

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

June-July 2015

The Ahmadiyya GAZETTE USA



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National Calendar of Activities

July 18 Sat	Īd-ul-Fiṭr		
August 1-13 Sat-Thu	Waqf-e-Nau Jāmi'a Orientation Course	Jamā'at	National
August 8-9 Sat-Sun	.....	Education Day Programs	Jamā'at	Regional/Local
August 14-16 Fri –Sun	.....	Jalsa Sālāna USA		
August 20 Thursday	.....	Voluntary Fast	Jamā'at	National
August 21-23 Fri- Sun	.....	Jalsa Sālāna UK		
August 21-23 Fri-Sun	.....	Spiritual Fitness Camps	Jamā'at	National
August 28-30 Fri-Sun	.....	Jalsa Sālāna Canada		
September 5-6 Sat-Sun	.....	For My Country & Nation	Aṭfāl	National
September 11-13 Fri-Sun	.....	East Coast Lajna Ijtimā	Lajna	National
September 13 Sun	.....	Regional Tarbiyat Workshops	Jamā'at	National
September 17 Thursday	.....	Voluntary Fast	Jamā'at	National
September 18-20 Fri-Sun	.....	Anṣārullāh Ijtimā and Shūrā	Anṣār	National
September 19 Sat	.....	National Āmila Meeting	Jamā'at	National
September 24 Thurs	.....	Īd-ul-Aḍḥā		
October 3-4 Sat-Sun	.....	T20 Cricket Tournament	Khuddām	National
October 15 Thursday	.....	Voluntary Fast	Jamā'at	National
October 18 Sun	.....	Religious Founders Day	Jamā'at	Regional/Local
October 18 Sun	.....	Peace through the Messiah (Two Months Campaign)		
October 23-25 Fri-Sun	.....	National Lajna Shūrā	Lajna	National
October 30 to 1 Nov Fri- Sun	.....	Fourth Annual Tablīgh Conference	Jamā'at	National
November 19 Thursday	.....	Voluntary Fast	Jamā'at	National
November 22 Sun	.....	Sīrat-un-Nabī Day	Jamā'at	Regional/Local
November 26 Thu	.....	Humanity First Live Streaming Telethon	Jamā'at	National
December 4 Fri	.....	National Āmila Meeting	Jamā'at	National
December 5-6 Sat-Sun	.....	Presidents Refresher Course	Jamā'at	National
December 17 Thursday	.....	Voluntary Fast	Jamā'at	National
December 25-27 Fri-Sun	.....	West Coast Jalsa Sālāna		
December 26-27 Sat-Sun	.....	Midwest Tarbiyati Ijtimā	Jamā'at	Midwest
December 31 Thu	.....	Aṭfāl Sleepover	Aṭfāl	Regional/Local

Suggested topics for next Issues

October Issue: Prophets/Prophecy. Columbus Day (October 13) History of Islam in the US. Islamic influence in the undertaking of Columbus. Contributions of Muslims to science and technology. Halloween (October 31) Islam supports healthy and productive celebrations which promote man's physical, social, economic and spiritual well-being.

November Issue Thanksgiving in Islam. Veteran's day (November 11) Islamic teachings on loyalty to one's country. Need to present sacrifices to protect one's homeland against threats. How Islam guides man in the event of conflict. Second coming. Thanksgiving (November 27). Gratefulness in Islam. Personal anecdotes and stories. Service to Humanity

An educational and spiritual publication

The Ahmadiyya Gazette USA

Official Gazette of the Ahmadiyya Movement in Islam, USA
June-July 2015

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Acronyms for salutations used in this publication

sa:	Ṣallallāhu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
as:	'Alaihis-Salām (may peace be upon him)
ra:	Raḍiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
rh:	Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
aba:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

The Ahmadiyya Gazette USA is published by
The Ahmadiyya Movement in Islam, Inc.,
at Fazl-i-Umer Press, P.O. Box 226, Chauncey, OH 45719

Periodical Postage Paid at Chauncey, Ohio

**Postmaster: Send address changes to
The Ahmadiyya Gazette
P.O. Box 226, Chauncey, OH 45719-0026**

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The Holy Qur'ān on Striving in the Way of Allah

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٢٩﴾

And as for those who strive in Our path — We will surely guide them in Our ways.
And verily Allah is with those who do good. [29:70]

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٢٩﴾

And whoso strives, strives only for his own soul; verily Allah is Independent of all
creatures. [29:7]

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٣﴾

Do you suppose that you will enter Heaven while Allah has not yet distinguished
those of you that strive *in the way of Allah* and has not yet distinguished the steadfast?
[3:143]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ

تُفْلِحُونَ ﴿٣٦﴾

O ye who believe! fear Allah and seek the way of approach unto Him and strive in
His way that you may prosper. [5:36]

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْهِدِينَ مِنْكُمْ وَالصَّابِرِينَ ۗ وَنَبْلُوَنَّكُمْ وَأَخْبَارَكُمْ ﴿٣٢﴾

And We will surely try you until We distinguish those among you who strive *for the
cause of God* and those who are steadfast. And We will make known the facts about
you. [47:32]

Sayings of the Holy Prophet about Striving in the Way of Allah

حَدَّثَنِي مُحَمَّدُ بْنُ عُمَانَ، حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِن سَأَلَنِي لِأَعْطَيْتُهُ، وَلَئِن اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ."

Abu Hurairah relates that the Holy Prophet (may peace and blessings of Allah be upon him) said: Allah says: Whoever is at enmity with one whom I befriend should beware of having to do battle with Me. When a servant of Mine seeks to approach Me through that which I like best out of what I have made obligatory upon him, and continues to advance towards Me by dint of voluntary effort beyond that prescribed then I begin to love him. When I love him I become his ears by which he hears, and his eyes with which he sees, and his hands with which he grasps and his feet with which he walks. When he asks Me I bestow upon him and when he seeks My protection I protect him (Bokhari).

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا أَبُو زَيْدٍ، سَعِيدُ بْنُ الرَّبِيعِ الْهَرَوِيُّ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْوِيهِ عَنْ رَبِّهِ، قَالَ " إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِذَا أَتَانِي مَشِيًّا أَتَيْتُهُ هَرْوَلَةً."

Anas relates that the Holy Prophet (may peace and blessings of Allah be upon him) said: Allah says: When a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance towards him the length of his arms spread out. When he comes to Me walking, I go to him running (Bokhari).

حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُحْيَى، أَخْبَرَنَا حَيْوَةُ، عَنْ أَبِي الْأَسْوَدِ، سَمِعَ عُرْوَةَ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ فَقَالَتْ عَائِشَةُ لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ " أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا ". فَلَمَّا كَثُرَ لِحْمُهُ صَلَّى جَالِسًا فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ، فَقَرَأَ ثُمَّ رَكَعَ.

Ayesha relates: the Holy Prophet (may peace and blessings of Allah be upon him) stood so long during his voluntary Prayer at night that the skin of his feet would crack; so I said to him: Messenger of Allah, why do you stand so long in Prayer when Allah has suppressed in you in the past and for the future all inclination towards sin? He answered: Then should I not wish to be a grateful servant of Allah? (Bokhari and Muslim). [Translation from Gardens of the Righteous]

From the Writings of the Promised Messiah
may peace be upon him

Effort and Natural Aptitude

The Sufis have mentioned two ways of spiritual progress—effort and natural aptitude.

Effort is to embark upon the way of Allah and His Messenger out of a wise choice. As God says: ‘If you wish to become the loved ones of Allah, then follow the Holy Prophet (peace and blessings of Allah be upon him.)’ (3:32). That perfect guide is the Messenger^{sa} who endured such calamities as have no equal, and did not pass one day in comfort. Only those can be counted his true followers who follow every word and action of his with the utmost effort. God does not love the slothful and those who have no desire to encounter hardship. Such people will only incur the wrath of God Almighty.

In order to carry out this Divine commandment of following the Holy Prophet (peace and blessings of Allah be upon him), the seeker must first study the whole life of the Holy Prophet^{sa} and then follow in his footsteps. This is the way of a seeker. It is fraught with calamities and hardships; it is only by enduring them that a person becomes a seeker.

The rank of those invested with natural aptitude is higher than that of the other seekers. God Almighty does not treat them as mere seekers but Himself exposes them to calamities and draws them towards Himself through His eternal magnetism. All Prophets were so drawn towards God.

When confronted with calamities, the human soul is illumined by undergoing such hardship, just like iron and glass, which, though they have the quality to shine, but become capable of reflection only after being polished to the extent that they begin to reflect the features of anyone who stands before them. Spiritual exertion and toil act like polish. The heart too should be polished until it develops the quality of reflection; which in other words means to acquire the attributes of Allah.

The heart of the seeker is a mirror which is so polished by calamities and hardships that he begins to reflect the qualities of the Prophet^{sa}. This stage is reached when, through striving and repeated efforts at purification, all impurities are washed away. Every believer is in need of such cleansing. No believer will attain salvation without becoming a polished mirror. The seeker carries out this polish himself and endures hardships by virtue of his own pursuits, but the one with a natural aptitude is subjected to hardships. God Himself becomes his Polisher and, polishing him with diverse types of calamities and hardships, bestows upon him the qualities of a mirror.

The end result of a seeker and one possessing natural aptitude is the same. Hence, righteousness has two aspects: effort, and natural aptitude. [Malfūzāt, vol. 1, pp. 28-29] (Essence of Islam—III)

Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allah be his Helper

Summaries of Friday Sermons received from

Ch. Hameedullah, Wakīl A'īlā, Taḥrīk Jadīd Anjuman Aḥmadiyya, Pakistan

Friday 20 March 2015 Sermon at the Baitul-Futūh Mosque, Morden, London

The Sign of Solar and Lunar Eclipses

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) related faith-inspiring incidents from the lives of the companions of the Promised Messiah who pledged allegiance to the Promised Messiah after witnessing the sign of the lunar and solar eclipses and thereafter progressed in submission, devotion and faithfulness to him.

Huzoor (May Allāh be his Helper) said: The month of March, the day of Friday, and the occurrence today of the solar eclipse are a reminder of various important aspects of the Jamā'at's history.

The Promised Messiah said: The sign of the lunar and solar eclipses was shown for my sake; where after hundreds entered the fold of my Jamā'at.

On 20 March 2015, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul-Futūh Mosque, Morden, London.

Huzoor (May Allāh be his Helper) said: A solar eclipse has taken place here in the UK today and also in some other countries of the world. The Holy Prophet, may peace and blessings of Allah be upon him, commanded the believers to offer special prayers, engage in Istighfār, give alms and offer the Kusūf Prayer on such occasions. In view of this, an instruction was given to the Jamā'at to offer the Kusūf Prayer in all such areas where the eclipse was to take place.

Huzoor (May Allāh be his Helper) said: The sign of the solar and lunar eclipses was one of the greatest signs of the advent of the Promised Messiah since it was shown both in the East and the West to support his claim. Therefore, the sign of the eclipses has a special relationship with the Promised Messiah and the Jamā'at. Although we cannot say that today's solar eclipse has occurred as a sign of the truth of the Promised Messiah (may peace be upon him), but it does draw our attention to the significance of the eclipses that had taken place as a sign of the advent of the Promised Messiah (may peace be upon him). Today's solar eclipse further draws our attention to the one that had occurred as a sign of the truth of the Promised Messiah since it has occurred on a Friday, a day that has a special relationship with the Promised Messiah (may peace be upon him). Even the month of March, during which the present eclipse has taken place, is important because the Promised Messiah Day also falls in this month. In short, the month of March, the day of Friday and the solar eclipse, all remind us of various aspects of the Jamā'at's history.

Huzoor (May Allāh be his Helper) quoted some extracts from the writings of the Promised Messiah, may peace be upon him, wherein he said: The sign of the lunar and solar eclipses was shown for my sake, where after hundreds entered the fold of my Jamā'at.

Huzoor (May Allāh be his Helper) related a few faith-enhancing incidents from the lives of the companions of the Promised Messiah, who, after having witnessed the sign of the lunar and solar eclipses, began to search for the Promised Messiah and visited Qādiān to personally meet with him. They accepted Ahmadiyyat, took Bai'at at his blessed hand and thereafter progressed in submission, devotion and faithfulness to him by becoming ever stronger in faith.

Ḥaḍrat Ghulām Muhammad Sahib said: There was one Maulawī Badruddin in my village. I was standing with him in front of his house on the day the sun was eclipsed. Having seen the eclipses, Maulawī Sahib said: 'The signs of the advent of the Promised Messiah have been fulfilled and, therefore, he is about to appear'. Sometime after this, Maulawī Sahib became an Aḥmadī. He was an extremely devoted, righteous and sincere person who strove for almost a year before he succeeded to convert his parents and wife as well.

Huzoor (May Allāh be his Helper) related another faith-inspiring incident as narrated by Hafiz Muhammad Hayat Sahib of Lalian: In 1894, when the sign of the lunar and solar eclipses appeared, a delegation of two to three people from Lalian reached Qādiān on foot to ascertain the truth of the claim made by the Promised Messiah and to enquire whether the sign actually testified to his truth. When they found that the sign had seen fulfilment in the person of the

Promised Messiah (may peace be upon him), they took Bai'at at his hand and accepted Ahmadiyyat.

Huzoor (May Allāh be his Helper) related a few more incidents as well and said: May Allāh enable the whole world to accept the Promised Messiah, may peace be upon him. Āmīn

Next, Huzoor (May Allāh be his Helper) announced the sad demise of Ahmad Yahya Bajwa Sahib, son of Naeem Ahmad Bajwa Sahib, of Germany. Ahmad Yahya Bajwa Sahib, who was a student of Jāmi'a Ahmadiyya Germany, died in an accident. Huzoor (May Allāh be his Helper) announced that he would lead Ahmad Yahya Bajwa Sahib's funeral prayer in absentia after the Jumu'a Prayer.

Friday 10 April 2015 Sermon at the Baitul-Futūh Mosque, Morden, London

Humility and Humbleness

Humbling himself before God makes a believer worthy of closeness to Him. Also, God enables such persons to fulfil the rights of his fellow beings.

True salvation is guaranteed only for such believers who show humility in Prayers. One is close to God as long as one is close to His elect. When one distances oneself from God's elect, one falls into the abyss of dishonor and misguidance.

On 10 April 2015, Haḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul-Futūh Mosque, Morden, London.

Huzoor (May Allāh be his Helper) recited two verses of Surah Al-Mu'minūn with their translation.

“Surely, success does come to the believers, who are humble in their Prayers.” (23:2-3)

Huzoor (May Allāh be his Helper) expounded upon the literal meanings of the word “Khushū' ” and said: This single word explains the condition of a true believer's Ṣalāt and other forms of worship in vivid detail. Whereas a believer who turns to God with extreme humility while greatly lowering himself and negating his own self will gain divine nearness, he will also be able to pay the dues of God's creation while paying the dues of God. Furthermore, his prayers will become solutions to his worldly affairs as well. Having escaped the clutches of his egotism and self not only will he humbly lower his eyes downcast in Ṣalāt but will also try and practice humility in daily life and will try to avoid numerous social evils.

Huzoor (May Allāh be his Helper) said: The Arabic word “Falāḥ” (success) used to describe the success of true believers has wide-ranging connotations.

Huzoor (May Allāh be his Helper) explained the various meanings of Falāḥ given in the lexicon and said: Here, the glad tidings of real Falāḥ are given to those believers who try and attain the beneficence of the Divine quality of Raḥīmiyyat (mercy) and for this the first requisite is to be humble in Ṣalāt and other forms of worship.

The Promised Messiah عليه السلام writes: The first stage of a believer's spiritual state is humility, weeping and

tender-heartedness which a believer experiences during Ṣalāt and remembrance of Allāh.

The Promised Messiah عليه السلام says: The state of humility during Ṣalāt is like seminal fluid for one's spiritual state. And just like seminal fluid, it has latent within it all the powers, qualities and features to make a perfect human form. Just as seminal fluid which reaches the womb and is later delivered in the form of a child and then becomes a complete human with all human faculties, similarly humility allows man to gain spiritual ranks and allows him to gain spiritual perfection. Just as seminal fluid is in a precarious state until it reaches the womb (uterus) similarly this rudimentary spiritual state, that is humility, is not out of danger unless it connects to the Ever Merciful (Rahim) God. The difference between seminal fluid and the first stage of the spiritual state is that seminal fluid is dependent on being attracted by the womb and this state is dependent on the attraction of a beneficent God. This is an amazing similarity that just as seminal fluid is the first stage of physical state and unless it is drawn to the womb it is nothing in itself, likewise humility is the initial stage of spiritual state and unless it is helped by the beneficent God and is drawn to Him, humility, in itself, is nothing.

Huzoor (May Allāh be his Helper) said: The believers are connected to God as long as they are in touch with the one commissioned by Him. As soon as that connection is lost, they fall in a pit of disgrace and ignorance. Therefore we should always keep the fear of God in our hearts and constantly try to receive the grace of His Raḥīmiyyat. We should make efforts to seek his bounties and create a real connection with God. The odd acceptance of prayer or a few true dreams should not make one feel proud. It is God's grace alone through

which man's constant efforts to draw the grace of Raḥīmiyyat are accepted. We should focus on our end so that the grace of Raḥīmiyyat may accept our efforts and give birth to a being which is perfect in every way. And may we be counted among those who increase in humility as they develop in spirituality.

