

# Friday Sermon: Love and Brotherhood

December 27<sup>th</sup>, 2013

With the grace of God the Qadian Jalsa Salana starts from today. Some might view this Jalsa after the Indian partition as the Jalsa Salana of India, however Qadian has a great status as regards being the home town of the Promised Messiah (on whom be peace) and as the centre from where his message spread all over the world. These aspects make Qadian the centre of the second phase of Islam and in turn Qadian Jalsa Salana an international event. With the grace of God thirty two to thirty three countries are being represented at the Qadian Jalsa today.

The inhabitants of Qadian and the attendees of Jalsa Salana Qadian both are significant. However their significance is only real and worthwhile when the inhabitants pay the dues of this significance and the Jalsa attendees spend their days and nights in attaining the objectives of the Jalsa as explained by the Promised Messiah (on whom be peace). Generally speaking the atmosphere of Jalsa Salana anywhere in the world has a spiritual effect on its attendees. However, a special aspect of spirituality is felt during Qadian Jalsa. Every sincere Ahmadi should feel this aspect as the air of this place is fragrant with memories of the Promised Messiah (on whom be peace) and this takes its spirituality to a different dimension. As such the advice given in the atmosphere of Qadian Jalsa has a special effect and for this reason all the attendees of the Jalsa should focus that while they derive benefit from the scholarly speeches, they should also keep the objectives of Jalsa Salana in view and should constantly remind themselves about them. They should spend the three days of Jalsa in view of the expectations of the Promised Messiah (on whom be peace).

One of the objectives of the Jalsa as explained by the Promised Messiah (on whom be peace) is to enhance mutual connection of Ahmadis and to foster mutual unity, love and affection. Today this connection and unity has grown incomparably extensive as inhabitants of Qadian meet people living in USA or Russia or inhabitants of Arab meet people from Europe or they all meet each other exhibiting the spirit which enhances the quality of unity among true believers. However, someone with arrogance will not meet his brothers with this spirit or a city-dweller may not meet his less fortunate brothers by laying aside all differences in social standing in which case all the speeches and spiritual atmosphere of Jalsa will not have any positive effect. Even the spiritual atmosphere of Qadian Jalsa will be devoid of any spirituality for such a person due to the harshness of his heart. In this atmosphere all differences in social standing should be eliminated and personal grievances should be removed as if they never existed. Inhabitants of Qadian should also self-reflect and appreciate that God has given them the chance to live in the town of the Promised Messiah (on whom be peace) and they should realise that the atmosphere of this place should be according to the wishes of the Imam of the age. In addition God has given them the opportunity to participate in yet another Jalsa Salana and they should avail this excellent opportunity of Tarbiyyat which would lead them to fear and love of God as opposed to love of the world. And they would keep in view the subject of: **‘...and let every soul look to what it sends forth for the morrow...’** (59:19) with pleasure of God and good in the Hereafter in their thoughts. They will be mindful to keep temperance and Taqwa in view and not worldliness. Self-analysis would tell us how much we keep the aforementioned verse in view.

Observance of Tahajjud creates a very special ambience at Qadian Jalsa, this Jalsa also enables people to pray in places where the Promised Messiah (on whom be peace) once prostrated before God and where he prayed to God. Each Ahmadi should fully avail of this three-day camp and there should be no inhabitant of Qadian who has not made these three days an excellent source of his reformation followed by maximum effort to make the positive changes a permanent feature of his life. This is possible when resolve is shown to not only enhance one’s religious knowledge by listening to Jalsa speeches but to make constant effort to enhance and increase one’s religious knowledge and not be one of those who say something and do something else. God’s commandment: **‘O ye who believe! why do you say what you do not do?’** (61:3) should always be kept in view in order to attain our objectives. This comes to pass when we are realist and do not only keep an eye on our good points, on the contrary, when we keep an eye on our weaknesses and correct them and submit to the commandments of God and the Holy Prophet (peace and blessings of Allah be on him) and not make any excuses as regards obedience. We can attain this standard when we give preference to the teachings and wishes of the Promised Messiah (on whom be peace) over all our wishes and when we exhibit models of honesty and sincerity in accordance to his wishes.

The Promised Messiah (on whom be peace) once said: ‘Always keep your word and deed correct and harmonious. Just as the Companions (may Allah be pleased with them) showed in their life time, you too should follow their foot-steps and

exhibit models of honesty and sincerity. Always keep the model of Hazrat Abu Bakr Sadeeq (may Allah be pleased with him) before you.'

