



کلام حضرت مسیح موعود و مہدی معہود علیہ السلام

چشم من بسیار گردید و ندید  
چشمہ چون دین او صاف ترے  
سالکال را نیست غیر ازوے امام  
رہرواں را نیست جزوے رہبرے  
جائے او جائے کہ طیر قدس را  
سوزد از انوار آں بال و پرے

My eyes searched all around but found not,  
A fountain purer than that of his Faith.  
For seekers, there is no leader besides him;  
For those who are in search of truth, there is no guide but he.  
His is the exalted station, where the intensity of its light,  
Would scorch even the wings of Gabriel.  
(Rūhānī Khazā'in Vol. 1, Barāhīn-e-Ahmadiyya Part 1 p. 19)

# اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was **our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one**<sup>sa</sup> [peace and blessings of Allah be on him]. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree.... This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, **the chosen one** [peace and blessings of Allah be on him].

(Ā'ina-e-Kamālāt-e-Islām, Ruḥānī Khazā'in, Vol. 5, pp. 160-162)

# لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ Aḥmadiyya Gazette Canada

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# Pearls of Wisdom



## THE HOLY QUR'AN

Say, 'If you love Allāh, follow me: then will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.' Say, 'Obey Allāh and the Messenger;' but if they turn away, then *remember that Allāh loves not the disbelievers.*

(3:32-33)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ  
اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾  
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا  
يُحِبُّ الْكٰفِرِينَ ﴿٣٣﴾

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

Hazrat 'Amr bin 'Auf relates that the Holy Prophet<sup>sa</sup> said: "Whosoever revives any of my sunnat (practice) in such a way that people start practicing it will get a reward equal to those who practice it. However, the reward of those who are practicing shall not be diminished. Anyone who introduces an innovation in religion that people start adapting will also be given a share of his sins; however, the sins of innovator shall not be diminished."

(Ibn Majah, Bāb man Aḥyā Sunnah)

عَنْ عَمْرِو بْنِ عَوْفِ الْحَزَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي فَعَمِلَ بِهَا النَّاسُ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْئًا وَمَنْ ابْتَدَعَ بَدْعَةً فَعَمِلَ بِهَا كَانَ عَلَيْهِ أَوْزَارٌ مِنْ عَمَلٍ بِهَا لَا يَنْقُصُ مِنْ أَوْزَارِ مَنْ عَمِلَ بِهَا شَيْئًا -

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



كُلُّ بَرَكَاتٍ مِّنْ 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)

It would not have been possible for me to have attained this grace had I not followed the footsteps of my lord and master, the pride of all the prophets, the best of mankind, Muhammad<sup>sa</sup>, the chosen one. Whatever I have achieved, I have achieved by following him, and I know from my own true and perfect knowledge that neither can a human reach God, nor acquire perfect spiritual insights, without following that Prophet<sup>sa</sup>. And let me also, here, describe the very first thing that may be born in one's heart after true and complete obedience to the Holy Prophet Muhammad<sup>sa</sup>. So remember, it is a peaceful heart; that is, love of the world fades from the heart, which (now) yearns for an everlasting (heavenly) pleasure. As a result of acquiring this peaceful heart, a pure and perfect love of Allāh is attained. And all these blessings are bequeathed as

(spiritual) inheritance, as a result of obedience to the Holy Prophet<sup>sa</sup>. (Haqīqatul Wahi, Ruḥānī Khazā'in Vol. 22, pp. 64-65)

It is my personal experience that to obey the Holy Prophet<sup>sa</sup> with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him. (Haqīqatul Wahi, Ruḥānī Khazā'in Vol. 22, pp. 66-67)

# 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



## Knowledge and Will Power for Practical Reformation

*Summary of Friday Sermon Delivered on January 10, 2014*

On Friday, January 10, 2014, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at the Baitul Futūḥ Mosque Morden, London. Huzoor<sup>aa</sup> continued with the subject of practical reformation and the impediments that hinder man's progress towards self-reformation. Huzoor<sup>aa</sup> said that the purpose of the Promised Messiah's<sup>as</sup> advent, along with the reformation of beliefs, was to establish a sincere relationship between man and God, to urge people to discharge their responsibilities towards their fellow beings and to bring about a practical change in themselves.

Huzoor<sup>aa</sup> said that it is through good deeds alone that man is able to discharge his duties towards God and his fellow beings. The Promised Messiah<sup>as</sup> has said that we need to justly evaluate our faith and remember that faith is best adorned by good deeds. If man is not upright morally, his faith too cannot be perfect. Our success, therefore, depends heavily upon our efforts to practically reform ourselves. It is only through reforming ourselves that we will be able to reform others. If there were no difference between us and others, why would the world listen to us? Hence, we need to practically strengthen ourselves in terms of good morals and character.

Huzoor<sup>aa</sup> said that a significant impediment hindering our progress towards self-reformation is the negative influence of television and the internet. We need to make sure that Ahmadi homes are absolutely free from the evil influence of these inventions.

Huzoor<sup>aa</sup> said that for practical reformation there are three prerequisites: will power, perfection of knowledge and the ability to perform

good deeds. Will power and the ability to do good deeds affect one's journey towards self-reformation. Therefore, we need to strengthen our will power and willingness to do good deeds. Without this, we cannot obtain the goal of self-reformation. However, in order to practically reform ourselves, we need to find out why our desire to do good deeds fails to have a positive influence on the part of our mind that motivates us to perform good deeds. We need to remove hurdles that get in the way of our mind and prevent from doing good deeds.

Huzoor<sup>aa</sup> said that we also need to assess ourselves in respect of our submission and servitude to God. We need to realistically analyze where we fall short of sincerity in our efforts towards practical reformation. In short, lack of will power, lack of ability to do good deeds and lack of knowledge are the three impediments that badly hamper our efforts towards practical reformation. Will power and practical demonstration of good deeds depend upon the perfection of knowledge. Therefore, one needs to enhance one's knowledge so that one finds out the root cause of one's weaknesses and the means to overcome them.

Huzoor<sup>aa</sup> said that Ahmadi's who have travelled to western countries to seek asylum have wrongly come to believe that without fabricating false stories their cases will not be approved. This is despite the fact that on numerous occasions he has advised the members of the Jamā'at to be brief and give true reasons for their cases. Truth must be upheld and one should place one's trust in God alone. People who cite false reasons for their cases negatively influence the minds of their children, who also begin to believe that falsehood is imperative for success

in life.

Huzoor<sup>aa</sup> said that in a nut-shell, there are three things we need for practical reformation. First is will power, which should be strong enough to undertake and discharge huge responsibilities. Second is the enhancement of knowledge, which enables the will to distinguish between right and wrong. Third is the ability to act rightly, so that our body follows the good intentions that we have to act righteously. Treading this path will free us from the bonds of sinfulness and provide us the means to practically reform ourselves.

Huzoor<sup>aa</sup> quoted the Promised Messiah<sup>as</sup> that seeking Divine help for self-reformation and doing one's best to obtain this goal is what constitutes true faith. Therefore, our job is to demonstrate such an exemplary conduct that the world is drawn towards us. Without demonstrating excellent morals, we cannot obtain an elevated spiritual station.

Huzoor<sup>aa</sup> said that in order to practically reform ourselves we need to work hard and remain vigilant about our moral weaknesses. This will help every Ahmadi fulfill the purpose of his being an Ahmadi. May God enable us all to act accordingly! Amin!

Toward the end of the Friday Sermon, Huzoor<sup>aa</sup> announced the sad demise of Master Mashriq Ali Şāhib MA of Calcutta, India. Huzoor<sup>aa</sup> spoke of his noble character and services for the Jamā'at and announced that he would lead Master Mashriq Ali Şāhib's funeral prayer in absentia after the Jumu'a Prayer.

# Self-Reformation: Resolve, Faith & Rehabilitation

## Summary of Friday Sermon Delivered on January 17, 2014

On Friday, January 17, 2014, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at the Baitul Futūḥ Mosque Morden, London. Continuing with the subject of practical reformation from the previous Friday Sermon, Huzoor<sup>aa</sup> said that in order to remove impediments and obstacles that hinder one's progress towards practical reformation, one needs to strengthen one's will power, remove his shortcomings with respect to knowledge and improve the capacity to perform good deeds.

Huzoor<sup>aa</sup> said that *will power* is a relative term when used with reference to performing good deeds. We need to know what the term stands for in the context of faith. From the standpoint of faith, *will power* is the strength of one's faith, which means that the ability to perform good deeds improves when one progresses further in faith. If faith is strong and one has a sincere relationship with God, Divine grace and help will keep removing the hurdles that may be hindering one's progress towards practical reformation, thus helping one to easily overcome one's moral weaknesses.

Huzoor<sup>aa</sup> said that those who believed in the Holy Prophet<sup>sa</sup> in his time set up extraordinary examples of practical reformation and strength of faith. Before, they were involved in numerous kinds of misdeeds, as some were thieves and robbers and some were steeped in sins, such as adultery and fornication. There were those who proudly married their own mothers and divided them between themselves like inherited property. There were some who killed their own daughters and were gamblers and drunkards who proudly competed with each other in drinking. However, these people were

completely transformed when they came to believe in the Holy Prophet<sup>sa</sup>. A revolution completely transformed them. They became so strong in faith and will power that when a companion of the Holy Prophet<sup>sa</sup> announced on behalf of the Holy Prophet<sup>sa</sup> that God had declared wine to be unlawful for the believers, they immediately broke their wine containers. Consequently, in many homes where wine parties were in full swing at the time, the containers were broken with such speed that the streets of Madīnah flowed with wine. Such was the resolve and will power of the blessed companions of the Holy Prophet<sup>sa</sup>.

Huzoor<sup>aa</sup> said that those who are blessed with an extraordinary share of will power are the champions of the spiritual world. Satan lays down his arms before them and mountains of hardship yield to their courage.

Huzoor<sup>aa</sup> said that examples of such courage and valour can also be found among the companions of the Promised Messiah<sup>as</sup>. They broke their hookahs and shunned smoking when they came to know that the Promised Messiah<sup>as</sup> did not approve of smoking. Similarly, they eschewed all immoral acts after accepting the Promised Messiah<sup>as</sup>. Some of the companions, who were habitual drunkards before they believed in the Promised Messiah<sup>as</sup>, gave up the evil habit immediately after they embraced Aḥmadiyyat.

