Masiḥ V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, Morden, London.

Huzoor<sup>aa</sup> said that by the Grace of Allāh, Jalsa Sālāna Qādiān starts from today. Since it is held in the hometown of the Promised Messiah<sup>as</sup>, it has the status of an international Jalsa. Delegates from about 33 countries have already arrived in Qādiān to attend this blessed event. The town of Qādiān has great importance, for God has chosen it in these latter days to be the centre from where His message is destined to spread to every part of the world. Just as the town of Qādiān is important in its own right, the people who live in Qādiān and those who have arrived there to attend the Jalsa are also important. However, the importance is only real and worthwhile when we fulfil the rights which the town of Qādiān owes to us. Jalsas held worldwide have an ambience of spirituality about them; however, Jalsa Sālāna Qādiān takes one on a unique journey of spirituality where one finds one's heart willing to listen to the spiritual advice and act upon it.

Huzoor<sup>aa</sup> said that the Promised Messiah<sup>as</sup>, while stating the objectives of the Jalsa Sālāna, said that the Jalsa is meant to enhance the mutual connection of love and brotherhood between Aḥmadīs. Unless one shuns all kinds of malice and hatred and ignores the worldly differences that exist between him and his brothers, such meetings remain fruitless. Hence, we always need to keep in view our pledge of allegiance to the Promised Messiah<sup>as</sup> and strive to remove mutual hostilities. We have to put aside the differences that exist between us and our brothers in terms of worldly status and social standing and help each other in all sincerity. We need to reform ourselves, cleanse our hearts from selfish desires, inculcate in our hearts the fear of the Almighty God and act righteously. In addition, we have to establish a living relationship with God, treat people

with love and kindness, avoid the use of uncivilized language, show humility and shun arrogance. Also, we need to spread truthfulness, discard falsehood, and set an example for materialistic people by eschewing worldly pleasures and luxury.

Huzoor<sup>aa</sup> said that the three days of the Jalsa carry special importance in respect of their holy influence and spiritual blessings. Therefore, the attendees of the Jalsa ought to take full advantage of this blessed training camp. There should be no Aḥmadī who should return from Qādiān without having witnessed a positive change in his morals. Nor should the Aḥmadīs who are permanent residents of Qādiān miss this opportunity to reform themselves. Those who have managed to bring about a pious change in their morals should remain steadfast and be watchful lest they stumble again. Having listened to the scholarly speeches in the Jalsa, one should continually try to enhance one's knowledge of religion and avoid becoming like those who say one thing and do something else.

Huzoor<sup>aa</sup> said that if we have changed ourselves for the better, make this change permanent. Be steadfast. Only then will we be able to set an example for our children and fulfil the obligations we have been entrusted with, and only then will we be able to invite people towards God. Such high standards of morality can only be obtained if we realistically examine our behaviour and try to find out where we are wrong and not where we are right. We have to create harmony between our word and action and set an example in loyalty and faithfulness to God. We need to take a look at how Hazrat Abū Bakr<sup>ra</sup> accepted Islām without questioning; how he offered his entire household belongings when time came for financial sacrifice in the way of Allāh; how bravely he took his sword and left his home and set out for war when he was commanded to do so; and how he made peace with the Makkans when the Prophet of God<sup>sa</sup>

so required of him. This is the spirit of submission which the Promised Messiah<sup>as</sup> expects us to inculcate in ourselves. We need to demonstrate the same spirit of submission and loyalty towards the Promised Messiah<sup>as</sup> as was shown by the companions of the Holy Prophet<sup>sa</sup> in the battlefield of Ḥunain.

Huzoor<sup>aa</sup> said that his advice is not only for those who live in Qādiān or are taking part in the Jalsa Sālāna Qādiān, but for Aḥmadīs all over the world who are attending the Jalsas in their respective countries, such as USA West Coast, Mali, Niger, Nigeria, Senegal and Ivory Coast. Every one of us must say *Labbaik* to the call of the Promised Messiah<sup>as</sup>. All of us will have to gather around the Promised Messiah<sup>as</sup> to wage a Jihād against our selfish desires and tread the path of piety, humility and remembrance of the Almighty Allāh. We need to practically demonstrate that we can sacrifice our lives, wealth and time for this purpose. However, in order to obtain this, we have to worship the Almighty Allāh with ever increasing devotion, thus becoming closer to Him with every passing moment.

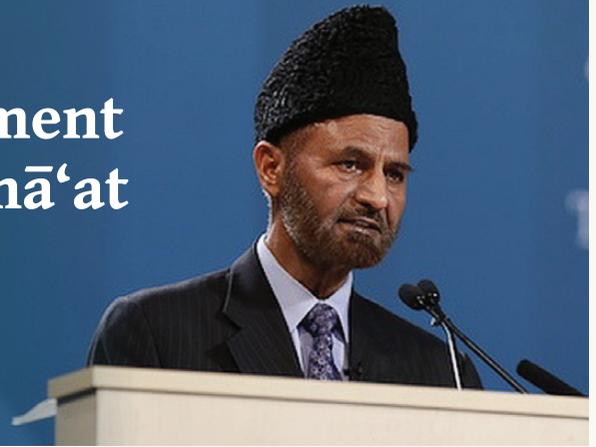
Huzoor<sup>aa</sup> said that God has promised victory to the Promised Messiah<sup>as</sup> until the Last Day. However, to partake of the blessings of this Divine promise, we have to work hard to attain the spiritual status where our souls are at rest with God. We will have to get rid of mutual discords, miserliness, arrogance and selfishness, and allow unity, harmony, accord, and love to flourish in society. We need to remember all our brothers in our prayers no matter where they live in the world. Blessed indeed are those who are righteous, and unfortunate are those who fall under the curse of God.

Huzoor<sup>aa</sup> said that we need to remember in our prayers all those Aḥmadīs who are being persecuted in their respective countries. May God eliminate their suffering and worries! May God enable us all to pray for each other! Āmīn!

Huzoor<sup>aa</sup> said that God has promised victory to the Promised Messiah<sup>as</sup> until the Last Day. However, to partake of the blessings of this Divine promise, we have to work hard to attain the spiritual status where our souls are at rest with God. We will have to get rid of mutual discords, miserliness, arrogance and selfishness, and allow unity, harmony, accord, and love to flourish in society.

# Speech: Jalsa Sālāna Canada 2014 The Purpose of the Establishment of the Aḥmadiyya Muslim Jamā‘at and Our Responsibilities

Lal Khan Malik Ṣāhib, Amīr Jamā‘at Aḥmadiyya Canada



The following is the Closing Address delivered by Respected Lal Khan Malik Ṣāhib, Amīr Jamā‘at Aḥmadiyya Canada, on the occasion of Jalsa Sālāna Canada 2014.

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِّنْهُمْ  
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ  
لَفِي ضَلَالٍ مُّبِينٍ ﴿١﴾  
وَالْآخِرِينَ مِنْهُمْ لَمَّا يَدْحُقُوا فِي آبِئِهِمْ  
وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٢﴾  
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ  
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ  
الْمُشْرِكُونَ ﴿٣﴾

He it is, Who has raised among the Unlettered people, a Messenger from among themselves, who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And (He will raise him) among others from among them who have not yet met them; and He is the Mighty, the Wise. (62:3-4)

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it. (61:10)

God does not create anything without purpose. He created man with the most

noblest of purposes: to worship Him.

But man is a feeble creature, incapable of fulfilling the purpose of his creation without Divine Guidance. Therefore, Allāh in His infinite Mercy taught man by imparting His commandments through His Prophets.

The aforementioned verses speak about the advent of the Holy Prophet Muḥammad<sup>sa</sup> and tell us the purpose for which God, the Almighty, sent him. They also tell us that humans will continue to go astray, and that to fulfill the purpose of their creation, humans will require continuous guidance.

The last verse tells us of a spiritual revolution, the like of which the world has never seen - that Islām will be accepted by an overwhelming majority of people in the world.

## Purpose of the Prophets as per the Promised Messiah<sup>as</sup>

Speaking of the purpose of the Prophets, the Promised Messiah<sup>as</sup> says:

The main purpose of the advent of the Prophets in this world, and the grand objective of their teaching and preaching is, that mankind should recognize God and that they should be delivered from the life which leads to hell and ruin, and which is known as the life of sin. In fact, this is the most important objective before them. (Malfūzat Vol. 3, p.11)

But, man cannot see God without accepting His Prophets first. The Promised Messiah<sup>as</sup> further explains:

As the recognition of God always depends upon the recognition of a Prophet, it is not possible to recognize the Unity of God without him. A Prophet is a mirror for the observance of the Divine. God can only be seen through this mirror. When God Almighty designs to

reveal Himself to the world, He raises a Prophet, who is a manifestation of Divine powers, and He sends down His revelation to him and manifests His Divine powers through him. It is then that the world comes to know that God does exist. (Ḥaqīqatul Wahī, Rūḥānī Khazā'in Vol. 22, pp. 115-116)

## Why did the Promised Messiah<sup>as</sup> Come?

Just as He has sent Prophets since the time of Adam<sup>as</sup>, so for this age has Allāh appointed the Promised Messiah<sup>as</sup> as a beacon to attract mankind towards its Creator. Explaining the purpose of his own advent, the Promised Messiah<sup>as</sup> says:

This humble one has been sent for the sole purpose of conveying to God's creatures that of all the faiths present in the world, the true faith, which is in accord with Divine Will, is the one brought by the Holy Qur'ān, and that the door that opens into the house of salvation is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is none worthy of worship except Allāh, Muḥammad<sup>sa</sup> is the Messenger of Allāh. (Ḥujjatul Islām, Rūḥānī Khazā'in Vol. 6, pp. 52-53)

