



AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah
Mirza Ghulam Ahmad of Qadian

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

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
القران الحكيم ٢:٢٥٨

The Ahmadiyya GAZETTE

July-August 2016

USA



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Acronyms for salutations used in this publication

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

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Four Spiritual Birds

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ط قَالَ أَوْلَمْ تُؤْمِنِ ط قَالَ بَلَىٰ وَلَكِنَّ لِيُطْمِئِنَّ قَلْبِي ط
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ط
وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ○

Commentary by Ḥaḍrat Khalifatul-Masīḥ II (may Allah be pleased with him):

This verse provides yet another illustration of the process of life and death arranged by God in this world. In other words, the rise of a fallen nation is further discussed. Abraham asked God to show him how He caused people to come to life after they had fallen and degraded.

The difference between belief and heart being at rest is that in the former state one simply believes that God can do a thing, while in the latter one receives the assurance that the thing would be done in his case also. Abraham did indeed believe that God could bring a dead people to life, but what he desired was the personal satisfaction of knowing that He would do so in the case of his own posterity as well; hence the words, so that my heart may be at rest. The verse proceeds to describe a vision of Abraham. By asking him to take four birds, God hinted that his posterity would rise and fall four times. This rise and fall was witnessed twice among the Israelites, and the same phenomenon was to be repeated among the followers of the Holy Prophet of Islam who was descended from Abraham through Ismael. The power of the Jews, the progeny of Abraham through Isaac, was crushed twice, first by Nebuchadnezzar and then by Titus (the Quran, 17: 5-8; the Bible, II Kings Ch. 25 and Enc. Brit. under Jews); and each time God raised them after their fall, the second revival having been brought about by the acceptance of Christianity by the Roman Emperors. As to the power of Islam, it was first rudely shaken when Baghdad fell to the armies of the Tartars, after which it again revived owing to the conqueror being won over to Islam. The second fall came later when there was a general and wholesale decline of Muslims both in the spiritual and the political field. The final rise is being arranged by God through the Ahmadiyya Movement founded by Ahmad, the Promised Messiah (peace be upon him).

Referring to the verse under comment, the Holy Prophet is reported to have said, “We are more

deserving of entertaining (doubt) than Abraham” (Muslim). Here doubt means an intense hidden desire anxiously awaiting fulfillment, for the Holy Prophet never entertained any doubt. This shows that Abraham also never doubted and his question was not prompted by doubt but simply by an anxious desire. He had firm faith in the power of God and fully believed that He could restore a fallen people to prosperity; what he wanted was simply the satisfaction of his hidden desire, i.e., an assurance that God would do so in the case of his people also. The word doubt therefore here only means the feeling of anxiety in the mind or the state of commotion or disturbance of the heart and mind (Lane).

The double fall and subsequent rise of the Israelites and of the posterity of Ishmael making the total number of such phenomena four may be interpreted in another way also. The Israelites were a fallen people before Moses and God raised them through him. They fell again before the time of Jesus and were again given new life through him. Similarly, the Ishmaelite were a fallen people before the advent of the Holy Prophet who gave them new life, and they are again a fallen people now when they are being given a new life by Ahmad, the Promised Messiah.

In this case the placing of four birds each on a hill would mean, putting each separate bird on a separate hill, and not placing portions of the minced meat thereon. The commandment to place the four birds separately on separate hills is to point to the fact that the rise and fall of the progeny of Abraham would take place at four distinct and separate times. The word portion has been used in this sense elsewhere also (15: 45).

(Holy Qur’ān, 2 [Al-Baqarah]: 261), Five Volume Commentary in English, Vol. 1, p. 331-332)



Sayings of the Holy Prophet Muhammad

Peace and blessings of Allah be upon him

Good News for Muslims

مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ

The example of my people is of a rain of which it is not known whether its first is better or the last. (Tirmidhi, Chapters on Parables)

أَبُو بَكْرٍ خَيْرُ النَّاسِ إِلَّا أَنْ يَكُونَ نَبِيٌّ

Abu Bakr (may Allah be pleased with him) is superior among people after me unless and until a prophet is sent. (Jāmi'-uṣ-Ṣaghīr, under Hamza)

