

OBJECTIVES OF JALSA SALANA (ANNUAL CONVENTION)



SERMON DELIVERED BY HADHRAT
MIRZA MASROOR AHMAD (ABA);
HEAD OF THE AHMADIYYA MUSLIM
COMMUNITY



RELAYED LIVE ALL ACROSS THE
GLOBE

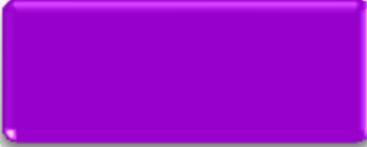
23th June, 2013

NOTE: Al Islam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

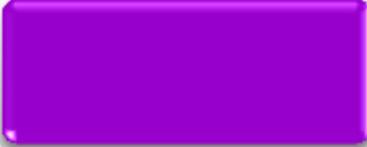
Summary



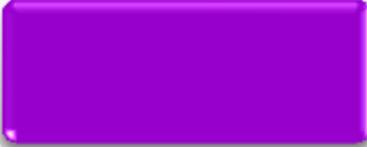
Hazrat Khalifatul Masih said that with the grace of God today the German Jalsa Salana starts which will continue for three days.



Today's Friday sermon was a reminder about the objectives of Jalsa Salana as set out by the Promised Messiah (on whom be peace).



People should become models of Zohd (complete devotion), Taqwa, compassion, temperance, gentleness and mutual love.



Humility and truthfulness should be instilled and keenness generated for religious ventures.



Every Ahmadi should try to enhance his Taqwa in the three days, may God enable us to do so.



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Zohd

Taqwa

Piety/virtue

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mutual love and
accord

Humility

truthfulness,
honesty



The Jalsa Salana starts in Germany, USA, Kababir and some other countries today and will last for three days

Jalsa Salana of various countries falling on the same dates has the advantage that people gathered for Jalsa listen to the Live Friday sermon and in this way the message of the sermon reaches a large audience.

Although a large part of the Jama'at listens to these Live broadcasts of Jalsa Salana but Hazrat Khalifatul Masih's estimation is that a large number does not tune in.



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A reminder about the objectives of Jalsa Salana as set out by the Promised Messiah (on whom be peace)

Reminding is necessary as it raises awareness.

Reminding brings about a positive change in a person depending on their focus and concentration.



Many people write in after Jalsa to express immense spiritual enhancement they experience during these three days.

Indeed, Jalsa days have such an effect and people gain these benefits in accordance with their individual state of faith



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Initiation of Jalsa Salana is a great favour of the Promised Messiah (on whom be peace) on us.

It gives us a chance of collective reformation.

Jalsa is an opportunity to attain spiritual nourishment

Jalsa provides us with the opportunity to perform our obligations and responsibilities.

The Promised Messiah (on whom be peace) said that hearts should be drawn to the Hereafter and fear of God should be inculcated. People should become models of Zohd (complete devotion), Taqwa, compassion, temperance, gentleness and mutual love. Humility and truthfulness should be instilled and keenness generated for religious ventures



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Hazrat Khalifatul Masih said these few words of the Promised Messiah (on whom be peace) in fact give a true Ahmadi the modus operandi to lead his life.

If we were to only reflect on the word '**Zohd**' it carries within itself such a great counsel that abiding by it, roots out every evil.

Zohd, stops one from dwelling on wrong emotions; as a result the doors of all wrongful desires close.

Indeed, one cannot completely cut oneself off from the world,...

... however, one should avoid and safeguard one's self from the wrongful and unwarranted desires of the world.



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Indeed, not to avail Allah's many bounties of the world is akin to being ungrateful.

Once the Companions of the Holy Prophet (pbuh) said that they would continually fast, will not marry and not go near women.

In response the Holy Prophet (pbuh) told them that he fasted, offered Salat, slept, did household tasks and had married women and whoever did contrary to what he did was not from among him.

He said he feared God more than the Companions and kept his wishes in accordance to the will of God.



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True *Zohd* connotes that worldly desires alone are not in one's view and one avails of worldly things in moderation.

However, if one is drawn to all the razzmatazz of the Western world then it is pointless to come to Jalsa Salana and it's meaningless to take the Bai'at of the Promised Messiah (on whom be peace).

Zohd instils recognition of the true spirit of *Taqwa*.

Indeed, *Taqwa* means that one is mindful not to do something that would incur God's displeasure just as one is careful not to displease a dear one or a friend.

This happens when love of God is greater than all other loves

This is only possible when one has a personal connection with God and has spiritual knowledge of Him.



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The Promised Messiah (on whom be peace) has given many counsels on attaining this standard of Taqwa.



He said that advice was very important for the wellbeing of the Jama'at and God is not pleased with anything that is not based on Taqwa.