At another place, the Promised Messiah<sup>as</sup> says:

I wish to state, that God Almighty—having found this age full of darkness, and sunk deep in heedlessness, denial and paganism, and having observed the waning of faith, truthfulness, sincerity and righteousness—has sent me so that He may once again re-establish in the world, the intellectual, physical, moral and spiritual verities, and to protect Islām against the onslaughts of those, who design to harm this Divine garden in the guise of

philosophy, naturalism, innovation, polytheism and atheism. (*Ā'ina Kamālāt Islām, Rūḥānī Khazā'in* Vol. 5, p. 251)

Mentioning the main purpose of his advent, the Promised Messiah<sup>as</sup> furthers states:

The task for which God has appointed me is that I should remove the malaise (the weakness, the disorder) that afflicts the relationship between God and His creatures, and restore the relationship of love and sincerity between them. Through the proclamation of truth, and by putting an end to religious conflicts, I should bring about peace and manifest the Divine verities that have become hidden from the eyes of the world. (*Lecture Lahore, Rūḥānī Khazā'in* Vol. 20, p. 180)

### What is so Unique About the Jamā'at of the Promised Messiah<sup>as</sup>?

As followers of the Promised Messiah<sup>as</sup>, therefore, we Aḥmadi Muslims have the distinct blessings of having recognized:

- The Holy Prophet<sup>sa</sup> as the *Khātamun-Nabiyyin*, the Seal of the Prophets, the Supreme Prophet
- The Holy Qur'ān as the Final Religious Law for all times to come
- Allāh as a Living-God Who continuously sends Revelation
- Hazrat Mirzā Ghulām Aḥmad of Qādiān<sup>as</sup> as the Promised Messiah and Mahdī as prophesied by his Master, the Holy Prophet Muḥammad<sup>sa</sup>
- The Divine mission of the Promised Messiah<sup>as</sup> as revival of our faith in Islām
- Allāh as a Living-God Who accepts prayers and with Whom we endeavour to develop a loving relationship
- The blessings and gift of the institution of Khilāfat

### The Promised Messiah<sup>as</sup> Established the Jamā'at to Fulfill the Purpose Given to All the Prophets

The distinctions mentioned above have been granted to achieve a purpose. This purpose is very eloquently and emphatically explained by the Promised Messiah<sup>as</sup> in his writings. He says:

The purpose of God Almighty in setting up this Jamā'at is that a true understanding of God, which has disappeared from the world, and true righteousness and purity, which are

not to be found in this age, might be re-established ... This age has become void of true righteousness and purity. The way of the Holy Prophet<sup>sa</sup>, which is the means of purification, has been discarded. Now, God Almighty desires that the time of Prophethood should be revived in this age and the same righteousness and purity should be re-established. Thus, the purpose of God Almighty in setting up this Jamā'at is that through it the lost understanding might be re-established in the world. (*Taqrīraiṅ*, pp. 21-22)

The Promised Messiah<sup>as</sup> further expands upon our responsibilities as members of his Jamā'at. He says:

O ye people who consider yourselves members of my Jamā'at! You will be counted as such in the Heavens when you truly tread upon the path of righteousness. So offer the five daily prayers in such fear and complete attention, as if you are actually beholding God Almighty. Observe your Fasts in full sincerity for the sake of God. Let everyone who has the means, pay the Zakāt. Let him upon whom the Pilgrimage is obligatory and there is no obstruction in his way, perform the Pilgrimage. Do good in a handsome way and discard vice with disgust. Bear well in mind that no action of yours, void of righteousness, can reach God Almighty. Righteousness is the root of all goodness. No action that is rooted in righteousness will go in vain. It is inevitable that you should also be tried with all kinds of anguish and misfortune, just as the faithful before you were tried. Be alert, therefore, lest you should stumble. So long as you have a firm relationship with the Heavens, the earth can do you no harm. Whenever harm befalls you it will be through your own hands and not through your enemy. Even if you lose all honour on earth, God will bestow eternal honour upon you in the Heavens. So do not leave Him. (*Kashfī Nūḥ, Rūḥānī Khazā'in* Vol. 19, pp. 15-16)

### The Jamā'at of the Promised Messiah<sup>as</sup> Persecuted Like Previous Righteous Jamā'ats

The Promised Messiah<sup>as</sup> informed members of his community, over a hundred years ago, that they should not worry when faced with severe persecution, because that is precisely what was experienced by the faithful

followers of earlier Prophets.

So what is the responsibility of the Jamā'at in light of the persecution it has endured in the past 125 years and continues to endure today?

What should our responsibility be when the so-called religious leaders and scholars claiming to follow the benevolent teachings of the Holy Prophet Muḥammad<sup>sa</sup> openly call for the murder of innocent lives? When they call for the murder of those who only live to serve humankind? What should we do when they tell people that salvation lies in the senseless murder of those who believe in the Messiah, Hazrat Mirzā Ghulām Aḥmad<sup>as</sup> of Qādiān?

Allāh, the Almighty, says in the Holy Qur'ān:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed along with him said: 'When will come the help of Allāh?' Yea, surely the help of Allāh is near. (2:215)

This verse of the Holy Qur'ān assures the victims of oppression and persecution that they should not despair during times of hardship. Allāh the Almighty never abandoned the people at the time of the Holy Prophet<sup>sa</sup>, nor will He do so for the community of his disciple, the Promised Messiah<sup>as</sup>, provided the community remains true to the purpose of his advent.

The Promised Messiah<sup>as</sup> says:

O my friends who have entered into a covenant with me, may God enable me and enable you to do such things as would please Him. Today, you are small in number and are being treated with contempt. You are passing through a great period of

Our dear Imām Syedna Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> has called upon us to fulfill the purpose of the advent of the Promised Messiah<sup>as</sup> whose first and foremost goal is for every Aḥmadī to attain Allāh. That is to develop a loving relationship with Him, to become righteous and to become godly.

trial. According to His established scheme of things it was decreed by God, since time immemorial, that efforts would be made from all directions for you to falter, that you should fail ... Hearken ye, therefore, that for you the road to victory does not lie in the direction of dry logic, which you may employ, or that you should return mockery for mockery, or that you should return abuse for abuse.

If you adopt such a course your hearts will become hardened and you will be left with nothing but mere words, which God Almighty hates and looks down upon with aversion. So do not behave in a manner whereby you should become subject to two curses: the curse of men and the curse of God. (*Izāla Auhām*, Rūḥānī Khazā'in Vol. 3, pp. 546-547)

Therefore, to ensure that the Jamā'at continues to steer clear of the curse of God and curse of men after the Promised Messiah<sup>as</sup>, the Jamā'at has been blessed with the Second Manifestation of God's Power, and this Second Manifestation is the establishment of Niẓām Khilāfat in Jamā'at Aḥmadiyya.

But Khilāfat has expectations from us. The most basic of these expectations is obedience. Unqualified obedience! The system of Khilāfat demands and expects the highest level of obedience laid down by God Almighty in the words:

وَقَالُوا سَمِعْنَا وَأَطَعْنَا

and they say, 'We hear, and we obey.'  
(2:286)

In this verse, the Holy Qur'ān tells us of a very unique kind of obedience. It tells us of an obedience not out of compulsion, but out of pleasure: obedience of love. This is obedience in which believers anxiously await instructions from the blessed lips of their beloved master, the Khalīfa of the time, so they may act on them in letter and spirit. Such instructions work as a protection for the believers.

Speaking of this protection, Syedna Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> says:

The Holy Prophet<sup>sa</sup> said that an Imām is like a shield. Indeed, safety

is behind the shield alone. (Friday Sermon, June 6, 2014).

And being behind the shield means perfect obedience:

The Holy Prophet<sup>sa</sup> also said that whoever obeyed his Amīr, obeyed him. And whoever disobeyed his Amīr, disobeyed him. The Holy Qur'ān also commands obedience in several places and it is, indeed, the secret of success of the Jamā'at and is a point that members of the Jamā'at need to understand a great deal. (Friday Sermon, June 06, 2014)

#### Recent Guidance from Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

Our dear Imām Syedna Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> has called upon us to fulfill the purpose of the advent of the Promised Messiah<sup>as</sup> whose first and foremost goal is for every Aḥmadī to attain Allāh. That is to develop a loving relationship with Him, to become righteous and to become godly.

To attain this goal, the most basic action is to Worship Him, to recognize Him, to love Him, to obey Him and to adopt His Colours and Attributes.

Secondly, we need to elevate the level of our Taqwa (piety and righteousness). Our Taqwa will only increase when we will enjoy our daily prayers, in which we are eager to meet our beloved Lord, keep our fasts during Ramaḍān with pleasure and not out of compulsion, when our payment of *chanda*, our charitable donations, bring us joy and inner satisfaction of the heart and when our relationship with His creation will improve.

The Holy Prophet<sup>sa</sup> has a set a standard for our righteousness by stating:

The best among you is the one, who is best towards his wife, towards his family and I am best of you in treatment of my family" (Tirmidhī qtd. in *Forty Gems of Beauty*, Ḥadīth No. 17).

Thus, we will become godly when our treatment of our wives and children will become kind and loving, when the centre of our interest becomes our home and when our greatest admirers are those nearest to us: our wives, our children, our relatives, our friends. This is the model

left to us by the Holy Prophet<sup>sa</sup>. He was loved, admired and accepted first by the persons who were nearest to him, those who knew him the best.