Huzoor<sup>aa</sup> said that these are the examples we ought to follow. We should shun evil practices bearing in mind that God and His Prophet<sup>sa</sup>, have forbidden us to engage in them. Also, there is need for all Aḥmadīs to shun the society where such evils are rampant, lest one is drawn

towards them.

Huzoor<sup>aa</sup> said that perfect knowledge enables one to improve one's capability to act righteously. If man is properly informed of sinful acts and made aware of the resulting Divine wrath, he can refrain from committing sinful acts.

Huzoor<sup>aa</sup> said that the third reason of moral weakness in man is the lack of ability to act piously. This happens for a number of reasons. There are people whose moral weaknesses result from the imperfection of their faith. There are some who have faith and knowledge, yet their ability to perform good deeds is badly undermined by certain other factors. Such people need an external remedy and support to help them recover from their moral weaknesses. The administrative set-up of the Jamā'at, office-bearers and auxiliary organizations should help such people with their efforts for practical reformation. However, if the office-bearers of the Jamā'at and auxiliary organizations themselves have moral weaknesses, how can they be of any assistance to other members of the Jamā'at? Therefore, every Aḥmadī and every office-bearer of the Jamā'at should make sure that a substantial effort is made towards practical reformation, so that with each passing moment we can become closer to God.

Toward the end of the Friday Sermon, Huzoor<sup>aa</sup> spoke of Arsalan Sarwar Ṣāḥib, son of Muhammad Sarwar Ṣāḥib of Rawalpindi, who was recently martyred in Rawalpindi, Pakistan. Huzoor<sup>aa</sup> spoke of the family background of the deceased and his services for the Jamā'at and led his funeral prayer in absentia after the Jumu'a Prayer.

Huzoor<sup>aa</sup> said that in order to remove impediments and obstacles that hinder one's progress towards practical reformation, one needs to strengthen one's will power, remove his shortcomings with respect to knowledge and improve the capacity to perform good deeds.

# Reformation: A Collective Responsibility & Effort

## Summary of Friday Sermon Delivered on January 24, 2014

On Friday, January 24, 2014, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at the Baitul Futūḥ Mosque Morden, London. Continuing with the measures required for practical reformation discussed in previous sermons, namely strengthening one's will power, increase of knowledge and enhancement of the capacity to perform good deeds, Huzoor<sup>aa</sup> said that we need to find ways and means that are helpful in bringing about a positive change in the majority of the Jamā'at. This has to be kept in mind by the Jamā'at scholars, Murabbīan, Amīrs and other office-bearers who regularly get the opportunity to speak to the members of the Jamā'at. This will help the Jamā'at administration play a pivotal role in practical reformation undertaken by the members of the Jamā'at. Unless the Jamā'at scholars, Murabbīan, Amīrs and other office-bearers pay full attention to obtain this goal and unless they impress upon each and every member of the Jamā'at the importance of endeavours to fulfill the purpose for which the Promised Messiah<sup>as</sup> was sent, a considerable portion of the Jamā'at will remain unable to undertake practical reformation on account of weak will power. Huzoor<sup>aa</sup> said that we need to assess ourselves and find out how many of us eagerly offer prayers and are such whom God loves to the extent that He is ever-ready to show signs for them and bestow His dialogue upon them and converse with them. In fact, every Aḥmadī who has accepted the Promised Messiah<sup>as</sup> is duty-bound to achieve such level of closeness to God.

Huzoor<sup>aa</sup> said that man has such a weakness that when he finds someone else in possession of better things than his own, he covets those things and tries to obtain the same for himself. However, this desire for obtaining better things

does not arise when one hears that someone receives revelations from God or has conversed with Him. On such occasions people most often forget to pray that God may vouchsafe upon them His revelations and dialogue and love them like His holy servants. Huzoor<sup>aa</sup> said that the reason for this neglect on the part of the people is that the Jamā'at scholars, Murabbīan and office-bearers do not repeatedly remind the Jamā'at of the importance of being close to God and earning His pleasure.

Another reason for the neglect is that those who are responsible for helping people with reformation may not have such exemplary conduct of their own, so that people would look up to them and follow them. Hence, we need to convey to everyone that by establishing a sincere relationship with the Promised Messiah<sup>as</sup>, one can establish a relationship with God, and that the signs God showed for the Promised Messiah<sup>as</sup> were not confined to his age or person alone, rather He is ever capable of showing them. Therefore, Jamā'at scholars, Murabbīan, Amīrs and other office-bearers should continue to strive towards the achievement of this goal by making efforts within their respective spheres.

Huzoor<sup>aa</sup> said that no followers of other religions believe in the God who answers prayers and hears supplications. The God who speaks is the One presented by Islām and the Holy Qur'ān. Those who believe in the God of Islām with pure heart and engage themselves in prayer and supplication will soon have their prayers granted. Should we repeatedly remind the Jamā'at of this, it will help them strengthen their will power and resolve to the extent that they will be able to overpower all sins and protect themselves against sinfulness. The purpose of the

Promised Messiah's<sup>as</sup> advent was to save mankind from sinfulness and to enable people to establish such a relationship with God whereby one prefers Divine pleasure to everything else.

Huzoor<sup>aa</sup> related a few faith-enhancing incidents from the lives of some new Aḥmadīs who developed eagerness for prayer and showed steadfastness in the path of faith.

Highlighting the importance of knowledge for practical reformation, Huzoor<sup>aa</sup> said that it will be a mistake to declare certain sins to be lesser than others. All sins are bad and thus condemnable. Bearing this in mind, the asylum seekers should also make sure that they truthfully present their cases. Those who try to take refuge in falsehood, bring a bad name not only to their own selves but also to the Jamā'at. The missionaries and other office-bearers of the Jamā'at, therefore, need to repeatedly remind the members of the Jamā'at to eschew falsehood and consider all sins to be equally condemnable. Huzoor<sup>aa</sup> said that those responsible for exhorting the Jamā'at should make sure that they too are making every possible effort to improve their capabilities of performing good deeds, and that their words and deeds do not contradict each other. May God enable us all to sincerely fulfil our obligations! Amīn!

Toward the end of the Friday Sermon, Huzoor<sup>aa</sup> spoke of two recently deceased Aḥmadīs, Nawab Bibi Šāḥiba of Uncha Mangat, Hafīzabad District, and Sheikh Abdur Rashid Sharma Šāḥib of Shikarpur Sindh, Pakistan. Huzoor<sup>aa</sup> graciously mentioned the services of the deceased for the Jamā'at and led their funeral prayers in absentia after the Jumu'a Prayer.

Huzoor<sup>aa</sup> said that we need to find ways and means that are helpful in bringing about a positive change in the majority of the Jamā'at. This has to be kept in mind by the Jamā'at scholars, Murabbīan, Amīrs and other office-bearers who regularly get the opportunity to speak to the members of the Jamā'at.

# Introspection, Self-Reformation and Success

## Summary of Friday Sermon Delivered on January 17, 2014

On Friday, January 31, 2014, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at the Baitul Futūḥ Mosque Morden, London. In light of the methods described by Huzoor<sup>aa</sup> in the previous Friday Sermon for reformation of practical life, Huzoor<sup>aa</sup> drew the attention of the missionaries, devotees, Amīrs, and office-bearers of the Jamā'at to effectively play their role in the spiritual upbringing of the Jamā'at by setting up an example for the rest of the Jamā'at. Huzoor<sup>aa</sup> said that in order to obtain the object of reformation of practical life, we need to change our priorities and set them in the right direction. We should be mindful of the importance of reformation of practical life in the same way that we are mindful of the training of the members of the Jamā'at in religious beliefs. The purpose of reformation of practical life can be obtained by repeatedly narrating before the Jamā'at the signs God showed for the Promised Messiah<sup>as</sup>, by highlighting the importance of establishing a sincere relationship with God, by emphasizing upon them the significance of showing complete submission to the institution of Khilāfat, and by stressing upon the need to follow the rules and regulations of the Jamā'at.

Huzoor<sup>aa</sup> said that one needs external support to remedy one's weaknesses in terms of reformation of his practical life. The external support is of two kinds: one is supervision, and the other is compulsion. The purpose of external supervision in worldly matters is to help one reform one's worldly activities. Similarly, religion too teaches us the method of supervision for obtaining

the task of moral reformation. Ahmadi missionaries and the administrative set-up of the Jamā'at are therefore obligated, within their respective spheres, to oversee the activities of the members of the Jamā'at. This will initiate the process of reformation not only among ordinary Ahmadi, but also among the office-bearers of the Jamā'at. Huzoor<sup>aa</sup> said that the second element required for reformation of practical life is compulsion. However, the term "compulsion" in our context does not mean the compulsion applied to force someone to accept or reject a particular faith. Rather, it means the discipline which one ought to adopt in order to prevent oneself from breaking the rules and regulations of the Jamā'at and the system with which one associates himself. Such compulsion goes on in worldly matters too. Hence, there are four things, namely: faith in God, perfect knowledge, supervision, and compulsion, that are essential if one wants to improve one's capacity to perform good deeds. Without these, one cannot fully reform oneself. The same four things have to be implemented for the sake of moral reformation of the Jamā'at as a whole.

Huzoor<sup>aa</sup> said that one cannot deny the importance of acquiring knowledge of religious matters regarding which we have a difference of opinion with other religions or sects. One can also not deny the importance of sticking to the reasonable beliefs one has. However, these things are of no use if we fail to establish a passionate relationship with God. Addressing the prospective missionaries of the Jamā'at who are studying in various Jāmi'a institutions

in a number of countries, Huzoor<sup>aa</sup> said that our missionaries need to prepare themselves for the obligations which will arise when Ahmadiyyat advances and progresses with much greater speed. To successfully deal with the challenges of the future, the missionaries of the Jamā'at will have to establish a sincere relationship with God. Huzoor<sup>aa</sup> said that it is from among the foremost tasks of the Ahmadi missionaries to inculcate in the members of the Jamā'at the true understanding of and submission to the institution of Khilāfat. Other office-bearers of the Jamā'at also need to play their role for the obtainment of this objective. Huzoor<sup>aa</sup> said that there are only a few odd people who object to the decisions of the Khalīfa, but they spoil the milieu. Should the missionaries of the Jamā'at and other office-bearers realize their responsibilities in this connection, misunderstandings regarding the decisions of the Khalīfa will never arise in the hearts of anyone. Hence, just as it is the duty of the missionaries to properly guide the Jamā'at, individual Ahmadi should also assess themselves and strive for reformation of practice. The foremost means of obtaining this objective is to constantly pray to God for His help. Both prayer and effort have to go hand in hand for the true reformation of practical life. May Allāh enable us all to attain this purpose! Amīn!

