

Concluding Address by Hadhrat Mirza Masroor Ahmad^{at} Jalsa Salana Spain

“Pre-Requisites for being The Best People”

Allah Almighty says in the Holy Quran that Believers must have a goal before them just as other people or nations that set forth on the path of making progress set one for themselves. He further says that the Muslims are the ‘best people’ raised for the betterment of the world. He says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

“You are the best people raised for the good of mankind;” (3:111)

Thus it is incumbent upon a Muslim that he must not only focus on attaining good for himself, but he must also strive to achieve the same for the benefits of others. This goal can only be achieved when one is equipped with the tools that can be beneficial for others. A Muslim thus has the most excellent treasures at his disposal in form of those deeds that he shall commit to serve him well in this world and in the next. What are these deeds? They are the virtuous and noble deeds that make it possible for man to attain the pleasure of God Almighty; these consist of those actions that propagate the last, complete and most perfect Shariah (Law) that has been revealed by God; and these acts will become the source of attaining a good life in this world and of attaining a reward in the Hereafter, not only for oneself but for others as well. Therefore God Almighty has placed before us an objective if we desire to become part of the most excellent of communities, and said that only if you strive to attain this objective shall you be counted among the best of people. As I have said earlier, the Holy Quran states:

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ

“And every one has a goal which dominates him; vie, then, with one another in good works.”
(2:149)

The Promised Messiah^{as} says:

“Strive to attain every type of goodness and virtue, and make every effort to lead in this cause.”

Thus, it is not sufficient to improve one’s own standards of righteousness alone; in fact, one must set a target to surpass every such person who leads the way in righteousness. And as I said earlier, Allah Almighty says you are the best of people, which means that He has placed the responsibility on the shoulders of each individual member who belongs to this community of Muslims to assess one’s own spiritual standing in context of the fact that Allah Almighty declares you to be among the best of people. You believe in the Law that encompasses the most perfect and complete code of life; you have been given those teachings which are the most excellent and unsurpassed till the end of days. God Almighty has sent a Messenger to

you who is the Seal of Prophets. Without the testimony of this Prophet, the claim of no other prophet can be verified. You claim to be a follower of such a prophet who is the most perfect human being. Therefore why would such a community that possesses all these features not attain the status of the best of people? It must however be remembered that mere customary adherence to the community will not reap you the blessings of belonging to the best of people; in fact, each and every individual member of the community must focus on the Quranic injunction of “vie with one another in good works” (2:149) to become worthy of these blessings. One must also strive to progress in righteousness. You will only earn the privilege to be part of the best of people when you strive to progress in righteous deeds, when you will turn your complete attention towards carrying out your duties towards Allah and towards fellow human beings, when you will strive to attain every type of noble virtue, and when you will make every effort to surpass one another in righteous deeds. The reason this title of ‘Best of People’ was awarded to the Ummah is that they have been bestowed with the responsibility to propagate righteousness and to shun evil. Therefore, a person who is not taking any steps towards propagating righteousness and eradicating evil cannot belong to the community of the Best of People. God Almighty has not set a lowly target for a Believer to achieve; in fact, He has made the life of the most perfect man a model for every individual to strive for continually. He has asked every individual to work towards adopting the likeness of the best role model. There is no doubt that every person who is leading the way in righteousness is a role model for the one lagging behind who shall look up to the one leading and make every attempt to surpass him. But for all these people, leading and lagging, the ultimate role model is the noble character of the Holy Prophet Muhammad Mustafa^{saw} – the most perfect human being.

Allah Almighty says in the Holy Quran:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ط

“Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much.” (33:22)

In view of this verse, God Almighty has drawn our attention towards moulding our lives according to this most excellent model. Undoubtedly, a typical believer cannot achieve such a high standard, yet, despite this fact, God Almighty has stated that you should set the highest standard before you and make every effort to work towards achieving this standard according to your own capabilities and faculties. He added that one should make these efforts with the purest of intentions. If you have faith that one day you shall face the Most Supreme Being, if you believe in the Day of Reckoning, then you must continue in your struggle, and show no signs of any tardiness.