قَالَ عَلِيُّ بْنُ أَبِي تَالِبٍ لَمْ أَرِ زَمَانًا خَيْرَ الْعَامِلِينَ مِنْ زَمَانِكُمْ هَذَا إِلَّا أَنْ يَكُونَ زَمَانٌ مَعِ نَبِيِّ

[Ḥaḍrat] Ali [may Allah be pleased with him] said that he did not see a better era than the present one in terms of good effects except if a prophet arrives [then his era in terms of blessings will be different]. (Musnad Ahmad)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِيمَا أَعْلَمَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ يَبْعَثُ لِهَذَا الْأُمَّةِ عَلَى كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا.

Ḥaḍrat Abu Hurraira (may Allah be pleased with him) states that the Prophet of Allah (peace and blessings of Allah be upon him) said, "God shall send a reformer at the beginning of each century who shall rejuvenate His faith [that is, he shall rectify the distortions in them and shall enhance enthusiasm for sacrifices and increase love for the religion]. (Abū Dāwūd, Kitāb Al-Malāḥim)

This page is available in Urdu in Al-Nur section.



Importance of Jalsa Sālāna

The Promised Messiah and Mahdi (may peace be upon him) laid foundation stone of a sacred institution of Jalsa Sālāna in the year 1891 after getting a divine revelation from Allah, the Almighty. Seventy-five die-hard followers assembled in Qādiān on 27th of December 1891 on a relatively short notice to attend first ever Jalsa Sālāna in Ahmadiyya movement. How fortunate were those who were present in that blessed Jalsa and thus became foremost runners in the infantry of the pious army of Ahmadiyyat.

Aims and Objectives of Jalsa Sālāna

Among the objectives, the aim for holding Jalsa is that pure people shall find opportunity to reap religious benefits. They are afforded vast information to increase their spiritual knowledge with the help of God's bounties and blessings. In this context there are other benefits. All the brothers shall enhance their introduction to each other during this meeting. Thus relations and brotherhood in the Jamā'at shall stand on sound footings.

Over and above it is also required that good proposals are presented for religious needs of Europe and America. It is a hard fact that good people from Europe and America are making themselves available to accept Ahmadiyyat. (Ishtihār 7 December, 1892 – Majmū'ah Ishtihārāt, Vol. 1, p. 340-341)

The aim and meaning of Jalsa in fact is to inculcate, however, such a change in the members of our Jamā'at as they meet again and again so that they bow towards the Day of Judgment. They should become example for others, the fear of God is created in them and they turn pious, righteous, God-fearing, cautious and kind-hearted. They become beacon of light after attaining love and brotherhood for each other. They may have humbleness, hospitality and truthfulness and have total

devotion for the sake of religious endeavors. (Shahādat-ul-Qurān, Rūḥānī Khazā'in, Vol. 6, p. 394)

I do not definitely want to gather members of the Jamā'at just for the sake of worldly dignity and decorum. In fact my proposal is for rectification of the community of God. (Shahādat-ul-Qurān, Rūḥānī Khazā'in, Vol. 6, p. 395)

All sincere souls who have entered the fold of this humble should know that the purpose of pledging allegiance is to dampen the worldly ardor so that the heart is engulfed in the love of the Bountiful God and of the Holy Prophet (may peace and blessings of Allah be upon him), and to develop such a state of detachment that the final journey does not seem an unwelcome prospect. But in order to achieve this, it is necessary to stay in my company and spend a portion of one's life in this cause so that if God Almighty so wills, through witnessing some definite signs, weakness, infirmity and tardiness may be overcome and perfect faith may be born resulting in favor and passionate ardor. One should always strive to achieve this goal and pray that God may grant this opportunity. Until this happens, it is essential to meet me now and then. (The Heavenly Decree, Rūḥānī Khazā'in, Vol. 4, p. 73)

The Glory of Jalsa Sālāna

So do not consider this Jalsa like other worldly gatherings. The fact is that its foundation is laid purely on acceptance of truth and glory of Islamic principles. The basic foundation stone of this Jamā'at was laid by God's Hand. He has prepared nations for this Jamā'at,

which shall enter in its fold shortly because this is the action taken by God, the Almighty. There is nothing impossible for Him to accomplish. (Ishtihār 7 December, 1892 – Majmū'ah Ishtihārāt, Vol. 1, p. 341)