Working as a servant of the Jamā'at, I come across wives who are victims of indifference, cruelty or violence. Whenever I come across a kind husband or a kind wife, it is a pleasant surprise and I want to share with you a few instances.

I met a friend whose daughter had been married for some time, and I asked him about his family and how his daughter was and how she was feeling in her new home. He told me that when his daughter visited him after having lived with her in-laws for some time, she told him of how she had received a lot of love from him and her own brothers and sisters, but that "the love and affection that I have received in the house of my in-law's surpasses that!" I could not believe it. I asked him again. He elaborated that her husband was kind to her, took care of her and her needs, and would always find ways to keep her happy. Her in-laws were also kind to her; and the siblings of the husband were always on the lookout to find ways to make her happy.

Then, last year I met an Aḥmadī couple who had been married for some years and I asked the husband about their experience in married life. He told me that he considered his wife to be the greatest gift from God. I could not believe what he said, so I asked him to repeat it again. He said that "the moment that I leave home for work, she is praying for me that I have a pleasant day and she is praying that I return home in good condition. And, when I am home, then she tries to make me as comfortable as possible. She tries to find out what makes me happy and what I like and don't like."

Then I met his wife. She told me that "I have found the most wonderful husband that I could imagine. He gives so much love to my parents that they had not found that from their own sons." I requested her to write down her impressions so it may be published in the *Aḥmadiyya Gazette*.

We will, therefore, become godly when treatment of our relatives will be kind

Huzoor Anwar<sup>aa</sup> observed that interest in watching MTA in members of the Jamā'at has decreased. It used to be received through a satellite dish, but now some members watch it through the internet. But, you would watch MTA on the internet only when you are not using the internet for other things, and so you will not know what programs are running. The best way, therefore, to ensure that we do not miss any important program is to have a separate TV monitor in the home dedicated to MTA, so that whenever an important program, or an item of your interest is aired, you would be able to watch it.

and courteous, when our neighbours would be in peace from us, when a son-in-law will treat his father-in-law and his mother-in-law with the same kindness as his own father and mother, when a daughter-in-law will treat her father-in-law and her mother-in-law with the same kindness as her own father and mother, when a mother-in-law will treat her daughter-in-law with the same love and affection and kindness as her own daughter, when those who sit in our company will feel an increase in their love of God, and when they will feel the warmth of happiness in our company.

It is important that members of the Jamā'at share their pleasant experiences so that issues can be seen in the right perspective. There are many happy homes, by the Grace of Allāh, because they are following the Islāmic teachings on family life.

Let me finally recap the main points that we should take back with us.

- Regularity in daily Prayers and Friday Prayers:

Hazrat Khalifatul-Masih V<sup>aa</sup> states:

Therefore, the first and foremost goal of every Aḥmadī should be to attain God. And for this, the most basic action is His worship. (Friday Sermon, September 16, 2005)

The most important part of formal worship is the Daily Prayers.

- Regularity in Financial Sacrifices

We should be regular in the payment of our *chandas*. Whatever our contribution for the year, we should spread it evenly over 12 months and pay *chanda* in each

category every month. For example, if one's annual payment is \$6,000, he should be paying \$500 every month, including all *chandas*.

- Regularity in listening to Friday Sermons and other programs of MTA

We, the Aḥmadī Muslims, have been blessed with such a blessing of Allāh, as no other Muslim group enjoys today. We have a means of continuous contact with our dear Imām. There is no corner in the world today, where an Aḥmadī wishing to connect with the Imām cannot do so. Advancement of technology has provided us such tools and gadgets that we can watch MTA according to our own convenience, wherever we want, whenever we want.

But, it is a matter of great concern that the interest in watching MTA has waned in some members of the Jamā'at.

It is natural that when something is available freely and without much effort, we start losing sight of its importance, its value. But, we cannot afford to be indifferent to watching MTA.

The quality of programs and the variety of programmes available have both improved on MTA. Hazrat Khalifatul-Masih V<sup>aa</sup> has recently commented on this issue in his message to Majlis Mushāwarat Pakistan. This message was also presented on Huzoor's instructions to Majlis Shūrā Canada.

Huzoor Anwar<sup>aa</sup> observed that interest in watching MTA in members of the Jamā'at has decreased. It used to be received through a satellite dish, but now some members watch it through the Internet. But, you would watch MTA on the

internet only when you are not using the internet for other things, and so you will not know what programs are running. The best way, therefore, to ensure that we do not miss any important program is to have a separate TV monitor in the home dedicated to MTA, so that whenever an important program, or an item of your interest is aired, you would be able to watch it.

In conclusion, I would like to quote from the sacred writings of the Promised Messiah<sup>as</sup>. Huzoor<sup>as</sup> says at the end of his advice to the Jamā'at in his famous book *Kashtī Nūḥ*:

My dear people! This is the time for serving the cause of religion you claim to profess. Realize the value of this rare opportunity, for if you let it slip, it will not offer itself to you a second time. Being the followers of such a great and exalted Prophet, why do you lose heart?

Be firm of faith, and set an example that even the Angels in Heaven should wonder at your strength and steadfastness, and should pray for blessings upon you. (*Our Teachings*, p. 30)

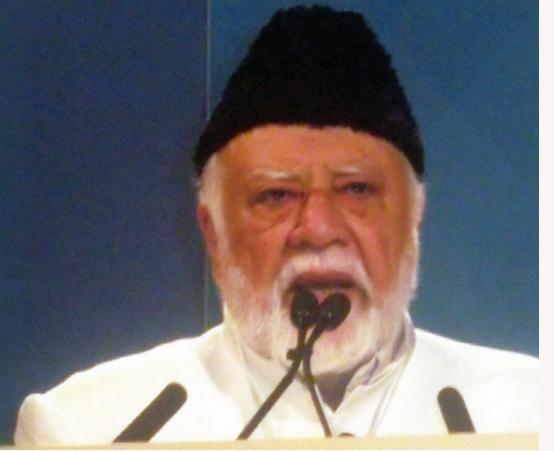
May Allāh enable us all to fulfill the purpose of advent of the Promised Messiah<sup>as</sup>: have a living connection with God!

May Allāh enable us all to show such loyalty and obedience to Khalifatul-Masih<sup>aa</sup> that Allāh is pleased with us!

Āmīn!

## Speech: Jalsa Sālāna Canada 2014 A Message of Peace

Maulānā Mubarak Ahmad Nazir Ṣāhib, Missionary In-Charge



The following is the Address delivered by Maulānā Mubarak Ahmad Nazir Ṣāhib, Missionary In-Charge Jamā'at Aḥmadiyya Canada, on the occasion of Jalsa Sālāna Canada 2014.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ  
أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي  
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ  
أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا  
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ  
كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ

لَمُسْرِفُونَ ﴿٣٧﴾

On account of this, We prescribed for the children of Israel that whosoever killed a person — unless it be for *killing* a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land (5:33).

We are a small community. Our appeal and cry for peace may be feeble. Maybe, it is only a cry in the wilderness. Yet, let me state that the Aḥmadiyya Muslim Community was founded to clear the dust that has accumulated on the fair face of Islām. It was founded so that the pristine purity of Islām is established once again. So erase the distorted picture of Muhammad<sup>sa</sup> from your minds, as that is not the picture of this universal Messenger of Peace<sup>sa</sup>.

We love peace – we long for peace because the Holy Prophet<sup>sa</sup> aspired for peace. We try to scrupulously follow the example of the Holy Prophet<sup>sa</sup>. Now, cast a glance at the various conflicts in our troubled world. Look at how much innocent blood continues to be spilled in the Middle East. In fact, rivers of blood continue to flow and we all watch as helpless onlookers in utter shock and bewilderment. Countless children have become orphans. We listen to the wails of the widows and look at the blank stares of the peoples as their homes are demolished. We look at the European nations and the Superpowers and we see their hands on the trigger of atomic weapons. How long will this mayhem continue?

Muslims need to be reminded of the famous saying of the Holy Prophet<sup>sa</sup>, “Not one of you is a true believer until he wishes for others what he wishes for himself” (Bukhārī). To our Jewish brothers I quote the Golden Rule of Judaism as contained in the Talmud, “What is hateful to you, do not do it to your neighbour. This is the whole Torah; all the rest is commentary”<sup>1</sup>. Let us all learn and reflect from the Biblical passage that if you plant thistles, then do not expect to harvest figs – If you plant thorns, how can you expect to gather grapes at the harvest. (Matthew 7:16)

We live in this beautiful and peaceful country that is the envy of every other country. We came from different countries, our languages are different, our accent is different, our culture is different and the pigment of our skin has all the possible variations. But despite all these differences, we feel proud to be called Canadians. Look at how a heterogeneous society has evolved into a homogeneous society. This is exactly the true concept of an Islāmic society as envisioned by the Holy Prophet<sup>sa</sup>.