In this regard, it is of utmost importance that you continue to remember Allah and implore His help, saying “O Allah, we are making the effort of following the footsteps of the model that has been set forth for us by your beloved messenger, but we beseech You for help.” When attention is diverted towards this prayer with the purest of intentions, God Almighty will conceal the weaknesses and shortcomings of the individual with His Mercy and Forgiveness.

Regarding the obedience to the Holy Prophet^{sa}, Allah Almighty says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say, ‘If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.’” (3:32)

This verse elucidates to the fact that complete obedience to the Prophet^{sa} of Allah is imperative. For every such person who calls himself a true Muslim, it is extremely important to make every effort to gain the pleasure and love of Allah Almighty. Moreover, an Ahmadi is one who has pledged allegiance to the Promised Messiah^{as} specifically so that he may gain nearness to Allah Almighty and gain His pleasure and become the recipient of His affection. Therefore, Allah Almighty has made it evident that without complete obedience to His beloved Prophet^{sa}, it is not possible to attain the love of Allah Almighty. The Promised Messiah^{as} states in this regard:

“Allah Almighty addresses the Holy Prophet^{sa} and says: let them know that if you claim to love God Almighty then come, follow me so that God may also love you and forgive your sins; and He is Oft-Forgiving and Most Merciful.”

Again, he says:

“Notice how Allah Almighty has proclaimed the people of the Ummah (nation) to be His dear ones but the pre-requisite is that they must follow the leader of the loved ones and follow in his footsteps.”

He further adds:

“The Divine God Almighty ordains the Muslims and states that they must follow the lead of the Holy Prophet^{sa} and obey his every word and action. Hence, He

says لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ “Verily you have in the Prophet of

Allah an excellent model” (33:22) and قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي “Say, ‘If you love Allah, follow me” (3:32).”

Furthermore, he says:

“There is only one way of becoming the beloved of God and that is to follow the Holy Prophet^{sa}. There is no other path that leads to the communion with God.”

He says:

“I reiterate that besides following the true path led by the Holy Prophet^{sa}, man cannot attain salvation by any other means.”

What was this excellent example of the Holy Prophet^{saw} towards which God has directed our attention so forcefully? The Holy Prophet^{saw}'s character is that Divine teaching which God revealed to him. When someone asked Hadhrat Aisha^{ra} about the personality of the Holy Prophet^{saw}, she replied that his character was nothing besides the Holy Quran. And why would it be any other way? He was indeed that perfect man to whom was revealed the last Shariah so as to guide the world, so that the entire humankind would recognize the truth about Allah Almighty and realize their object of creation. And indeed, the most excellent example of this was demonstrated in the life of the Holy Prophet^{saw}. The contemporaries of the Holy Prophet^{saw} were themselves also transformed into Godly people under his influence.

Today, I shall discuss some pertinent incidents from the life of the Holy Prophet^{saw} that shed light on certain social aspects of modern day life. These incidents direct our attention towards assessing our own lives. Today, one of the most important issues in family life is the rifts that are occurring in the relationship of a husband and wife, which is causing great anxiety among them. Man and woman both display extreme intolerance, but since man has been granted guardianship over woman, he should present a better model of tolerance and good behaviour towards her as well. Let us turn to the life of the Holy Prophet^{saw} and find out what his attitude was in this regard. According to the traditions, sometimes his wives would utter harsh words to him, yet he would laugh it off and ignore such comments. Once, he is reported to have said to Hadhrat Aisha^{ra}: "Aisha! I come to know when you are upset with me." Hadhrat Aisha^{ra} asked: "O Prophet of Allah, how do you know?" He said: "When you are pleased with me and a situation arises where you must take an oath, you say that I swear by the Lord of Muhammad^{saw}. And when you are displeased, you say that I swear by the Lord of Ibrahim^{as}." At first glance, this appears to be an insignificant detail, but in actuality, it really reflects a trait of the Holy Prophet^{saw} that he was highly sensitive to the feelings of others. He was able to gauge the mood of his wife just by the words she used, and of course, then he would rectify the situation so that she would be upset no more. This is how he instructed his companions through his own model that the only guarantee to maintain peace in the household is by

following God's commandment of **فَاتَّبِعُونِي** i.e. "Follow me" and this includes following his every action and his every word. This was his instruction to his companions as well as to all those who were to walk into the fold of Islam later on. We find some sound advice regarding how to maintain household relationships in another hadith. Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Pay special attention to the wellbeing and good treatment of women because a woman has been created from rib i.e. you will find crookedness in her by nature. The uppermost part of the rib is most bent. If you try to straighten it, you will break it. If you leave it alone, you will draw benefit from it. So treat women kindly and pay heed to my advice in this regard." (Bukhari)