Blessings and Benefits of Jalsa Sālāna

This gathering will be devoted to the exposition of such truths and spiritual insight as are necessary for the promotion of faith and certainty and spiritual understanding, and there will be special prayers and attention for the participants. And to the best of our ability we shall endeavor to supplicate at the threshold of the Most Merciful that He may draw them towards Him, may accept them and may bring about a pious

change in them. An additional benefit of these gatherings will be that each year new entrants to the Jamā'at shall, by being present on the fixed dates, get to know their brethren who had joined earlier. And these meetings will lead to progressive strengthening of the bond of mutual love and affection. (The Heavenly Decree, Rūḥānī Khazā'in Vol. 4, p. 74)

Important Announcement for Participants of Jalsa Salana

Bai'at is devoid of all blessings and is a mere formality if one does not care to meet me. Since, due to physical inability, lack of resources, and long distances, it is not possible for everyone to stay in my company or to visit me a few times every year, and most hearts are not yet endowed with such ardent desire that they should bear the greatest troubles and hardships for the meeting, it seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should, God willing, be

present, with the condition of health, time and absence of strong impediments.

This spiritual conversation will have many other spiritual benefits which will become manifest from time to time. Those sufferings from paucity of means would be well advised to plan ahead for attending this Jalsa. If they lay by a small sum on a daily or monthly basis, through planning and saving, they will have enough provisions for the journey, and it will seem as if the journey was undertaken free of cost. (The Heavenly Decree, Rūhānī Khazā'in Vol. 4, p. 74-75)

Prayers for the Participants of Jalsa Sālāna

Those who shall travel for this heavenly gathering, God be with them, bestow immense reward, show mercy on them, ease on them the state of difficulties and distresses and do away all types of sorrows from them; they are granted respite from all sufferings; all the ways leading to the fulfillment of their needs are opened; they get up along with His people on the Day of Judgment on whom He grants mercy and showers His blessings, and He be their protector during journey back home and after. O, God, the Granter, the Glorious, the Merciful and Reliever from difficulties, accept all these prayers and grant domination with bright signs against all our opponents. All the strength and power is only due to You.

Āmīn, and so be it. (Ishtihār 7 December, 1892 – Majmū'ah Ishtihārāt, Vol. 1, p. 342)

Those who approve of the proposal should inform me now in writing so that a separate list can be made of those who are resolved, for the rest of their lives to attend the gathering on the specified dates with all their heart and soul and with the greatest resolve unless it is simply beyond their power and means to undertake the journey. May Allah grant a goodly reward to those who underwent the travails of travel to attend the convention, which was held on 27th December 1891 for the purpose of religious consultations. May He reward every step they took upon this journey. Āmīn. (The Heavenly Decree, Rūhānī Khazā'in Vol. 4, p. 74)

Expressing Regret for those not coming for Jalsa Sālāna

People are not still aware what my objectives are... The purpose for which God has sent me cannot be attained unless people come here again and again and are not weary of it even an iota...

The one who thinks that coming (for Jalsa) shall have a burden on him or thinks that there shall be problem for us vis-à-vis boarding and lodging, he should fear as he is associating himself with God. It is our belief that if the whole world comes here to stay,

our God shall be enough to cater them. We are not burdened at all. I am pleased by the presence of the friends. This is an assumption, which should be thrown away from hearts. I have heard someone saying 'Why to put the Promised Messiah in difficulties. We are unprofitable persons and why we should eat meals for nothing.' They should remember that this is a satanic assumption, which Satan has put in them so that they are not deeply rooted here. (Malfūzāt, Vol. I, p. 455)

Prayers for the Deceased

Prayers for the absolution will be offered for brothers who will have passed away in the interim, and supplications shall be made at the threshold of the Glorious God that He may unite all these brothers in

spirit and banish all estrangement, dryness and differences from amongst them. (The Heavenly Decree, Rūhānī Khazā'in, Vol. 4, p. 74)



Important Instructions about Jalsa Sālāna

By Ḥaḍrat Mirza Tahir Ahmad, Khalīfatul-Masīḥ IV

(Translated from Friday Sermons and Speeches by Dr Mahmud Ahmad Nagi OH)