Huzoor (May Allāh be his Helper) said :It is essential for every true believer that the state of his

heart before offering Ṣalāt and after finishing Ṣalāt is distinctly different. If there is any sign of egotism or pride in his heart before Ṣalāt, once he completes the Ṣalāt his heart should be cleared of any negative feeling. Each day should help us recognize our weaknesses and enhance God's grace on us. May God make us among those who always seek forgiveness (engage in Istighfār). May each one of us be among those who attain success (Falāḥ) in God's sight!

Friday 24 April 2015 Sermon at the Baitul-Futūh Mosque, Morden, London

Need and Importance of Religion

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) gave an insightful discourse on the need and importance of religion and illustrated its relationship with spirituality, moral conduct, and material progress.

Huzoor (May Allāh be his Helper) said: God made moral reformation and worldly progress dependent upon religion, so that man may acquire all these bounties by following just one basic principle. By adopting the true religion, man can acquire all worldly blessings, provided one has faith capable of absorbing Allāh's grace.

On 24 April 2015, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul-Futūh Mosque, Morden, London.

Huzoor (May Allāh be his Helper) said: A question keeps nagging the minds of the youth in particular and the public at large: 'If someone has good morals, and if the worldly education leads a person to good moral attitude, why is there any need for following a religion, since the purpose of religion itself is to teach good morals?'

In answer to the question, Huzoor (May Allāh be his Helper) quoted references from a Friday Sermon delivered by Ḥaḍrat Muṣliḥ Mau'ūd رضى الله عنه and said: Shedding light on the relationship that religion has with morality and material progress, Ḥaḍrat Muṣliḥ Mau'ūd رضى الله عنه said: It is hard to separate religion from morality and fulfilment of man's physical needs since they all are well-related to each other. One who believes in religion cannot separate it from morality. Nor can such a person say that religion has made him independent of the world or that he is no longer in need of worldly objects. To believe oneself not to be in need of any worldly object would hinder the path of human and material progress.

In other words, religion, morality and material progress are all well-related to each other. However, they are distinguishable as well. Reflecting upon these matters, one finds that material progress, morality and religion are so related to each other that for an ordinary man it is hard to decide their boundaries. Therefore, to understand these matters, we will have to study the blessed life of the Holy Prophet صلى الله عليه وسلم.

Huzoor (May Allāh be his Helper) said: The Holy Prophet صلى الله عليه وسلم has expounded all the necessary details

regarding the correlation between spirituality, morality and man's material progress. However, he never declared every matter to be an essential part of religion. Unfortunately, by declaring their personal ideas to be part of religion, people these days spread ignorance in the world. Being Aḥmadīs, however, we are fortunate that the Promised Messiah عليه السلام protected us from ignorance and guided us towards studying the blessed life of the Holy Prophet صلى الله عليه وسلم so as to know the truth.

The Holy Prophet صلى الله عليه وسلم said that true faith is to adopt moderation in all matters giving due consideration to each one of them. Also, the Holy Prophet صلى الله عليه وسلم said that while the worship of God is extremely important an act, one also has to fulfil the rights of one's own self as well as those of one's wife and neighbors. When everyone in society will be acting upon this principle, the society will become a role model of spiritual, moral and material progress.

Huzoor (May Allāh be his Helper) said: To reform the world in this age, God has sent the Promised Messiah عليه السلام. In fact, it is at such times that God sends His messengers to the world, so that by imparting proper guidance to mankind they may put things, such as religion, morality and material progress, in perspective. Although, their message is apparently concerned with spirituality, the other two matters are also related to it. Spiritual excellence results in moral rectification and moral rectification helps one obtain material progress. However, it will be wrong to suggest that all those who are making material progress are morally upright. Again, it is not necessary that one who has good morals must also be following the true religion.

God wants man to turn to Him and this is what the purpose of man's creation is. This is why God made moral rectification and material progress dependent upon religion, so that one who turns to religion should be able to find everything by following one basic principle.

God says that a perfect believer is blessed with all kinds of progress. But, those who are lost in worldly pursuits exhaust all their energies in this path and thus fail to make spiritual progress. This tells us that the means of obtaining the three objectives are quite different from each other. However, there is one mutual way as well and that is to establish a perfect relationship with Allāh. Moral rectification shall result in moral progress, and pursuit of worldly advancement shall

result in material progress, and the efforts made for these things will only result in benefits peculiar to these fields. However, those who strive for spiritual advancement are granted all kinds of bounties.

In short, by adopting the true religion, one can acquire all worldly blessings, provided one has faith capable of absorbing Allāh's grace. How can the one who is blessed with perfect faith abandon high morals? If man should observe all the various aspects of a good moral conduct, he will be granted the ability to speak the truth, become honest and fair in his dealings, and adopt Taqwa and purity. This will also enable him to obtain worldly progress. It is for this reason that a believer should focus his attention upon improving his spirituality and relationship with Allāh.

Friday 1 May 2015 Sermon at the Baitul-Futūh Mosque, Morden, London

Compassion for Humanity

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said: The incidents related by Hazrat Musleh Mau'ūd رضى الله عنه regarding the blessed life of the Promised Messiah عليه السلام shed light on various aspects of the Promised Messiah's life.

Huzoor (May Allāh be his Helper) said: To become an image of Allāh, the Lord of all the worlds, one should adopt the habit of working with one's hands and devote oneself to the service of the poor.

Huzoor (May Allāh be his Helper) related incidents from the life of the Promised Messiah عليه السلام shedding light on his extraordinary compassion and sympathy for the sick and his patience and pleasure at the will of the Almighty God.

On May 01, 2015, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul-Futūh Mosque, Morden, London.

Huzoor (May Allāh be his Helper) said: While relating incidents from the life of the Promised Messiah عليه السلام, Ḥaḍrat Muṣliḥ Mau'ūd رضى الله عنه draws such profound conclusions as lead a believer to the path of the true faith and enable him to obtain the cognizance of the Almighty God.

Commenting upon آية الكرسي (Āyatul-Kursī), Ḥaḍrat Muṣliḥ Mau'ūd رضى الله عنه said: People say that they do not believe in anyone except God and that they do not worship anyone beside Him. However, we see that people do make offerings to people beside Allāh and seek blessings from those people considering them to be the loved ones of Allāh and capable of interceding on behalf of their fellow beings. They do this despite the fact that God says: There is none who can intercede on anyone's behalf except with Our permission.

In this age, there cannot be a greater person than the Promised Messiah عليه السلام. Yet, when he prayed for Abdur-Rahim Khan, son of Nawwāb Muhammad Ali

Khan Sahib, he received the revelation: **يه بچتا نهين** [He is not going to survive.]

At this, the Promised Messiah عليه السلام prayed to Allāh thus: 'God my Lord! I intercede on behalf of this boy.' God responded with the answer: 'How can you intercede on anyone's behalf without My permission?!' The Promised Messiah عليه السلام says: 'When I received this revelation, I fell down and my whole body shivered. I felt as if I would die. When this condition overpowered me, God revealed to me: 'You are given the permission to intercede.' When the Promised Messiah عليه السلام received this revelation, he prayed for the boy who then became well.

Huzoor (May Allāh be his Helper) said: God demonstrated extraordinary signs of His power during the lifetime of the Promised Messiah عليه السلام. Relating one such sign, Ḥaḍrat Muṣliḥ Mau'ūd رضى الله عنه said: To look after his youngest son, Mubarak Ahmad, the Promised Messiah عليه السلام would stay awake the whole night, due to which the Promised Messiah عليه السلام suffered from cough. In those days, one of his companions came to Qādiān and brought some fruits for him as a gift. The Promised Messiah عليه السلام picked up a banana from the fruits and asked me how it would affect the cough he was suffering

from. I replied it was generally not good for a patient suffering from cough. When I insisted that banana was not good for cough the Promised Messiah عليه السلام said: I have just received the revelation that I will be cured of the cough. So, the cough began to disappear from that very moment despite the fact that the Promised Messiah عليه السلام neither used any medicine for it, nor observed any dietary restriction. It was purely Divine purpose in action!

Huzoor (May Allāh be his Helper) related how the Promised Messiah's prophecy regarding Pundit Lekhram was fulfilled and said: The death of Lekhram shows that one may perish even when one has all the means of health and safety available to him.

Huzoor (May Allāh be his Helper) spoke about the patience demonstrated by the Promised Messiah عليه السلام at the sad demise of his youngest son, Sahibzada Mirzā Mubarak Ahmad Sahib, and how the Promised Messiah عليه السلام submitted himself perfectly to the will of the Almighty God.

Huzoor (May Allāh be his Helper) said: When Sahibzada Mirzā Mubarak Ahmad Sahib died, the Promised Messiah عليه السلام smilingly said: Regarding his death God had already informed me that he would depart at an early age. Indeed, it should be a matter of pleasure for us that a sign of God has been fulfilled.

Huzoor (May Allāh be his Helper) quoted an extract from the writings of Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه regarding the wisdom and intelligence that God had bestowed upon Sahibzada Mirzā Mubarak Ahmad Sahib.

Then, speaking about the Promised Messiah's عليه السلام love for his children, Huzoor related an incident as explained by Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه: When a younger sister of ours who was only a few months old died, the Promised Messiah عليه السلام took her dead body into his hands, so as to carry it to the graveyard for burial. When Mirzā Isma'il Baig Sahib saw this, he came up to the Promised Messiah عليه السلام and requested him to hand over the body to him, so that he may do this

service to the Promised Messiah عليه السلام. The Promised Messiah عليه السلام said: She is my daughter. Therefore, one last service that I can do to her physically is to carry her dead body to the graveyard with my own hands.

From this, Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه concluded that the Jamā'at should serve mankind physically as well, for to be an image of Allāh, the Lord of all the worlds, one ought to work with one's own hands and as well as devote oneself to the service of the poor.

Huzoor (May Allāh be his Helper) related an incident as narrated by Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه regarding the absolute trust the Promised Messiah عليه السلام placed in Allāh, his firm faith in the acceptance of prayer and truthfulness of his claim, and said: Practice of the Almighty God is such that He keeps giving the tidings of the Unseen to the world through His chosen people. And, when these tidings are fulfilled, the faith of the believers is enhanced even more.

Huzoor (May Allāh be his Helper) related an incident explaining how Sahibzada Mirzā Mubarak Ahmad Sahib had once slipped due to the mattress [on the floor] and fallen exactly as the Promised Messiah عليه السلام had seen it happening in his vision.

Huzoor (May Allāh be his Helper) quoted Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه: There was a time when the Promised Messiah عليه السلام did not have even a single follower even in the Punjab, but now Ahmādis have spread not only in India, but in all the continents of the world.

Huzoor (May Allāh be his Helper) said: Surely, these incidents enhance us in faith. May Allāh enable us to further increase in faith. Āmīn

Next, Huzoor (May Allāh be his Helper) announced the sad demise of Nasim Mahmood Sahiba, wife of Syed Mahmood Ahmad Sahib of Karachi, and spoke about her services for the Jamā'at. Huzoor (May Allāh be his Helper) announced that he would lead the funeral prayer in absentia of the deceased after the Jumu'a Prayer.

Friday 8 May 2015 Sermon at the Baitul-Futūh Mosque, Morden, London

Truth Always Prevails

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) related a vision seen by the Promised Messiah عليه السلام regarding increase in population of Qādiān as well as its expansion and progress.

Huzoor (May Allāh be his Helper) related a number of faith-enhancing incidents as explained by Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه and said: The secret of every progress lies in populating the houses of Allah and establishing a firm relationship with them.

Huzoor (May Allāh be his Helper) said: There is no need to be disappointed. Allāh's help will suddenly arrive. Therefore, be firm in your faith, as the sun of Divine succor will surely rise.

On May 8, 2015, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul-Futūḥ Mosque, Morden, London.

Huzoor (May Allāh be his Helper) gave a discourse with reference to the previous Friday Sermon relating incidents as explained by Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه with regard to the early days of Qādiān and said: Now, see how Qādiān is progressing! This progress is not like the progress made by ordinary human populations, rather God had informed the Promised Messiah عليه السلام that this would happen.

Speaking about the early days of Qādiān, Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه once said: By looking at these facts, you can understand how God brings about a change in the world when He decides to do so. Therefore, look at these people [living in Qādiān], obtain benefit from them [by observing their good morals], and create such a change in yourselves as makes you the beloved of God and helps you join the ranks of those who are on His side. While speaking about Qādiān's progress, the Promised Messiah عليه السلام spoke about its expansion to the banks of the River Bias on the basis of a vision he had seen. Hence, to make a prophecy regarding Qādiān's expansion is a sign from among the signs of the Promised Messiah عليه السلام. True, Qādiān has not yet expanded to that extent; however, when we witness many other signs being fulfilled, we should remain hopeful that a time will come when this sign too will be fulfilled.

Huzoor (May Allāh be his Helper) said: While shedding light on various aspects of the prophecy regarding Qādiān's expansion to the banks of the River Beas, Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه also drew attention of the members of the Jamā'at to their responsibilities. He spoke about Prayer in this regard saying: From this vision I conclude that Qādiān's population will swell to around a million which means that almost a quarter of a million people will gather for the Jumu'a Prayer. In my opinion, therefore, we will have to expand the Aqsa Mosque to the extent that it can accommodate a quarter of a million worshippers. The only means of our progress in the eyes of God is that we should keep increasing the number of our mosques and populating them by worshipping Allāh in them. Therefore, Qādiān's expansion or progress and dissemination of the Jamā'at does not depend upon physical lands and numbers, but rather on how often we populate the houses of Allāh as we live in and develop our own houses. Hence, every Aḥmadī who wants to be a part of this progress and wishes to witness it happening should not only strive to improve the condition of his own home, but rather he needs to understand how important it is to populate the houses of Allāh as well.

Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه said: The vision seen by the Promised Messiah عليه السلام regarding Qādiān's expansion does not necessarily mean that that was the total progress Qādiān was destined to make. It is, however, essential that it does not develop less than that. Any development further than the extent seen in the vision will only enhance the grandeur and glory of the prophecy. It is possible that a time comes when the River Beas will flow through Qādiān and Qādiān will spread beyond the River Beas touching the borders of the Hoshiarpur District. That said, I would like to remind the Jamā'at that the basic thing they need to bear in mind is that the secret of every progress lies in populating the houses of Allāh and establishing a firm relationship with them. God has not given His promise regarding the progress of Qādiān alone; rather He has promised that the Jamā'at will flourish in every respect. When we witness one sign being fulfilled, we surely become convinced that other signs too will be fulfilled.

Speaking about the persecution of Aḥmadīs in Pakistan, Huzoor (May Allāh be his Helper) said: No matter what the circumstances are, we should never be disappointed. The Punjab Government has banned the publication of the books of the Promised Messiah عليه السلام and the Daily Al-Faḍl. However, we need to remember that God repeatedly informed the Promised Messiah عليه السلام that His help will arrive suddenly. For this reason, we need to keep our faiths strong, establish a firm relationship with Allāh and pray to Him for firmness in our faith. The sun of Allāh's help will surely and most certainly rise and His help will surely arrive.

Huzoor (May Allāh be his Helper) quoted various extracts from the writings of Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه and said: Regarding putting sheets and flowers upon graves, Ḥaḍrat Muṣliḥ Mau'ūd رضي الله عنه said: All these are absurd and useless practices. One cannot derive any benefit from them; rather they destroy a person's faith. However, the prayers one offers to God are surely beneficial. Therefore, one should remain engaged in prayers to Allāh.

Huzoor (May Allāh be his Helper) spoke about the Conference of Religions held in Lahore during the lifetime of the Promised Messiah عليه السلام and explained how the article written by the Promised Messiah عليه السلام dominated all the other writings read at the conference. It was a sign of Allāh's support for the Promised Messiah عليه السلام fulfilling a prophecy made by the Promised Messiah عليه السلام in this regard.

Huzoor (May Allāh be his Helper) related an incident to highlight for the Aḥmadīs the importance of developing sense of honor for one's faith and said: May Allāh enable us to always make the right decisions and tread the path of Taqwa. Āmīn

Next, Huzoor (May Allāh be his Helper) announced the sad demise of Haji Manzur Ahmad Sahib Dervish Qādiān, son of Hazrat Nizamuddin Sahib, a companion of the Promised Messiah ﷺ. Huzoor (May Allāh be

his Helper) spoke about the deceased's services for the Jamā'at and announced that he would lead his funeral prayer in absentia after the Jumu'a Prayer.

Friday 15 May 2015 Sermon at the Baitul-Futūh Mosque, Morden, London

Excellence of the Writings of the Promised Messiah

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) quoted excerpts from the writings of the Promised Messiah ﷺ regarding the exalted station of the Almighty God and the Holy Prophet ﷺ and said: We should pay more attention now to the study of the books of the Promised Messiah ﷺ trying to obtain maximum benefit from them.

The Promised Messiah ﷺ said: For mankind there is now no book in the world but the Holy Qur'ān and no prophet but Muhammad ﷺ, the Prophet of Allāh.

On 15 May 2015, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul-Futūh Mosque, Morden, London.

Speaking about the ban imposed by the government of Punjab, Pakistan, on the publication of the Daily Al-Faḍl, various periodicals of the Jamā'at and the books of the Promised Messiah ﷺ, Huzoor (May Allāh be his Helper) said: People are writing letters to me and sending faxes expressing their sadness and worry over the ban.

We ought to remember that this is not the first time such a thing has happened. Ever since the Jamā'at was established, such things have been happening and will continue to happen in the future as well. These bans have never caused any harm to the Jamā'at in the past, nor will they be able to do so in the future. However, like always, such actions of our opponents should only encourage us to increase in faith and make our relationship with the Promised Messiah ﷺ even stronger, just as a fertilizer helps a crop grow and flourish.