Toward the end of the Friday Sermon, Huzoor<sup>aa</sup> spoke about the plight of the Muslims and Muslim countries and urged the Ahmadi to remember the rest of the Muslims in their prayers.

Huzoor<sup>aa</sup> said that in order to obtain the object of reformation of practical life, we need to change our priorities and set them in the right direction. We should be mindful of the importance of reformation of practical life in the same way that we are mindful of the training of the members of the Jamā'at in religious beliefs.

# The Holy Qur'ān: Witness to the Truth of the Promised Messiah<sup>as</sup>

Dr. Saleemur Rahman



*The following are selected portions of the speech delivered by Dr. Saleemur Rahman Ṣāhib of Ottawa on the occasion of the Jalsa Sālānā Canada during the first session on Friday, June 20, 2014.*

The Holy Qur'ān has numerous instances in which the advent of the Promised Messiah and Imām Mahdī<sup>as</sup> is mentioned. Often one has to read between the lines and pay close attention to the context of the verses of the Holy Qur'ān to clearly see how the Holy Qur'ān stands as the most firm witness to the truth of the Promised Messiah<sup>as</sup>.

The Promised Messiah<sup>as</sup> has written extensively about this subject in many of his books, but here I will touch upon some of the verses of the Holy Qur'ān presented by the Promised Messiah<sup>as</sup> in his book *Shahādātul Qur'ān* ("Evidence from the Holy Qur'ān"). Verses presented here will help one draw *inferences*. (i.e. derive conclusions by reasoning and by paying attention to the context of these verses of the Holy Qur'ān)

## **Inference about the "Messiah, Son of Mary," and the Prophecy that a "Son of Mary" will be born in the Muslim Ummah**

And remember her who preserved her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples. Verily, this is your people — one people; and I am your Lord, so worship Me. But they have become divided among themselves in their affair; and all will return to Us. (21:92-94)

This verse provides a hint that every true believer who takes himself to the level of perfection in *Taqwā* ("God-fearing righteousness") and purity of thoughts and actions, God breathes something from His Word into the soul of such a true believer. This believer then, metaphorically, becomes a "Son of

Mary."

The following portion of the above verse "But they have become divided among themselves in their affair" prophesies of a time when there will be a large number of religious faiths and faith-subdivisions; and they will be all aggressively debating each other and competing with each other for supremacy. We find in historical records that exactly such a situation existed in the Indian sub-continent in the second-half of the 19<sup>th</sup> Century.

"And it is an inviolable law for a township which We have destroyed that they shall not return" (21:96). This verse constitutes a prophecy that a "Son of Mary" will be born into the Ummah of the Holy Prophet<sup>sa</sup>.<sup>1</sup>

After providing a prophetic hint that "someone as a reflection of the Son of Mary will be born," this verse cautions that this will not be a "return from the dead" of the self-same Israelite Prophet known as the Son of Mary. This is so because it is the unchanging law of God that those who die never come back again into this world. Therefore, this Reflection of the Son of Mary will be born within the followers of the Holy Prophet Muhammad<sup>sa</sup>.

## **The Timeframe of the Birth of the "Son of Mary" with the Muslim Ummah**

But when will he be born? The question of a timeframe is prophesied in the next verse.

It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height. And the true promise draws near; then behold, the eyes of those who disbelieve will fixedly stare and they will say, 'Alas for us! we were indeed heedless of this; nay, we were wrongdoers!' (21:97-98)

These verses tell us that at a historic time, the nations of *Ya'jūj* and *Ma'jūj* ("Gog and Magog"), who will have been living far away from the civilized world, will be let loose and they will rapidly gain prominence in the world. Earlier scriptures, such as the Torah and the Bible, already contained prophecies about Gog and Magog arising in the Latter Days. So, the mention of *Ya'jūj* and *Ma'jūj* in this verse is to point out that the "Reflection of the Messiah, Son of Mary," will be born among the Muslim Ummah in the Latter Days!

## **Jumping Off the "Height of the Religion of Christianity" and Joining Islām: An Inference**

The Promised Messiah<sup>as</sup> foresees the movement of Christian people towards Islām after they will decide to "jump off from the height of their own religion" of trinity. That will be a segue for them to embrace Islām The Promised Messiah<sup>as</sup> also stated regarding this verse (21:97):

I have deeply pondered over the meaning of this verse, i.e., "they will rush from every height," which seems to suggest two scenarios: Firstly, it implies that they will have domination over every country and kingdom. Secondly, since without power and courage, one cannot scale any height by running up to it -- and overcoming a religion also signifies the achievement of a 'height' -- therefore, it seems that a **time will come upon them when they will run over their religion as well, i.e., they will cross over their "Religion of Trinity" and trample it under their feet.** And this is what for me is redolent of their eventually embracing Islām. The first scenario has already come true. Now, God willing, the second scenario also will materialize. Such outcomes are realized due to the decree of God:

when He destines it, then the Angels of Allāh descend and cleanse the hearts of the people according to their respective capacity. Only then such outcomes are realized.<sup>2</sup>

### **Spiritual Darkness of the Age Virtually Demanded the Advent of a Divine Reformer**

Surely, We sent it down on the Night of Destiny. And what should make thee know what the Night of Destiny is? The Night of Destiny is better than a thousand months. Therein descend angels and the Spirit by the command of their Lord — with every matter. It is all peace till the rising of the dawn. (97:2-6)

The Promised Messiah<sup>as</sup> has argued that in addition to the commonly understood meaning of *Lailat al-Qadr*, in Sūrah Al-Qadr, Allāh revealed to him that it also means a time of spiritual darkness, which demands a spiritual light to descend from the heaven. **Thus, in response to this need, Allāh causes (1) His Angels and (2) the Holy Spirit to descend upon the earth. The Holy Spirit devotes himself to helping the Divine Reformer, whereas, the Angels associate themselves with all those people who have the necessary inherent capacity to progress spiritually and in terms of enlightenment of humanity and development of knowledge.**

#### **A Preview of the ‘Knowledge-Explosion’ in the Form of the Industrial Revolution**

“When the earth is shaken with her violent shaking, And the earth brings forth her burdens, And man says, ‘What is the matter with her?’ That day will she tell her news, For thy Lord will have revealed about her” (99:2-6).

This verse fixes the historical timeframe that is referred to as the “Latter Days” in various scriptures. A great transformation among the inhabitants of the earth will become quite evident, and **all kinds of religious faiths and philosophies will come forward.** That is the time when God’s Promise to send a Divine Reformer “who will cause Islām to overcome all the rival religious-faiths” will be fulfilled.

#### **The Spread of the Industrial Revolution: 1830-1875<sup>3</sup>**

1830: George Stephenson began a railway train service between Liverpool and London

1840: Samuel Cunard began a transatlantic steamship service.

1856: Henry Bessemer developed the

Bessemer converter for steelmaking.

1859: The first commercial oil well is drilled in Pennsylvania.

1866: Siemens brothers improved steelmaking by developing the open-hearth furnace.

#### **The Second Industrial Revolution: Electricity and Chemicals: 1875-1905<sup>4</sup>**

1836: Samuel F. B. Morse invented the telegraph.

1866: Cyrus Field laid the first successful transatlantic cable.

1876: Alexander Graham Bell invented the telephone.

1879: Thomas Edison invented the incandescent light bulb.

1892: Rudolf Diesel patented the diesel engine.

1899: Guglielmo Marconi invented first wireless signal.

1903: The Wright Brothers made the first successful airplane flight.

“And when the earth is spread out, And casts out all that is in her, and becomes empty” (84:45).

This verse may be referring to a timeframe that will be marked by a remarkable development of land-reclamation. Land reclamation is the process of creating new land from oceans, riverbeds, or lakes, thus “extending the land portion of the earth.” Alternatively, the verse may refer to a significant discovery of other planets during a certain historical timeframe.

18<sup>th</sup> Century: Only 5 new heavenly bodies (not counting comets) were discovered in the 18<sup>th</sup> century (all by William Herschel) bringing the total to 22.

19<sup>th</sup> Century: The number of bodies in the solar system increased dramatically in the 19<sup>th</sup> century with the discovery of the asteroids (asteroids are minor planets, especially those of the inner solar system. The larger ones have also been called planetoids), but only 9 more “major” bodies were discovered. The number of major bodies rose to 31 (almost double the 17<sup>th</sup> century total).

20<sup>th</sup> Century: In the first three quarters of the 20<sup>th</sup> century, 13 more major bodies (and thousands of comets and asteroids) were discovered, bringing the total up to 43. After this, “space age” began with the Voyager Spacecraft.<sup>5</sup>

#### **The Spiritual Landscape of That Time**

“When the sun is wrapped up, And when the stars are obscured” (81:2-3)

“And when the stars are scattered” (82:3).

That is to say, the teachings of Islām and the universal message of Holy Prophet Muhammad<sup>sa</sup> (who is described by the Holy Qur’ān (33:47) as the Sun of the spiritual realm) will be “wrapped up” and ignored by all the ascendant nations of the time. Also, the religious leaders will not be good role-models for people and will not be in a position to spread any spiritual enlightenment.

#### **Further Prophetic Description of the Spiritual Landscape Around the Time of the Advent of the Promised Messiah<sup>as</sup>**

“When the heaven bursts asunder” (84:2).

That is, when the gates of heaven will be thrown open and heavenly Signs in large numbers will begin to appear in support of Islām, and the Divine Reformer who will be its chief exponent at that time.

“When the heaven is cleft asunder” (82:2).

That is, when the doctrine of Jesus<sup>as</sup> son of Mary being taken as the “Son of God” will have become dominant in the world. Chapter 19 verses 91-92 of the Holy Qur’ān refer to the gravity of this Christian belief by saying that “**the heaven is close to being rent asunder, . . . because they ascribe a son to the Gracious God.**”

“And when the Messengers are made to appear at the appointed time” (77:12).

When prophecies concerning the “second advent” of various Messengers will be fulfilled with the appearance in the world of a great Heavenly Reformer, who will be sent by God **in the power and spirit of all these Messengers** (and wearing the mantles of all these Messengers).