This is the message that was conveyed by

the Holy Prophet<sup>sa</sup> in his famous farewell sermon. He<sup>sa</sup> said that superiority is not based on the colour of your skin or the money you have or the position you hold, but real superiority in the sight of Allāh is based on righteousness. The Holy Qur’ān states, “the best among you in the sight of Allāh is the one who is most righteous” (49:14), the most God-fearing, the most truthful, the most law-abiding, the one who is best to his or her spouse, the one who is kind to his or her parents, the family and children and compassionate to his foes and kind to his neighbours.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

And help one another in righteousness and piety; but help not one another in sin and transgression. (5:3)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ

أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ

تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ

بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾

Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing. (4:59)

If we scan the pages of history, one thing becomes very clear - human beings are aggressive creatures. Even the growth of civilization has completely failed in taming this aggressiveness. Human beings are as cruel today as they were thousands of years ago. The story of

this ruthlessness, this tyranny and this aggression is long and painful. The fire of human aggression has not been quenched even after thousands of years of savagery. So much blood has been spilled throughout history that the whole world could be painted red with it - with plenty to spare. Look at the crooked thinking of humans! Humans prefer to spend billions of dollars for space exploration, billions to investigate if there is life on the moon or on other planets and yet humans are also busy spending trillions to develop weapons that would wipe out all animal and vegetable life on this little planet called the Earth! We were guests on this beautiful planet, but look how we have messed up the environment and brought the world and civilisation to the very brink of destruction and desolation!

We may have reached a high level of material progress, yet we are not happy and we are not content. There is a growing restlessness, fear, and lack of trust in the future and dissatisfaction with the past. Humanity is in dire need of peace!

The Holy Qur'an points out very clearly that those who perpetuate brutality in the name of religion are either anti-religious or those whose religion has been corrupted. There are so-called leaders of religion who have no warmth, no compassion, no mercy, and no piety. They are hypocrites with a lust for power. Cruelty is their ruling passion. It would indeed be a great mistake to associate religion with the misdeeds of such men. The truth is that God, the Fountainhead of Mercy, does not allow the followers of any religion to oppress His people.

The most tragic malady of the world today is the absence of peace. We talk of peace but unfortunately there is not a drop of peace! Look around you - look at what is happening in the Middle East, in the Far East, in Afghanistan, in Africa and the terrorist attacks on the twin towers in New York. One thing is clear - the world is in turmoil. If the present state of affairs continues, then civilization is doomed.

At the beginning of my speech, I read part of a verse from the Holy Qur'an which means, "Cooperate with one another in acts of goodness and piety but never cooperate in acts of sin and transgression" (5:3). Then, the Holy Qur'an states that peace or reconciliation is the best,

وَإِنَّ أُمَّرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُورًا  
أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ  
يُصْلِحَا بَيْنَهُمَا صِدْقًا وَالصُّلْحُ خَيْرٌ  
وَأَحْضَرْتَ الْأَنْفُسَ الشُّحَّ وَإِنْ تُحْسِنُوا

وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾

And if a woman fear ill treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allāh is aware of what you do. (4:129)

This is why we have convened at this Convention and this is why we are all here this afternoon.

The word Islām literally means *peace* and *submission*.

Look how in this single word all Islāmic teachings and attitudes are most beautifully described and reflected. Islām is a religion of peace. Its teachings guarantee peace in every sphere of human interest and aspiration.

God states in the Holy Qur'an:

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ط

وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٥٦﴾

And they strive to create disorder in the earth, and Allāh loves not those who create disorder. (5:65)

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٩١﴾

Surely, Allāh loves not the transgressors. (2:191)

وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٥﴾

And commit not iniquity in the earth causing disorder. (7:75)

وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ ط

إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٨﴾

And seek not to make mischief in the earth. Verily, Allāh loves not those who make mischief. (28:78)

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾

And Allāh loves not disorder. (2:206)

Islām teaches interreligious peace. Look at the beautiful teachings of Islām. I cannot remain a Muslim unless I believe in all Prophets including Abraham<sup>as</sup>, Moses<sup>as</sup>, David<sup>as</sup>, Jesus<sup>as</sup> and Muhammad<sup>sa</sup>.

The Holy Qur'an states,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ آعْبُدُوا

اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And We did raise among every people a Messenger, *preaching*: 'Worship Allāh and shun the Evil One.' (16:37)

The Holy Qur'an has indicated an interesting psychology and mind-set of the warmongers:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿٧٧﴾ أَلَا إِنَّهُمْ

هُمْ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿٧٧﴾

And when it is said to them, 'Create not disorder in the earth,' they say, 'We are only promoters of peace.' Beware! It is surely they who create disorder, but they do not perceive it. (2:12-13)

Islām promotes peace by emphasizing that there is a day of accountability when we will have to answer for all our failings and faults and when we will be rewarded for our virtues and piety.

Islām teaches that the eradication of evil is a collective responsibility. Islām rejects racism in all its forms. Islām teaches equal rights for women - the responsibilities are different but before God we are all equal. Islām emphasizes the need for the care of the aged and for the proper training and upbringing of children.

Look at what the Holy Qur'an states about peace:

وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا

تَعَدَّلُوا ط اِعْدِلُوا هُمَا قَرَبٌ لِلتَّقْوَىٰ

وَاتَّقُوا اللَّهَ ط إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٤١﴾

And let not a people's enmity incite you to act otherwise than with

Is it too much of an asking if I plead that in our weekly sermons in our mosques and synagogues, in our churches and in our temples, we appeal for honesty, integrity, fairness, absolute justice, truthfulness and compassion? Let us appeal for love. Prophet Abraham<sup>as</sup> had many children. I am one of his children. You are also one of his children. But in reality we are all the children of God! What vengeance, what animosity, what war? Today, if not tomorrow, we have to die and face our Creator and answer for our deeds. Why should you and I darken our Hereafter by hating my neighbour across the street because of his religion or because of the pigment of his skin?

justice. Be *always* just, that is nearer to righteousness. Surely, Allāh is aware of what you do. (5:9)

Among Muslims you often hear the irresponsible slogan of a declaration of *Jihād* or the declaration of a Holy War. The fact is that *Jihād* means “struggle” and not war. The greatest *Jihād* is to fight with your own evil inclinations. The fight against hunger and disease, the fight against illiteracy, falsehood and injustice are all arenas of the *Greater Jihād*. Proper training and education of children are all battles that have to be fought and won.

The teachings of Islām clearly state that even if one innocent person is killed, it is as if you have killed the entire humanity. Terrorism is a crime against humanity. It should be uprooted wherever it is found. But remember that the best way of uprooting terrorism is to address the underlying problems that create these terrorists. How long shall we hide the dust under the carpet? How long shall we continue to bury our head in the sand and refuse to address the core problem?

Islām and the teachings of the Holy Prophet<sup>sa</sup> have an answer to this age-old problem of national and international disputes. Deal with these problems by dispensing absolute justice and the problem will be solved. Killing fields, carpet bombings, genocide, suicide attacks will not solve the problem. How many people would you kill? In the process, you would be creating thousands of other radicals. How can you sow the seeds of hatred and expect to harvest the sweet fruits of love? Swords and bombs can win territories but not hearts. Force can bend heads but not minds.

Look around you – we have different standards of justice. This injustice is the

root cause of extremism. Islām teaches that “right is might” while many secular powers consider that “might is right.”

The Makkans persecuted the Holy Prophet of Islām<sup>sa</sup> for 13 long years. But when he overpowered his enemies, he used the weapon of forgiveness, the weapon of magnanimity, and the weapon of clemency. This is how he conquered their hearts and souls. This is how Islām conquered my heart and soul!

The superpowers who seem to be intoxicated by their lethal fire power need to read the history of Prophet Moses<sup>as</sup>, the history of Prophet Jesus<sup>as</sup> or the history of Prophet Muhammad<sup>sa</sup> if they ever dream of ushering world peace. Otherwise, we are in for a long haul of unrest and bloodshed.

The theme of my speech is, “The Message of Peace.” Representatives of all major religions are present here. We may have differences. Although we consider that at the source, all religions are true, the differences, misunderstandings and wrong interpretations are man-made. But why not discuss our commonalities?

Is it too much of an asking if I plead that in our weekly sermons in our mosques and synagogues, in our churches and in our temples, we appeal for honesty, integrity, fairness, absolute justice, truthfulness and compassion? Let us appeal for love. Prophet Abraham<sup>as</sup> had many children. I am one of his children. You are also one of his children. But in reality we are all the children of God! What vengeance, what animosity, what war? Today, if not tomorrow, we have to die and face our Creator and answer for our deeds. Why should you and I darken our Hereafter by hating my neighbour across the street because of his religion or because of the

pigment of his skin?

If at all there is a war worth fighting, then that war should be for the cause of absolute justice, for truthfulness and for tolerance because these vital ingredients necessary for world peace are on the verge of extinction. But these wars will not be fought in the conventional battlegrounds. There are no beachheads to storm. They will be fought with the weapon of love and compassion. This is the weapon used with great success by all prophets.

Let us inculcate in our children the golden trait of love and respect for our neighbours and devotion towards Canada – our beautiful land. Let us give our children compassion and love in the house. Let us teach them not only through advice but also by our actions the great Biblical truth, “You will know them by their fruit. Grapes are not gathered from thorn bushes nor figs from thistles, are they?”(Matthew 7:16).

Love never begets hatred  
Peace never begets war  
God is Love – God is Peace<sup>2</sup>.

And our slogan is “Love for all – Hatred for none”!

May Peace and goodwill prevail! May God richly bless you! Āmīn!

(Endnotes)

1. Shabbath, 31<[http://www.come-and-hear.com/shabbath/shabbath\\_31.html](http://www.come-and-hear.com/shabbath/shabbath_31.html)>
2. Atif, Laiq Ahmed. “Islam condemns all forms of terrorism.” *Times of Malta*. 24 May 2010. Web. <<http://www.timesofmalta.com/articles/view/20100524/letters/islam-condemns-all-forms-of-terrorism.308703>>.