Huzoor (May Allāh be his Helper) said: If in the past we have paid less attention to the study of the literature produced by the Promised Messiah ﷺ, we should now pay more attention to it. God has sent the Promised Messiah ﷺ with the treasures of knowledge and has given him the promise of victory. We have always witnessed that the Jamā'at progressed even further when it faced opposition and persecution. The more we are persecuted the greater is the grace of Allāh upon us; hence, this time too we will emerge better than before. Therefore, we must not worry. There was a time when we thought that a ban on the publication of literature may harm the progress of Jamā'at but now by the grace of Allāh these treasures of knowledge are spread in the air across the world, which can emerge before us just by pressing a single button. Our job now

is to obtain maximum benefit from the literature and theological knowledge gifted to us by the Promised Messiah ﷺ.

Huzoor (May Allāh be his Helper) quoted excerpts from the writings of the Promised Messiah ﷺ regarding the exalted status of the Almighty God and the Holy Prophet ﷺ.

The Promised Messiah ﷺ said: May peace and blessings be upon the Best of the Prophets, Muhammad ﷺ, the chosen one, and upon his family and companions, through whom God led a misguided world to the right path. He was the kind and beneficent being who guided the misguided world to the right path. He was the benevolent and compassionate one who helped the world get rid of idolatry and idols. He was the light and the enlightened one who spread the light of Allāh's Unity in the world. He was the noble being who showed such miracles as proved to be the water of life for the dead. He was the kind-hearted and benevolent one who worried and took pains for the sake of the Ummah.

Shedding light on the excellent morals of the Holy Prophet ﷺ, the Promised Messiah ﷺ said. The Holy Prophet ﷺ, experienced in utmost perfection both kinds of situations: the time of trial and misfortune and the time of victory and dominance. He experienced these two conditions in such an order as manifested his excellent morals to be as brilliant as the sun. God caused the excellent morals, such as generosity, magnanimity, piety, contentment, bravery, courage and love for God to be demonstrated in the person of the Seal of the Prophets in such a manner as were never demonstrated before in the world, nor will they ever be demonstrated in that manner in the future.

The Promised Messiah ﷺ said: The Man who in his being and his attributes and in his actions, and through his spiritual and holy faculties, set an example of perfection in knowledge and action and in sincerity

and steadfastness and was called the Perfect Man and was accompanied by the perfect blessings was no other than the one who is the Blessed Prophet ﷺ, the Seal of the Prophets, the Imam of the righteous, the Seal of the messengers, the Pride of the Prophets, the Holy Prophet ﷺ.

Illustrating the favors of the Holy Prophet ﷺ, upon the Ummah the Promised Messiah عليه السلام said: God sent for us a prophet who is benevolent and who reached the pinnacle of excellence in all the good works and who is the Seal of all the Prophets and messengers. I, therefore, pray: ‘O Allāh! May thy peace and blessings be upon the Holy Prophet ﷺ and upon his holy family who were righteous and upon his companions who were righteous and became his helpers and were, therefore, helped!’

The Promised Messiah عليه السلام said: The one who fails to follow even an iota of the Holy Qur’ān is no longer a believer, and the one who fails to follow even an iota of the commandments given by the Holy Prophet ﷺ shall fall into the abyss of misguidance.

Again, the Promised Messiah عليه السلام said: For mankind there is now no book in the world but the Holy Qur’ān, and no prophet and intercessor but Muhammad ﷺ, the Prophet of Allāh. You should, therefore, try to truly love that glorious prophet and avoid giving preference to anyone else over him, so that in heaven you are considered to be among those who have been granted salvation. There is neither a Prophet comparable to the Holy Prophet ﷺ under the heavens nor is there a Book comparable to the Holy Qur’ān. God did not will for anyone to live forever but this esteemed Prophet will live forever.’

Next, Huzoor (May Allāh be his Helper) announced the sad demise of Muhammad Musa Sahib, a dervish of Qādiān, India, and of Sahibzadi Amatur Rafiq Sahiba, daughter of Hazrat Mir Muhammad Ismail Sahib and wife of Syed Hazratullah Pasha Sahib. Huzoor (May Allāh be his Helper) spoke of the services of the deceased for the Jamā‘at and announced that he would lead their funeral prayer in absentia after the Jumū‘a Prayer.

Friday 22 May 2015 Sermon at the Baitul-Futūh Mosque, Morden, London

Scourge of Suspicion

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) gave a discourse on the traditions of Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ and the instructions he gave to the employees of the Jamā‘at.

Huzoor (May Allāh be his Helper) said: Disorder begins when man habitually thinks ill of others and views them with suspicion.

Huzoor (May Allāh be his Helper) said: Those who spent time with the Promised Messiah عليه السلام lost their sense of delight after he passed away.

Huzoor (May Allāh be his Helper) said: The pledge made and fulfilled by Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ regarding the propagation of Faith should be the pledge of each one of us and we should all do our best to fulfil it.

On 22 May 2015, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul-Futūh Mosque, Morden, London.

Huzoor (May Allāh be his Helper) gave a discourse with reference to the Qur’ānic verse:

اجتنبوا كثيرا من الظن

‘O ye who believe! Avoid too frequent indulgence in suspicion; for some suspicions are certainly sin...’ [49:13]

Huzoor (May Allāh be his Helper) said: Disorder begins when man habitually thinks ill of others and views them with suspicion. Thinking ill of others is an extremely bad habit.

Huzoor (May Allāh be his Helper) quoted Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ who, once when he was speaking

about the bestowment of Khilāfat upon him, said: ‘God Himself has made me the Khalīfa and has always supported me and bestowed His succor upon me.’

Huzoor (May Allāh be his Helper) said: When someone raised an objection against the collection of Chanda, Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ said: ‘You should consider it forbidden for yourself to send even a single penny for the Jamā‘at ever in the future and then witness whether your action has harmed the Jamā‘at in the least. Remember that God will help me from the unseen and send down His revelation upon the hearts of those who will take pride in spending their wealth for the sake of this dispensation.’

Huzoor (May Allāh be his Helper) quoted Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ: ‘Are you not aware that the Promised Messiah عليه السلام, while he spoke about the

elevated spiritual station of his wife and children, said that God made an exemption regarding the burial of his family members in the Bahishti Maqbara, that they were to be buried there without the offering of formal Wasiyyat, and that those raising objection to this will be hypocrites? If we usurped people, why would God have granted us this distinction? Therefore, those raising objections should have fear of Allāh and reform themselves before the time comes when they will even lose their faith. In fact, such people are found in every age. There were people even during the lifetime of the Promised Messiah عليه السلام who raised such objections.’

Speaking about the love and affection the companions of the Promised Messiah عليه السلام felt for him, Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ said: ‘Thinking about the love and affection the companions of the Promised Messiah عليه السلام felt for him, I can say that they lost their sense of delight after he passed away.’

Huzoor (May Allāh be his Helper) quoted the instructions given by Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ to the employees of the Jamā‘at and said: I am aware that the allowances given to the Jamā‘at’s employees in countries such as Pakistan and India are barely enough for a hand-to-mouth living. I would, however, like to say that the Jamā‘at does the best it can for the welfare of its employees. At times, people express their reservations to me as well through letters. To such people, I would like to say that they should look at those who are living in abject poverty and cannot even afford to buy medicine for themselves or their children when they fall ill. Therefore, we need to be thankful to Allāh, put our trust in Him alone and bow down at His threshold for the fulfilment of all our needs and necessities.

Speaking about the Promised Messiah’s عليه السلام great love for Qādiān, Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ said: Qādiān is a place where an elect of God was sent. He was the one who spent his entire life in this town, and loved

it so dearly. About the demise of the Promised Messiah عليه السلام, God had informed me beforehand.

After relating a vision he had seen in this connection, Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ said: God greatly strengthened my heart after the passing of the Promised Messiah عليه السلام and my mind was immediately turned towards the realization that we were now faced with a heavy responsibility. I, therefore, stood by the body of the Promised Messiah عليه السلام and made a pledge. Addressing God I said: ‘God my Lord! I promise that even if there remains not even a single person to do the task assigned to the Promised Messiah عليه السلام, I will continue to work for its accomplishment.’

Huzoor (May Allāh be his Helper) said: There are people who say that the Promised Messiah’s عليه السلام passing was untimely, as he still had a lot of work to do. Such people should remember that Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ stood by the body of the Promised Messiah عليه السلام when he spoke to God his Lord saying: ‘God my Lord! This person was Your beloved and as long as he lived he made countless sacrifices for Your faith. O God! I promise You that even if the entire Jamā‘at turns away from Your faith, I will give my all for it.’

Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ said: It was Allāh’s grace upon me that He enabled me to fulfil my promise and I was able to devote my entire life to the propagation of the message of the Promised Messiah عليه السلام to every corner of the world, the result of which can be seen by everyone.

Huzoor (May Allāh be his Helper) said: We should never ignore the fact that the world’s population has swelled to billions and it is the duty of the Ahmadiyya Jamā‘at to convey the message of God to all of these people. Therefore, the pledge made by Ḥaḍrat Muṣliḥ Mau‘ūd رضی اللہ عنہ should be the pledge of each one of us today and there is a need to do our best to fulfil this pledge. May Allāh enable us to do this! Āmīn

Friday 29 May 2015 Sermon at the Baitul-Futūh Mosque, Morden, London

Importance of Khilāfat

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) gave a faith-inspiring discourse, with reference to May 27th, on the importance and blessings of Quḍrat-e-Thāniyah (the Institution of Khilāfat in the Jamā‘at) and gave valuable advice to the office-bearers and missionaries of the Jamā‘at.

Huzoor (May Allāh be his Helper) said: Faith cannot make progress, neither can the Jamā‘at remain united without Khilāfat. The office-bearers, missionaries, and scholarly people of the Jamā‘at should, therefore, become helpers and supporters of the Institution of Khilāfat and improve their relationship with this blessed institution by acquiring religious knowledge and increasing in sincerity and devotion.

On 29th May 2015, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul-Futūḥ Mosque, Morden, London.

Huzoor (May Allāh be his Helper) gave a faith-inspiring discourse, with reference to May 27th, on the establishment, importance and blessings of the Institution of Khilāfat and the progress the Jamā‘at has made under this blessed institution. Huzoor (May Allāh be his Helper) advised the Jamā‘at to show perfect submission and obedience to the Khalīfatul-Masīḥ and adhere firmly to the Institution of Khilāfat.

Huzoor (May Allāh be his Helper) quoted and explained a hadith of the Holy Prophet ﷺ regarding the blessings and continuity of the Institution of Khilāfat until the Last Day, and said: God included us among those who believe in His beloved about whom the Holy Prophet ﷺ said that he would bring Faith back to the earth even if it had ascended to the Pleiades. Another grace that the Almighty God has showered upon those who adhered to the Institution of Khilāfat is that they were enabled to take Bai‘at of all the Khalīfas of the Promised Messiah ﷺ. Every Ahmadi firmly believes that it was none other than the Promised Messiah ﷺ who brought Faith back to the earth from the Pleiades. Therefore, it is now the duty of every Ahmadi to inculcate faith and adhere to it to the best of his ability. We should have a firm relationship with the Institution of Khilāfat that has succeeded and followed in the footsteps of the Promised Messiah ﷺ and become a true image of Faith to spread the message and establish the Unity of Allāh in every part of the world.

Huzoor (May Allāh be his Helper) said: Speaking about Qudrat-e-Thānīyah, the Second Manifestation of Divine Power, the Promised Messiah ﷺ said: ‘It is essential for you to also witness the Second Manifestation of Divine Power as its coming is good for you, for it will last forever and will not be cut off until the Last Day.’

Huzoor (May Allāh be his Helper) said: We all are aware that the term, ‘First Manifestation of Divine Power,’ refers to the Promised Messiah ﷺ himself and the term, ‘Second Manifestation of Divine Power,’ refers to the Institution of Khilāfat. To establish Faith in the world, God sent the Promised Messiah ﷺ, and then He showed the ‘Second Manifestation of His Power’. Therefore, Faith cannot make progress; neither can the Jamā‘at remain united without Khilāfat.

Huzoor (May Allāh be his Helper) said: God frustrated the plans of the mischief-makers who tried to hinder the establishment of the Second Manifestation of Divine Power by creating hurdles in the path of the election of the Khalīfa, for God had promised that He would cause the Institution of Khilāfat to remain firmly

established until the Last Day. The mischief-makers said that the Jamā‘at will soon come to an end; however, we witness that God has caused the Jamā‘at to make progress despite untoward circumstances. The work of Tabligh too has now expanded a great deal and we are witnesses to the fresh fruits it bears every day.

On the other hand, those who separated themselves from the Institution of Khilāfat saw the disintegration of their own center and many who were possessed of good nature from among them are joining the Jamā‘at now and gathering under the banner of the Institution of Khilāfat.

Huzoor (May Allāh be his Helper) said: It is under the blessed supervision of the Institution of Khilāfat that the propagation of Faith continues in the world today. It is the Ahmadiyya Jamā‘at alone that is showing the true image of Islam to the world. This is the reason why God Himself is proving the truth of the Institution of Khilāfat to the world.

Huzoor (May Allāh be his Helper) related a few faith-inspiring incidents in this regard and said: Those who will stay firm in their faith will witness Allāh’s signs and Allāh’s help being granted to them.

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, the blessings of the Institution of Khilāfat, which God Himself has established, shall continue to benefit the world, but those who will not fulfil their pledge of giving precedence to faith over worldly matters shall not be able to avail the benefit. The Divine promise of change of fear into peace is for those who will worship Him and will not hold partners with Him. To misstate the facts and telling lies is also a kind of shirk (holding partners with Allāh). Therefore, those who are guilty of these vices cannot truly benefit from the blessings of Khilāfat.

Huzoor (May Allāh be his Helper) said: The office-bearers of the Jamā‘at have been blessed and enabled to serve the Jamā‘at only because of their association with the Institution of Khilāfat. Therefore, should they feel any element of pride and self-importance, they should do Istighfār. Also, the Jamā‘at scholars are responsible to educate the new Ahmadīs about how they can establish a true relationship with the Institution of Khilāfat. For this purpose the office-bearers of the Jamā‘at need to improve their own religious knowledge and increase in faithfulness, devotion and piety as well as strengthen their relationship with the Institution of Khilāfat. The office-bearers, missionaries, and scholarly people of the Jamā‘at should, become helpers and supporters of the Institution of Khilāfat, act in accordance with the directives of the Khalīfa and urge others as well to do so. May Allāh enable us to do this! Āmīn.

Islam for one month—disbelief for eleven?

Imam Rizwan Khan, Virginia

The Holy Prophet (may peace and blessings of Allah be upon him) said, “When Ramaḍān arrives, the gates of Paradise are opened and the gates of hell are locked up and satans are put in chains (Bokhari and Muslim).” (Gardens of the Righteous, p. 213)

If satans are put in chains when Ramaḍān arrives then will satans be released when Ramaḍān ends? The answer is: Yes, to an extent. The special blessings of Ramaḍān enhance our motivation to do good deeds in a way that is not present in the remaining months; the Holy Prophet said, “There has come to you Ramadan, a blessed month,” and, “in it Allah has a night which is better than a thousand months” (Tirmidhī, Kitābuṣ-Ṣiyām). Also, the special discipline of Ramaḍān protects us from falling into sin in a way that is not present in the remaining months; Ḥaḍrat Muṣliḥ Mau‘ūd (may Allah be pleased with him) said, “Man trains in abstaining from that which is unlawful (Ḥarām) for eleven months, but in the twelfth month, he trains in abstaining not from that which is unlawful (Ḥarām), but from that which is lawful (Ḥalāl)” (Tafseer-e-Kabeer, commentary on 2:184, vol. 2, p. 380). There is no doubt that after Ramaḍān, we become more vulnerable to sin than we were during Ramaḍān, and there is a risk that we may lose the spiritual progress we made during Ramaḍān. However, this is not cause for despair, in fact, being aware of this phenomenon is the first step to preventing it from catching us off guard. It is ignorance of this reality that leads to the despair that can cause us to lose the spiritual progress made during Ramaḍān.

Being ignorant of the different standard of spirituality we have during Ramaḍān, as opposed to the remainder of the year, can lead us to fall into dangerous spiritual pits during the eleven months after Ramaḍān. There is a similarity between the blessings of the presence of Ramaḍān and the blessings of the presence of the Holy Prophet (may peace and blessings of Allah be upon him) that can help us understand how seriously we can falter when we misjudge the effects our spiritual environment has on us. Some orientalists object that the Holy Prophet (may peace and blessings of Allah be upon him) brought no lasting change because Muslims started fighting soon after his demise. However, Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on his soul) explained that this is not a correct comparison (http://www.askislam.org/religions_and_beliefs/islam/history/question_213.html). The condition of the Muslims during his lifetime was the result of the special

blessings of his holy presence. If an honest comparison is to be made, we have to observe the difference between the standard of the Arabs before his coming and their standard after his demise. It is unfair to compare the high standard they were kept at under the blessings and discipline of his supervision with their standard in his absence. Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on his soul) explained that the Arabs were like a spring that had been stretched by the Holy Prophet (may peace and blessings of Allah be upon him). When he left them, it was inevitable that the spring retract after it was released, however, it did not retract anywhere close to its original position. Thus, the low of inhumanity that the Arabs were capable of falling to before his coming was incomparable to the morality and civility that was found in them after his demise. To disregard the standard of the Arabs before the coming of the Holy Prophet (may peace and blessings of Allah be upon him) and to simply compare their standard during his life with their standard after his life is a flawed comparison that overlooks the great revolution he brought about in their spirituality and character.