#### **The Materialistic Landscape of That Time**

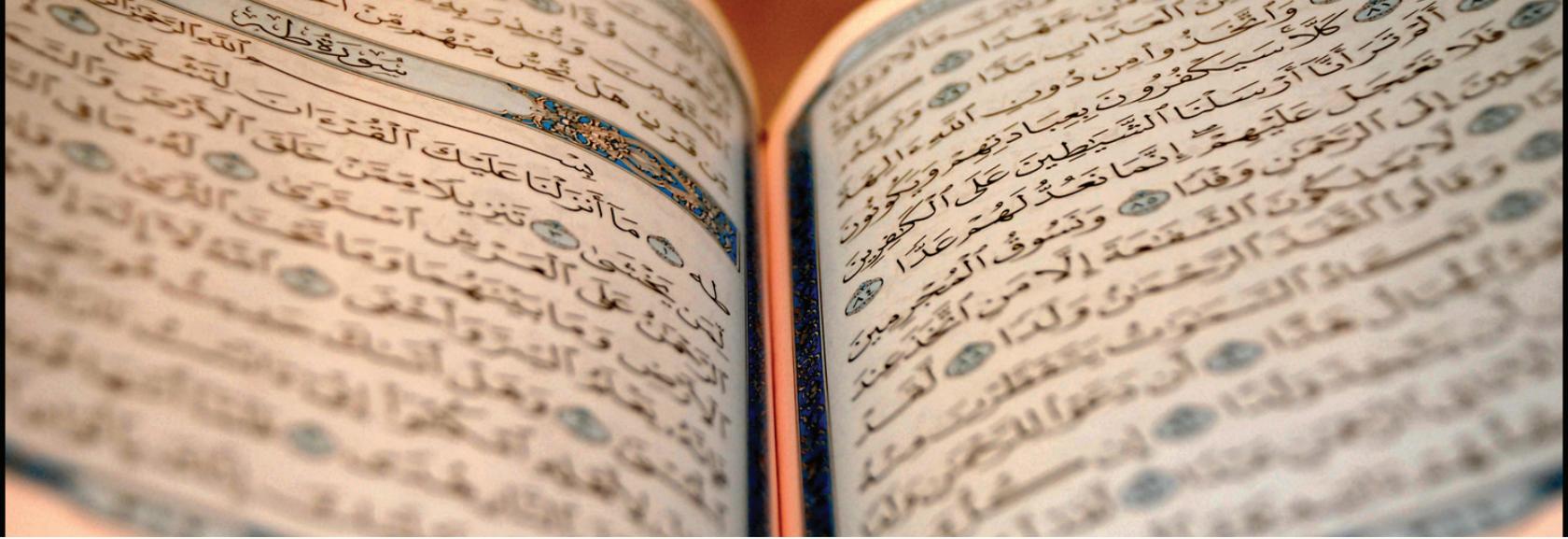
#### **Invention and Use of New Modes of Transportation: Land, Sea, and Air**

“And when the she-camels, ten-month pregnant, are abandoned” (81:5).

In 1885 Karl Benz invents the first practical automobile to be powered by an internal-combustion engine.

“And when people are brought together” (81:8).

This is the logical consequence of new and efficient modes of transportation, facilitating increased travel and enabling people to be brought together.



“And when books are spread abroad” (81:11).

- 1822 - American-born William Church invented the first mechanical typesetting device.
- 1829 - William Austin Burt invents the typewriter.
- 1837 - Samuel Morse invents the telegraph.
- 1843 - Alexander Bain of Scotland invented the facsimile.
- 1846 - Richard Hoe patented the first rotary press, which allowed publishers to increase circulation exponentially. A Cylinder press could print 8,000 sheets per hour.
- 1867 - Christopher Scholes invented the first practical and modern typewriter.
- 1870 - Paper is now mass-manufactured from wood pulp.
- 1892 - 4-colour rotary press invented.

“And when the beasts are gathered together” (81:6).

London Zoo is the **world’s first scientific zoo**. It was opened in London in 1828 and was originally intended to be used as a collection for scientific study. It was eventually opened to the public in 1847.<sup>6</sup>

Wild animals have been kept in captivity for thousands of years, often as symbols of power or religious significance. However, what we now recognize as **the modern zoo developed in the early part of the 19<sup>th</sup> century with London, Paris and Dublin zoos opening** within a few years of each other. This coincided with the Victorian fascination with natural history and increasing urbanization of the population of Europe, and these 19th century zoos proved to be immensely popular, with millions

flocking to see unusual animals from far off lands.<sup>7</sup>

“And when the rivers are made to flow forth *into canals*” (82:4).

“And the trumpet will be blown, and *all* who are in the heavens and *all* who are in the earth will *fall down* in a swoon, except those whom Allāh will please to *exempt*. Then will it be blown a second time, and lo! They will be standing, awaiting” (39:69).

The simile of the “blowing of the trumpet” refers to the appearance of a Divine Reformer; the “state of swoon” refers to the condition of spiritual inertia of the majority of the people just before the advent of the Divine Reformer; and after the “trumpet is blown a second time,” the eventual impact of this Reformer on the people is mentioned because “the people will be standing, awaiting” to pay heed to the Divine Guidance. Even those who will not believe, they still will be better informed and will no longer be in a state of unawareness that characterized them before the advent of the Divine Reformer.

“Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh” (73:16).

“And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps” (2:88).

“Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow *them*, and We gave him the Gospel. And We placed in the hearts of those who accepted him compassion and mercy” (57:28).

These verses tell us that there exists **a perfect resemblance between the system of Prophethood of Moses<sup>as</sup> and the Prophethood of the Holy Prophet Muhammad<sup>sa</sup>**, as noted in 73:16, and it demands that just as Allāh “placed

compassion and mercy in the hearts of those who accepted him [i.e. Jesus<sup>as</sup>]” and they preached the faith brought by Prophet Moses<sup>as</sup> in a peaceful manner – with “compassion and mercy” – without having anything to do with fighting battles, so also **the Promised Messiah<sup>as</sup> and his followers would conduct themselves in peace, compassion and mercy** and will have nothing to do with warfare.

May Allāh enable the whole Muslim Ummah and the rest of the world to ponder over the truth of the firmly entrenched testimony of the Holy Qur’ān firmly supporting the truth of the Promised Messiah<sup>as</sup>! *Amin!*

(Endnotes)

1. The Promised Messiah<sup>as</sup>. *Tafsīr al-Qur’ān*. “Sūrah Al-Anbiya.” p. 275.
2. *Al Badr*. Vol. 2, No. 14. 24 April 1903. Qtd in *Tafsīr ul-Qur’ān* by the Promised Messiah<sup>as</sup>, p. 275.
3. Koeller, David W. “The Industrial Revolution.” *World History Chronology*. n.d. Web. <<http://thenagain.info/Webchron/westeurope/indrev.html>>.
4. Koeller, David W. “The Industrial Revolution.” *World History Chronology*. n.d. Web. <http://thenagain.info/Webchron/westeurope/indrev.html>.
5. Arnett, Bill. “Chronology of Solar System Discovery.” *Nine Planets*. n.d. Web. <<http://nineplanets.org/history.html>>.
6. “London Zoo.” *Wikipedia*. n.d. Web. <[http://en.wikipedia.org/wiki/London\\_Zoo](http://en.wikipedia.org/wiki/London_Zoo)>.
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# The Holy Prophet Muhammad<sup>sa</sup> on his Messiah

Maulānā Farhan Iqbal Ṣāhib, Missionary Peace Village



The following speech was delivered by Maulānā Farhan Iqbal Ṣāhib, Missionary Peace Village, on the occasion of the Jalsa Sālānā Canada during the first session on Friday, June 20, 2014.

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)

## Introduction

“I swear by God Who has sent me - and cursed be those who fabricate lies about Him—that He has sent me as the Promised Messiah.”<sup>1</sup> These are the words in which Hazrat Mirzā Ghulām Aḥmad<sup>as</sup> made this grand claim. This is not an ordinary statement. This is a grand statement made at an extraordinary time, and this had to be so! According to the statements of the Holy Prophet Muhammad<sup>sa</sup>, the coming of the Messiah<sup>as</sup> was to be a great event in the history of Islām, an event in which Muslims would witness a spiritual reflection of the Holy Prophet<sup>sa</sup> himself. It was to be a time of the rejuvenation of Islām.

Due to the greatness of this unique event, this extraordinary period in the history of Islām, the Holy Prophet<sup>sa</sup> ensured that he gave all the necessary details for people to recognize and believe in the Promised Messiah<sup>as</sup>. The signs given for the Messiah are such, as could not be artificially created by people, even if they tried over generations. Therefore, it would be very easy to recognize false claimants.

The fact is that one who sincerely considers all these signs and prophecies regarding the Promised Messiah<sup>as</sup> will only reach one conclusion: All the signs for the coming of the Messiah and Mahdī are fulfilled, and that Hazrat Mirzā Ghulām Aḥmad<sup>as</sup> is, indeed, that Messiah

and Mahdī who was prophesied by the Holy Prophet<sup>sa</sup>.

## Status of the Messiah

Acceptance of this Messiah is absolutely crucial, as the Holy Prophet<sup>sa</sup> said:

فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَ لَوْ حَبَوَا عَلَى  
الثَّلْجِ فَإِنَّهُ خَلِيفَةُ اللَّهِ الْمَهْدِيُّ

That is, “When you see him, pledge allegiance (Baī‘at) to him, even if you have to crawl over ice, because he will be the Khalifa of Allāh – the Mahdī.”<sup>2</sup> The Holy Prophet<sup>sa</sup> also said:

يُوشِكُ مِنْ عَاشٍ مِنْكُمْ أَنْ يَلْقَى عَيْسَى  
بِنِ مَرْيَمَ إِمَامًا مَهْدِيًّا حَكَمًا عَدْلًا

“Whoever among you lives will see the time of the Messiah [Jesus son of Mary] who will be the Imām Mahdī, the Arbiter and the Judge.”<sup>3</sup> In other words, the Mahdī and the Messiah will be one person who will also be the Arbiter and the Judge in all matters of disagreement among the Muslims. He will have the final word! The Holy Prophet<sup>sa</sup> further said:

فَلْيَقْرَأْهُ مِنِّي السَّلَامَ

That is: “Convey my salām to him [or send him my salutations].”<sup>4</sup> All of these narrations show us the grandeur of that Messiah and Mahdī in the eyes of the Holy Prophet<sup>sa</sup>. He<sup>sa</sup> gives us emphatic instructions to do his baī‘at, to consider his word as the final word and to convey his<sup>sa</sup> salām to him. These are not ordinary instructions for an ordinary person. Rather, they are meant for a person of extraordinary status in the eyes of the Holy Prophet<sup>sa</sup> and, in turn, in the eyes of God Almighty.