# Report of the 38th Jalsa Sālāna Canada

S.H. Hadi, Nāzim Aḥmadiyya Muslim Jamā'at Press & Media



By the sheer Grace and Mercy of Allāh the Almighty, the 38th Jalsa Sālāna of Jamā'at Aḥmadiyya Canada began on June 20, 2014 at the International Centre located on Airport Road in Mississauga, Ontario, and reached its successful end on June 22, 2014. Thousands of devoted followers of the Promised Messiah<sup>as</sup> gathered from all over Canada and abroad to attend this Jalsa, for the sole purpose of attaining the pleasure of Allāh the Almighty and benefitting from the company of the righteous.

In this premier event, representatives from 21 different countries were in attendance, including devoted Aḥmadis from Australia, the United States of America, Britain, Ireland, Holland, France, Germany, Denmark, Sweden, Norway, Spain, Nepal, India, Pakistan, the United Arab Emirates, Saudi Arabia, Kuwait, Tanzania, South Africa, and Mauritius. By the Grace of Allāh, this year more than 14,705 people had the honour of attending Jalsa Sālāna Canada over the course of the three days (with the total taken from the day with the highest attendance). This included 486 non-Aḥmadi guests and 521 Dignitaries representing Regional and Provincial Cabinets, Members of Parliament, City Mayors, as well as Councillors, the Consulars of various countries, the Police Chief, and Representatives from various Organizations and Academia.

## Inspection of Jalsa Sālāna Duties

On June 14, 2014 after the offering of 'Aṣr Prayer, Respected Abdul Aziz Khalifa Ṣāhib, Nā'ib Amīr Jamā'at Aḥmadiyya Canada, conducted the inspection of Jalsa Sālāna duties in Aiwan Tahir. This inspection, which also marked the beginning of Jalsa Sālāna, had an attendance of 1500 members, including Officers, Nāzimīn, Muntazimīn and Volunteers.

In his address to the organizers,

Respected Maulānā Mubarak Ahmad Nazir Ṣāhib, Missionary In-charge Jamā'at Aḥmadiyya Canada, emphasized the importance of serving guests as well as the maintenance of discipline and composure.

## Survey of Jalsa Gāh

On the evening of June 18, 2014 Respected Lal Khan Malik Ṣāhib, Amīr Jamā'at Aḥmadiyya Canada, having just arrived to Canada after attending Jalsa Sālāna Germany, made his way from the airport straight to the Jalsa Gāh. He reviewed all the departments of the Jalsa Gāh and also gave special instructions in regards to particular matters.

## Commencement of Langar Khāna

On the same day, after offering of Maghrib and 'Ishā' prayers, Respected Amīr Ṣāhib visited different departments of Langar Khāna, giving specific instructions in relation to various matters. He then inaugurated the Langar by lighting the stove in the Langar Khāna. This was followed by silent prayers led by Respected Missionary In-Charge Ṣāhib.

## An Overview of the Jalsa Gāh

All arrangements of the Jalsa Sālāna were exceptional, including many excellent facilities provided in the Jalsa Gāh for the comfort of all guests. There was a very beautiful and informative exhibition on display in the Jalsa Gāh, featuring the Holy Qur'an as well as the companions of the Promised Messiah<sup>as</sup>. The book stall was full of interesting books, including many new arrivals, which was the reason for the constant rush at the stall. The department of registration was diligently working on creating permanent photo I.D. cards. In this particular hall, various stalls were set up including Aḥmadiyya Gazette Canada, First Aid, Special Services and various other departments. Also in the Jalsa Gāh, young Atfāl were serving water to the guests of the Promised Messiah<sup>as</sup>.

Two large halls were designated as the dining halls in which there were various food stations. There was also a separate food arrangement for the elderly. The food areas were setup with boxes of food, jugs of water, glasses and packages of pita bread already present on the tables. Tea arrangements were made nearby for convenience. In the main dining hall, various stalls were also setup along the perimeter of the hall. Nāzim Stalls ensured that stalls were closed during the proceedings of the Jalsa. These stalls included Humanity First, Majlis Ansārullāh Canada, Majlis Khuddāmūl Aḥmadiyya Canada, and the National Department of Māl, along food stalls and other business stalls.

## Men's Jalsa Gāh

During the blessed days of Jalsa Sālāna, scholars and researchers of the Jamā'at delivered very insightful and faith inspiring speeches in light of the Holy Qur'an, Aḥādīth and History. The topics were related to Islām, the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup>, the Institution of Khilāfat, as well as contemporary issues pertaining to humanity at large and the Muslim world in particular.

## Stage of the Jalsa Gāh

This year, the stage of the Jalsa Sālāna appeared exceptionally beautiful, attractive and bright. The stage background was imprinted with the Kalimah Shahadah and the slogan "Love for All, Hatred for None" in bright lettering.

## Day One: Friday, June 20, 2014 Flag Hoisting

Prior to Jumu'a Prayer at 1 p.m., outside the entrance of Jalsa Gāh, the Lawa-e-Aḥmadiyyat and Canadian Flag were hoisted by Respected Missionary In-Charge Ṣāhib and Respected Amīr Ṣāhib, respectively. This was followed by silent prayer led by Amīr Ṣāhib.

### Friday Prayers

According to tradition, Jalsa Sālāna commenced with Friday Prayers. The Friday Sermon was delivered by Respected Amīr Ṣāhib, who spoke about the purpose of having a Jalsa Sālāna, according to the explanations provided by the Promised Messiah<sup>as</sup>. Following the Friday Sermon and Prayers, ‘Aṣr Prayer was also offered.

### Sessions of the Jalsa Sālāna

Every session began with a recitation from the Holy Qur’ān followed by a recitation of a selected portion from the beautiful poems of the Promised Messiah<sup>as</sup>.

#### First Session

The first session on Friday was presided by Respected Maulānā Mubarak Ahmad Nazir Ṣāhib, Missionary In-charge Canada. This session consisted of three English speeches for which French and Urdu translations were provided.

1. “The Promised Messiah<sup>as</sup> - A Follower Prophet” delivered by Maulānā Mirza Muhammad Afzal Ṣāhib, Missionary Peel Region
2. “The Holy Qur’ān - A Witness to the Truth of the Promised Messiah<sup>as</sup>” delivered by Dr. Saleemur Rahman Ṣāhib, Ottawa
3. “The Holy Prophet Muhammad<sup>sa</sup> on his Messiah” Delivered by Maulānā Farhan Iqbal Ṣāhib, Missionary Peace Village

Following these speeches and some announcements, guests were provided dinner.

#### Review of Jalsa Arrangements

After dinner, Respected Amīr Ṣāhib held a meeting at 8 p.m. with the Officers and Nāzimīn pertaining to Jalsa arrangements of the first day. A survey was taken regarding the activities of the first day. In addition, a guideline was prepared for the special session of the following day.

### Day Two: Saturday June 21, 2014

#### Second Session

The second session was presided over by Respected Abdul Aziz Khalifa Ṣāhib, Nā’ib Amīr Jamā’at Aḥmadiyya Canada. This session was in Urdu, and translations in English and French were provided through headsets. The following four speeches were delivered in this session:

1. “Status of the Promised Messiah<sup>as</sup> in the Eyes of His Companions<sup>ra</sup>” delivered by Professor Ghulām Misbah Baloch Ṣāhib, Jāmi’a Aḥmadiyya Canada
2. “Khilāfat - The Blessed Institution Established by the Promised

Messiah<sup>as</sup>” delivered by Professor Hadi Ali Chaudhry Ṣāhib, Jāmi’a Aḥmadiyya Canada

3. “Love for Humanity - A Personal Attribute of the Promised Messiah<sup>as</sup>” delivered by Professor Hāfiz Ataul Wahab Ṣāhib, Jāmi’a Aḥmadiyya Canada
4. “Claims of the Promised Messiah and Imām Mahdī<sup>as</sup>” delivered by Professor Sohail Ahmad Saqib Basra Ṣāhib, Jāmi’a Aḥmadiyya Canada

#### Book Review

After the speech of Professor Hāfiz Ataul Wahab Ṣāhib, Respected Amīr Ṣāhib gave an introduction to some new books of the Jamā’at and advised members to purchase and benefit from these excellent publications.

#### Prayers for Forgiveness

According to the instructions of the Promised Messiah<sup>as</sup> one of the objectives of the Jalsa Sālāna is to remember the deceased who have passed away during the year, “Prayer of absolution will be offered for brothers who will have passed away in the interim” (The Heavenly Decree, p. 74). He further states,

Also special prayer would be offered for forgiveness of such members who have passed away during the period. (The Heavenly Decree, p. 74)

Accordingly, during Jalsa a prayer is recited for the deceased. This year the names of 44 deceased members of the community were read out by Colonel (Rtd.) Dildar Ahmad Ṣāhib, Secretary Baitul Islām Mission House, who also requested members to pray for the forgiveness of the deceased.

Following these announcements, lunch was served to all the guests.

#### Meetings of Various Professional Associations

During lunch, meetings of various professional associations were held.

Following lunch and these meetings, Zuhr and ‘Aṣr Prayers were offered in the main Jalsa Gāh hall.