The presence of the month of Ramaḍān is similar, and the flawed comparison we sometimes make between our condition during Ramaḍān and our condition afterwards can overlook the great revolution that Ramaḍān brought about in our spirituality and character. After Ramaḍān, we sometimes start thinking that Ramaḍān brought no lasting change in us because our spiritual state falls after it is over. However, this is not a correct comparison and this mentality creates despair. Our standard during Ramaḍān is the result of the special blessings and discipline of this holy month. If we wish to make an honest comparison, we have to observe the difference between the standard of our spirituality before Ramaḍān and after Ramaḍān. During Ramaḍān, we are like a spring that has been stretched, and when Ramaḍān ends, it is inevitable that the spring retract after it has been released. However, we must remember that the spring does not retract anywhere close to its original position. Thus, the low that our spirituality can fall to before Ramaḍān is incomparable to the low it can fall to after Ramaḍān.

Being unaware of this reality can pull us into despair and ingratitude. This miscalculation on our part causes us to overlook the great spiritual progress we made, and when we hold ourselves to an unreasonable standard, we set ourselves up to spiral downwards. Just as orientalists fail to appreciate the great change the

Holy Prophet (may peace and blessings of Allah be upon him) brought about in the Arabs because of their flawed comparisons, for similar reasons, we sometimes fail to appreciate the great change Ramaḍān brought about in us because of our flawed comparisons.

It is very important that we not just concentrate on the best we are able to do, like observing Tahajjud, but also the least we are able to do, like observing our obligatory prayers. If a person continuously feels guilty about how he is no longer as regular in Tahajjad as he was in Ramaḍān, this negative mentality can make him despair to the point that he may even start missing his obligatory prayers. On the other hand, if a person is constantly grateful that he is able to observe his obligatory prayers with greater punctuality than he did before Ramaḍān, this positive mentality can motivate him to become as regular in Tahajjud as he was in Ramaḍān. Just as if we wish to make an honest analysis of the great change that the Holy Prophet (may peace and blessings of Allah be upon him) brought about in the Arabs, we have to look at how low they would fall before the Holy Prophet (may peace and blessings of Allah be upon him) and how their standard had dramatically improved in the lows they fell to after the Holy Prophet (may peace and blessings of Allah be upon him). Similarly, if we wish to appreciate the great change Ramaḍān brought about in us, we have to look at how low we would spiritually fall before Ramaḍān, and how our standard has dramatically improved in the lows we spiritually fall to after Ramaḍān. To temporarily fall back after Ramaḍān is inevitable, what defines our success in recovering is how prepared we are to handle that spiritual fall when it comes.

The question remains, how can we maintain our spirituality after Ramaḍān?

Ramaḍān itself teaches us this lesson. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) described two types of Lailatul-Qadr, one is the Collective Night of Decree (Ijtimā'ī Lailatul-Qadr) and the other is the Individual Night of Decree (inferadi Lailatul-Qadr). About the Individual Lailatul-Qadr, he writes,

“On whichever night Allah, the Almighty, decides about a believer that, ‘From now on, he is certainly our heavenly servant,’ that is his Lailatul-Qadr, and Ramaḍān is not a prerequisite for this night. At any time during the year, a person’s Lailatul-Qadr can happen. Allah, the Almighty, is Gracious and Merciful, and these two attributes of His are always manifesting themselves. Thus, aside from the appointed times of the special blessings of Allah, the Almighty, it was necessary that there be another system of blessings that manifests itself at every moment, and that is the system of individual blessings. The Lailatul-Qadr of different

believers happens on different days, and in this way the blessings of Allah, the Almighty, descend daily on his servants throughout the whole year.”

About the Collective Lailatul-Qadr, Ḥaḍrat Khalīfatul-Masīḥ II writes,

“Then, once during the year, in memory of the revelation of the Holy Quran, the blessings of Allah, the Almighty, collectively descend on the whole Ummah in one night during the last ten days of Ramaḍān, and that is the major Lailatul-Qadr.” (Tafseer-e-Kabeer, vol. 9, p. 328, commentary on 97:2)

The lessons that we learn searching for the Collective Lailatul-Qadr during Ramaḍān teach us how to search for the Individual Lailatul-Qadr during the other eleven months. For example, in the last ten days of Ramaḍān, one lesson is that we search for the Collective Lailatul-Qadr with a sense of urgency, knowing that time for finding it is quickly running out. Another lesson is that we search with a feeling of certainty, knowing that these are blessed days and Allah, the Almighty, will definitely reward our efforts. Unfortunately after Ramaḍān, these feelings of urgency and certainty are often replaced with feelings of laziness and doubt. Thus, forgetting these most important lessons we learned in Ramaḍān ends up holding us back daily during the eleven months that follow. To find the Individual Lailatul-Qadr, we have to search using the same lessons we learned in Ramaḍān while searching for the Collective Lailatul-Qadr: with a sense of urgency and certainty. The search for the Collective Lailatul-Qadr ends with Ramaḍān, but it teaches us the importance of creating a sense of urgency and feeling of certainty throughout the next eleven months in our search for the Individual Lailatul-Qadr.

Another lesson Ramaḍān teaches us is resilience. During the year, at times we feel spiritually high (Baṣṭ بَسْط), and at times we feel spiritually low (Qabḍ قَبْض). As a result, we sometimes spiritually progress in bursts; when we are in a state of Baṣṭ, we feel motivated and make strides forward, and when we are in a state of Qabḍ, we can sometimes despair and our discipline can spiral downwards, and we then wait for the next state of Baṣṭ to try again. However, during Ramaḍān, no matter how low we feel spiritually, we observe fasts on a daily basis. Even if a person falters and misses Tahajjud, and Saḥrī, and even Fajr, if he made the intention to fast, he still keeps his fast and does not allow his failings to disturb his Ramaḍān discipline of fasting daily. No matter how low our motivation drops, Allah, the Almighty, maintains a base level of discipline in us that weathers every storm of satanic attack. This is an important lesson to hold on to during the remainder of the year. After Ramaḍān, when our spirituality inevitably falls back, we must have a

baseline of discipline that we refuse to back down from no matter how low our motivation falls. Ramaḍān teaches us that no matter what the circumstances, we must keep certain good deeds that we do as a bare minimum to maintain our spirituality when we need it the most.

Ramaḍān itself gives us training on the principles of sustaining the spiritual progress we gain during Ramaḍān. To avoid the pitfalls that come after Ramaḍān, we must not just be aware of the most we can do but also the least we can do so that we are saved from ingratitude. The Holy Prophet (may peace and blessings of Allah be upon him) said, “Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allah’s favor

to you.” (Muslim, Kitābuz-Zuhd War-Raqā’iq). We must maintain the sense of urgency and certainty that Ramaḍān taught us, and continue striving with steadfastness for the remaining eleven months. In his sermon on October 28, 2005, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said that it is the requisite of prayer that it is made with patience and not haste; the condition is that patience is not abandoned after Ramadan.

The first step to overcoming the trials that come after Ramaḍān is to be aware ahead of time that spiritual trials will indeed come after Ramaḍān. The spiritual progress we gain during Ramaḍān can then be put into perspective and help us to further progress during the rest of the year.

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The Real Solution to the Drought

Anwer Mahmood Khan, Chino CA

The continuously ticking population clock tells us that over 7.3 billion people inhabit the planet earth, they speak over 7,000 languages and are scattered into 239 countries and territories of the world. They speak different languages, enjoy different cultures and customs, or have different priorities in their lives, but invariably all need sun and water to sustain their lives. In as much as 423 trillion cubic meters of precipitation takes place every year (Scientific American, April 1973 issue), yet its random distribution in the world create droughts and floods.

The ecologists and environmentalists advise us that we must conserve water resources to the best of our

abilities, yet mere conservation may not offset the scarcity of water in certain parts of the world. What can be done in these situations when the climatic changes do not favor the downpour required for an area? The simplest answer to this question is that we should beseech the help from the Creator, who sends the rain in the first place. We, therefore, find that all Divine leaders in the history of mankind sought assistance from God in the form of prayers for rain. In the following, I am presenting how different faiths in different times prayed to the Creator of rain for sending badly needed rain. I have arranged faiths in the order they appeared in the world culminating in Islam.

HINDUISM: 1700-500 BCE, established in India.

Hymn LXXXIII. Parjanya (the god of rain).

1 Sing with these songs thy welcome to the Mighty, with adoration praise and call Parjanya. The Bull, loud roaring, swift to send his bounty, lays in the plants the seed for germination.

2 He smites the trees apart, he slays the demons: all life fears him who wields the mighty weapon. From him exceeding strong flees even the guiltless, when thundering Parjanya smites the wicked.

3 Like a car-driver whipping on his horses, he makes the messengers of rain spring forward. Far off resounds the roaring of the lion, what time Parjanya fills the sky with rain-cloud.

4 Forth burst the winds, down come the lightning-flashes: the plants shoot up, the realm of light is streaming. Food springs abundant for all living creatures, what time Parjanya quickens earth with moisture.

5 Thou at whose bidding earth bows low before thee, at whose command hooped cattle fly in terror, At

whose behest the plants assume all colors, even thou Parjanya, yield us great protection.

6 Send down for us the rain of heaven, ye Maruts, and let the Stallion's flood descend in torrents. Come hither with this thunder while thou pourest the waters down, our heavenly Lord and Father.

7 Thunder and roar: the germ of life deposit. Fly round us on thy chariot water-laden. Thine opened water-skin draw with thee downward, and let the hollows and the heights be level.

8 Lift up the mighty vessel, pour down water, and let the liberated streams rush forward. Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.

9 When thou, with thunder and with roar, Parjanya, smite sinners down, this universe exults thereat, yea, all that is upon the earth.

10 Thou hast poured down the rain-flood now withhold it. Thou hast made desert places fit for travel. Thou hast made herbs to grow for our enjoyment: yea, thou hast won thee praise from living creatures.

JUDAISM: Period of Moses, the lawgiver, 1525-1405 BCE

Our God and the God of our forefathers!

Remember the Patriarch Abraham, who was drawn behind You like water. You blessed him like a tree replanted alongside streams of water. You shielded him; You rescued him from fire and water. You tested him when he sowed upon all waters. For his sake, do not hold water back!

Remember the one Moses drawn forth in a bulrush basket from the water. They said, 'He drew water and provided the sheep with water. At the time Your treasured people thirsted for water; he struck the rock and out came water. For the sake of his righteousness, grant abundant water!

Remember the twelve tribes You caused to cross through the split waters, for whom You sweetened the

water's bitter taste; Their offspring whose blood was spilt for You like water. Turn to us – for woes engulf our souls like water. For the sake of their righteousness, grant abundant water!

For You are Hashem, our God, Who makes the wind blow and makes the rain descend. (www.myjewishlearning.com/article/the-prayer-for-rain)

ZOAROSTARIANISM 1500 BCE established in Iran

Tishtar Yasht – This prayer is directed to Tishtrya, the angel who directs rain:

“And the bright and glorious Tishtrya rises from the sea, O Zarathushtra! The bright and glorious star Satavaesa rises from the sea, and vapors Rise above Mount us-hindu that stands in the middle of the sea. Then the vapors push forward, in the shape of clouds; they go following the wind, along the ways, which Haoma traverses, the increases of the world. Behind him travels the Mighty Wind, made by Mazda, and the

rain, and the cloud, and the sleet, down to the several places, down to the fields, down to the seven regions of the earth. Apam Napat, the god of fresh water, divides the waters amongst the countries in the material world O Zarathushtra, in company with the mighty wind, the Glory, made by the waters, and the Fravashis, the guardian angels of the faithful. For His brightness and glory, I will offer Him a sacrifice worth being heard...”

(Aban Yasht " Hymns to the Waters”)

BUDDHISM: 563-485 BCE in India

“RAIN sustains both slack and bold, as mother nourishes her only child. The life of all earthbound creatures is sustained by the falling of rain” (S.I.44). Simple people believed that rain was caused by the sky spirits called vitthibutta, although Gods like Sakka and Vassavalāhakadevarāja, Rain Cloud King, could also make it rain. (Ja.I,330). The Buddha spoke of different types of clouds which in some ways correspond to modern meteorological classification of cloud formations. The five types he mentioned are cool clouds (*sita*), warm clouds (*uṇha*), storm or thunder clouds (*abbha* or *thaneti*), wind-blown clouds (*vāta*) and rain clouds (*vassa*, S.III,254). He observed that rain falls in at least two different ways – in large drops (*thulla phusitaka*) as during a monsoon downpour, and in

small scattered drops (*ekam ekam*) as when it is spitting (A.I,243; S.I,104). He said that the failure of the rains could be due to such things as heat, wind or the clouds being blown out over the ocean (A.III,241). The ancient Indians believed that widespread immorality or an unjust ruler would also disrupt rainfall, a belief the Buddha also subscribed to. The *Jātaka* says, ‘It rains at the wrong time and doesn’t rain at the right time because of the bad king.’ (J.II,124). A drought (*nidāgha* or *viṭṭhidubbutṭhi*) was considered a disaster that could lead to famine and anarchy. Some ascetics preyed on peoples’ anxieties about the rains by claiming to be able to predict good or bad rainfall. (D.I,11) (www.buddhismaz.com/content.php?id=492)

ELIJAH 874-841 BCE in northern Israel

Elijah prophesied about a long drought due to God’s punishment resulting from King Ahab’s evil and unjust practices. Elijah’s prayers then averted this drought as the Bible tells us. Here are his prayers.

⁴¹ And Elijah said unto Ahab, get thee up, eat and drink; for there is a sound of abundance of rain.

⁴² So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

⁴³ And said to his servant, go up now, look toward the sea. And he went up, and looked, and said, there is nothing. And he said, go again seven times.

⁴⁴ And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man’s hand. And he said, go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not.

⁴⁵ And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

⁴⁶ And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel. (1 Kings 18:41-46 KJV)

CHRISTIAN PRAYERS FOR RAIN

Father, it is in Your power to send abundant rain on the earth and thus bless its inhabitants and also to stop

it from raining. I do not in the least; hesitate to confess Your power and authority even over nature. Father, the

Bible tells us that the heaven is shut up and there is no rain when we sin against You. If our sins be the reason for this drought, Lord I plead for Your forgiveness. Graciously forgive us O Lord our sins and forget them according to the multitude of Thy tender mercies. Lord have mercy on us and for a moment think about our plight - struggle for drinking water, crops failing and

cattle dying. Our hearts have also grown weak constantly anxious over the future. But I know Lord that You are in perfect control and You would definitely hear our cries and open the windows of heaven and rain all over our Land. I give You all the Praise and Glory Master, in Jesus' name I ask. Amen. (Jeremiah 14:22; Psalm 33:9)

CATHOLIC PRAYERS FOR RAIN

O God, in Whom we live and move, and have our being, grant us rain, in due abundance, that, being sufficiently helped with temporal, we may the more

confidently seek after eternal gifts. Through Christ, our Lord. Amen.

MORMON PRAYERS FOR RAIN

“Then shall thou call, and there Lord shall answer, thou shall cry, and he shall say, Here I am,... The Lord shall guide thee continually, and satisfy thy soul in

drought, and thou shall be a watered garden, and like a spring of water, whose waters fail not.” Isa 58: 9, 11

ISLAM. Holy Prophet Muhammad^{sa} 671-732 AD

The prayer of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, for rain, *Ṣalātul-Istisqā*:

O Allah, give us a saving rain, productive, plentiful, general, continuous.

O Allah, give us rain and do not make us among the despondent.

O Allah, Your people, land, animals and Your creation all are suffering and seek protection. We do not complain except to You.

O Allah, let our crops grow, and let the animals be filled. Give us from the blessings of the sky and grow for us from the blessings of the earth.

O Allah, remove from us the hardship, starvation and barrenness and remove the affliction from us, for no one removes afflictions save You!

O Allah, we seek Your forgiveness as You are the Forgiving One, and pray that You send upon us plenteous rains.”



Minnesota chapter members with Imam Faran Rabbani.

Blessings Showered

Dr. Ahsan Mahmood Khan, Los Angeles East



A faith-inspiring story of how Allah graciously answers the humble supplications of His servants comes from Los Angeles, California.

The story begins in 2012, when the current drought in California began. Over the past three years, the state has seen an unprecedented dry spell, with some of the lowest rainfall levels in centuries. The drought has damaged crops, afflicted the economy and has led to wide-spread water usage restrictions.

On April 3, 2015, Ḥaḍrat Khalīfatul-Masīḥ V (aba) delivered Friday Sermon from Baitul-Futuh in London, in which he shared stories of villages in Africa afflicted with drought where Ahmadi Muslims prayed for rain and a large number of people accepted Ahmadiyyat as a result of the answering of these prayers.

The following day, on April 4, 2015, this humble one, a member of the Los Angeles Chapter of the Aḥmadiyya Community, who was visiting London as part of a larger delegation of members of Majlis Khuddam-ul-Aḥmadiyya USA, asked for Huzoor's guidance regarding the drought in California and holding a similar prayer for rain in Los Angeles, to follow the example shared in the Friday Sermon of the day before. Huzoor responded favorably that Ṣalātul-Istisqā can be performed and should be led by an Ahmadi Muslim. Upon return to California from London, the Khuddam experienced something wondrous...rainfall at the airport as the plane landed! It was as God was literally showering His blessings on His humble supplicants. At this time a plan was made to perform Ṣalātul-Istisqā on May 3.

Over the course of the next few weeks, there were intermittent bouts of rain in California, but nothing substantial.