## Types of Prophecies

The prophecies regarding the Messiah are such that they leave no room for an imposter to make a false claim to this grand status. These prophecies can be categorized into three parts:

1. Prophecies telling us the time of the coming of the Messiah
2. Prophecies telling us the area in which the Messiah will appear
3. Prophecies telling us the signs that will be manifested at the coming of the Messiah<sup>as</sup>

## Time of the Appearance of the Messiah

Regarding the time of the appearance of the Messiah and Mahdī, we find statements of the Holy Prophet<sup>sa</sup> that clearly indicate he will come at the end of the 13<sup>th</sup> century Hijrah and the beginning of the 14<sup>th</sup> century Hijrah or Islāmīc calendar (which is equivalent to the 19<sup>th</sup> century of the Christian calendar). Hazrat Abū Qatādah<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said:

الآيَاتُ بَعْدَ الْمِئْتَيْنِ

That is, “The Signs of the coming of the Messiah will appear after 200 years have passed.”<sup>5</sup> In the commentary of this Ḥadīth, a great elder and scholar of Islām, Hazrat Mulla ‘Alī Qarī<sup>th</sup> has written:

وَيُحْتَمَلُ أَنْ يَكُونَ اللَّامُ فِي الْمِئْتَيْنِ  
لِلْعَهْدِ أَيْ بَعْدَ الْمِئْتَيْنِ بَعْدَ الْأَلْفِ وَ  
هُوَ وَقْتُ ظُهُورِ الْمَهْدِيِّ

That is, “The Alif Lām in the word Al-Mi‘atain possibly refers to 200 years after the passing of 1000 years [when great signs will appear]. And that will be the time of the advent of the Mahdī.”<sup>6</sup> In

other words, he is saying that the time of the coming of the Messiah and Mahdī will be after 1200 Hijrah. This explanation, along with statements of many other Muslim Saints/Scholars, such as Hazrat Ni‘matullāh Shāh Walī<sup>th</sup>, Hazrat Imām Ibn ‘Arabī<sup>rh</sup>, and Hazrat Shāh Walīullāh Muhaddas Dehlawī<sup>th</sup> clearly state that the Imām Mahdī will appear in the 13<sup>th</sup> and 14<sup>th</sup> centuries of Islām (which is equivalent to the 19<sup>th</sup> Century AD)<sup>7</sup>.

Similarly, the Holy Prophet<sup>sa</sup> also stated that when 1240 years (of the Islāmic calendar) will have passed, God Almighty will send the Mahdī<sup>s</sup>. As a result, precisely in accordance with these prophecies, Hazrat Mirzā Ghulām Aḥmad<sup>as</sup> was born in 1250 Hijrah (or 1835 AD), and began receiving revelations from God in 1290 Hijrah. This was the time of the end of the 13<sup>th</sup> century and the beginning of the 14<sup>th</sup> century of Islām.

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

وقت تھا وقت مسیحا نہ کسی اور کا وقت  
میں نہ آتا تو کوئی اور ہی آیا ہوتا

“This was the time of the coming of the Messiah, not anyone else’s! Had I not appeared, someone else would have appeared!”

He also said, “When the 13<sup>th</sup> century was coming to an end, and the 14<sup>th</sup> century was about to begin, God Almighty informed me by revelation that you are the Reformer of this century.”<sup>9</sup>

#### Area of the Appearance of the Messiah

Other than specifying the time of the appearance of the Messiah, the Holy Prophet<sup>sa</sup> also told us the location of his appearance:

عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ

“Towards the east of Damascus, next to a white minaret.”

Specifying further in another narration, he has said:

عِصَابَةٌ تَغْزُو الْهِنْدَ وَ هِيَ تَكُونُ مَعَ  
الْمَهْدِيِّ اسْمُهُ أَحْمَدُ

“A group or community will appear in India who will do *Jihād* and it will be with the Mahdī whose name will be Aḥmad.”<sup>10</sup> In another narration, it is stated that the Mahdī will appear in a town named *Kad’ah*.<sup>11</sup>

When we look at all these statements as a whole, we can clearly see that Hazrat Mirzā Ghulām Aḥmad<sup>as</sup> is the

one who came in fulfillment of all these prophecies. He appeared in India, in a town called Qādiān, which is a distorted form of Kad’ah, and Qādiān lies directly to the east of Damascus. All these are examples of a vivid fulfillment of the prophecies regarding the location of the appearance of the Mahdī and Messiah. Only someone who does not wish to see would reject the fulfillment of these prophecies.

#### Signs of the Appearance of the Messiah: His Personality

What is more is that to help us identify the right Messiah, the Holy Prophet<sup>sa</sup> did not just stop here. He also told us what kind of man he will be. For instance, he said:

1. The hair of his head would be straight
2. He would be wheat-coloured<sup>12</sup>
3. He would belong to a family of farmers
4. While talking he would occasionally strike his hand against his thigh<sup>13</sup>, and would suffer from a slight stammer in his speech<sup>14</sup>
5. He would get married and have children<sup>15</sup>
6. He would wish to distribute the wealth (of knowledge) but no one will take it from him<sup>16</sup>
7. He will be إِمَامُكُمْ مِنْكُمْ. That is, “Imām of the Muslims from among the Muslims”<sup>17</sup>
8. He would suffer from two maladies, one in the upper part of the body, and the other in the lower.<sup>18</sup>

And so it has all turned out. Hazrat Mirzā Ghulām Aḥmad<sup>as</sup> suffered from two diseases: vertigo and diabetes. He had straight hair, he was wheat-coloured, he occasionally stammered in his speech. He belonged to a family of farmers, and had the habit of striking his hand against his thigh while speaking. Who can deny? Who can reject all these signs? It can only be those who themselves wish to turn a blind eye to signs that are as bright as the sun!

#### Signs of the Appearance of the Messiah: State of the World

Going further, there are many narrations that tell us about the state of the world at the time of the appearance of the Messiah and Mahdī. For instance:

1. It was to be a world where camels will be abandoned due to the appearance of new forms of transport<sup>19</sup>

2. It was to be a world where news would be carried instantaneously from one part of the world to the other<sup>20</sup>
3. A world where Christian nations would be supreme everywhere<sup>21</sup>, where Arabia will be become a separate state, and separate governments will be formed in Iraq, Syria, and Egypt.<sup>22</sup>
4. It was to be a world where gambling would increase<sup>23</sup>
5. Women would dress like men, the rich would not give much charity to the poor<sup>24</sup>
6. Nothing would remain of Islām except its name
7. Mosques would be full of people, but devoid of guidance.

These and many other statements of the Holy Prophet<sup>sa</sup> clearly demonstrate that this is indeed *the age* regarding which the prophecies were made.

#### Signs of the Appearance of the Messiah: Astronomical

In addition to all these prophecies, there is one magnificent prophecy that leaves no shadow of doubt that the Promised Messiah and Imām Mahdī<sup>as</sup> has arrived. The Holy Prophet<sup>sa</sup> said:

إِنَّ لِمَهْدِينَا أَيَّتِينَ لَمْ تَكُونَا مِنْدُ خَلْقِ  
السَّمَوَاتِ وَالْأَرْضِ يَنْكَسِفُ الْقَمَرَ  
لِأَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ وَتَنْكَسِفُ  
الشَّمْسُ فِي النِّصْفِ مِنْهُ

There are two signs for the truthfulness of our Mahdī, which have not manifested for anyone since the creation of the heavens and the earth. That is, during Ramaḍān the moon will be eclipsed on the first night (among the possible nights for lunar eclipse) and the sun will be eclipsed on the middle day (among the possible days for the eclipse of the sun).<sup>25</sup>

In other words, the Holy Prophet<sup>sa</sup> told us that the Heavens itself will give testimony that the Messiah has arrived! Hence, this incredible sign occurred only a few years after the claim of the Promised Messiah<sup>as</sup> in the year 1894 when, during the month of Ramaḍān, the moon was eclipsed on the first of three possible nights (that is the 13<sup>th</sup>) and the sun was eclipsed on the second of three possible days (that is the 27<sup>th</sup>).

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

آسماں میرے لئے تو نے بنایا اک گواہ  
چاند اور سورج ہوئے میرے لئے تاریک و تار  
یارو جو مرد آنے کو تھا وہ تو آچکا  
یہ راز تم کو شمس و قمر بھی بتا چکا

That is,

“O God! You made the Heaven my witness, and darkened the moon and the sun for me. O Friends! The man who was expected to come, has indeed come! You have been informed of this secret by the sun and the moon.”

He also said:

اِسْمَعُوْا صَوْتِ السَّمَاءِ جَاءَ الْمَسِيْحُ جَاءَ الْمَسِيْحُ  
نیز بشو از زمین آمد امام کامگار

That is, “Hear the pronouncement of the heavens: The Messiah has come! The Messiah has come! And the pronouncement of the earth that the Imām with a grand mission has [indeed] come.”

My dear brothers! This was only a glimpse of the numerous prophecies of the Holy Prophet<sup>sa</sup> regarding the Promised Messiah<sup>as</sup>. They show us the advent of the Promised Messiah in the eyes of the Holy Prophet<sup>sa</sup> and how he viewed the coming of the Promised Messiah.