Jalsa Sālāna has now turned into an international event. All gatherings are generally excellent. People gather from far-flung areas just for the sake of God. There are many benefits, which are enhanced due to mutual love and many spiritual and heavenly blessings are bestowed. The Jalsa of Jamā'at Germany has shaped into an exceptional nature; Canada and America's annual gatherings are also unprecedented. The guests come from far away. By meeting the guests, love and old memories are freshened and in fact one collects provision for the next gathering. Some gatherings are such that they leave behind so much religious provision, that is, they leave behind so huge food for thought that is consumed during the whole year and is not exhausted... Spend these days while remembering Allah, spend your time thanking Him for the blessings, benevolences and reap the fruits from Heaven. There is no Heaven better than the Heaven of thanks. Thanking is such a great blessing that the one who thanks really comes under the banner of graciousness and finds Heaven in this world as well. (Friday Sermon 19 July 1996)

I request to remember in the prayers those who have arrived, are expecting to come and those who could not come. Moreover, ignore human weaknesses in arrangements and as far as possible should be forgiven. God treats the one who treats his brethren with forgiveness in the same coin. (Friday Sermon 12 July 1996)

There should be strict monitoring of Prayers during days of the Jalsa. There should be none outside Salāt congregation except for those assigned to duties. The Fajr Salāt should particularly be monitored. The workers on duty should be reminded of Prayers. Every administrator should tell workers to offer Salat apart from his departmental duties. God blesses great reward for the workers. (Friday Sermon 17 July 1987)

It is important to create world benchmark to inculcate and enhance international brotherhood in the arrangement of Jalsa Sālāna. (Friday Sermon 8 July 1994)

Jamā'at as Jamā'at Aḥmadiyya is the custodian of Islamic values. This virtue is becoming trademark of the Jamā'at and shall continue to establish further. This character building shall result in enhancing its values in the international community and these features are not possible without this. These annual gatherings of Jamā'at Aḥmadiyya International are playing a pivotal role in character building and enhancement of the

honor of our Jamā'at. Similarly as 'Majlis Shūrā' has become a representative body and strength of Khilāfat in some typical aspects, these annual gatherings are also putting its formation and stability on sound footings. (Al-Fazl International of 12-18 August 1994, p. 6-7)

If you assemble for God's sake, then you will be those who shall give birth to the United Nations. The United Nations of Ḥaḍrat Muhammad (peace and blessings of Allah be upon him) shall engulf the whole Universe. It shall bind each and every heart and soul. All the nations shall be irrigated from this one stream. God may bring those days promptly. We should prepare for it. We have been committed to perform this job. We should recognize our reality. We should glance at the prospects expected of us. (Inaugural Speech Jalsa Sālāna UK 28 July 1995)

Some of the instructions are:

- Guests should be treated with dignity and respect.
- Laugh but carefully, that is, do not laugh in a loud tone so that people hearing them should not think that you are laughing at them.
- Spend your time remembering Allah and reciting Durūd and offer Prayers in congregation with commitment. There should be arrangement of Prayers at 'Langar Khana.' The people on security duty must also offer Salāt. It is the duty of their officers to take care of this matter.
- Avoid un-ethical conversation. Listen to the proceeding of the Jalsa with dignity and silence.
- Be punctual and on time.
- During deliverance of speeches, do not talk while standing outside the Jalsa venue.
- Take care of cleanliness. Help maintain cleanliness of the mosques, residences and Jalsa venues. Keep with you or in your pocket an empty plastic bag to put used items/trash in it. These should later be disposed in bigger dustbins.
- After eating, put your disposable plates, etc., in the assigned garbage bins of marquis marked for eating food unless the people on duty desire to do this chore themselves. One should keep in mind that not even a small portion of food is wasted. It was the tradition of Ḥaḍrat Muhammad (may peace and blessings of Allah be upon him) to put only as much food in his plate as he could consume. So put only so much food in your plate that you can eat. Take more as many

times as you desire. There is nothing to worry about food. Take food frankly. Do not hesitate following formality, as it is an artificial thing. So avoid formalities.