On Sunday May 3, Ṣalātul-Istisqā was offered at Baitul-Hameed Mosque. Over 300 men, women and children gathered on a 95°F day at Baitul-Hameed Mosque in Chino, California. Imam Mohammed Zafarullah Hanjra, Regional Missionary of Southwest USA, shared the Hadith narrated by Ḥaḍrat Aisha (may Allah be pleased with her) regarding prayers for rain offered by the Holy Prophet Muhammad (may peace and blessings of Allah be upon him).

In this Hadith it was reported that the Holy Prophet rightfully said:

“Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no god but Allah Who does what He wishes. O Allah, Thou art Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon us and make what Thou sendest down a strength and satisfaction for a time.”

The Prophet (may peace and blessings of Allah be upon him) then raised his hands, and kept raising them till the whiteness under his armpits was visible. He then turned his back to the people and inverted or turned round his cloak while keeping his hands aloft. He then faced the people, descended and prayed two Rak'ahs.

Allah then produced a cloud, and the storm of thunder and lightning came on. Then the rain fell by Allah's permission, and before he reached his mosque

streams were flowing. When he saw the speed with which the people were seeking shelter, he laughed till his back teeth were visible. Then he said: I testify that Allah is Omnipotent and that I am Allah's servant and apostle.

After the sermon, the congregants went outside and the Imam led Ṣalātul-Istisqā, wearing a white cloth in following the Sunnah of the Holy Prophet (may peace and blessings of Allah be upon him). Two Rak'ats were offered and the prayer for rain was recited.

Only four days after this blessed event was held, it began raining in Southern California. The rain was much needed at the time because there was incessant heat during the preceding days. Many Khuddam were participating in a gathering (Ijtima) in nearby Big Bear, California where it snowed for two days.

Over the following month, the amount of rainfall in Southern California was unusually large, as reported by newspapers and meteorologists. In fact, May 14, 2015, saw record-setting rainfall in Southern California, as reported on weather.com:

After a winter and early spring yielding [record low Sierra snowpack](#) compounding a crippling multi-year drought, parts of California saw a strangely out-of-season soaking late this past week.

Record rainfall fell in southern California on Thursday. Showers and thunderstorms brought locally heavy rainfall to the San Diego area. San Diego International Airport measured 1.51 inches of rain in

just about 90 minutes. A total of 1.63 inches fell on Thursday at Lindbergh Field, making it the wettest day in May on record.

This heavy rain brought flash flooding to the area with multiple water rescues reported. There was also a rain delay for the baseball game between the Washington Nationals at San Diego Padres on Thursday night. This is only the [fifth rain delay at San Diego's Petco Park](#) since opening in 2004.

San Diego is also experiencing its second wettest May as of Friday evening, with a monthly total of 2.35 inches. The current record for wettest May is 2.54 inches set in 1921.

Record rainfall also occurred in downtown Los Angeles on Thursday where a daily rainfall record of 0.69 inches of rain was set. LA broke the daily record rainfall again on Friday with an additional 0.16 inches. The previous record was only 0.03 inches set in 1902. (Reported May 16, 2015):

<http://www.weather.com/forecast/regional/news/california-rare-may-rain-sierra-snow-2015>)

With the sheer blessings of our Gracious God, and the guidance of our beloved Khalifa, we were all witness to the showering of blessings in the form of much needed rain in Southern California, Al-Hamdu Lillah. This story has left a lasting impact on the minds, hearts and souls of the members of the Ahmadiyya Muslim Community in Los Angeles.

The Ahmadiyya Gazette/Al-Nūr and Al-Hilāl

A free copy is sent by mail to every Ahmadi family in the US. If you are not getting a copy, please contact the president of your local chapter to assure that your current mailing address is entered correctly in the Jamā'at database at the US headquarters.

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A Great Dedicated Man

**Late Maulawi Dr. Abdul Wahab Adam, Ameer and Missionary-in-Charge,
Ahmadiyya Muslim Mission, Ghana, West Africa**

Ruqqiya Ahmed, Ghana

It is with a heavy heart that I write these words in the memory of someone who is always in my mind. He used to call me sister Ruqqiya and my answer used to be Ya Ameer! The Ameer was a very powerful religious leader who had great sense of humor, soft spoken, caring and generous to adults and children, regardless of age, race, color or creed. In fact, the history of Ahmadiyya Islam in Ghana, Africa, and the whole world will be incomplete without a glorious chapter on this Great Man.

Ameer Wahab Adam left Ghana for Pakistan as a teenager in 1952. His mother, the late Madam Ayesha Akua Woro made every sacrifice to make this trip possible. May Allah bless her. He returned to Ghana after many years of religious studies in Pakistan. He married Mrs. Mariam Wahab in the early sixties and had eight children by her and was survived by seven at the time of his death, two sons in Chicago USA, one daughter in Canada and the rest are all in Ghana and active Ahmadis, Al-Hamdu Lillah.

He served as a missionary in various regions in Ghana with vigor. He was the principal of the missionary training college for three years. After that he attended orientation course in Rabwah and was made head of the mission in United Kingdom for three years.

He had a special and singular honor of having acted for the Worldwide Head of the Ahmadiyya Muslim Community, then Ḥaḍrat Mirza Nasir Ahmad^{rh}, Khalīfatul-Masīḥ III, during his absence from the international headquarters.

He was the Deputy Imam of the London Mosque (UK) from 1971 to 1974. While in London, he was a co-editor of the Muslim Herald and editor of Ahmadiyya Bulletin, UK.

In 1975, he was appointed the Ameer and Missionary-in-Charge of Ghana. Ameer Wahab Adam became the first Ghanaian and African to be in-charge of an Ahmadiyya Mission, as well as the first African to serve in a European country.

His work for the Jama'at and the nation is tremendous. He proposed the establishment of the Hilal Committee which enabled the Government of Ghana to recognize the contribution of Muslims in the country and made the two main Muslim festivals, 'Id-ul-Fitr and 'Idul-Adḥā, national public holidays.

He held many positions in the country and received prestigious awards. His frequent appearances on the television and social functions made Ahmadiyya Islam very popular in the country. Some recognitions he had are Companion of the Order of the Volta; Ambassador of Peace (Korea), Distinguished Award by the International Lincoln Center, Louisiana State University, USA, Honorary Doctorate Degree by University of Cape Coast, Ghana.

I cannot stop without a word or two about my personal relationship with such a pious man, a man who did not have time for social life, a man who served Allah and human beings from his teenage days till he passed away at the age of 76. Ameer Wahab Adam was my spiritual leader, brother, friend and mentor.

He was ever ready to serve. Whoever visited him must have a coconut drink. He gave children balloons and chocolate.

I will remember forever his jokes, words of encouragement, constant prayers and assurances when I was ill. "Sister Ruqqiya, don't worry, I have sent a fax message to Huzoor for prayers."

His doors were always open for Lunch, tea, snacks. There was no trip from abroad, without a gift, even if it was a handkerchief.

Indeed he was a man of God, who spent his whole life to serve his maker, without indulging himself in any social activities. May Allah bless him. Āmīn

His encouragement to the various wing organizations, especially Lajna Ima'illah was exceptional. Everything about Lajna meant so much to him.

How can one express the deepest feelings, the emotions and the deepest loss of someone like him? The tears that flowed, the poundings of hearts and the tightening of the throat with emotions and his memories on that faithful day he passed away on 22 June 2014. Thousands of people from all walks of life gathered at the courtyard of the Flagstaff House in Accra, Ghana, on 25th June to mourn him. He was a blessing to mankind and a special gift for Ahmadiyya Islam. Even though we all love you, Allah loves you the most. May Allah grant you the loftiest place in Paradise. Āmīn. Surely we are all from Allah, and to Him shall we all return (2-157).

Announcements, News and Events

New Ahmadiyya Mosque Inaugurated in Aachen, Germany By the Head of the Ahmadiyya Muslim Community

Ḥaḍrat Mirza Masroor Ahmad says new Mosque will be a symbol of peace

The Ahmadiyya Muslim Community is pleased to announce that on 23 May 2015, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Mansoor Mosque (The Mosque of the Divinely Supported) in the German city of Aachen.

Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. His Holiness then led the Ḥuḍr and Aṣr prayers at the new Mosque before planting a tree at the Mosque premises to further mark the occasion.

In the evening, a special reception, attended by more than 210 dignitaries and guests, was held to mark the opening of the Mosque. Various dignitaries and politicians such as Marcel Philipp, the Lord Mayor of Aachen and Karl Schultheis, Member of State Parliament North Rhine-Westphalia attended.

The National President of the Ahmadiyya Muslim Community Germany, Abdullah Wagishauser, presented a welcome address, followed by comments from various guest speakers.

Marcel Philipp, Lord Mayor of Aachen, said:

“By building this Mosque, the Ahmadiyya Muslim Community affirms its desire to build a home in Aachen and to be a permanent part of our society. I would thus like to take this opportunity to congratulate the Ahmadiyya Muslim Community on behalf of the city.”

Dr Stephanie Waletzki, representing the State Government, read a message from Guntram Schneider, Minister of Labor, Integration and Social Affairs in which he said:

“I would like to welcome His Holiness, Hazrat Mirza Masroor Ahmad to Aachen. His visit is a truly great honor for our city. The Ahmadiyya Muslim Community plays a great role in our society and your motto of Love for All, Hatred for None is now internationally recognized and one which I myself have also adopted.”

Karl Schultheis, Member of State Parliament said:

“I feel great happiness that the world leader of the Ahmadiyya Muslim Community (Ḥaḍrat Mirza

Masroor Ahmad) is visiting Aachen – certainly it is a great honor for us. I would also like to say that we are very blessed to have such wonderful neighbors as the Ahmadiyya Muslim Community.”

Thereafter the National President of the Ahmadiyya Muslim Community Germany read out a letter of support sent by Martin Shulz, President of the European Parliament.

The keynote address was delivered by Ḥaḍrat Mirza Masroor Ahmad, during which he outlined the true purposes of Mosques in light of the teachings of Islam. Further, His Holiness condemned all forms of violence or extremism as completely against the teachings of Islam.

Speaking about the objectives of a Mosque, Ḥaḍrat Mirza Masroor Ahmad said:

“The main purpose of a Mosque is to act as a place to worship God and to serve His Creation and fulfil their rights. There are so many people who are suffering in the world through poverty, who are ill or who cannot afford education and so helping them is a means of fulfilling the rights of a Mosque.”

Continuing, Ḥaḍrat Mirza Masroor Ahmad said:

“Allah, the Almighty, desires mankind to help and support those who are weak and vulnerable and so it is this Islamic teaching that motivates the Ahmadiyya Muslim Community towards serving humanity. Therefore, we are providing aid, shelter, healthcare and education to those in need irrespective of their backgrounds.”

Speaking about the importance of education, Ḥaḍrat Mirza Masroor Ahmad said:

“Every single person in the world has the right to attain an education and so it is incumbent upon us to help those who are deprived. And so the Ahmadiyya Muslim Community is building schools and providing scholarships to provide education to those who would otherwise be left deprived.”

Referring to an Ahmadi Muslim well known throughout the local community as the owner of a flower shop in the city center of Aachen, His Holiness said that his shop was a symbol of how Ahmadi Muslims spread peace and goodness in their societies.

Ḥaḍrat Mirza Masroor Ahmad said:

“Whilst physical flowers die away after a few days and lose their fragrance, the spiritual flowers presented by the Ahmadiyya Muslim Community are everlasting.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“These spiritual flowers, consisting of the highest

moral values, will forever be remembered and appreciated by nations and their people. This is the gift presented by the Ahmadiyya Muslim Community to the world whose fragrance will prove eternal.”

The formal session concluded with a silent prayer led by His Holiness followed by dinner.

Imam Shamshad Nasir Opens Wheaton City Council Meeting with Prayer

The Mayor of the City of Wheaton, IL, invited Imam Shamshad Nasir of Baitul-Jāmi‘, Glen Ellyn, (Chicago) to lead an Invocation on the occasion of their meeting held on April 6, 2015.



Imam participated in the meeting along with Mr. Yasser Malik and Mr. Naeem Sahi. He recited Surah Fatiha followed by its translation and a short introduction on Ahmadiyya Muslim Community.

Imam delivered a succinct commentary on the basic fundamentals of the movement. His message that the Jamā‘at stood for universal love, peace and tolerance was very well received by the Council.

Imam Shamshad stressed upon the need for peace in the world today. He also mentioned the efforts of His Holiness Ḥaḍrat Mirza Masroor Ahmad (Worldwide Head of the Ahmadiyya Community) in this regard, particularly his addresses to the parliaments (including Capitol Hill), and letters to the world leaders. Imam then recited the prayers of the Holy Prophet (may peace and blessings of Allah be upon him) for peace.

In closing, Imam Nasir presented the book *World Crisis and the Pathway to Peace*, collection of letters and excerpts from speeches of by Ḥaḍrat Khalīfatul-Masīḥ V (may Allah be his Helper), to the Mayor, Michael J. Gresk, who profusely thanked Imam Nasir for the precious gift and for the visit and Invocation. The mayor later sent a letter of appreciation to Imam.

Announcement from Outreach Department: The Baltimore Template

During the fast approaching warm months, I would urge every Jamā‘at to adopt the “Baltimore template” in your respective area.

It’s a simple plan to distribute ice cream to children and families for free. It’s an effort to show “love” to the people we live with in America.

The example of Baltimore after days of turmoil is the spirit we as a Jamā‘at should demonstrate in our communities. Let our example be of humbleness and respect simply giving away ice cream under the theme of “Love For All. Hatred For None.” Hasan Hakeem, National Tabligh Secretary.

Response to Riots in Baltimore

After the Baltimore violence 3-weeks ago, Baltimore chapter launched a simple campaign to offer unconditional love to the children of Baltimore. It is called, “Spreading #LoveForAll by giving #FreeIceCream.”

We gave over 200 free ice creams daily by going to all 18 Parks of Baltimore City over the next 18-days. Two different stories about this are available on our website, IslamInBaltimore.org.

Our masjid is about 5-10 minutes away from the affected areas. Members of Baltimore Jamā‘at provided

daily dinner for 65 seniors at a center at 1520 W. North Ave, Baltimore, MD (adjoining the CVS Pharmacy that was burned in the riots). Due to the blockade, the center’s food supply chain was severed. Our members prepared, delivered and served hot meals on a daily basis.

In the process, we have strengthened our existing relationships with city officials and forged some new ones too. Our services were recognized by ABC2 News and WBAL radio. Faheem Younus Qureshi, President Baltimore Jamā‘at

Audio/Video Announcements

If you have had difficulty with listening to the Audio Books by The Promised Messiah (may peace be upon him) on SoundCloud App, please read on.

It is easier to listen to the books as follows:

Go to alislam.audio.

Now click the Share button: it's the icon in the middle at the bottom of the page. It represents a page with an arrow coming out of it.

Next click on Add to Home screen at the bottom of page. Next click Add on top right.

You will have an icon on your home screen with alislam logo.

Whenever you want to listen, click on the icon of the book and then the track you want to listen to. You may use it in your car and listen via Bluetooth.

The audio is still through sound cloud

It is a real delight to listen to the books. Try Malfoozat and you will get hooked.

Al-Hamdu Lillah, by the Grace of Allah, alislam Team just launched another iOS app for your iPhone and iPads.

The Holy Quran - Arabic Text with English Translation and Short Commentary

You may download this app from below link and forward it to your local Jamā'at members

App Download Link:

<https://appsto.re/us/s5ij1.i>

Alislam Team has recently launched Khalifa of Islam app for your iPhones and iPads etc. This app will provide similar content that is available Khalifa of Islam Website.

Moreover, this app will contain Push Notification feature allowing Alislam Team to officially send notification to the user whenever we have latest activity such as Friday Sermon or press releases, etc.

You may download the app from Apple App store via this link:

<https://appsto.re/us/-DkG5.i>

Description of App and details:

<https://www.alislam.org/apps/koi/email/>
N. Rehmatullah, MD.

Ahmadiyya Muslim Community USA Celebrates Supreme Court's Ruling on Hijab in the Workplace

Grateful for Court upholding American values

The Ahmadiyya Muslim Community USA applauds the United States Supreme Court for ruling in favor of Samantha Elauf in her religious discrimination suit against retailer Abercrombie & Fitch. In 2008, Abercrombie & Fitch denied Elauf employment because she wears hijab, or the Islamic head covering.

"This ruling aligns with American values of freedom of religion and practice," said Dr. Nasim

Rehmatullah, Senior Vice President of Ahmadiyya Muslim Community USA, "It is critical to the success of our diverse nation that companies learn from this and adapt their policies to work in the 21st century."

The Ahmadiyya Muslim Community USA has championed the Islamic principles of justice and religious freedom in all affairs of government. This Supreme Court ruling advances these causes, and we hope to see them continue.

Ahmadiyya Muslim Community USA Condemns Terrorist Attack on Ismaili Muslims in Karachi

Mourns death of innocent civilians

The Ahmadiyya Muslim Community USA condemns in the strongest terms the May 13, 2015 terrorist attack on the Ismaili Muslim community in Karachi, Pakistan. Early reports indicate at least 43 dead and 24 injured when six gunmen opened fire on busses carrying Ismaeli Muslims.

"We are deeply saddened by this horrible loss of innocent life and offer our most heartfelt condolences

to the victims' families," said Wasim Malik, National Vice President of Ahmadiyya Muslim Community USA. "We pray for the safety of all in Pakistan during these troubling times."

The Ahmadiyya Muslim Community USA prays for the departed.

Ahmadiyya Muslim Community USA Urges Calm after Deadly Texas Shooting

Condemns senseless acts of violence at hate rally

The Ahmadiyya Muslim Community USA urges calm after a deadly shooting in Garland, Texas at the site of an anti-Islam rally. Early reports indicate two suspects opened fire at the hate rally and both were killed by security. News reports also indicate a security officer was injured during the attack with non-life threatening injuries. We offer our condolences to the injured officer and pray for his speedy recovery.