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

I swear by God Who has sent me – and cursed be those who fabricate lies about Him – that He has sent me as the Promised Messiah. Just as I believe in the verses of the Holy Qur’ān, so do I believe – without the least difference – in the manifest Revelation which has been revealed to me, and the truth of which God has demonstrated to me through repeated signs. I am ready to swear in the precincts of the Holy House of God [Baitullah] that the pure Revelation, which descends upon me is the word of the same God Who spoke to Moses<sup>as</sup>, to Jesus<sup>as</sup>, and to the Holy Prophet<sup>sa</sup>. The earth has borne witness to my truth as has the heavens. Both have proclaimed that I am the Vicegerent of Allah.<sup>26</sup>

He also says:

Though I am grateful to God Almighty for such good friends, yet it is a part of my faith that even if there remains not a single person with me and all of them go their way leaving

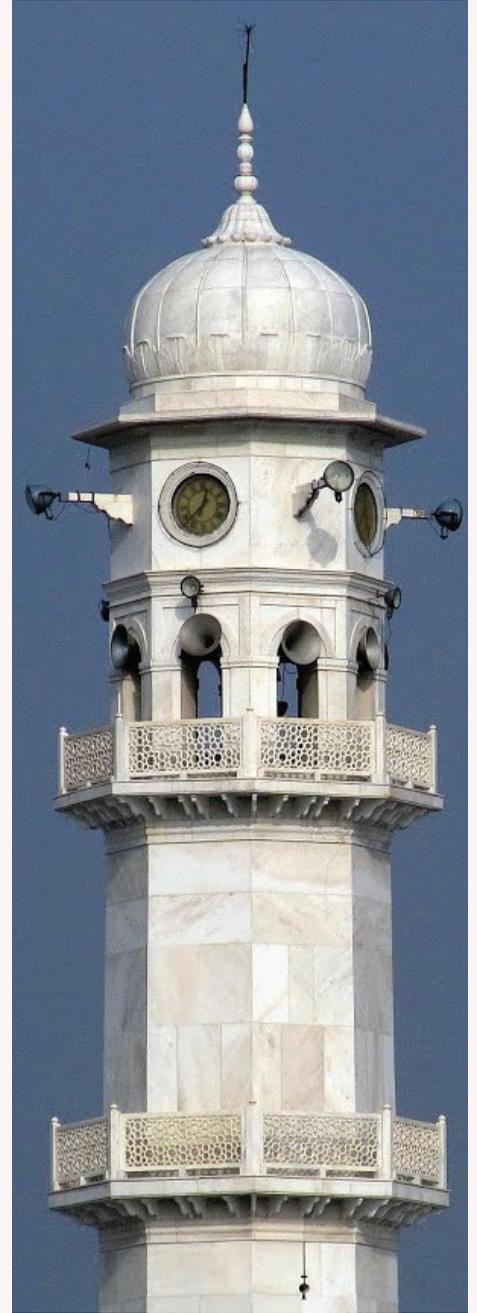
me alone, I would still have no fear. I know that God Almighty is with me. Even if I am trampled underfoot and crushed and become less than a particle, and experience persecution and abuse and curses from every direction, still I shall ultimately be victorious. No one knows me, but He is with me. I cannot be destroyed. Vain are the efforts of my enemies and useless are the designs of the envious ones. O ye foolish and blind ones! Was there ever a righteous one before me who was ruined so that I should be ruined? Was there ever a truly faithful one who was destroyed by God in humiliation, so that He should destroy me?

He goes on to say:

یقیناً یاد رکھو اور کان کھول کر سنو کہ  
میری روح ہلاک ہونے والی روح نہیں  
اور میری سرشت میں ناکامی کا خمیر ہس  
“Listen carefully and remember that my soul is not liable to destruction and that my nature is not prone to failure.”<sup>27</sup>

#### (Endnotes)

1. *Misconception Removed*, p.9.
2. *Sunan Abū Dawūd*, Bāb Khurūjul Mahdī; *Sunan Ibn Mājah*, Kitābul Fitn, Bāb Khurūjul Mahdī.
3. *Hadiqatus Sālihīn*, p. 898, Ḥadīth no. 948.
4. *Durr Mansūr*, Vol. 2
5. *Sunan Ibn Mājah*, Kitābul Fitn, Bāb Ishrātus Sā’at.
6. *Mirqātul Mafātīh*, Sharah Mishkātul Masābih, Volume 5
7. *Shaitān key Chailey*. pp. 461-462.
8. *An-Najmus Sāqib*, Vol. 2, p.209
9. *Kitābul Bariyyah*, *Rūhānī Khazā’in*, Vol. 13, p. 201.
10. *Bukhārī*
11. *Jawāhirul Asrār*
12. *Bukhārī*, Kitābul Fitn, Bāb Zikrud Dajjāl.
13. *Aḥmadiyyat Ya’ni Haqiqī Islām [Aḥmadiyyat or the True Islām]*, p. 18.
14. *Lawaihul Anwar* qtd in *Aḥmadiyyat Ya’ni Haqiqī Islām [Aḥmadiyyat or the True Islām]* by Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad Ṣāhib, p. 123.
15. *Hadiqatus Sālihīn*, p. 901, Ḥadīth no. 953.
16. *Hadiqatus Sālihīn*, p. 899, Ḥadīth no. 950.
17. *Bukhārī*, Kitābul Anbiyā’, Bāb Nuzul Īsā’ bin Mariam; *Hadiqatus Sālihīn*, p. 898, Ḥadīth no. 948.
18. *Muslim*, Kitābul Fitn, Bāb Zikrud Dajjāl
19. *Muslim*, Kitābul Īmān, Bāb Nuzul Īsā’ bin Mariam
20. *Bihārul Anwār* qtd in *Aḥmadiyyat Ya’ni Haqiqī Islām [Aḥmadiyyat or the True Islām]*



by Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad Ṣāhib, pg 112.

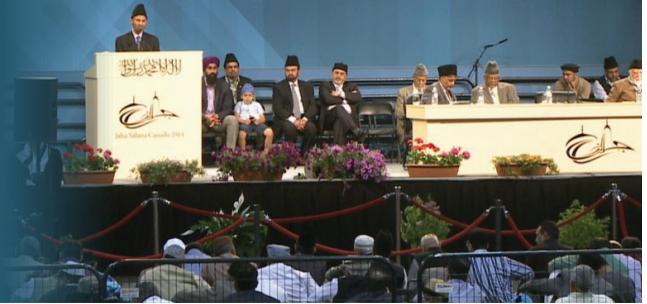
21. *Muslim*, Kitābul Fitn, Bāb Taqūmus Sā’atu war-Rūm
22. *Muslim*, Kitābul Fitn, Bāb lā Taqūmus Sā’atu
23. *Kanzul Ummāl* qtd in *Aḥmadiyyat Ya’ni Haqiqī Islām [Aḥmadiyyat or the True Islām]* by Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad Ṣāhib
24. *Kanzul Ummāl* qtd in *Aḥmadiyyat Ya’ni Haqiqī Islām [Aḥmadiyyat or the True Islām]* by Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad Ṣāhib
25. *Sunan Dār Qutnī*, Bābu Sifatul Salātil Khusūfi wal-Kusūf
26. *A Misconception Removed*. p.9
27. *Anwār ul-Islām. Rūhānī Khazā’in*. Vol. 9. p. 23-24. Qtd in *Essence of Islām*. Vol. 4. pp. 302-303.

# Report of the 38<sup>th</sup> Jalsa Sālāna Canada - Continued

Abdul Haleem Tayyab Şāhib, Nāzim Press and Media



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
In the name of Allah, the Gracious, the Merciful  
لا اله الا الله محمد رسول الله  
There is none worthy of worship except Allah; Muhammad<sup>ﷺ</sup> is the  
Messenger of Allah



## Background and preparation:

A task list of targets was prepared and given to media team as action items prior to Jalsa Sālāna that included a plan to invite a large number of media outlets. Contact with media began through personal visits, telephone calls, e-mails and text messages starting in April 2014. Members visited different offices of the press and media to extend personal invitation.

An advertisement for Jalsa Sālāna was published in eight newspapers in Urdu, English, Arabic, Bangla, and Persian.

Over 300 Jalsa Sālāna invitation cards were sent to individuals working in different offices of Press & Media.

## Volunteers:

Volunteers of the Jalsa Press and Media team were divided into the following teams:

- Main Stream Press and Media Section led by J T Lone Şāhib, Kashif Ahmad Şāhib and Safwan Choudhary Şāhib
- Lajna team led by Mokarama Amatul Qudoos Qudsia Şāhiba.
- Urdu Press and Media Section - led by Mirza Naseem Beg Şāhib in cooperation with Nasir Chatta Şāhib
- Punjabi/Hindi/Gujrati/Tamil Press & Media Section led by Abdul Basit Qamar Şāhib in cooperation with Ahmad Malik Şāhib.
- Bangla Press and Media Section - led by Saiful Islām Şāhib. He also created a Jalsa Blog for live video streaming of proceedings of Jalsa Sālāna.
- Arabic Press and Media Section - led by Al Hassan Şāhib in cooperation with Muhammad Shabooti Şāhib
- Spanish Press and Media section - led by Mahboob ur Rehman Şāhib
- Press Release in Urdu and Punjabi

led by Nasir Ahmad Vance Şāhib, A Hayee Basharat Şāhib and Abdul Basit Qamar Şāhib

- Preparation of Ad for Jalsa and its publication in newspapers by Naseer ud Din Şāhib
- Logistics led Munawar Ahmad Arian Şāhib

Al-Ḥamdu lillāh, the team members made concerted efforts in successfully inviting media to the 38<sup>th</sup> Jalsa Sālāna Canada. .

## Pre-Jalsa Promo Event - Dinner Reception

- A Dinner was hosted on Monday, June 9 in Chandni Banquet hall in Brampton.
- Around 70 guests mostly from Press & Media attended this event.
- Briefing about Jalsa and our message of love and peace was conveyed.
- A small gift was presented to the guests as a gesture of appreciation.
- Guests appreciated our role in promoting peace and harmony among different faith groups.
- PV TV, Rawal TV along with other radio stations also aired the program. Fazal Moeen Siddiqui Şāhib chief executive of Rawal TV extended best of support in making contact with media for their presence and coverage. His crew and his support team also covered three days Jalsa program.

## Media release in following languages was prepared:

English, Urdu, Arabic, Spanish and Punjabi, sent to different papers.

## Promotional Strategy for Jalsa Sālāna Canada 2014

This year the Jalsa Sālāna promotional strategy involved using a wide range of

media outlets and publishers to promote Jalsa Sālāna Canada 2014. This strategy was adapted to generate curiosity, build interest, branding for Jamā'at/Jalsa Sālāna and garner attendees.

The campaign was a high frequency campaign, which spanned over 7 days (June 16 - June 22). The geographical target was Ontario, Canada with primary emphasis on GTA. The blitz included Print Ads in Newspaper, Social media, on-line search engines and event website.

The blitz concluded on June 22, 2014 with positive results, which included healthy traffic to the website and personal visits from first-time attendees to Jalsa Sālāna.

## Figures:

The expected impressions from the promotions blitz - 2.5 Million

## Actual

Newspaper Impression- 175,000

Search Engine - impression/Traffic - 10,000/60

Social Media- Impressions/unique people- 200,000/450

Event sites Media impression - 100,000

Phone calls - 15

Website visits - 250

Visitors to Jalsa Sālāna - 6

Total Impressions - 485,000

## Mainstream Media Jalsa Campaign Summary

The core team of the Jalsa Mainstream Media met at least 5 times to discuss and execute the plan.