#### Third Session (Special Session)

Various non-Muslim and non-Aḥmadi guests were invited to this special session held on Saturday evening. This session, which was presided by Respected Amīr Ṣāhib, began at 4 p.m. and consisted of two speeches:

1. “Messianic Movements of the 19th Century” delivered by Professor Mukhtar Ahmad Cheema Ṣāhib, Jāmi’a Aḥmadiyya Canada
2. “Promotion and Practice of Islamic

Values” Delivered by Maulānā Azhar Ahmad Goraya Ṣāhib, Missionary Malton

#### Speeches of Dignitaries

Many Federal and Provincial Ministers, Members of Parliament, Mayors of cities, Councillors, Consulars of different countries, the Chief of Police, Representatives from various Organizations and Scholars attended the convention and addressed the attendees. They spoke in admiration of the Jamā’at’s service to humanity, congratulating the Jamā’at and its members for always demonstrating peacefulness, love, brotherhood and mutual cooperation. They also expressed their impressions of attending the Jalsa Sālāna. Messages from various leaders were read out as well as presented to Respected Amīr Ṣāhib.

The following Dignitaries addressed the attendees of the Jalsa and gave their impressions of Jamā’at Aḥmadiyya. French and Urdu translations were also provided.

1. Hon. Justin Trudeau MP - Leader of the Liberal Party of Canada
2. Her Worship Hazel McCallion - Mayor of Mississauga
3. Hon. Julian Fantino MP - Minister of Veterans Affairs
4. Mr. Steven Del Duca MPP (Vaughan) - Minister of Transportation
5. Hon. Judy Sgro MP (Former Minister of Immigration and Citizenship)
6. Hon. Kyle Seeback MP (Brampton West)
7. His Worship Doug White - Mayor of Bradford West Gwillimbury
8. Her Worship Susan Fennel - Mayor of Brampton
9. His Worship Dave Barrow - Mayor of Richmond Hill
10. His Worship Maurizio Bevilacqua - Mayor of Vaughan
11. Mr. Akhilesh Misra - Consul-General of India, Toronto
12. Mr. Asghar Ali Golo - Consul-General of Pakistan, Toronto
13. Tiger Ali Singh [Gujit Singh Hane]- Indo-Canadian Professional Wrestler
14. Tiger Jeet Singh - Father of Tiger Ali Singh
15. Hon. Chris Alexander MP - Minister Citizenship and Immigration
16. Hon. Tim Uppal MP - Minister of State (Multiculturalism)
17. Hon. Jim Karygiannis (Former MP)

#### The Annual

##### Sir Zafrulla Khan Award

After the speeches of the Dignitaries, Asif Khan Ṣāhib, National Secretary Umūr Kharijiyya (Foreign Affairs) Jamā’at Aḥmadiyya Canada, spoke briefly

regarding the passionate services to humanity rendered by Hazrat Chaudhry Zafrulla Khan Şāhib<sup>ra</sup>, and announced that this year's Sir Zafrulla Khan Award would be presented to Her Worship Hazel McCallion for her exceptional love of peace, friendship and many great services to the nation. Respected Amīr Şāhib, Jamā'at Aḥmadiyya Canada, presented the Sir Zafrulla Khan Award to Her Worship Hazel McCallion. After receiving this award, Her Worship Hazel McCallion gave her remarks and expressed her heartfelt emotions upon receiving this prestigious award.

### Parliamentary Aḥmadiyya Friendship Association

Jamā'at Aḥmadiyya Canada has established an association, which consists of Members of Parliament who are considered friends of the community and are also willing to raise their voices against the oppression and persecution of the Aḥmadiyya Muslim Jamā'at in different countries, being in favour of religious freedom and basic human rights. Through this association, they would remain in contact with International Human Rights Commissions, as well as various other international organizations. By the Grace of Allāh the Almighty, 38 members of the assembly have extended their hands towards the Aḥmadiyya Muslim Jamā'at so far and have become members of this association. May Allāh Grant them the Greatest of Rewards! Amīn!

The following three members are the co-chairs of this association:

1. Hon. Judy Sgro MP (Liberal, York West, ON)
2. Hon. Kyle Seebach MP (Progressive Conservative, Brampton West, ON)
3. Hon. Jinny Sims MP (New Democratic Party, Newton-North Delta, BC)

After the presentation of the Sir Zafrulla Khan Award, the above mentioned co-chairs were all presented with awards on the occasion of Jalsa Sālāna as a token of appreciation. In absence of the third co-chair, her award was presented to Chaudhry Muhammad Aslam Shad Şāhib, Regional Amīr of British Columbia, so that he may pass the award on to her.

### Distribution of Educational Awards

On the second day of Jalsa Sālāna, educational awards were presented to those individuals who excelled in their respective academic fields. Dr. Hameed Ahmad Mirza Şāhib, National Secretary Ta'lim (Education) Jamā'at Aḥmadiyya Canada, announced the names of 42 students who received the Academic

Achievement Awards from Respected Amīr Şāhib.

### Final Speech

The last speech of this session was delivered by Respected Maulānā Mubarak Ahmad Nazir Şāhib, Missionary In-charge Canada. The topic of his address was "A Message of Peace."

Following this speech and some announcements, guests were provided dinner.

### Special Dinner in Honour of Dignitaries

By the Grace of Allāh, this year a very special dinner was arranged for Dignitaries and honoured guests, who exceeded 500 in number.

### Āmīn Ceremony

At 8:30 p.m. in Baitul Islām Mosque, Sheikh Abdul Hadi Şāhib, National Secretary Ta'limul Qur'ān and Waqf 'Arḍi organized an Āmīn ceremony for all those children who had completed their first reading of the entire Holy Qur'ān. There were 5 boys and 4 girls who partook in this ceremony. They each recited a short portion of the Holy Qur'ān in front of Respected Amīr Şāhib. After this, Respected Amīr Şāhib led everyone in reciting the prayer for completion of the Holy Qur'ān, followed by silent prayers.

### Announcements of Nikāh

On the second day of the Jalsa Sālāna on June 21, 2014, after the offering of Maghrib and 'Ishā' Prayers at Baitul Islām Mosque, Respected Amīr Şāhib made announcement of two Nikāhs.

### Day Three: Sunday, June 22, 2014

#### Fourth and Final Session

This fourth and final session was presided by Respected Lal Khan Malik Şāhib, Amīr Jamā'at Aḥmadiyya Canada. The following two speeches were delivered in English with simultaneous translations provided in French and Urdu:

1. "Writings of the Promised Messiah<sup>as</sup>" delivered by Hammad Ahmad Mobeen Şāhib, Student Jāmi'a Aḥmadiyya Canada
2. "The Promised Messiah<sup>as</sup> and Communion with a Living God" delivered by Maulānā Imtiaz Ahmad Sraa Şāhib, Missionary Ottawa

#### Award of 'Alam-e-In'āmi

As per the tradition of the Jamā'at, on the final day of Jalsa Sālāna the most outstanding majālis of the Jamā'at's auxiliary organizations were awarded the 'Alam-e-In'āmi.

This year the winner of this award from both Khuddāmul Aḥmadiyya and Atfālul

Aḥmadiyya was Majlis Weston South. At the Regional level for Majlis Khuddāmul Aḥmadiyya, Prairie Region placed first, GTA Centre Region placed second and York Region placed third. At the Regional level for Majlis Atfālul Aḥmadiyya, GTA Centre Region placed first, GTA East Region placed second and Calgary Region placed third.

Similarly, in Majlis Ansārullāh, Majlis Saskatoon was awarded the 'Alam-e-In'āmi and at the Regional level, Prairie Region placed first, British Columbia Region placed second and GTA Centre Region placed third. The Majālis who placed first were awarded with the 'Alam-e-In'āmi, while the winners at the Regional level were presented with certificates by Respected Amīr Şāhib.

### Financial Schemes

Khalid Mahmood Naem Şāhib, National Secretary Māl (Finance) Jamā'at Aḥmadiyya Canada, gave a brief speech in which he drew attention of members towards various financial schemes and motivated them towards payment of chanda.

### Concluding Address

The third and final speech of this session was delivered by Respected Lal Khan Malik Şāhib, Amīr Jamā'at Aḥmadiyya Canada, on the topic of "The Purpose of Establishment of the Aḥmadiyya Muslim Jamā'at and Our responsibilities." This scholarly and faith inspiring speech was followed by silent prayers after which Zuḥr and 'Aṣr prayers were offered, followed by lunch.

### Jalsa Gāh (Ladies)

Although most of the speeches in the Ladies Jalsa Gāh were those transmitted from the Men's Jalsa Gāh, there were two separate sessions held by the Lajna in the ladies' Jalsa Gāh. One was in the afternoon of the second day, while the second session was in the morning of the third day. In these sessions, a total of five speeches were delivered. The rest of the Jalsa was broadcast live from the men's Jalsa Gāh. The total attendance of the ladies was 7,273.

### Speeches

On June 21, 2014, during the third session, ladies held the first of their two programs. This session was presided by Şāhibzādī Amtul Jamil Begum Şāhiba, daughter of Hazrat Musleh Mau'ūd<sup>ra</sup>. All the speeches were translated simultaneously either from Urdu to English or from English to Urdu. The first speech was delivered in English by Dr. Nighat Mahmood Şāhiba, Lajna President Majlis Maple, on the topic of "The Holy Qur'an: The Ultimate

# Announcements

## Appointment of Principal Jāmi'a Aḥmadiyya Canada

Respected Lal Khan Malik Ṣāḥib, Amīr  
Jamā'at Aḥmadiyya Canada

Syedna Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> has graciously appointed Professor Chaudhary Hadi Ali Ṣāḥib as Principal Jāmi'a Aḥmadiyya Canada on June 24, 2014. May Allāh make this appointment a source of great blessing, grant him strength and special Help, and enable him to take on this responsibility in the best possible manner! Āmīn!