- All kinds of fixtures of the Jamā'at and things should be taken care of. One should take utmost care while using them.
- Men should not look at other women and women should not look at other men (observing Ghaḍḍ Baṣar, Qur'ān, 24[Al-Nūr]: 31-32) and take care of coverings of women. Some women who due to some reason cannot hide their face, their dress and outlook act as their veil. Women who could not cover their faces, it is not acceptable for them to move around while laden with cosmetics. Sometimes non-Ahmadi women come in the Jalsa beautified with cosmetics, etc., and guests would not know whether they are Ahmadi or non-Ahmadi. It would not be acceptable to prohibit or force them to comply with instructions. The one who likes to understand should comprehend. If they are to be instructed then only workers from Lajna should take them aside and let them know with love.
- Always display your identity card and if you find someone without it then tell him politely. Keep in mind security aspects. Remember that the protection shall come from God but one should keep mind open as arrangements for protection are made due to the orders of God. Anyway, one should believe that the protection is from God. Keep an eye on friends who are sitting right or left of you. Many are not familiar faces. Sometimes it seems that a person has bloody face. In Sha' Allah such faces are not common among Ahmadīs but God forbid if there is such face, then have a vigilant eye on him and keep your mind open. If there is information that anyone is a stranger or his actions are not up to the mark, then the department should be informed accordingly. You should remain with him till the department makes a proper arrangement.
- Children make noise as they weep. The parents with such children should sit in the back rows and if they make noise then they should be taken outside.
- Traffic rules should be followed as it is told every time. The rights of ways must be adhered. Things, which can hurt, must be removed from the path, as this is also a part of our faith.
- The bazars shall remain closed during the proceeding of the Jalsa but there is a requirement to keep some shops open.
- The guests arriving from different places meet each other. They should mention signs and episodes from their places. God's signs have descended at every place in abundance. The Ahmadīs, who are witness,

are signs of God's confirmation. If there are signs of anger from God for enemies then why they should not describe them? The people who state and those who listen have their faith increased.

- Keep a good look on your precious articles. Sometimes some mischief mongers also join in a big gathering. Some pick pockets (pocket fleece) disguise and also sneak in the Jalsa. Anything lying should not be touched but if you think that someone else may not pocket that, you should handover the article to the department of Loss and Found. They shall announce and shall return the thing to the person concerned. Similarly keep an eye on lost children. They should also be handed over to the concerned department for which announcement shall be made from the podium. (Friday Sermon 28 July 2000)

Now I want to advise guests who have come here from far away:

- Firstly, do not waste your time and remember Allah as for as possible. It is unavoidable to converse with each other but it should lead to the remembrance of Allah. It is utmost important to remember Allah while assembling in the mosque.
- Uphold commitment to Prayers and also remain busy remembering Allah. The security personnel cannot join Salāt with others. It is better that there is an arrangement for Congregational Salat for them as well. Anyone amongst them should lead their Prayers.
- Speeches are prepared with great efforts. Insha'Allah other scholars of the Jamā'at shall deliver their speeches. They should be listened to as you listen to me attentively. Their efforts should not be put down the drain.
- The custom of As-Salamu Alaikum should be followed. It is an order from the Prophet of Allah (may peace and blessings of Allah be upon him) that say As-Salamu Alaikum while coming; going and while roaming around.
- Avoid confronting each other. Do not indulge in unnecessary discussions.
- Co-operate with assigned duty workers.

I have been saying time and again to take care while travelling. If you feel drowsy, then do not opt to travel even if there is a danger of losing your job. Do not lose life for which we suffer so much. The one who dies leaves behind so many miseries for his relations to bear. Sometimes cars crash due to others' fault and sometimes they slip. As for as nature is concerned, one cannot fight with it but it is mandatory for a person to take every caution and then leave the matters to God. (Instructions given on occasion of Jalsa Germany, Weekly Badr, Qādiān 11 October, 2001)

Khilāfat News and Announcements

Head of Aḥmadiyya Muslim Community Arrives in Denmark

Hazrat Mirza Masroor Ahmad begins his third visit to Denmark



The *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirza Masroor Ahmad arrived in Copenhagen, Denmark on 4th May 2016 after a short flight from London.