There is another tradition related by Hadhrat Abu Hurairah^{ra}, that the Holy Prophet^{saw} said: "A believing man should not hate his believing wife. If he dislikes one of her characteristics, he will be pleased with another." (Muslim) This means that if he finds certain things to be displeasing about her, there must be some that are pleasing, therefore always keep an eye on the positive attributes. Similarly, addressing the women, he said that you are the caretakers of your husband's household; take full care of it and obey him completely. Domestic bliss will be established when this reciprocal set of duties will be carried out by both partners.

Another hadith narrated by Hadhrat Muwaviya bin Jaidah^{rz} states: “I asked the Holy Prophet^{saw} what is the right of a wife unto her husband?” He said: “She is entitled to the same food as you eat, offer her the same clothing as you buy for yourself, do not hit her on the face nor blemish her. If you must assume temporary separation from her due to her committing an error, do so in the same house and do not cast her outside the home.” (Abu Dawood)

Another notable virtue among many others found in the Holy Prophet^{saw} was his patience. This noble trait was found ever since his childhood when he used to live in his paternal uncle’s house. He never expressed any dislike towards the children in the household or displayed any frustration at the small injustices that can sometime take place in the household which exhibit even an iota of impatience in his personality. This noble characteristic became even more polished as he advanced into adulthood. We find instances of such grand display of endurance in different Ahadith that are astounding to an ordinary man. After the migration to Madinah, the Holy Prophet^{saw} assumed the status of a leader of a nation (after the pact of Hudaibiya). We find certain instances from this period which display his tolerance and patience of such excellence standard that one cannot help but be astonished. His excellent display of patience and steadfastness is indeed a model for all to emulate. Once, a Bedouin, who intended to settle some debts, came to the Holy Prophet^{saw} and pulled on the garment around his neck so violently that it left marks on the skin of that area. But instead of reprimanding him his harshness, the Holy Prophet^{saw} conferred upon him more money than he was owed, because this Bedouin had proclaimed in his favour that he had heard that the Prophet^{saw} responded to harshness with kindness. This was the instruction he wanted to instil in the individuals of the Muslim Ummah. He said that sometimes, due to exercising impatience at a certain occasion, a series of disputes start. In order to prevent this from occurring, he stated at another instance that the synopsis of religion is that one must have complete control over his tongue. The companions asked if every word uttered will be held accountable? The Holy Prophet^{saw} said that people will harvest the consequences of the utterances of the tongue i.e. the slander of the tongue and vain talk will become the reasons why people will be cast into Hellfire. It is this tongue that can become the cause for man’s doom in this world, causes disputes, and then makes one accountable on the Day of Reckoning. In the present age, the most excellent example of display of tolerance can be witnessed in the life of the true servant of the Holy Prophet^{saw}. Once, a man was insulting the Promised Messiah^{as} while he was amongst his companions, but the Promised Messiah^{as} directed: “Do not stop him from saying whatever he wants to say.” Finally, after some time, tired and weary, the slandering man abandoned his mission and left. These models serve as the best examples for us to embrace.