## Nasir Academy

Dr. Hameed Mirza, National Secretary Ta'lim  
Jamā'at Aḥmadiyya Canada

Syedna Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> has graciously given the name of "Nasir Academy" to our Aḥmadiyya Children Sunday School, which has been holding classes across Canada under the Department of Ta'lim. Please use the name "Nasir Academy" in all future correspondence.

## Announcement of Birth

We are happy to announce that Bilal Mirza Ṣāḥib and Quratulain Nazia Hadi Ṣāḥiba have been blessed with a baby girl. The child has been named Filza Soha Mirza. She is the paternal granddaughter of Munawar A. Mirza Ṣāḥib and Shahida Mirza Ṣāḥiba of Toronto East Halqa, and the maternal granddaughter of Hidayatullah Hadi Ṣāḥib and Tahira Hadi Ṣāḥiba of Vaughan Jamā'at. The new born is a direct descendant of Hazrat Baba Hidayatullah Ṣāḥib<sup>ra</sup> and Hazrat Mirza Ataullah Ṣāḥib<sup>ra</sup>, both companions of the Promised Messiah<sup>as</sup>. May Allāh grant her a long and healthy life and make her a source of delight for the family! Āmīn!

Reference Book." The second speech of the session was delivered by Respected Mrs. Amtul Noor Daud Ṣāḥiba, National Ṣadr Lajna Imā'illāh Canada, on the topic of "Self Reformation – Pathway to Love of Allāh."

On June 22, 2014, during the fourth session, there were three speeches which were simultaneously translated from Urdu to English or English to Urdu, as needed. This session was also presided by Ṣāḥibzādī Amtul Jamil Begum Ṣāḥiba.

The first speech was delivered in Urdu by Dr. Naureen Sohail Ṣāḥiba, Nā'ib Sadr Lajna Imā'illāh Canada, on the topic of the Punjabi revelation received by the Promised Messiah<sup>as</sup>, which translates to, "If you become Mine, the whole world will become yours."

The second speech in this session was delivered by Saema Shah Ṣāḥiba, National Secretary Nāsirāt Lajna Imā'illāh Canada, in English. The topic of this speech was, "Keeping my Identity in Today's World."

The Third and final speech of this session was delivered in Urdu by Dr. Amtul Qudoos Farhat Ṣāḥiba, National Secretary Ishā'at Lajna Imā'illāh Canada, on the topic of "Ten Ways to Achieve Success in Daily Life."

## Academic Award Ceremony

After the speeches in the fourth session, as per tradition, an Academic Award ceremony was held in the ladies Jalsa Gāh for those women who have achieved academic excellence. This year, 65 students were awarded certificates of achievement by Ṣāḥibzādī Amtul Jamil Begum Ṣāḥiba and National Sadr Ṣāḥiba Lajna Imā'illāh Canada. The students' names were announced by Mrs. Amatul Salam Malik Ṣāḥiba, National Secretary Ta'lim Lajna Imā'illāh Canada. The remainder of the program was transmitted live from the men's Jalsa Gāh.

## Appreciation for the Volunteers of Jalsa Sālāna

As soon as the Jalsa concludes, volunteers begin to wind-up the hall, which includes cleaning all the facilities used and returning them to their original condition so that the hall meets expectations of the owners. On this occasion, Respected Amīr Ṣāḥib himself visited all the various departments and inspected the wind-up. He encouraged and praised the volunteers for their hard work. Group photos of various department volunteers were taken with Respected Amīr Ṣāḥib.

## Inspection of Langar Khāna

Upon completing his inspection of the Jalsa Gāh, Respected Amīr Ṣāḥib visited the Langar Khāna where he commended the tireless efforts of the volunteers throughout the Jalsa Sālāna.

## MTA

Within the Jalsa Gāh, an MTA studio had been setup, where interviews of honoured guests, Jalsa Officers, and various other members were conducted.

During Jalsa speeches, the facility of running translations into English, French and Urdu was provided.

## Canadian Media

Some Canadian newspapers and Ethnic Media published reports and snapshots of Jalsa Sālāna. In addition, Rawal TV also broadcasted some glimpses of this convention.

## Headquarters of Jamā'at Aḥmadiyya Canada

The headquarters of Jamā'at Aḥmadiyya Canada, the Baitul Islām Mosque and its surrounding area was decorated with colourful and beautiful flower beds. Flags from various nations of the world decorated the front lawn of the Mosque.

During the days of Jalsa, all Prayers were offered with great fervour, and the Mosque was full of worshippers, both men and women, young and old. Likewise, Tahajjud Prayers were offered during the three days of Jalsa in Baitul Islām Mosque, followed by Dars Ḥadīth. In short, these days were full of blessings and everyone was focused on developing a special relationship with the Almighty Allāh. The environment was, without a doubt, both highly spiritual and captivating. During the proceedings of the Jalsa Sālāna, the audience listened to the speeches attentively and enthusiastically and were able to benefit from the excellent speeches delivered by the scholars of the Jamā'at.

Thus, by the Grace of Allāh, the Jalsa Sālāna was very successful and all attendees returned to their home with great impressions of the event.

Al-Ḥamdo lillāh!

May Allāh bestow upon us countless blessings of the Jalsa Sālāna and the prayers of the Promised Messiah<sup>as</sup>! Āmīn!

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# Nephew of Martyred Doctor Receives Prestigious Medical Award

Raja Naeem Zafar Şāhib

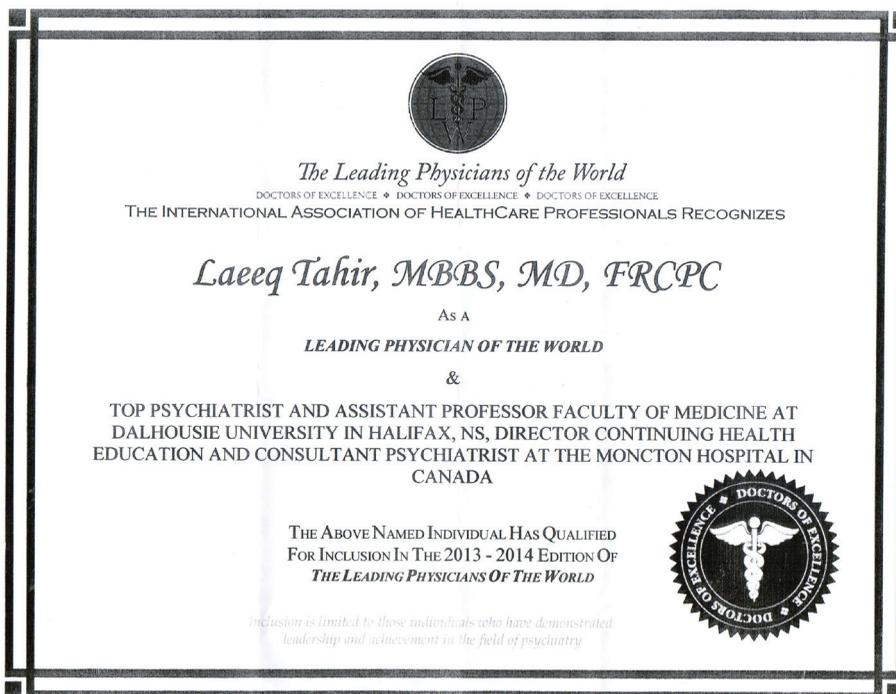
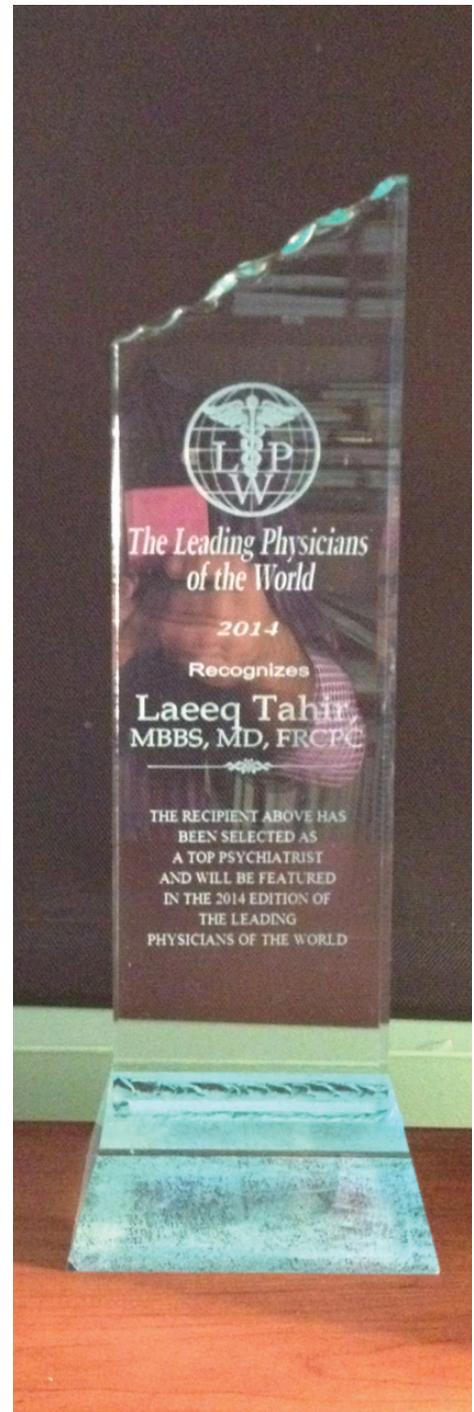


Dr. Laeeq Ahmad Tahir (nephew of Dr. Mehdi Ali Bashīrud-Dīn Qamar Shahīd) of Moncton, New Brunswick has recently been honoured with another prestigious Award as a “Leading Physician of the World,” by the International Association of Health Care Professionals. This International Association of “Doctors of Excellence” is recognizing him as one of the top 14 Psychiatrists of the World, publishing his name in the 2013-2014 Edition of “The Leading Physicians of the World.” This award is given to Physicians who demonstrate exceptional leadership and achievement in their medical

specialties. This is Doctor Laeeq’s 14th Award of Excellence in his clinical and teaching work since he started working in North America.