Copenhagen and will also deliver the keynote address at a special reception being held in honor of his visit.



Upon arrival at Copenhagen Airport, His Holiness was greeted by the *National President* of the Aḥmadiyya Muslim Community in Denmark, Mr. Muhammad Zakaria Khan before being escorted to the *Nusrat Jahan Mosque*, where His Holiness was greeted by hundreds of Ahmadi Muslim men, women and children.

His Holiness will also meet various dignitaries and guests as well as personally meeting with the members of the Aḥmadiyya Muslim Community living in Denmark.

Later, His Holiness led the *Zuhr* and *Asr* prayers before inspecting the Mosque complex which was recently been renovated and extended.

During his visit, His Holiness will deliver his weekly *Friday Sermon* from the *Nusrat Jahan Mosque* in



Head of Ahmadiyya Muslim Community Welcomed to Denmark by Mayor of Hvidovre

During meeting, Hazrat Mirza Masroor Ahmad says that establishing world peace is critical issue of our time

On 5 May 2016, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirza Masroor Ahmad was welcomed to Denmark by *Hon. Helle Adelborg, Mayor of Hvidovre* and *Councilors Annette Sjobeck, Maria Durhuus, Kenneth Christensen and Kashif Ahmad.*

During the 30-minute meeting, which took place at *Nusrat Jahan Mosque* in Copenhagen, the Mayor stated that it was **“a great honor and source of pride”** for *Hvidovre* to once again welcome His Holiness.



In response to a question about the persecution of Ahmadi Muslims, His Holiness explained that Ahmadi Muslims were facing persecution in certain Muslim countries, notably Pakistan, however, with the *Grace of Allah*, the Ahmadiyya Muslim Community was continuing to go from strength to strength.

During the meeting, His Holiness spoke about the need to **“unite in an effort to establish world peace”** and also addressed the issue of freedom of expression.

Hazrat Mirza Masroor Ahmad said:

“I have always said that freedom of expression is extremely important, however

there has to be a point where you draw the line because it is not right to use such speech that will offend and devastate the sentiments of others. We need to find the middle ground so that we can establish peace in the world.”



Elaborating, His Holiness referred to comments made last year by Pope Francis in which he said that his close confidant should expect to be ‘punched’ if he cursed the Pope’s mother.

Hazrat Mirza Masroor Ahmad said:

“The Pope should be commended for trying to protect the sentiments and feelings of people and I believe that he is trying to follow the true teachings of Christianity.”

Hazrat Mirza Masroor Ahmad added:

“The Holy Quran teaches that there should be no compulsion in religion and that a person’s faith remains between an individual and God Almighty. If we stick to the principle of respecting one another we can establish peace.”

Head of Ahmadiyya Muslim Community Pays Tribute to Ahmadi Muslim Martyred in Scotland

Hazrat Mirza Masroor Ahmad says UK authorities must ensure religious hatred and sectarianism is not allowed to spread in UK

The *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirza Masroor Ahmad paid tribute to an Ahmadi Muslim man martyred in Glasgow during his weekly *Friday Sermon* delivered at the Baitul Futūh Mosque in London on 1 April 2016

His Holiness made the comments following the murder of Asad Shah, 40, who was killed outside his

shop in Glasgow in a faith-based attack on Thursday, 24 March 2016.

Hazrat Mirza Masroor Ahmad said:

“Asad Shah was martyred due to the actions of those who wish to spread hate and disorder. He was killed due to his religious beliefs as an Ahmadi Muslim and so achieved the status of a martyr. Surely to Allah we belong and to Him shall we return.”

Hazrat Mirza Masroor Ahmad continued:

“The media and government officials have expressed their condolences and grief following this incident. Certainly, the government and relevant authorities must take action to stop extremism spreading here in the UK. If extremist clerics are given a free hand, we will come to see the same levels of religious hatred and persecution here in the UK that we see in Muslim countries.”

Mr. Shah was an active member of the Aḥmadiyya Muslim Community and strived to live his life peacefully and to spread Islam’s true teachings of humanity. Hazrat Mirza Masroor Ahmad led Mr. Shah's

funeral in absentia after the Friday Prayers.