God states: **'Verily, Allah is with those who are righteous and those who do good.'** (16:129)



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The aforementioned verse elucidates that those who do good have Taqwa. i.e, those who are good to others abide by Taqwa.

The Promised Messiah (on whom be peace) drew our attention first to *Zohd* and then to Taqwa

He gave example from the Word of God which states that one needs to sacrifice one's own emotions to benefit others.

Bai'at without following Allah's commandment constitute mere words.



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In order to pay the dues of mankind one has to abandon all manner of malice and rancour and make one's heart as clean and shiny as a mirror; free from all kind of shirk (associating partners with God).

The Promised Messiah (on whom be peace) said that it was particularly important for his Jama'at to inculcate Taqwa because they follow the one who has claimed to have been appointed by God. Thus, he said that coming in his Bai'at is not an ordinary matter because he has claimed to be from God. He said that his task was to reform people so that they recognise their God and make a connection with Him. This will in turn generate those high moral which the Holy Qur'an enjoins.

28th June, 2013



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The Promised Messiah (on whom be peace) said that piety/virtue is two-fold

Obligatory matters

Optional matters

obligatory matters include paying off debts and doing good in return of good

God becomes Friend of people who practice this and becomes their hand and feet, so much so that He becomes the tongue with which they speak.

Each piety/virtue has an optional value, for example to do good in return for good and then do further good, to give alms in addition to giving Zakat



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If everyone in society returns a favour with greater, enhanced favour, the world would become replete with love and peace.

When such actions are done with the sole intention to gain God's pleasure, God grants limitless bounties in a manner which is beyond human imagination.

There is need to inculcate this spirit.

We should also offer optional Prayers along with obligatory Prayers to attain God's pleasure.

All this should be without any other motive but to please God because God is not interested in ostensible worship and sacrifice.



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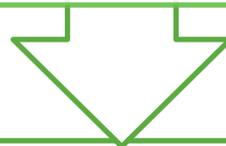
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God states: 'And I have not created the Jinn and the men but that they may worship Me.' (51:57)

why piety/virtue can be a source of destruction

God has enjoined every good thing based on Taqwa i.e, Taqwa is the kernel, the real substance as opposed to the outer shell.



If worship of God does not inculcate sympathy and compassion for mankind, then the outward action has not generated the intended spirit.



This is akin to when at times fruit looks very attractive from outside but when cut open it is all rotten inside or like a beautiful almond which is bitter when tasted.

We have to save this kernel, the essence, of worship of God and this will be when alongside Divine connection we also feel sincere compassion for humanity.



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Hazrat Khalifatul Masih reminded the German Jama'at that after the inauguration of mosques in Germany, their responsibility has increases after.

The main focus for the worshippers should be to enhance mutual love and regard to such an extent that it becomes evident to all.

The Promised Messiah (on whom be peace) wished for his Jama'at members to have gentleness and mutual love and accord which would become a model for others.



Models of mutual love and accord would attract God's love and enhance Taqwa and also draw the attention of others



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The Promised
Messiah (on
whom be
peace) prayed
that may God
purify the
hearts of his
Jama'at and
draw them
towards Him
and keep them
far-removed
from mischief

The Promised Messiah
(on whom be peace)
also drew attention to
humility and
humbleness.

Indeed, humility
promotes mutual
accord and help
engage with
others

God has stated it as a
sign of His servants
that they: '**...walk on
the earth in a
dignified manner...**'
(25:64).

Such
humility/dignity
inculcates the
spirit in man
which takes him
closer to God
and enhances
the beauty of
society.



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The Promised Messiah (on whom be peace) also drew attention to truthfulness and honesty.

Indeed, a person who abides by Taqwa follows all virtues, for that is the very definition of Taqwa



That is why God has especially enjoined truthfulness and saying qawl e sadeed (the right word): **'O ye who believe! fear Allah, and say the right word.'** (33:71).

it is important to stress some elements as they enhance Taqwa.



Hazrat Khalifatul Masih reminded that he recently gave a sermon on the subject of qawl e sadeed in light of this verse.



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The Promised Messiah (on whom be peace) has especially enjoined those who come to Jalsa Salana for spiritual development to adopt truthfulness, honesty and openness

The Promised Messiah's (on whom be peace) mission constitutes two important tasks:

Firstly; to make man recognise God and forge a connection with God; this can only be attained if we make a strong bond with God

Secondly; to pay the dues of mankind; This can only be achieved by inculcating enthusiasm for humility, honesty, love, unity and sacrifice



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We should reflect over this bond and this enthusiasm in these three days and enhance it so that we can fulfil the wishes of the Promised Messiah (on whom be peace). Every Ahmadi should try to enhance his Taqwa in the three days, may God enable us to do so.