Dr. Laeeq Ahmad Tahir [son of Raja Naeem Zafar Şāhib] is a grandson of Raja Ziaud-Dīn Arshad Shahīd (first Martyr of Rabwah) and Nephew of Dr. Mehdi Ali Bashīrud-Dīn Qamar Shahīd.

*Congratulations to Dr. Laeeq Ahmad Tahir and the entire family! May Allāh bless him and enable him to continue rendering great services for the cause of humanity and Islām Aḥmadiyyat! Amīn!*



# PRAYERS PRESCRIBED by HAZRAT KHALIFATUL-MASIH V<sup>AA</sup>

On Friday May 30th, 2014, Hazrat Khalifatul-Masih V<sup>aa</sup> instructed the Jamā'at to continue reciting the prayers prescribed on the occasion of Centenary Khilāfat Jubilee. Huzoor Anwar<sup>aa</sup> also instructed that a few additional prayers must also be made a part of our daily routines. Through these prayers we beseech Allāh the Almighty to keep our fellow Aḥmadīs brethren around the world safe from harm and ask that He grant Islam-Aḥmadiyyat its ultimate victory. The prayers are as follows:

- 1 Surah Al-Fātiha - This should be recited abundantly.
- 2 Durūd Sharīf - Beseeching Allāh to bless and grant success to the Holy Prophet<sup>sa</sup> should be done very frequently.
- 3 The following prayer was revealed to the Promised Messiah<sup>as</sup> and should be implored often:

Holy is Allāh, worthy of all praise,  
Holy is Allāh, the Great.  
O Allāh, bestow Thy blessings on Muḥammad<sup>sa</sup>  
& the people of Muḥammad<sup>sa</sup>.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

پاک ہے اللہ تعالیٰ اپنی تعریف کے ساتھ۔ پاک ہے اللہ تعالیٰ جو بہت عظمت والا ہے۔ اے اللہ! محمد ﷺ پر اور آپ کی آل پر بڑی رحمتیں نازل فرما۔

## Prayers from the Holy Qur'an

4

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا  
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

اے ہمارے رب! ہم پر صبر نازل کر اور ہمارے قدموں کو ثبات بخش اور کافر قوم کے خلاف ہماری مدد کر۔

O our Lord! Pour forth upon us steadfastness and make our steps firm, and help us against the disbelieving people. (2:251)

5

رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا  
مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

اے ہمارے رب! ہمارے دلوں کو ٹیڑھا نہ ہونے دے بعد اس کے کہ تو ہمیں ہدایت دے چکا ہو۔ اور ہمیں اپنی طرف سے رحمت عطا کر۔ یقیناً تو ہی ہے جو بہت عطا کرنے والا ہے۔

O our Lord! Let not our hearts become perverse after you have guided us; and bestow on us mercy from Yourself; For surely you are the great Bestower. (3:9)

## قرآنی دعائیں

6

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ  
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

اے ہمارے رب! ہمارے گناہ بخش دے اور اپنے معاملہ میں ہماری زیادتی بھی۔ اور ہمارے قدموں کو ثبات بخش اور ہمیں کافر قوم کے خلاف نصرت عطا کر۔

Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people. (3:148)

## Prayers of the Holy Prophet<sup>sa</sup>

7

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

میں بخش مانگتا ہوں اللہ سے جو میرا رب ہے، ہر گناہ سے اور میں توبہ کرتا ہوں اسی کے حضور

I seek forgiveness from Allāh my Lord, for all my sins and turn to Him in all sincerity.

## آنحضرت ﷺ کی دعائیں

8

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

اے اللہ! ہم تجھے ان کے سینوں میں ڈالتے ہیں (یعنی التجا کرتے ہیں کہ تو انہیں ہلاک کر دے) اور ان کے شر سے تیری پناہ مانگتے ہیں

O Allāh, we put you in their chests (i.e. we ask you to smite them) and we seek Your refuge from their mischief. (Abū Daūd)

## Prayers of the Promised Messiah<sup>as</sup>

9

رَبِّ كُلِّ شَيْءٍ خَادِمِكَ  
رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي

اے اللہ! ہر چیز تیری خادم ہے۔ اے میرے رب، پس تو میری حفاظت کر، میری مدد کر اور مجھ پر رحمت فرما۔

My Lord, everything is subservient to you!  
My Lord protect me, help me and have mercy on me.  
(Tadhkira, new edition, p. 571)

## حضرت مسیح موعود ﷺ کی دعائیں

10

يَا رَبِّ فَاسْمَعْ دُعَائِي وَمَزِقْ أَعْدَاءَكَ وَأَعْدَائِي وَأَنْجِزْ وَعْدَكَ وَانصُرْ عَبْدَكَ وَارِنَا  
أَيَّامَكَ وَشَهْرَ لَنَا حَسَامَكَ وَلَا تَدْرُ مِنَ الْكَافِرِينَ شَرِيرًا

اے اللہ! میری دعا سن اور اپنے اور میرے دشمنوں کو ہلاک کر دے۔ اور اپنے وعدہ کو پورا کر اور اپنے بندہ کی مدد کر، اور اپنے (رحمت کے) دن ہم پر ظاہر کر۔ اور اپنی تلوار کو ہماری خاطر تیز کر، اور کافروں میں سے کسی شریر کو نہ چھوڑ۔

O my Lord hear my prayer! Destroy Your enemy and my enemy and fulfil your promise and help your servant. [Lord] let us witness Your [Blessed] days. Bear for us Your sword and spare none of the wicked disbelievers. (Tadhkira, new edition, p. 664)



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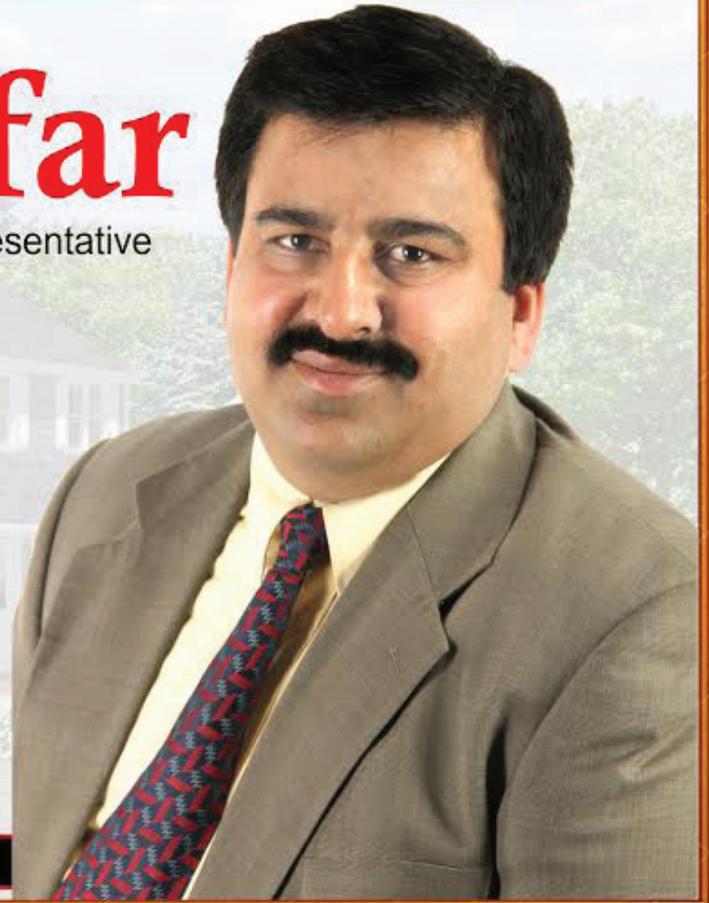
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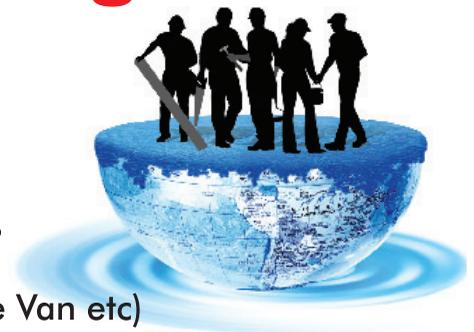
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This product has been manufactured with certified Kosher ingredients and contains no GMO's or fillers. All extracts are produced in state-of-the-art facilities. This product manufactured in GMP compliant factory.

BioPerine®, Curcumin C<sup>3</sup> Complex® and FenuSterols® are registered trademarks of Sabinsa Corporation. Patent numbers : US5, 536, 506; US5, 744, 161; US5, 861, 415; US5, 972, 382; US6, 054, 585; EPO810868; EPO839037.

*Disclaimer: This statement has not been evaluated by the FDA. This product is not intended to diagnose, treat, cure, or prevent any disease.*

# EverActive™ \* GOLD



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