When we reflect on this matter we see amazing models. The Promised Messiah (on whom be peace) mentioned the model of Hazrat Abu Bakr (may Allah be pleased with him) whose life had an amazing dignity of honesty and sincerity. When having received God's revelation the Holy Prophet (peace and blessings of Allah be on him) declared that he was a Prophet of God, Hazrat Abu Bakr (may Allah be pleased with him) accepted him without questioning. When the Holy Prophet said that people should contribute towards religious needs, Hazrat Abu Bakr (may Allah be pleased with him) brought everything from his home to donate. When the Holy Prophet (peace and blessings of Allah be on him) announced that he was commanded to fight back the pagans, Hazrat Abu Bakr (may Allah be pleased with him) immediately drew his sword and when during the truce of Hudaibiyya the Holy Prophet (peace and blessings of Allah be on him) talked about reconciliation, many important Companions were perturbed but Hazrat Abu Bakr (may Allah be pleased with him) said indeed, reconciliation should be sought. Thus are the standards the Promised Messiah (on whom be peace) expected of us. Once the Promised Messiah's (on whom be peace) expectations were not fully met at a Jalsa Salana and he was displeased which generated a lot of anxiety among his followers. Indeed, we need to accept and obey everything he said. In order to bring about spiritual revolution we need the passion which the Companions displayed at the Battle of Hunayn. Without it we cannot appreciate the spirit of Jalsa Salana and cannot appreciate the spirit of the advent of the Promised Messiah (on whom be peace).

In the Battle of Hunayn the Muslim army outnumbered the enemy but most of them were unaware of the spirit of sacrifice of a true believer. When four thousand archers of the enemy threw arrows the Muslim army dispersed and only twelve Companions remained with the Holy Prophet (peace and blessings of Allah be on him) in the battle field. Yet, the Holy Prophet (peace and blessings of Allah be on him) remained steadfast and said that a Prophet of God does not retreat from battlefield. He told Hazrat Abbas to call the Ansars (inhabitants of Medina) and tell them that Prophet of God was calling them. Hazrat Musleh Maud (may Allah be pleased with him) has explained most excellently in one place why the Holy Prophet (peace and blessings of Allah be on him) only called the Ansars. There were many reasons for this and one of the reasons was that people responsible for the defeat were a few individuals from Makkah who were close to the Ansars. This is why the Ansars were slightly reprimanded because they had thought they were great in number and had relied on their friends due to whom the defeat had taken place. Anyhow when the sound of Hazrat Abbas' voice reached the Ansar, it had an electric effect on them. Those Ansars whose mounts turned back easily swiftly turned and those whose mounts resisted, they cut the necks of their horses and run on foot towards the Holy Prophet (peace and blessings of Allah be on him) and presented themselves before him. This is the very spirit which we need to understand today. Today, the one commissioned by God, the true and ardent devotee of the Holy Prophet calls us to reform ourselves. Thus, the three days of Qadian Jalsa should be spent in Taqwa and remembrance of God and these three days should be made a source of permanent nearness to God. It is time to cut off the necks of rebellious horses of our nafs (self).

Today the Promised Messiah (on whom be peace) is calling us to reformation of our practices. It is our duty to gather around him. Today, we are not being called for Jihad of the sword. On the contrary, we are being called for Jihad of the self and we need to conquer temperance and Taqwa and need to show a living example of sacrificing our life, property and honour for Tabligh. Attendees of Qadian Jalsa should fully avail of the three days of Jalsa as well as attendees of other Jalsa Salana taking place around the world [this weekend]. Jalsa is taking place in the West Coast of USA, in Mali, in Niger, in Nigeria, in Senegal and in Ivory Coast, attendees of all these Jalsa should try to seek special beneficence from these Jalsa. Next Huzur read out a few extracts of the Promised Messiah (on whom be peace) which expounded the expectations he had from his followers.

May God enable all of us to understand the pain the Promised Messiah (on whom be peace) felt to reform his followers and may we be drawn to it. It should be remembered that today's sermon was not only aimed at people attending Jalsa Salana. In fact, attention of every Ahmadi was drawn to engage in remembrance of God during these days, specifically those attending Qadian Jalsa and other Jalsa around the world. Ahmadis all over the world should pray for those Ahmadis who are experiencing persecution, especially in Pakistan, Indonesia, Syria and a few other countries. May God make things easy for them and free them. It is a significant prayer as regards requisites of unity and brotherhood and may God enable us to make it!