Role of sisters from Lajna is also commendable. **Māshā'Allāh! Lajna team was instrumental in inviting Media outlets to cover Jalsa Sālāna.**

The team was able to get 9 mainstream media outlets to cover Jalsa Sālāna



including Canada's largest newspaper, *the Toronto Star* – Al-Ḥamdu lillāh!

We focused our attention on national and local newspapers as well as local and national television and radio stations. A Press Release was issued about the Jalsa before the program followed by a media advisory and then relentless calls to convince the media to attend the program. A post-event Press Release was also issued on the third day (Sunday) of the Jalsa.

All these efforts resulted in the publication of the message of Islām Aḥmadiyyat and Jalsa Sālāna in Canada's largest newspaper, *the Toronto Star*. We also had multiple articles in the *Mississauga News* and its affiliated papers (5). CTV, CP24 and OMNI news program also covered the Jalsa.

The team also used social media in getting the message out and reaching out to media contacts using Twitter. This effort was led by Lajna team members. A very thorough and well thought out twitter campaign was launched for Jalsa.

Al-Ḥamdu lillāh and by the Grace of God this was the most prominent coverage that Jalsa Sālāna has ever received! In the future and upcoming years the numbers will Inshā'Allāh continue to improve, and the media team has already discussed various approaches to make that happen. The media team has already gone through extensive scrutiny for the event and had an internal red book comments meeting, which proved to be very useful in laying out the plan for next year.

#### Print Media Coverage

**Community Papers:** *Mississauga News* gave beautiful coverage as per link given

below.

<http://www.mississauga.com/community-story/4591807-justin-trudeau-to-speak-at-ahmadiyya-muslim-convention/>

**Toronto Star:**

[http://www.thestar.com/news/gta/2014/06/21/ahmadi\\_leader\\_brings\\_message\\_of\\_peace\\_at\\_speech\\_in\\_mississauga.html](http://www.thestar.com/news/gta/2014/06/21/ahmadi_leader_brings_message_of_peace_at_speech_in_mississauga.html)

**Brampton Guardian** published a story on its front page titled "Ahmadi leader brings message of peace to Mississauga:"

<http://www.bramptonguardian.com/news-story/4592899-ahmadi-leader-brings-message-of-peace-to-mississauga/>

#### Newspaper Readership

- Toronto Star (866,000)
- Mississauga News & Affiliates (83,330)

#### Radio Listener

- CBC Radio – French

#### TV Station (Viewership)

- CTV (500,000)
- CP24 (230,000)
- OMNI TV

Total: 1,679,000

#### Ethnic Media achievements:

Jalsa Sālāna Ad appeared in following papers:

1. Weekly *Sunday Times* - circulation 8000 in GTA. Readership is primarily Pakistani Community.
2. Weekly *Jang Canada* - circulation 8000 in GTA Readership is Pakistani

Community.

3. Weekly *Urdu Khabarnāma Canada* - circulation 8000 in GTA
4. Weekly *Pakistan News*
5. Weekly *Pakistan Times* also covered three days program of Jalsa and published in their edition #636 volume 10
6. *Can Pak Voice Canada* published the ad of Jalsa Sālāna, which was designed to reflect the advent of the Promised Messiah. This year, the ad itself was a big source of Tabligh. Circulation of Can Pak Voice is 5000 with readership of 25000. (www.canpakvoice.net)
7. *Can Pak Voice Canada* also published the report of Jalsa Sālāna (June 2014, www.canpakvoice.net)
8. The Persian newspaper *SHAHEMA* also published an ad. Circulation of this newspaper is 8000.
9. The weekly Spanish newspaper *El Centro News* also published the ad of Jalsa Sālāna and Press Release. (<http://www.elcentronews.net/>)
10. The daily Spanish newspaper *El Popular* also published the ad of Jalsa Sālāna and Press Release. (<http://diarioelpopular.com/>)

#### Media Reception Desk at Jalsa Sālāna

- 114 Guests from the Press & Media attended Jalsa Sālāna and were hosted by members of our media team.
- Our media team remained active with their presence on the reception desk and facilitated guests on their arrival in Jalsa Gāh. Media volunteers

in Jalsa Gāh facilitated a crew of five Television Channels.

- Jalsa Sālāna Press Release was prepared in cooperation with our media team who also did translation in Arabic, Bangla, Punjabi and Spanish.

### **Bengali Press & Media those who published our reports and Press Release:**

By the Grace of Allāh, Jalsa Sālāna received a very positive response within the Bengali media. Some notable coverage of the event is as follows:

- The Weekly **Bengali Times**: circulation of more than 100,000
- The Weekly **Notun Desh**: More than 50,000 visitors visit this online magazine.
- The Weekly **Bangla Kagaj**: Canada wide circulation of 5000.
- **Boston Bangla News**, USA daily
- **Saat Din**, Online updates daily
- **Ittefaq Daily** from Dhaka
- **ATN Bangla TV**, Dhaka ( More than 1 million people living in North America and Bangladesh watch our Jalsa ad and news through ATN Bangla)
- **Bangla Mail Weekly** Canada: published Jalsa news. Canada wide circulation of 7000.

### **Some news links attached below:**

[http://bostonbanglanews.com/index.php?option=com\\_content&view=article&id=32447:2014-06-21-08-34-18&catid=56:2010-10-11-16-53-19&Itemid=133](http://bostonbanglanews.com/index.php?option=com_content&view=article&id=32447:2014-06-21-08-34-18&catid=56:2010-10-11-16-53-19&Itemid=133)

<http://www.thebengalitimes.com/details.php>

[val=13813&pub\\_no=203&menu\\_id=18](http://www.thebengalitimes.com/details.php?val=13790&pub_no=203&menu_id=18)

[http://www.thebengalitimes.com/details.php?val=13790&pub\\_no=203&menu\\_id=18](http://www.thebengalitimes.com/details.php?val=13790&pub_no=203&menu_id=18)

[http://www.thebengalitimes.com/details.php?val=13837&pub\\_no=203&menu\\_id=18](http://www.thebengalitimes.com/details.php?val=13837&pub_no=203&menu_id=18)

- Every day, all news links were tweeted to social media.
- 208 people viewed our news links and re tweeted to their followers.
- Every day new people followed on Twitter.

### **Coverage in Urdu & Punjabi papers**

By the Grace of Allāh, Jalsa Sālāna received a very positive response within the Ethic media. The Punjabi Press &

Media response and participation was excellent and even admired by South Asian MP, MPP and Indian Consul General. Almost 50 Dignitaries from Punjabi community attended the second day of Jalsa proceedings and attended the Dinner. Al Ḥamdu lillāh! This year's Jalsa Sālāna received unprecedented coverage in Punjabi/Hindi/Gujarati/Tamil Press Media.

### **Press & Media List:**

A large population of Punjabi, Hindi, Gujrati and Tamil people were reached through the following media outlets, who gave Jalsa Sālāna Coverage:

- **Punjabi Daily Online**
- **Punjabi Post** Daily
- **Panj Pani** Weekly
- **Punjabi Awaz** Weekly
- **Sanjha Punjab**
- **Punjabi Lehran** Radio
- **Surkhab** TV
- **SSTV**
- **ATN Bangla** televised our Jalsa Program.
- **Sikh Spokesman** Weekly
- **Sikh Press**
- **RPD Runak Punjab Di** Radio
- **Mehak** Radio
- **AAJ Di Awaz** Radio
- **Sargam** Radio
- **Radio Rahber**
- **AM 1320 Duggal**
- **Sanwad Punjabi Magazine**
- **Punjabi Virasat** TV
- **Can India** News
- **Dev Baskar** Gujarati
- **India Week**
- **Mid Week**
- **South Asian Connection**
- **Nagara Punjabi**
- **Punjabi Press Club**
- **Uthayan Canada** Tamil Newspaper

### **Arab Printing Press**

Some notable coverage of the event, which resulted from the Arab Media campaign, is as follows:

- **Arabica Magazine**: Editor Mrs. Sarah along with three other Staff members covered the Jalsa Sālāna event; this Arabic Magazine will publish Jamā'at news regularly in their magazine.

- **Al Mishwar** an Arabic paper also published Jalsa Ad and Press Release with Photos.
- Rep of **Al Bilad TV** came from London, Ontario in our dinner reception on June 9 and we expect another addition of Arabic TV channel.

**TV Coverage:** Six TV channels covered the Jalsa Sālāna with special focus on the Third Session of Jalsa Sālāna (on Saturday afternoon) as follows:

- **CTV and CP24** news programs
- **OMNI TV**
- **ATN Bangla** covered all three-day main programs.
- **PV TV** also covered Dinner reception in addition to the Third Session.
- **Rawal TV** also covered activities of Jalsa Sālāna on daily basis.

### **Radio Publicity:**

1. **AM 770, AM 1430, Sajha Punjab, rounik Punjab, and Des Pardes** programs
2. **Punjabi Lehran**: Producer Director of Punjabi Lehran Mr. Statinderpal Singh Sidhwan covered Jalsa Event for Punjabi Lehran.
3. **Sargam Radio**: Dr. Balwinder Singh Producer covered the news for his Radio Program
4. **Radio Sada Bahar**: Radio Sada Bahar also covered the Jalsa News in their Radio Program
5. **Rangoli Radio and Road News Radio**: Program Director Jatinder Jaswal along with his entire team (5 members) were present in Jalsa and presented related news on Sunday.

### **An Article Worth reading**

CNN News – “The Aḥmadiyya Annual Jalsa – A Once in a Lifetime Experience”

<http://ireport.cnn.com/docs/DOC-1146583>

<http://drlamba.wordpress.com/2014/06/22>

In the end, prayers are requested for the entire team for their efforts, support and cooperation in accomplishing our targets. May Allāh accept and bless this humble contribution by all team members! Amin!

# Observance of the two 'Īd Prayers

Upon the completion of the month of Ramadān on the first of *Shawwāl*, 'Īdul Fitr is celebrated for completion of the fast, and receiving the immense blessings associated with the month of fasting. Upon the arrival of the 10<sup>th</sup> of *Zul Hajj*, 'Īdul Aḏhā is celebrated to commemorate the sacrifice made by Hazrat Ibrāhīm<sup>as</sup>. The gathering of 'Īd Prayers has, indeed, become a manifestation of the Muslim culture and its spiritual climax. It is for this reason that men, women and children all partake in this event.