“Violence is never an acceptable response to hate speech, no matter how inflammatory and uncivilized

that speech is,” said Dr. Nasim Rehmatullah, National Vice President of Ahmadiyya Muslim Community USA, “While we do not yet know what motivated these shooters, we urge calm and defer to local, state, and federal authorities to peaceably and justly resolve this.”

The Ahmadiyya Muslim Community USA recognizes the legal right to free speech. The Community additionally implores all individuals to elevate their personal morality in speech, and to maintain civility and justice in all affairs.

Outreach Work in New York

On March 4th a Christian group from Mormon faith visited Bait-Uz-Zafar. They were researching about Ahmadiyya in Islam. Jamā‘at gave a full detail of what Ahmadiyyat is in Islam.

On March 13th an interfaith council held a conference on a small scale where clergy from different faiths were invited to promote peace and the harmony in society. Jamā‘at presented their views and activities on the promotion of peace. All clergy received a copy of Huzoor’s book, World Crisis and Pathway to Peace.

On March 20th a group of West Indian imam and priest invited Jamā‘at to participate in the discussion. The topic of the discussion was on the status of woman in religion. Jamā‘at fully participated and handed each guest present a copy of “Muhammad, the Liberator for Women.”

On March 22nd an interfaith council held a program at York College to celebrate Woman history month. In this event, they had elected official’s Queens Borough president, State Congressman and local council members attend. Jamā‘at was assigned to welcome every guest by introducing the Ahmadiyya Muslim Community. Jamā‘at made many new contacts through this event. Each guest was given a Jamā‘at introductory card.

New York held an interfaith conference in Manhattan, the event was held on the 12th of April, arranged in part by The Unification Church (UTC) and the Jamā‘at.

We gracefully received 96 guests in total at the event and handed out copies of The Review of Religions – “Eradicating Extremism” (Jan/2015) to each individual alongside discussions on various current issues affecting society.

There was an Inter-religious dialogue/lecture named “In the Pursuit of Peace” which was held at St. John’s University. The lecture was delivered by Paul Moses, a Journalist and English Professor at Brooklyn College and Craig A. Baron the Chair and Associate professor of Theology at St. John’s University. At the end of the event, one of our Jamā‘at members, Tahir Ahmed, approached Mr. Moses to discuss about our community and informed him of our presence at the event. After the meet and greet, we collectively handed out a total of 78 copies of a few different book titles The World Crisis and Pathway to Peace (56 copies), The Philosophy of Teachings of Islam (14 copies) and Islam and Human Rights (8 copies).

Ghana Independence Day in New York

The Ahmadiyya Muslim Community, New York chapter, organized an event to celebrate the 58th anniversary of independence of Ghana. This was an initiative of the National Tabligh department at the directives of Naib Amir, Naseem Mahdi. The event was held on Saturday, March 7th in the Bronx. The theme for the event was Freedom, Justice and the contribution of the Ahmadiyya community to the development of Ghana over its 58 years of

independence. Present at the event were dignitaries from the Bronx Borough President’s office, Ghana Mission to the UN and Presidents of the Ahmadiyya Muslim community sub chapters from Brooklyn, Bronx and Queens. There was also a huge representation of the Ghanaian Ahmadiyya community with their friends and families. The chairman of the event Mr. Mahmud Ennin, started by inviting Mr. Majid Yanful to recite a portion of the Holy Quran followed by the National

Anthem of Ghana and USA, led by Mr. Ahmad Kusi, head of the organizing committee.

Brother Ali Murtaza of Brooklyn gave a speech on Freedom and Justice with reference to the independence of Ghana. He emphasized on significance of the fight for independence by the great leaders of Ghana which brought about the freedom of the people of Ghana and motivated other African countries to also strive for their freedom. Brother Ali further highlighted the importance of freedom and Justice for all Humanity. Next was a presentation by the representative of the Bronx Borough President, Madam Aurelia Greene. She expressed her gratitude to the organizers for the invitation and proceeded to read an excerpt of the Independence Day message sent by President Obama to the Ghanaian President: Mr. John Mahama. Madam Greene ended her presentation by declaring that the doors of the office are open to serve all Ghanaians as well as the Ahmadiyya community in New York.

Mr. Ahmad Kusi of Connecticut gave an elaborate account of the Contributions made by the Ahmadiyya Muslim Community in Ghana. He laid emphasis on the socio-economic development of Ghana with reference to the building of multiple health centers and schools and other social amenities in the deprived areas of the country. He made mention of the immense contribution made by the first Amir and missionary-in-charge of the Ahmadiyya Muslim Community Ghana; Maulawi Wahab Adam of blessed memory to the Peaceful

Democratic atmosphere that Ghana enjoys and is known for, all around the world.

The representative of the Ghana Ambassador to the UN, Mr. Harry Reynolds also graced the occasion and encouraged member of the Ghanaian community to consider investing in business opportunities present in Ghana.

He said his office has experts on various investments avenues in Ghana and there are no service fees. Imam Daud Hanif, Vice President of the Ahmadiyya Muslim Community, USA, gave his final remarks for the event by reiterating the importance of Freedom and Justice for all mankind and encouraged all to strive and contribute in their own small ways to the benefit of all Mankind. Mr. Mahmud Ennin, the chairman of the event proceeded to read an excerpt of the Independence Day Speech delivered by the First President of Ghana Dr. Osagyefo Kwame Nkrumah on the occasion of Ghana's historic Freedom and liberation from colonial rule.

The event came to an end with Mr. Nazir Ayaz, President of the Queens chapter, expressing his thanks and appreciation to all present and encouraged members to attend future occasions in their numbers. Imam Daud Hanif led the closing prayer and refreshments were served afterwards.

The event was covered by a media representative from AFRIC VISION NETWORK TV. Full coverage is available at <http://www.avntv.net/aramata-kone-marakalou-remix>.

Lajna Interfaith 2015: The Pathway to Peace

By the grace of God, the Queens Lajna held their annual Interfaith program at Bait-u-Zafar on March 21st, 2015. All Lajna members were encouraged to invite guests of various faiths to this program. The Lajna had invited six guest speakers of different faiths and denominations to give their input on the theme of the event which was, "The Pathway to Peace". Speakers were asked to share their views on how we can achieve peace in our lives and in the world through religion.

Our first speaker was Dr. Sumita Kaufhold who has worked as an educator for over 34 years. She is the director of Curriculum and School Improvement in a New Jersey school district and has been recognized for her achievements in her area by the Associate Commissioner of Academics at the New Jersey State Education Department. Dr. Kaufhold spoke primarily about how women can achieve peace. One of the many points she made was that both inner peace and community peace come from creating a strong union with God. She also mentioned that conflict exists because people do not want to understand others and

that tolerating others is not enough to move towards a peaceful world.

Our next speaker was Rabbi Randy Ellen Sheinberg, who serves as the rabbinic leader of Temple Tikvah and has served as a rabbi in New York for the past 15 years. She spoke about how women can work on maintaining peace within themselves and their families. Rabbi Sheinberg expressed her belief that no religion can expand or succeed unless there are women who teach it to their offspring and pass its lessons on to future generations.

The third speaker was Remi Alapo who works as the Director of the Institute for Peace and Transformational Leadership. Along with working with a number of various Interfaith groups in New York and the United Nations, Remi is the Interreligious Ambassador and U.S. country representative for the Global Education for All Initiative Working on Peace Education and Muslim/Christian conflict resolution in Nigeria. Her work is focused on issues dealing with gender based

equality and helping the girl child. She emphasized that women must support one another and move beyond color and financial gains in order to create an environment where women can help establish peace.

The next speaker was Queen Mother Dr. Delois Blakely, a highly regarded Educator and Stateswoman in Africa, the Caribbean, and the United States of America. Throughout her life she has worked diligently on empowering women, battling racism and discrimination, and solving problems faced by the impoverished. Dr. Blakely has continuously worked with the United Nations in dealing with issues regarding women, children, and human rights. She expressed that women can excel on the Pathway to Peace by balancing the family. She also made a point that a mother must be at peace with herself and the world to bring about life.

Next, speaker Joyce A. Denny, started by explaining how we as women have always been leaders in our communities and that we have a lot of power we don't use. She also emphasized that women have the power to foster peace in this world as long as we understand and respect other women and their religions and cultures.

The final speaker was our own Regional Lajna Sadr, Bushra Butt. Sister Bushra Butt is a librarian at Stony Brook University in the capacity of Head of Cataloguing and Metadata Services. She has served the Ahmadiyya Muslim community for the past 31 years in the varying roles of local president, local vice-president, regional president, social services secretary, handicraft secretary, and education secretary. She is also involved with the Women's Concern's Committee of Stony Brook University where she educates women of their rights and how they can cope with various issues. Sister Bushra Butt concluded the discussion by discussing the view of the Ahmadiyya Muslim Community on achieving peace in the world. She referred to Friday sermons and the advice of our beloved Huzur (aba) to convey her point that peace and justice go hand in hand and that recently the balance between the two has been disturbed, leading to a tumultuous society.

The meeting concluded with snacks and refreshments prepared by the Lajna Ziafat. Jazakallah to all of the volunteers who made this event possible.

New York's Service to Review of Religions

The New York Jamā'at has been privileged to be the distribution center for Review of Religions for over 20 years. Review of Religions is the only magazine that was started by the Promised Messiah (may peace be upon him) himself in 1902. The objective of the magazine is to present the teachings of Islam, reflecting its rational, harmonious and inspiring nature. It also brings together articles and viewpoints on different religions and seeks to make discussions on religion and religious philosophy accessible to a wider readership. The distribution center is now relocating to Pittsburgh PA. Missionary Adnan Ahmed Bhalli will be the USA

coordinator for it. We thank all the team members that have helped in the distribution of this magazine. The coordinators for this magazine have all been Lajna members starting from Attiya Farhat, Nasreen Naeem and Faiza Bajwa. Lajna team members that have helped in its distribution are Nialah Nasir, Homaa Hamid, Labeeba Chaudhry, Quratulain Bajwa, Shanzae Hamid, Jannatul-Firdaus, Shabnam Khan and Sadaf Latif. They were supported by Ishaq Rosoji, Nazir Ayaz, Rizwan Hamid, Asad Bajwa, Shoeb Abulkalam and Naseer Ahmad. Jazahumullah for the endless hours provided in this service.

Interfaith Conferences in New York

On April 26th, the Jamā'at hosted an in-house interfaith conference at Baituz-Zafar. Representatives from 8 religious organizations attended the event each of whom gave a speech on the subject "Pursuit for Peace". The program lasted approximately 4 hours and proved to be an interactive and dynamic open forum with 57 guests in attendance. All 57 guests were visiting Baituz-Zafar for the first time. Complementary Jamā'at pens were handed to each guest. The event received media coverage from a Bengali TV station.

On April 29th the heads of various religious organizations held an interfaith meeting to discuss and make arrangements for upcoming events. The Jamā'at

participated in that and it was collectively agreed upon to hold an interfaith dialogue on June 7th 2015, in which the Jamā'at will be representing the True Islam (Ahmadiyyat). We are also the only Islamic group to speak on behalf of Islam.

On May 16th, UTC Seminary in Manhattan held an interfaith conference on Peace. They invited us to represent the true Islam. The opening session was initiated by an Islamic prayer (Surah Al-Fatiha with English translation). Attending the event were 67 guests. The Jamā'at was recognized and highly praised for all its efforts in the many community service events we've organized/participated in throughout the years.

We distributed a copy of The Philosophy of the Teachings of Islam; Islam and Human Rights and True Love of Holy Prophet Muhammad (may peace and blessings of Allah be upon him). The guest of honor was

the Minister of Foreign Affairs (also titled The Ambassador of Peace within the United Nations) of Nigeria Mrs. Carolin. We met with the minister and invited her to visit Bait-uz-Zafar (which she later did).

Ambassador of Peace/ Minister of Foreign Affairs for Nigeria visits NY Mosque

On May 22nd the Ambassador of Peace of Nigeria visited Baituz-Zafar and brought with her many of her colleagues. Vice president Respected Fasai Sanusi and Asad Bajwa received our guests along with other African-American Jamā'at members including Lajna

members. We presented to them a brief history of our movement including our current state of affairs. In conclusion, she promised to support/take our mission to the United Nations including Nigeria.

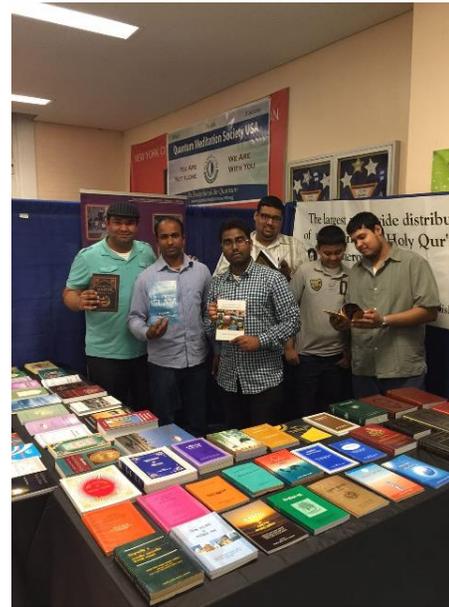
Bangla Bookstall in New York



Bangla bookstall attendance was about 700 people. There were about 300 visitors to our bookstall. We sold about 100 books. Some copies of Review of Religion and about 20 books were given free and 120 books were sold. Many Tabligh conversations were held and four persons left their contact information for follow up. Our visitors were very diverse, Hindu, non-Ahmadi and Christian Bengalis along with Hispanic and other races from USA, Canada and various other countries.

We met one lost Ahmadi who became Ahmadi in Qadian and recently came to USA. We were interviewed

by two TV stations including Voice of America and all major Bengali newspapers will be covering the event. Some links to our news coverage can be found by searching book-fair on voabangla.com and ahoban.org.



Āmīn Ceremony in NY

Āmīn Ceremony of Tashif, son of Mr. and Mrs. Basharat Mahmood, was held after Tahir Academy classes and conducted by Respected Abdul Hadi Nasir.

Āmīn Ceremony of Alishba Naseeb, daughter of Mr. and Mrs. Mohammad Naseeb, was held after Khilāfat

Day and was conducted Imam Daud Hanif.

Congregation to Tashif, Alishba and their parents. May Allah enable them to make the Quran as their source of knowledge, practice its teachings. Āmīn.

Marriages in NY

Naila Nasir daughter of Mr. and Mrs. Abdul Hadi Nasir was married to Syed Farhan Zafar of Canada. Her Nikah ceremony was held at Bait-uz-Zafar announced by Imam Daud Hanif and Marriage reception was held

later.

Sana Nasar daughter of Mr. and Mrs. Nasar Ahmad was married to Rizwan Ahmad of Pakistan. Their Marriage reception and Walima was held in New York.

Tahir Ahmad son of Mr. & Mrs. Mahmood Ahmad was married in Pakistan.

Congratulations to all couples and may Allah bless them with happiness. Āmīn.

Chicago Celebrates 54th Sierra Leon's Independence Day

Aḥmadiyya Muslim Community of Glen Ellyn Chapter joined Sierra Leon community to celebrate their 54th independence day. The celebration took place in Baitul-Jāmi' Mosque in Glenn Ellyn, Chicago hosted by Aḥmadiyya Muslim Community of Glenn Ellyn Chapter on May 1st, 2015. The program started with introductory address of Mustapha Konneh, Social Secretary of Sierra Leone Muslim Jamā'at (SLMJ), followed by a speech delivered by Ibrahim Kamara, Secretary General SLMJ. Being the Imam of Baitul-Jāmi' mosque in Glen Ellyn, Imam Shamshad A. Nasir welcomed the audience through his opening address in which he mentioned his great experience in Sierra Leone during the period 1982 - 1986 Later National Anthem of Sierra Leon was played. The program included message from Ambassador Brockarie Steven which was read by Mr. Iqbal Karim, the President of the Sierra Leone community. The Ambassador praised this kind of program and mentioned the services of Aḥmadiyya Muslim community in Sierra Leone. after that Mr. M. Naeem, Chairman H First of USA, also shed light on the services of Aḥmadiyya Muslim Community in Sierra Leon and how efforts have been made for Ebola Relief. Audience were urged to donate for Sierra Leon for Ebola relief. The following donations were gathered there and then: 252 packets of catheter insertion kit, each consist of under-pad, pair exam gloves (large), lubricating jelly, PVP pad, BZK towelette,

and collection/urine bag. 1 pair of reusable gloves. 2 packets of powder-free stretch vinyl exam gloves with 100 medium pieces in each – McKesson. 2 packets of powder-free stretch vinyl exam gloves with 100 medium pieces in each – ProCure 2 packets of "FOCA" powder laundry detergent, each of net weight 70.54 oz (4.40 lb) 2 Kg 1 packet "SUN" color safe bleach (non-chlorine) of net weight 19 oz (1.18 lb) 538 g. 9 tins of "COMET" (with bleach) cleanser-powdered.

The program ended on thanking note to the host followed by silent prayer led by Imam Sheik Mohamad Kallon and Christian prayer.

Dinner was served to all present.