It is related in a tradition by Hadhrat Abu Hurairah^{rz} that the Holy Prophet^{saw} is reported to have said that “a strong person is not one who overcomes another in a match of wrestling but a strong person is one who gains full control over himself in state of anger.” (Bukhari) Again, Hadhrat Abu Hurairah^{rz} relates that once a man started abusing Hadhrat Abu Bakr^{rz} in front of the Holy Prophet^{saw} and Hadhrat Abu Bakr^{rz} remained silent. The Holy Prophet^{saw} kept smiling at this and was amused. When this man exceeded in his insults, Hadhrat Abu Bakr^{rz} retaliated with a few strong words himself. At this, the Holy Prophet^{saw}, expressing his displeasure, stood up and left. Hadhrat Abu Bakr^{rz} went to the Holy Prophet^{saw} and said that as long as he was insulting me, you stayed and listened, but when I reacted, you left angrily. At this, the Holy Prophet^{saw} said “O Abu Bakr! When you remained silent, the angels were responding on your behalf, but when you took the charge of responding yourself, the angels left and Satan

arrived. How could I remain in the company of Satan.” Then he added: “O Abu Bakr! Three things are certain: The first is that if someone has been taken advantage of but he chooses to forgive the other person, then Allah Almighty increases him in stature and He comes to his aid. The second is that a person who opts for forgiveness for the sake of making reconciliation, Allah Almighty will increase his wealth abundantly. The third is that if a person supplicates for prosperity with the intention to increase his wealth, Allah Almighty will cause his wealth to decrease instead i.e. such a man will face deprivation.

Another noble virtue to acquire is to respect the sentiments of others. This is a virtue which becomes a guarantee in promoting love and harmony in the society and creating peace therein. Once, a Jew came to the Holy Prophet^{saw} with a complaint against Hadhrat Abu Bakr^{rz}. The Holy Prophet^{saw} called upon Hadhrat Abu Bakr^{rz} and asked him what had transpired between them. Hadhrat Abu Bakr^{rz} said: “It was the Jew who had started the dispute by saying: I swear by Moses^{as} who God Almighty has exalted above all others. At this, I said that I swear by Muhammad^{saw} who God has made superior to Moses^{as}.” It was not something wrong that Hadhrat Abu Bakr^{rz} had stated, but the Holy Prophet^{saw} who is the Seal of Prophets, the best among all prophets and who knew his status better than anyone else, stated: “You should not say such things that hurt the feelings of adherents of other faiths. A true Muslim should always be sensitive to the sentiments of others, therefore do not exalt me above others when conversing with them.” Despite the fact that the status of the Holy Prophet^{saw} is superior to that of Moses^{as}, this statement of the Holy Prophet^{saw} proves that he gave great importance to respecting the sentiments of others and establishing peace in the society. Regardless of these incidents, some critics of Islam accuse the Holy Prophet^{saw} of mistreating the Jews. It is a reality that bears the endorsement of God Almighty Himself Who has stated that the Holy Prophet^{saw} is the seal of all Prophets and the best among them, but being sensitive to the sentiments of others, he himself stopped his companions from asserting this onto others, instructing them to have respect for others. Thus, an Ahmadi should also always remember that he should abstain from any actions however small they may be, that may cause others to feel hurt, and continue to assess his own actions in light of these instructions as to whether he is truly following the teachings of the Holy Prophet^{saw}.

Today, the true standards of justice are not being established, whether at a local level or at the international scale. But the standard of justice of the Holy Prophet^{saw} was unparalleled by any in this world. For instance, in some societies today, the custom of intercession and asking for favours is practiced. It was presumed that this custom is not practiced in Europe, but this is not so, as favouritism is rampant here and this is precisely contrary to the concept of justice. Some people are deprived of their rights. The Arabs at the time of the Prophet^{saw} also practiced these unjust customs. But the standard of justice of the Holy Prophet^{saw} was such that a privileged group did not receive any favours or leniency because that was the commandment of Allah Almighty. At one time, a woman of a high-ranking family stole from another person and got caught. There was much agitation among the Arab tribes, where the underlying sentiment was that punishing a lady of a high-ranking family will tarnish the name of her tribe. Osama bin Zaid^{rz}, who was very dear to the Prophet^{saw}, was sent to him to intercede on behalf of the woman to pardon her. But when the Holy Prophet^{saw} heard this intercession, he, who always controlled his anger and displayed forbearance, became quite angry and said: “Pay heed O Osama! The nations who came before us were destroyed because they favoured the highly privileged members of the society and committed injustices against

the underprivileged. Islam does not permit such injustice, and I can never do this. By Allah! If my own daughter Fatima had committed this crime, I would have punished her as well.”