The following are the steps, which a Muslim should take for the 'Īd prayers.

1. On the day of 'Īd one should bathe and wear their best clothes along with a pleasant fragrance.
2. Excellent food should be prepared. If it is 'Īdul Fitr, then before proceeding to the 'Īd prayer a donation (*Fitrāna*) should be made towards the poor and the needy. One should eat before going to the 'Īd prayer. However, if it is the 'Īd of Sacrifice, then it is preferable to eat after the prayer.
3. It is recommended that the routes used for proceeding to the 'Īd Prayer be different from the route used to return from it, as this is subject to a greater reward.
4. On the occasion of both 'Īd, the two *Rak'at* of the 'Īd prayer are offered in a vast area ('Īd *Gāh*) before the *Zawāl* (setting of the Sun). However, as per need the 'Īd prayer may also be offered in a mosque.
1. The 'Īd prayer may only be offered in congregation; it may not be read alone. In the first *Rak'at* after the *Thana'* and before the *Ta'wuz* the Imām calls out the *Takbīr* (*Allāhu Akbar*) 7 times in a loud voice as the worshippers behind him repeat this in a softer voice. Both the Imām and the worshippers raise their hands

to their ears along with the *Takbīrāt* and do not fold their arms.

5. After the *Takbīrāt*, the Imām recites *Ta'wuz*. Then, *Surah Fātiḥah* is recited followed by any portion of the Holy Qur'ān, both read aloud, thus completing the first *Rak'at*. Then, for the second *Rak'at*, upon standing back up the *Takbīr* is said five times just as the *Takbīrāt* were said in the previous *Rak'at*. This *Rak'at* is then completed with *Tashahud*, *Darūd Sharīf* and the *Masnūn* prayers (prayers according to the *Sunnah*) followed by the saying of *Salām*. After this, the Imām delivers the sermon. Similar to the Friday Sermon, the 'Īd sermon also consists of two sermons.
6. If the 'Īd prayer cannot be offered before the setting of the Sun on the first day then the 'Īdul Fitr can be offered up till the second day and 'Īdul Aḏhā up till the third day before the sunset.
7. Both 'Īd prayers are the same with the only difference being that after the completion of the prayer on 'Īdul Aḏhā the Imām and the worshippers must recite the *Takbīrāt* at least three times out loud. Similarly, beginning from *Fajr* prayer on the 9<sup>th</sup> of *Zul Hajj* up until 'Asr prayer on the 13<sup>th</sup> these *Takbīrāt* should be recited aloud

following every congregational prayer.

8. The *Takbīrāt* are as follows:

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - لَا إِلَهَ إِلَّا اللَّهُ -  
وَاللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - وَاللَّهُ أَكْبَرُ -

Meaning: Allāh is the Greatest! Allāh is the Greatest. There is none worthy of worship besides Him. And Allāh is the Greatest! Allāh is the Greatest! And all praise belongs to Him.

(*Fiqh Aḥmadīyya - Part 1 (Worship) Qāḍian: Nazārat Nashar-o-Ishā'at 2004, pp 178-179*)

1. *Sunan Tirmidhi*. Kitābu Salāt, Bāb Khurūj Al Nisā' Fil 'Īdain
2. *Sunan Ibn Mājah*. Bāb mā jā'a Al Ightisal fil 'Īdain
3. *Sunan Tirmidhi*. Bāb fil akali Ya'umil Fitr Qablal Khurūj Abwābul 'Īdain
4. *Sunan Tirmidhi*. Abwābul 'Īdain Bāb fil Khurūjin Nabi (sa) Ilal 'Īd Fi Tariq
5. *Sunan Ibn Mājah*. Bāb Kam Yakbarul Imam fi Salatil 'Īdain
6. *Sunan Ibn Majah*. Bāb mā jā'a fil Khutbati fil 'Īdain
7. *Sunan Ibn Dā'ūd*. Kitābus Salāt Bāb iza lam Yakhrujal Imām lil 'Īd Min Ya'umih
8. *Nasab Arayahu and Sharh Waqayah*

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PRACTISING IN IMMIGRATION AND REFUGEE LAW

# Aḥmadiyya Muslim Jamā‘at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



## 48th Jalsa Sālāna United Kingdom Concludes

**MORE THAN 33,000 PEOPLE ATTEND AND 97 COUNTRIES REPRESENTED**

The 48<sup>th</sup> Jalsa Sālāna (Annual Convention) of the Aḥmadiyya Muslim Community UK concluded on Sunday August 31, 2014 with a faith inspiring address by the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa, His Holiness, Hazrat Mirza Masroor Ahmad<sup>aa</sup>.

This year more than 33,000 people attended the Jalsa Sālāna from 97 countries. Apart from the thousands of Aḥmadi Muslims who attended, many non-Aḥmadi and non-Muslim guests also came to attend the event.

One of the highlights of the Jalsa Sālāna was the pledge of allegiance, known as *Baī‘at* that took place on Sunday afternoon where the participants pledged allegiance to Hazrat Mirza Masroor Ahmad as the Khalīfa (*Caliph*) of the Promised Messiah. The participants formed a human chain leading to the Khalifa as they repeated the words of the pledge in unison.

Prior to the ceremony, His Holiness announced that more than 550,000 people had joined the Aḥmadiyya Muslim Community during the past year.

In his concluding address, Hazrat Mirza Masroor Ahmad<sup>aa</sup> spoke of how the Founder of the Aḥmadiyya Muslim Community, His Holiness, Hazrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, who was the Promised Messiah and Imām Mahdī, came to re-establish the peaceful and original teachings of Islām.

The Promised Messiah<sup>as</sup> taught that God was One and that Holy Prophet

Muhammad<sup>sa</sup> was the final law-bearing Prophet who came with a universal teaching for all of mankind.

During the Jalsa Sālāna, His Holiness said that in today’s world many false allegations were levelled against Islām and the Holy Prophet Muhammad<sup>sa</sup>.

His Holiness said that all such allegations were completely false and that in reality the Holy Prophet<sup>sa</sup> was a mercy for all of mankind who came to spread love and compassion for all people, for all times.

The Jalsa Sālāna concluded with a silent prayer led by His Holiness in which he asked the Aḥmadi Muslims to pray for peace in the world and for the Muslim world to be rightly guided towards Islām’s original teachings and for all violence and cruelties to end.

His Holiness particularly prayed for the innocent victims of the recent war in Gaza.

The Jalsa Sālāna took place at a 200 acre farm in Alton, Hampshire known as ‘Hadeeqatul Mahdi’.

Apart from the 5 addresses delivered by Hazrat Mirza Masroor Ahmad<sup>aa</sup>, various other speakers and scholars took to the stage during the course of the 3 day event.

Various exhibitions were also on display, including a photographic exhibition documenting the history of the Aḥmadiyya Muslim Community and a human rights exhibition.

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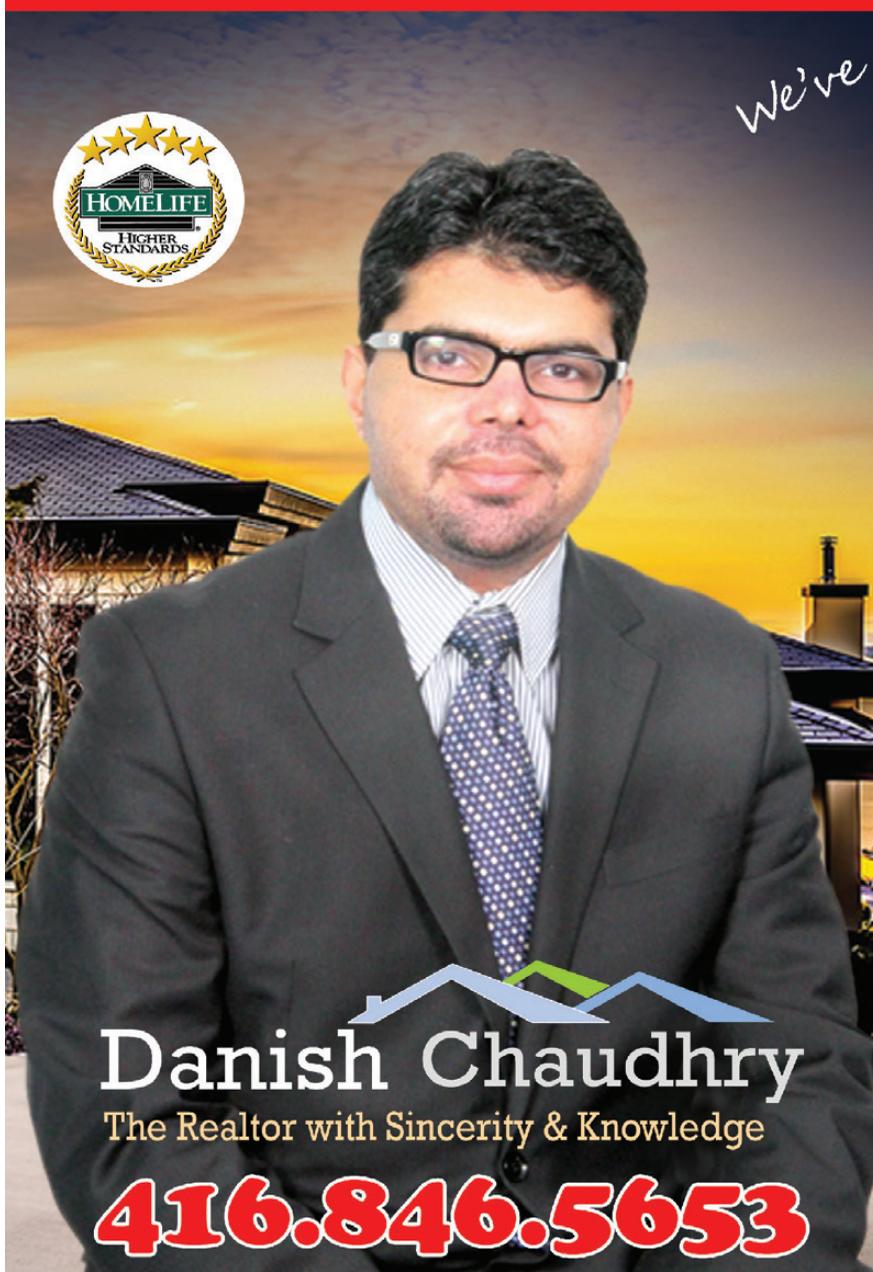
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