Afterwards Imam Shamshad A Nasir received letters from Mr. Iqbal Karim, President SMLJ, thanking for the donations and services they have received from Humanity first and Aḥmadiyya Muslim Community Glen Ellyn Chapter. Below is an extract from a letter:

Thank you for your generous contribution of \$1,871.00 to the EBOLA Relief Fund through the Sierra Leone Muslim Jamā'at of Chicago. A special thank you to Humanity First for their generous donation of \$1,250.00, of which \$250.00 was Mr. Naeem's personal donation, and with your relentless effort we were able to raise an additional \$621.00 of which \$400.00 came from the Masjid and \$221.00 from donations collected during the program. Iqbal Karim, President, SLMJC.

Imam Shamshad Addresses the 58th Independent Celebration of Ghana



Imam Shamshad of the Aḥmadiyya Muslim community (Baitul-Jāmi' Mosque in Glen Ellyn) addressed the 58th Independence Day celebration of the West African Country Ghana in a town Dolton, Illinois, a suburb of Chicago, attended by about 350 people. The event is organized every year to commemorate Ghana's Independence from British rule.

Imam Shamshad was welcomed by Mr. Sadiq Aboagye who is the general secretary the Ghana National Council. Imam Shamshad was introduced by Mr Akua Agyeman and given the honor to be the first Speaker of night.

In his address, Imam Shamshad told the gathering that when he was in Koforedoa Eastern Region of the Ghana from 1978 to 1982, stationed as a Regional Missionary of the Aḥmadiyya mission, he attended

National celebrations every year. Later, also when he was in Maryland for 8 years, he was invited in Washington DC to the Embassy of Ghana for Independence celebration. “I am very happy to attend Independence Day here in Chicago,” Imam said. He also mentioned the hospitality and friendship that he received from Ghanaians during his 4 years stay in Ghana that has created a bond between him and Ghanaians.

Imam Shamsahad further stated that this relationship was maintained even when he was posted in Houston, Silver Spring and Los Angeles. In the end, Imam advised the Ghanaian community that they should lead a simple life so that they can help, support

and extend assistance to fellow Ghanaians in their home country who are poor and needy. He advised them to sacrifice money they spend on starburst coffee and alcoholic beverages to help the poor people back home. Finally, he thanked them for the honor they bestowed him and presented a check of 250 dollars to the organization as a token gift from Ahmadiyya Muslim Mission to help them in their endeavors. After his speech, the people gave him a big round of applause. The president of the council thanked the Imam Shamsahad and told him that they will try to follow his advice. Mr Ismail Anani, member of the Ahmadiyya Mission of Chicago, accompanied the Imam. Later delicious dinner and traditional food was served to all present.

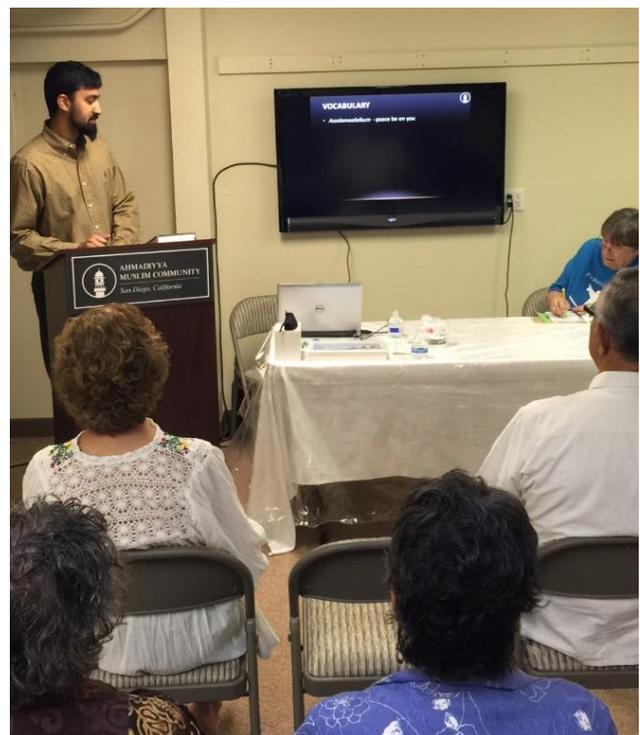
San Diego interfaith council meets in Ahmadiyya Salāt Center to learn basics of Islam.



The Ahmadiyya Muslim Community hosted the second in a series of bi-monthly interfaith dialogue and dessert sessions on 19 April 2015. Publication by the guest organization, “Franciscan Peace Connection” writes about this event in their newsletter: “The dialogue took place at their center for worship and fellowship. Tahir Ijaz, President of the San Diego Chapter, invited Maaz Bajwa to facilitate the dialogue. It was a great choice! Maaz, a zealous, deeply-grounded young adult, presented an excellent overview and detailed explanation of the beliefs, pillars, and prohibitions of Islam. He was candid and adept as he encouraged group participation, answered questions, and welcomed comments and observations.

Participants enjoyed a delectable smorgasboard of desserts and refreshments. The atmosphere was inviting and invigorating. “We are one step closer to our

dream of forming a group of collaborative, interfaith, peace promoters,” commented an FPC team member. “It is very encouraging to hear the Baha’is and Muslims who have participated in these dialogues share the same dream” (U R Connected, Newsletter of the Franciscan Peace Connection, Volume 3, No 2, March/April/May 2015 – www.franciscanpeaceconnection.org). There were about a dozen attendees. The head of that interfaith council is a nun, Sister LaVerne. She presented goals of the Interfaith Council.



Tabligh in Syracuse

Badar Munir Ahmad, Tabligh Secretary, Syracuse NY, holds a bookstall once a week at the Central New York Regional Market. He reports that during the

month of April, 171 persons stopped by the stall and he gave out 495 items including bookmarks, flyers and books.

Respected Abdul Latif Premi Passes Away

A veteran of the Jamā'at, and former Muballigh, Abdul Latif Premi, passed away after a long illness. He was 87 years old and had served Ahmadiyyat as a Muballigh in Ghana and Pakistan for many years. His wife, Saeeda Khanum, son, Mohammad Naseeb, and two daughters, Fouzia Ahmad and Amtul Basit are all

members of the New York Jamā'at. He was buried in the Moosiyan section of the Jamā'at graveyard in Long Island. May Allah, the Almighty, elevate his status in paradise and grant Patience to the family members to bear this great loss. May Allah grant all the deceased a high status in Paradise. Āmīn.

Respected Chaudhry Muhammad Naazar Malhi Passes Away

Respected Chaudhry Muhammad Naazar Malhi passed away 12 May 2015 at home of his son, respected Mukhtar Malhi at Bait ur Rahman Mosque complex. Late Malhi Sahib moved here in 2012 and he was a valuable addition to our Bait-ur-Rahman Complex. We

will miss his Adhān and good company here. May Allah elevate his station in heavens, Āmīn. Burial took place at Bahishti Muqbara in Rabwah. Zaheer A. Bajwa, General Secretary USA Jamā'at.

Respected Mubarika Malik Passes Away

Mubarika Malik, a pious and faithful member of the Jamā'at passed away on April 10, 2015. She was the mother of Professor Dr. Asrar B. Malik, Chicago USA and Zafar Malik of St. Catherines, Canada, and of Late Asia Malik and Late Shalla Ahmad of Toronto. She was the daughter of Late Sheikh Fazal Haq, among the early Jamā'at members, and Ameer Begum. Her father Sheikh Fazal Haq of Batala embraced Ahmadiyyat in 1908 during the caliphate of Ḥaḍrat Khalīfatul-Masīḥ, the First, may Allah be pleased with him.

Mubarika Malik was born on February 14, 1925 in Batala, Punjab India, a distance of about twelve miles from Qadian. She moved to Pakistan in 1947, and lived in Karachi until 1954. In that year, with her husband late Rabbani Malik, and four children all under eight years, she made what was in those days a month long harrowing journey to Canada across what was metaphorically referred to as Kāla Pānī (black water/ocean). She carried with her only a few meagre possessions, her faith, and above all devotion as a wife and mother to help her family through the travails that would face them in the New World. The primary motivation was to escape the persecution of Ahmadis, as crystallized by the anti-Ahmadi riots of 1953. In this sense, their migration foreshadowed the fate of many

Ahmadis in the years to come and provided many with succor of escaping systematic persecution. She spent her life in Toronto and became a valued member of the community.

She was a beloved aunt to her nephews and nieces and was active in all of their lives. She was admired by many for her wisdom, graciousness, and formidable courage throughout her long life. She instilled in her children and then in her nine grandchildren the values of hard work, education, and high moral principles consistent with being a good Muslim and an honorable person.

She survived the tragedies of the death of her husband in 1969, leaving her alone to care for school age children, and then the unexpected deaths of her daughters in early 2000s. Her deep faith and resolve in the Almighty helped during these periods of crisis and uncertainty, and made her an even more committed Ahmadi. Her kindness, and honesty and a life well lived are examples to all her relatives and friends. May God grant her a place in Firdaus and everlasting rest in eternity. It is requested that members of the Jamā'at pray for her high status in Jannah and for her children and progeny to bear the loss with forbearance. May they all follow her noble qualities. (Saira Malik Rahman)



Jalsa Salana Information

Dates: August 14-16, 2015

Location:

Pennsylvania Farm Show Complex
2300 North Cameron Street
Harrisburg, PA 17110

Website: <http://jalsasalana.us/>

Registration Link:

<http://jalsasalana.us/registration>

Jalsa Hotline: 855-47-JALSA (52572)

- Press 1 for Information
- Press 2 for Registration
- Press 3 for Accommodation
- Press 4 for Transportation
- Press 5 for Volunteer Information
- Press 6 for International Guest Information
- Press 7 for Lajna (Ladies Jalsa Gah) Info

Accommodation FAQs

What group name should I use when booking the hotel?

A majority of the hotels are booked under group name "Jalsa Salana."

Should I book multiple rooms at multiple hotels?

No, this will prevent other guests from booking hotels in our group block

What time is check-in & check-out?

Although every hotel has a different check-in, the usual time is 3pm. You can request an early check-in, however, that decision is up to the hotel. Check-out is typically by 12pm. You should complete check-out prior to attending the Sunday morning Jalsa Salana session.

Will we receive breakfast at the hotel?

Many hotels offer a continental breakfast (free). Please ask the front desk if the breakfast is free or you can visit their website and find out if free breakfast is available. Also, please make sure that the food that you consume is not pork.

When should I book my hotel room?

It is important that you book your hotel room as soon as possible. The accommodation team is only holding rooms until about 30 days before Jalsa Salana (around July 14, 2015.) There are

other events going on near Harrisburg and hotels fill up fast.

What if my budget is lower than the rates you have provided?

You may be able to find cheaper hotel rooms on your own through websites like Kayak.com, Priceline.com or Hotwire.com.

What if I cannot afford a hotel room?

Arrangements can be made at Hadee Mosque nearby or at another Jamā'at member's home. Please contact Nazim Accommodation for additional information.

Help! I didn't book my room in time – what are my options?

You should still be able to find reasonably priced hotel rooms through websites like Kayak.com, Priceline.com or Hotwire.com.

What about accommodations for volunteers?

Volunteer accommodation is usually provided until the start of Jalsa Salana. Please consult your Nazim or Naib Afsar in charge.

Will I be able to offer Fajr prayer in congregation at my hotel?

We have arranged prayer space for Fajr at some hotels. Location and time information should be available upon check-in.

• Accommodation Department Contact Information •

<p>Primary Contact: Ashfaq Khan Nazim Transportation Primary #: 240-444-0980 Email: Accommodation@jalsasalana.us</p>	<p>Secondary Contact: Sharjeel Ahmad Naib Nazim Accommodation Secondary #: 410-530-1711</p>
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Please leave a voice mail with a call back # if the phone is not answered. We look forward to serving you.

Hotel Information

Below is a list of hotels where the Jalsa team has negotiated lower rates:

#	Hotel Name	Address	Phone	Distance to Expo Center	# of Singles	Single Rate	# of Doubles	Doubles Rate	Deadline Before Rooms are Released
1	Days Inn Harrisburg North	3919 N Front St Harrisburg, PA	(717) 233-3100	2.7 mi			30	\$100	7/14/2015
2	Clarion Inn & Suites	150 Nationwide Dr Harrisburg, PA	(717) 545-9089	3.0 mi			50	\$90	7/14/2015
3	Crowne Plaza Harrisburg	23 South Second Street Harrisburg, PA	(717) 234-5021	3.1 mi	20	\$119	20	\$119	7/15/2015
4	Quality Inn Riverview	501 N Enola Road Enola, PA	(717) 732-0785	5.1 mi			25	\$130	7/14/2015
5	Holiday Inn Express Harrisburg East	4021 Union Deposit Road Harrisburg, PA	(717) 561-8100	6.0 mi	5	\$149	15	\$149	7/14/2015
6	Best Western Plus Inn & Suites	702 Limekiln Road New Cumberland, PA	(717) 774-4440	6.7 mi			25	\$126	7/14/2015
7	Comfort Inn (PA 627)	5680 Allentown Blvd Harrisburg, PA	(717) 657-2200	6.7 mi			30	\$125	7/14/2015
8	Howard Johnson Harrisburg	473 Eisenhower Blvd Harrisburg, PA	(717) 564-6300	7.0 mi			30	\$99	7/31/2015
9	Sleep Inn & Suites	631 Eisenhower Blvd Harrisburg, PA	(717) 564-8888	7.5 mi	15	\$89	19	\$89	8/3/2015
10	Wyndham Garden Hotel Harrisburg-Hershey	765 Eisenhower Blvd Harrisburg, PA	717-558-9500	7.9 mi			25	\$129	7/14/2015
11	Holiday Inn Express Harrisburg West	2055 Technology Pkwy Harrisburg, PA	(717) 732-8800	8.6 mi	25	\$115	5	\$115	7/14/2015
12	Sheraton Harrisburg/Hershey	4650 Lindle Road, Harrisburg, PA	(717) 564-5511	9.3 mi			20	\$159	7/14/2015
13	Wyngate by Windham Harrisburg	1344 Eisenhower Blvd, Highspire & Eisenhower Blvd, Harrisburg, PA	(717) 985-1600	10.0 mi	10	\$99	15	\$99	7/14/2015
14	Days Inn Carlisle, PA	1825 Harrisburg Pike Carlisle, PA	(717) 245-2242	17.6 mi			40	\$69	6/30/2015

Transportation FAQs

What days will the transportation team be available?

Transportation will begin on Thursday prior to Jalsa and extend till Monday after the Jalsa. Anything outside of this will require an advance notice.

What are the preferred airports?

BWI and Harrisburg (MDT) are the airports of choice. Dulles (IAD) and Washington Reagan (DCA) are available by special request and pre-approval only.

How often do shuttles run from airports?

Shuttles from MDT will be running continuously but from all other airports, the shuttles will only run as needed. It is absolutely critical that you have submitted a request for transport and have been contacted by a member of our team to confirm receipt.

How late can I submit my travel request?

The transportation request portal is available until August 11th. After this all requests must be made via email or phone.

Are there any rental car agreements?

The transportation team is working on negotiated rates with rental car companies and will send out information as soon as rates are locked in. Members are encouraged to use this service in lieu of transportation from IAD and DCA. Many

times, online sites like Priceline and Hotwire offer very competitive rates.

Is transport provided from nearby mosques?

Yes, transport will be provided from Bait-ur-Rahman mosque on Friday with return on Sunday. This service is designed for the elderly and those who are unable to drive themselves to the Jalsa Gah. Transport will also be provided from Hadee Mosque in Harrisburg.

How is hotel transportation going to work?

If you are picked up from the airport, you will receive a small business card with contact information to request hotel pickups from. We ask that you call when you are ready and give 20-30 minutes for the driver to come pick you up so please plan your schedule accordingly. Drop-offs will run after the closing session of each day.

I am a volunteer, can I request transportation?

Ideally, you should speak to your Nazim to ensure they do not have any prior arrangements. If not, our team can assist as part of our routine pick-ups so long as they are within the normal course of business. Special requests should come from Nazimeen directly.

Will there be transportation for Fajr?

Unfortunately, no Fajr transport will be possible given the amount of coverage that would be required. We urge members to carpool where possible.

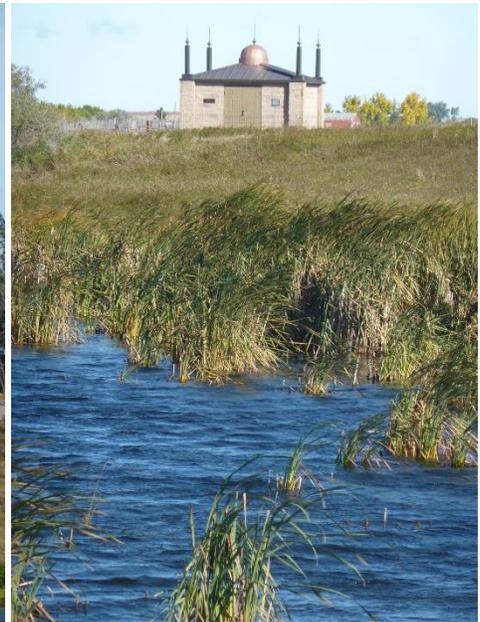
• Transportation Department Contact Information •	
<p>Primary Contact:</p> <p>Hibbi Iqbal Nazim Transportation Primary #: 703-655-5052 Email: Transportation@jalsasalana.us</p> <p>Please leave a voice mail with a call back # if the phone is not answered</p>	<p>Secondary Contact:</p> <p>Zahid Yousaf Naib Nazim Transportation Secondary #: 703-786-4245</p> <p>We look forward to serving you</p>

Tracing the footsteps of
Hadrat Mufti Muhammad Sadiq

May Allah be pleased with him



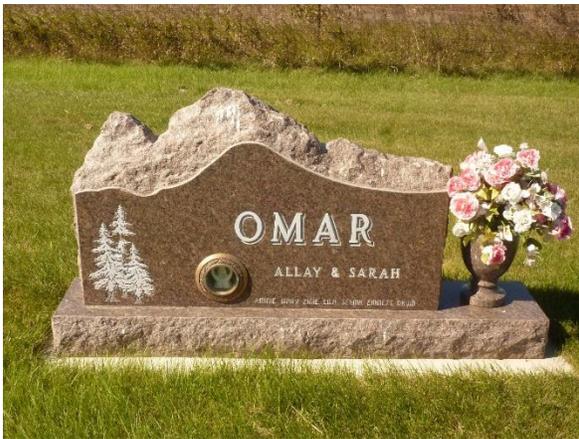
This mosque in Ross ND is said to be the first mosque in the US built ground up. It was built as a basement to escape the cold climate of ND. It is said to be built in 1929 but the date is yet to be determined accurately and could be 1927 or earlier. Ross ND is the farthest point to the west Hadrat Mufti Muhammad Sadiq travelled to in the US. Here he converted some Syrian-Lebanese to Ahmadiyya Islam. It appears that the travels and contacts of Hadrat Mufti Muhammad Sadiq brought about an awakening among Muslims leading to their coming together, organizing themselves and building mosques. The mosque in Ross ND is one of the examples.