When the uncle of the Prophet^{saw}, Abbas (who had not accepted Islam at the time) was taken a prisoner of war in the Battle of Badr, he was bound up with ropes like the other prisoners. The ropes were bound tightly at which he groaned with pain. The Prophet^{saw} felt very distressed at hearing his moans and groans as he realized that his uncle was in pain. When the companions learnt of the Prophet^{saw}'s discomfort, they loosened the ropes of his uncle, but when the Holy Prophet^{saw} found this out, he said that you should either loosen the ropes around all the other prisoners as well or tighten the ropes around Abbas again. At this, the companions loosened the bonds of all the prisoners.

The Holy Prophet^{saw} became the model of the teachings that he received as revelation from God Almighty which were entrusted to him as the most perfect and complete Shariah, and he received the title of Al Ameen (The Trustworthy) from God. As a result, he lived up to this title by discharging his duties most honestly when he was entrusted with the belongings of others. At the time when he migrated from Makkah in extremely dangerous conditions, he was most mindful of the belongings of others that had been placed in his trust for safekeeping. Therefore, he handed over these belongings to Hadhrat Ali^r and insisted to him that he must return them to their rightful owners before leaving for Madinah. Once, a man asked him what should be done if someone finds something lying on the street. He said: “Make public announcements regarding the object for at least one year. If the owner of the object makes a claim to it, then you should return it.” Then someone asked him what should we do if we find a lost camel? Hearing this, the face of the Prophet turned red with anger, and he said: “Leave it alone, as it has its feet and it can survive by feeding off trees and by drinking water, till its owner finds it.”

He even looked after the belongings of his enemies who entrusted them to the Holy Prophet^{saw}. During the Battle of Khyber, when the Muslims had surrounded the fort, a Jewish shepherd accepted Islam. He had with him a herd of sheep which actually belonged to the Jews. The Muslims were afflicted with hunger and deprivation. When the herd of sheep came to the Muslims along with the shepherd, it provided them with a golden opportunity to satiate their hunger and to eat to their fill. But when the Holy Prophet^{saw} was consulted about it, he suggested turning the faces of the sheep towards the fort and letting them go forth towards it. Henceforth, the companions complied and the sheep were let go and the people inside the fort let them in. The first lesson that this shepherd received as he entered into the fold of Islam was one of excellence in discharging one's duties when entrusted with someone else's property i.e. that the sheep are neither permitted for you to consume nor for the rest of the Muslims; they must be returned to their rightful owners. Only then can you be called a true Muslim. Therefore, this is the example set forth for each Ahmadi to emulate when it comes to fulfilling the duties when one is entrusted with the belongings of others.

Another excellent virtue to possess is the fulfilment of one's promise. The Holy Prophet^{saw} was so vigilant in this regard that when the Emperor of Rome invited Abu Sufyan in response to the letter written by the Prophet^{saw} inviting him to accept Islam, and asked him whether the man who claims to be a prophet has ever broken his promise, Abu Sufyan, a bitter enemy of the Prophet^{saw}, had to confess that the Prophet had never broken a promise to date. However,

he said, that they were in a truce with him (the Hudaibiya agreement) but they did not know what will be the Prophet^{SAW}'s approach regarding it. He said that he could not say anything against him except for this statement. The agreement of Hudaibiya was also broken by the non-believers. The Holy Prophet^{SAW} acted upon every single clause and made every effort to keep the pact, giving it due regard. And Allah Almighty rewarded the Muslims with grand favours in return for their sacrifices as a result of this pact. The greatest rewards from God Almighty came in the form of conquest of Makkah, granting victory to the Muslims.

The Holy Prophet^{SAW} insisted on the good treatment of women. Women in Europe have only been accorded some of their rights a few decades ago, on the basis of which they now criticize Muslims and retort as to how they deny the rights of women and how, God forbid, Islam preaches that women have no rights and women are oppressed into observing the veil and they are forced to observe this restriction. This is a mere accusation and absolutely false. If a woman observes this injunction, she does it of her own free will and her own virtue. All these critics need to study the Quran to gain insight about the rights of women as accorded in Islam. And if they cast a glance over the virtuous character of the Holy Prophet^{SAW} with justice, they will know the vital role he played in establishing the rights of women. According to the Quranic teachings, he established the rights of women to inheritance about 1400 years ago. The girls along with the boys were then included in the will of their parents. Mothers and wives were given the right to inherit the properties of their sons and husbands. Sisters were given the right of inheritance to their brothers' properties in some cases. Islam is the only religion which holds the distinction of establishing the rights of inheritance for women. And the Holy Prophet^{SAW} implemented these rights in the best possible manner. Similarly, a woman's property was declared to be hers alone and the husband was prohibited to have any kind of ownership to her property or income. A woman reserves complete right to spend her income the way she likes. Sometimes, it is seen among the Ahmadi men that they have an eye on the income of their wives and if the wives do not wish to share their income or comply to their husband's wishes, domestic disputes begin to surface. This is extremely wrong and a lowly act on the man's side. A man has no right to spend the income of his wife.

The Holy Prophet^{SAW} was so sensitive to the emotions of other women that he said that if he heard a baby cry during congregational prayers, he would speed up the prayer and end it quickly so that the distressed mother could attend to the needs of the baby. But women should also be prudent and try not to bring small children to the mosque so that others are not disturbed while they are offering prayers. The Holy Prophet^{SAW} cared deeply for women and addressed this important injunction in the last sermon to the Muslims, where he advised that you should continue to always treat women kindly. He also used to say that a household where there are daughters and care is taken regarding their worldly and moral education, such parents will be acquitted from the Fire on the Day of Qiyamah.

Good treatment of the neighbours is an excellent way of making the society a beautiful place. If every neighbour fulfils his duty towards his neighbour, then peace will prevail in every locality, in every city and in every country. The world today is witnessing conflict and chaos everywhere; if this is put into practice, the world will then witness peace and harmony. The Holy Prophet^{SAW} laid emphasis on discharging your duties to the neighbours to a great extent. He said: "The Archangel Jibraeel^{AS} insisted on treating your neighbours with kindness to such an extent that I almost thought they might be included in a person's will." Hadhrat Abu

Hurairah^{rz} narrates that the Holy Prophet^{saw} said: “By God! He is not a believer. He is not a believer. He is not a believer.” The companions asked: “O Prophet^{saw}, who is not a believer?” He said: “One whose neighbour is not safe from his ill-treatment and harmful actions.”

He specifically advised the women to take care of their neighbours. Women have the habit of thinking ill of others. This habit is now increasing among men also, but in any case, it is found more commonly in women, that they fabricate stories about other women and put themselves through misery. And due to this, they try to harm others too. Or if they do not harm them, they at least try that other women do not receive any type of benefit from anywhere. Such women should remember the advice of the Holy Prophet^{saw}, who once said that if you cook something special in your house, and if you have an underprivileged neighbour, then fulfil your duty towards him in the best of manners. He also said that the neighbours have rights to the extent that if he inserts a nail in a shared wall and if you suffer no detriments by it, then do not stop him from doing so. In the West, however, these flag-bearers of human rights create great difficulties for their neighbours at the smallest of issues. They do not fulfil mutual obligations towards one another, more specifically if the neighbours happen to be of Asian ethnicity. Permit is given to a fellow native individual, but if a foreigner applies for the same permit, he is denied due to ethnicity. For instance, it is quite difficult to obtain permission to make renovations inside a house here. In UK, I have seen that when a particular doctor (member of the community) wanted to make a certain change to his house which was identical to the one his neighbour had made (after obtaining a permit for it), the neighbour created a ruckus. The council is obligated to deny the change from taking place in view of the neighbour's rights, who is actually suffering no loss by this change; in fact, they do not even share a wall between their houses. Man-made laws often create discord between people. In any case, it is the duty of lawmaking and other responsible regulatory institutes to oversee that the rights of each individual member of the society are being duly observed, otherwise, as I have said, rifts and conflicts between people will tear societies apart. The Holy Prophet^{saw} said that you must perform your obligations towards your neighbour no matter what the situation may be.