Left: Ahmadiyya Missionary Sufi MR Bengali used to stay in this barn while in Ross ND.

It is located to the south of the Muslim Cemetery and mosque. It still stands though falling apart.

Right: A small mosque-like structure has been built at the site of the original mosque which was demolished due to old age. Muslim cemetery is located to its west in the same piece of land.



Graves of Ali Omar and Hossein Omar who accepted Ahmadiyyat through Ḥaḍrat Mufti Muhammad Sadiq. The graves are located in the Muslim Cemetery adjacent to mosque in Ross ND.



Left: A newspaper clipping showing Missionary Sufi MR Benglai with the news about his lecture in Stanley. Right: Memorial Building still stands where he delivered the lecture.

My wife, Syeda Bushra Sultana Ahmad, made contacts in Ross and Stanley in North Dakota with the custodians of the Muslim cemetery. She, myself and Missionary Yahya Luqman and Master Bahri visited there the first time. Second time, I and Missionary Yahya Luqman took a trip. On each trip, we met people, visited sites and researched archives. We saw Jamā'at periodicals among the books with the heirs of the members passed away long time ago.

It appears that our missionaries lived with families. The predominant means of travel during those days was railways. There is no railways stop in Ross these days. The nearest rail station is in Stanley. The mosque site is about ten miles west of Stanley.

Majority of the Syrian-Lebanese people moved to Mid-West and the rest melted into the society. Lyla clearly remembered “Sufi Bengali” from her younger years. He wore a turban and carried a typewriter with him. Once he fell down the narrow stairs in the barn. He used to visit there and stay there for months, she said. We did find additional information to be published in due time. (Syed Sajid Ahmad, Fargo, ND)

Majlis Khuddam-ul-Ahmadiyya USA

Quarterly Update

Majlis Khuddam-ul-Ahmadiyya USA held its **1st Annual Nasir T20 Cricket Tournament** on September 27th to September 28th at the WCC Turf Park in Laurel, MD. It was the first time ever when MKA USA organized a cricket tournament of 20/20 format while using leather cricket balls. Six teams across the United States participated. These teams comprised of the West Coast, Midwest, Gulf, Northeast, Southeast, and Headquarter regions.



Champions of the 1st Annual Nasir T20 Cricket Tournament - HEADQUARTER

Masroor International Sports Tournament 2014

This year's tournament included 20 basketball and 10 soccer teams that were divided into 3 different divisions (Interfaith Basketball, National Basketball, Interfaith Soccer). The National Basketball division included 14 region-based teams from across America in addition to Jami'a Canada's Basketball team. The finals pitted Philadelphia's team against Headquarters-1. Philadelphia came away victorious led by the strong guard play of brothers Jamil and Mubarak Bashir and forward Sohaib Khan.

This year's Interfaith Soccer Division included 10 teams, four of which were international (Canada A, Canada B, Denmark, and Germany). Alhamdulillah this also marked the first year the Masroor International Sports Tournament was open to other "Faith-Based" teams. Cedar Ridge Community Church proved to be a strong soccer team and were very impressed by the organization and hospitality they received. Canada A's soccer team defeated MKA Germany by a score of 5-3. Canada was led by the strong play and leadership of brothers Adeel and Navid Rahman, both of whom play Division I soccer for Niagara University in New York.



Majlis Khuddam-ul-Ahmadiyya USA’s National Team secured their position as the top International team in this year’s 11th Annual MIST competition by holding off Team Canada for a 50 to 45 victory.

Fazl-e-Umar Qaideen Course Nov. 2014

The National Amila of MKA USA and more than 46 Qaideen from all over United States participated in the weekend long Fazl-e-Umar Qaideen Course on Nov. 14-16 at the Bait-uz-Zafr mosque in New York.

The vision for the next year was laid out by the Mohtamimeen and different training sessions were held for Qaideen.



Selected Departmental Highlights:

Tabligh: Twenty Tabligh activities were held where Khuddam connected with Four Hundred Twenty Eight (428) people. Sixty Seven (67) professors at various universities were also contacted this quarter.

Khidmat-e-Khalq: Six Thousand and Ten (6010) people were fed at various locations and MKA chapters helped collect Nine Hundred & Sixteen (916) units of blood during this quarter. One Hundred & Fifty One people were visited/helped during this quarter.

Waqar-e-Amal: Five Adopt a highway clean ups were completed and Fifty Six (56) trees planted. Khuddam visited seven elderly homes and all of the Waqar-e-Amal activities took 1325 man hours.

Sehhat-e-Jismani: MKA chapters around the country organized 60 sporting events and 20 Majalis are holding "Fajr Fit" events.

Umoor-e-Tulba: Event on "ISIS versus True Islam" was held by AMSA at University of Pennsylvania with about 20 non-Ahmadi/non-Muslim guests.

A fund raising event for Humanity First was aided by AMSA students in the University of Texas – Austin.

In October, AMSA at University of Texas -Austin helped organize the TEDx event where four Khuddam speakers gave their talk. More information at: <http://www.tedxspeedwayplaza.com>

San'at-o-Tijarat: Interviews were recorded for two Khuddam to showcase in a an effort to profile their careers. The goal is to build a bank of diverse career profiles to inspire younger Khuddam.

MASQ: Majlis Sultan-ul-Qalam had 206 publications between November 1st 2014 to 31st of January. 54 of these publications were op-eds and 152 letters to editors. Al-Humdu Lillah that 86 unique authors participated in this effort.



Blood drive in Minnesota chapter at Masjid Nusrat in Coon Rapids.



BOLETÍN AHMADÍA

Boletín Oficial de la Comunidad Musulmana Ahmadiya de EE.UU.- Una publicación bimensual, espiritual y educativa

RELIGIÓN, MORALIDAD Y ÉXITO ESPIRITUAL

Resumen del Sermón del Viernes del 24 de abril del 2015

Hazrat Jalifatul Masih V, el Jefe Supremo Espiritual de la Comunidad Musulmana Ahmadiya, en su sermón del Viernes del 24 de abril de 2015 pronunciado en Baitul Futuh, Londres, dijo:

Se está haciendo lo posible por proporcionar a la juventud en contra de la religión. Un buen aspecto de la educación occidental es que hace hincapié en la investigación y exploración, pero esto debería hacerse de forma metódica. Los padres se sienten incapaces de responder a las preguntas de los adolescentes sobre estos temas, bien por falta de tiempo, o bien a causa de las presiones sociales o económicas o simplemente porque carecen del conocimiento. En muchas ocasiones, en lugar de responder a sus preguntas, los padres les reprimen.

Hazrat continuó diciendo que es difícil separar la religión, la moral y las necesidades materiales del hombre. Una persona religiosa no puede separar la moral de la religión y tampoco renuncia a la idea de tener necesidades materiales. De hecho, esto detendría el ciclo de progreso material. Las personas que no siguen la religión sostienen que el hombre necesita



tener cualidades morales y el éxito material.

Dijo que al reflexionar sobre la moralidad, espiritualidad y el éxito material nos damos cuenta que están tan entrelazados entre sí que no todo el mundo se da cuenta del modo en que están vinculados. Para comprender esta correlación deberíamos observar la vida bienaventurada del Santo Profeta (saw). Él fue el reformador mundial de los aspectos espirituales, morales y materiales. Su vida bendecida es una combinación de todos estos aspectos. Dijo que sin la oración, la fe del hombre no puede ser perfecta. Dijo que la adoración de Dios era esencial pero también hizo hincapié en el desarrollo espiritual.

Hazrat Mirza Masrur Ahmad dijo que los ahmadis somos afortunados pues el Mesías Prometido (as) nos salvó de

estos problemas y nos orientó para que siguiéramos el modelo bendito del Santo Profeta (saw), quien sin duda enseñó la moderación. Él dijo que ciertamente la adoración a Dios es lo más importante y eso debe ser el objetivo de nuestra creación. Sin embargo, la persona también tiene derechos, al igual que lo tienen la esposa y los vecinos.

El estado deplorable del mundo musulmán de la actualidad se debe a que han abandonado todo esto y han puesto a sus deseos interesados el nombre de la religión. Como resultado de ello en lugar de exhibir las cualidades del Islam a los demás siguen su credo ficticios y se están matando entre sí. Lo han perdido todo, tanto en términos materiales como espirituales y se dedican a mendigar a otros en todos los asuntos.

Hay diferentes maneras de alcanzar el éxito moral, espiritual y material, pero el mejor modo es forjando una conexión perfecta con Dios. Se puede conseguir la moralidad y éxito material si se hace lo posible por conseguirlo, pero estos esfuerzos estarán limitados dentro de su propia esfera. Sin embargo, aquellos que tratan de alcanzar la espiritualidad lo tienen todo.

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DEL SAGRADO CORÁN

La piedad no consiste en que volváis vuestros rostros a Oriente o a Occidente,
 el verdadero justo es aquel que cree en Al.lah y en el Último Día,
 y en los ángeles
 y en el Libro y en los Profetas, y otorga su dinero por amor a Él a los parientes
 y a los huérfanos, al necesitado y al viajero, y a los que piden por caridad;
 y para el rescate de los cautivos, y quien cumple la oración y paga el Zakat;
 y los que cumplen su promesa cuando la hacen, y el paciente en la pobreza y en la
 desgracia, y el constante y firme en tiempo de guerra:
 estos son quienes se han mostrado veraces y quienes sienten temor de Dios.

(C.2, Vs: 178)

HADIZ (RELATOS DEL SANTO PROFETA^{SA})

"Cada noche nuestro Señor Bendito y Exaltado desciende al Cielo más cercano cuando aún queda la última tercera parte de la noche y dice: "¿Hay alguien que me implorare para que pueda aceptárselo, que me pida algo para que pueda concedérselo, que me suplique el perdón para que pueda perdonarle?"

Bujari

TIEMPO DE LUZ (ESCRITOS DEL MESÍAS PROMETIDO)



Mirza Ghulam Ahmad
(1835-1908)

Así como la fruta aparece en su momento, la luz desciende también a su debido tiempo y nadie puede hacerla bajar a menos que descienda por sí misma, ni puede impedir nadie su llegada cuando comienza a descender.

Habrán disputas y controversias, pero al final prevalecerá la verdad, pues esta tarea no corresponde al hombre ni a ninguno de los hijos de Adán, sino que es obra del Todopoderoso Dios, que cambia las estaciones, hace avanzar las horas y extrae la noche del día y el día de la noche, Quien ha creado la oscuridad aunque prefiera la luz y Quien permite que se extienda la idolatría aunque ame la Unidad, pues no quiere que su gloria sea compartida por otros: desde el nacimiento del hombre hasta su desaparición del mundo, la ley eterna de Dios ha estado siempre del lado de la Unicidad.

(Rohani Jazain, Vol. 65; Jesús en la India).

ACTIVIDADES DE LA COMUNIDAD EN MÉXICO



Charla de los Jueves, Café Torta e Islam en el Centro de la Comunidad Ahmadía de Mérida



Abdullah Ancona Rojas distribuyendo trípticos en Campeche, Mexico



Distribución de trípticos en Cancún

La Comunidad Musulmana Ahmadía de México, representada por el Imam Noman Rana y el Dr. Waseem Seyed, está realizando grandes progresos en el campo de la predicación con la ayuda de Dios. A través de charlas, distribución de folletos, entrevistas en los medios de comunicación y publicidad en redes sociales se está dando a conocer con gran éxito el mensaje del Islam al pueblo mejicano. Hasta la fecha, se han distribuido más de 750.000 folletos en diversas localidades de México.

MÉRIDA.- Con la ayuda de Dios 50 nuevos conversos han aceptado el baiat en la ciudad de Mérida. Entre otras actividades, cabe destacar la distribución de más de 150.000 folletos realizada por tres misioneros enviados por el Jefe Supremo Espiritual de la Comunidad, Hazrat Jalifatul Masih V.

Otras actividades a destacar en el centro de la Comunidad de Mérida son las cinco oraciones diarias, la oración del viernes, el tarbiyyat de los nuevos conversos, la charla de los jueves *Café, torta e Islam*, clases de árabe los sábados, anuncios en la radio y publicidad en Facebook y otros medios de comunicación.

CAMPECHE.- En Campeche tres misioneros, entre ellos un áhmadi local, han introducido la Comunidad Ahmadía a través de entrevistas en la prensa y distribución de trípticos. Hasta el momento, se han distribuido alrededor de 50.000 trípticos, causando un gran impacto en la población local. Dos periódicos locales han dado cobertura a estas actividades, resaltando que "la Comunidad Ahmadía es la principal organización islámica que rechaza categóricamente cualquier forma de terrorismo y que su fundador enseñó a sus seguidores a emprender la "jihad de la pluma" para defender al Islam".

CANCÚN.- Un grupo de misioneros se desplazó a Cancún el 10 al 16 de mayo, donde fueron objeto de muy buena acogida por parte de sus habitantes, La gente local, que en su mayoría desconocía las enseñanzas islámicas, salvo lo aprendido por los medios de comunicación, mostró una gran curiosidad por conocer mejor la religión. Se repartieron unos 50.000 folletos y dos personas aceptaron el baiat.

En los próximos días, se tiene previsto continuar con la campaña de predicación en México City y Puebla con el propósito de distribuir unos 210.00 trípticos inshaallah.

Comunidad Musulmana Ahmadía de México

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ACTIVIDADES EN LATINOAMÉRICA

PRIMER ENCUENTRO INTERRELIGIOSO EN MÉRIDA



La Comunidad Musulmana Ahmadía de Mérida organiza el Primer encuentro interreligioso de Interfe el 25 de mayo en el Centro Cultural Olimpo en el que se invita a los representantes de todas las religiones en Yucatán, judíos, católicos, cristianos, hindúes y budistas a participar con el tema “Creemos en la paz”.

Para más información sobre este evento gratuito pueden visitar la página del Facebook Comunidad Musulmana Ahmadía: [merida@islamespaz.org](https://www.facebook.com/merida@islamespaz.org)

ACERCAMIENTO DE LA YAMAAT A PARAGUAY

La Comunidad Ahmadía Musulmana intenta establecerse en Paraguay. Abdul Sattar Khan, Presidente de la Comunidad Ahmadia de Guatemala y David Gonzáles director de Humanity First de Guatemala, acudieron a este país para realizar un estudio completo sobre el proceso legal para su establecimiento en este país. En este sentido, el diario ABC de Paraguay informó de esta noticia.



HUMANITY FIRST GUATEMALA

OPORTUNIDADES PARA VOLUNTARIOS

DON DE LA SALUD. El programa Don de la salud forma parte del programa de Humanity First para brindar atención primaria de salud en aldeas remotas, donde las comunidades no sólo están privadas de los derechos fundamentales, sino también de las necesidades preventivas y médicas. Los viajes son por lo general de una semana de duración y tienen lugar en campamentos móviles en comunidades rurales de Guatemala. Pueden enviar su solicitud todos los profesionales de la salud, estudiantes y voluntarios en general, con motivación y entusiasmo por el trabajo, independientemente de su origen o del dominio del español. Por favor, póngase en contacto con giftofhealth@us.humanityfirst.org para obtener más información.

DON DEL CONOCIMIENTO. El programa de don del conocimiento está designado para proveer formación y recursos en el sistema educativo de las áreas más marginadas de las comunidades del mundo. Los voluntarios prestan una ayuda profesional a los educadores locales y trabajan en las aulas con profesores y estudiantes de Humanity First. Están invitados a prestar servicios voluntarios todos los que tengan experiencia en el campo de la educación, trabajo social, asesoramiento u otros campos relacionados con la educación en Guatemala o tengan interés en trabajar con estudiantes de nivel elemental. No es preciso conocimiento del español. Para más información, por favor, póngase en contacto con Saifra Khan, saifra.khan@us.humanityfirst.org.

Página oficial en Twitter y proveedor principal de información Islámica en español de la Comunidad Musulmana Ahmadía EE.UU.:
[@elislam_us](https://twitter.com/elislam_us)

Nuevos folletos en español disponibles
La Comunidad Ahmadia, Yihad O Terrorismo,
Jesús el Hijo de María y Velo Islámico.
1-800-WHY-ISLAM.

Ahmadiyya Movement in Islam, Inc. publica el Boletín Ahmadía USA en la siguiente dirección:

Fazi-i-Umar Press, P.O. Box 226, Chauncey, OH 45719