Another important way of promoting harmony in the society is to cover the faults of others. The Holy Prophet^{saw} would cover the weaknesses of others despite having first-hand knowledge about those shortcomings, and would admonish others to do the same. Even if someone tried to expose their own faults, he would stop them from doing so. The Holy Prophet^{saw} said that one who covers the faults of others in this world, Allah Almighty shall cover his on the Day of Reckoning. Therefore, this is a point to ponder upon for all those who spread the most insignificant shortcomings of others to all around them. Exposing the faults of others without any constraints propagate the occurrence of such evils in the society. It is a custom in today's society to produce such films or dramas that claim to teach a moral lesson to the society by exposing the immorality, and in the end of the film, in a short scene, the conclusion shows the bad consequences of bad actions. Because such productions are made from a business point of view rather than honestly intending to rectify some moral issues of the society, episodes are run for months on end showing all the debauched scenes, whereas only the last episode makes the moralistic point as conclusion, where bad actions meet a bad end. When the youth watch these immoral actions for the long duration of the drama series, a desire to actually perform those actions takes place in their hearts, and they talk about it openly rather than condemning it. These days, immorality has spread to such a vast extent

that the youth are facing increasing decadence in the realm of morality. This is due to watching these meaningless films.

A great vice present in the society today is the absence of and distance from truthfulness. At the level of a household, in neighbourhoods, in businesses, at the national level, in order to gain the maximum benefit from others, people are distancing themselves from speaking the truth and rely on telling lies. The Holy Prophet^{sa} had set such high standards of truthfulness that even the strangers were forced to call him Siddeeq (The Truthful). The Holy Prophet^{sa} has given the same advice to his Ummah that each individual should attain such a high level of truthfulness that not even a speck of falsehood should touch them. The Holy Prophet^{sa} said that truth leads to righteousness and righteousness leads to Paradise. The real meaning of being truthful is that man continues to speak only the truth to the point that he is recorded as truthful with Allah. A man cannot know whether he has attained this ranking with God or not. Therefore, this hadith signifies that man should analyse himself very earnestly as to whether or not he is relying on even an iota of falsehood in his speech. Hadhrat Aisha^{ra} relates that the Holy Prophet^{sa} hated nothing more than telling lies. And when he would find out about someone who told lies, he would abstain from that individual up until he would learn that he has absolved himself of this vice. He advised a man who wished to give up all his sins to first give up telling lies under any circumstances. Therefore, this is one of those common virtues that every Ahmadi should possess in its pristine form. Lying should not be put into use at any occasion nor at any level; only truthfulness should be practiced. This is and should be the distinctive feature of an Ahmadi.

I have laid before you a handful of examples from the noble character of the Holy Prophet^{sa}. In order to follow the model of the Holy Prophet^{sa}, it is incumbent to follow every single commandment of the Holy Quran. Only then can we be counted among the true followers of the Holy Prophet^{sa}. The Promised Messiah^{as} states:

“In order to follow the Holy Prophet^{sa}, it is absolutely essential that one must love him, revere him and obey him and the only possible result of such a following will be that such an individual shall become the beloved of God and his sins will be expiated. And if someone has already experienced the poison of sin, then, the elixir of love and obedience and submission will wash away the effects of the poison. And just as a person can be cured of an illness through medication, he can also be cleansed of sin. And just as light eliminates darkness and elixir removes the effects of poison and fire consumes everything, such is the effect of absolute obedience and intense love.”

May Allah Almighty give rise to true love for the Holy Prophet^{sa} in our hearts. May we become those who make every effort to mould our actions to conform to the noble character of the Holy Prophet^{sa} and become the recipients of the pleasure of Allah Almighty. May Allah Almighty bless all the participants of this Jalsa with His special favours. May the blessings of this Jalsa continue to shower eternally in the life of every human being, in the life of every Ahmadi, and in the life of the Jamaat as well. May all of you return to your homes in the shades of God’s protection and His security and may Allah Almighty always be your Protector and your Helper. Ameen.

The attendance at the Jalsa, as presented by Ameer Sahib, is a total of 571 attendants, including the 228 guests from abroad (Morocco, Portugal, etc.) and 343 local residents. May Allah Almighty make this an auspicious announcement and increase the attendance in future gatherings. Ameen.