Whilst hundreds of Ahmadi Muslims have been martyred in Pakistan and elsewhere, this is the first time that an Ahmadi Muslim has lost his life in a faith-based attack in the United Kingdom. It sets an extremely dangerous precedent and so the Aḥmadiyya Muslim Community urges the Government and law enforcement agencies to take all possible measures to root out all forms of religious hatred, intolerance and sectarianism.

It is the firm belief of the Aḥmadiyya Muslim Community that all people should be able to peacefully practice their faith without fear of persecution or violence.

Head of Aḥmadiyya Muslim Community Delivers Historic Address in Copenhagen, Denmark

Hazrat Mirza Masroor Ahmad says world should view Islam through *“lens of justice, rather than lens of prejudice”*



On 9 May 2016, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Ḥaḍrat Mirza Masroor Ahmad delivered the keynote address at a special reception held in his honor at the *Hilton Hotel* in Copenhagen, Denmark.

More than 125 politicians, academics and community leaders attended the historic event, including H.E. Mr. Bertel Haarder, *Minister for Cultural Affairs and Minister for Ecclesiastical Affairs*.

During his keynote address, Ḥaḍrat Mirza Masroor Ahmad spoke about the peaceful objectives of the Aḥmadiyya Muslim Community and the claim of its *Founder*, His Holiness, Ḥaḍrat Mirza Ghulam Ahmad (*peace be upon him*).

His Holiness refuted the allegation that Islam was spread by the sword and used *Quranic* references to prove that Islam advocates universal religious freedom and tolerance. His Holiness also addressed the issue of

freedom of expression and the refugee crisis afflicting Europe.

A number of dignitaries also took to the stage to welcome Ḥaḍrat Mirza Masroor Ahmad to Denmark and to express their support for the Aḥmadiyya Muslim Community.

Ḥaḍrat Mirza Masroor Ahmad began the keynote address by outlining the primary objectives of the Aḥmadiyya Muslim Community.

Ḥaḍrat Mirza Masroor Ahmad said:

“The Aḥmadiyya Muslim Community is a sect within Islam whose purpose and objectives are extremely clear. We seek to bring mankind towards its Creator - God Almighty. We seek to draw the attention of all people towards their responsibilities to their fellow man and the need to treat one another with love, compassion and respect. And we desire and

seek to establish true and long-lasting peace in the world.”

Addressing the concept of *Jihad* in early Islam, Ḥaḍrat Mirza Masroor Ahmad said:

“A charge that is often levelled at Islam is that it was spread violently by the sword. This allegation is completely unfounded and indeed nothing could be further from the truth. All of the wars fought during the life of the Holy Prophet (peace be upon him) and the four rightly guided Caliphs who succeeded him, were entirely defensive in nature, where war had been forced upon them.”

Referring to the false portrayal of the Holy Prophet of Islam (*peace be upon him*) amongst segments of the non-Muslim world, Ḥaḍrat Mirza Masroor Ahmad said:

“Even here in Denmark, some years ago, there were cartoons printed that sought to ridicule the Founder of Islam (peace be upon him) and to portray him, God forbid, as an imperialistic leader and belligerent warmonger. This unjust portrayal of the Holy Prophet Muhammad (peace be upon him) defies history and defies the truth. The reality was that the Holy Prophet (peace be upon him) was forever enslaved by his determination to establish peace and the rights of humanity.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“If one reads the Holy Quran and assesses the life of the Holy Prophet Muhammad (peace be upon him) through a lens of justice, rather than through a lens of prejudice, they will soon realize that Islam is a religion of peace. They will realize that the Holy Prophet (peace be upon him) desired peace with every fiber of his being.”

The *Head of the Ahmadiyya Muslim Community* stated that during the era of the Holy Prophet (*peace be upon him*) and his four *rightly guided successors (Caliphs)* the rights of *all* people were protected regardless of religion or belief.

Citing the period of Ḥaḍrat Umar, the Second Khalifa (Caliph) of Islam, Ḥaḍrat Mirza Masroor Ahmad informed that the Christians of Syria preferred to live under Muslim rule as opposed to the Roman Empire, knowing full well that Muslims would uphold and protect their rights.

Ḥaḍrat Mirza Masroor Ahmad also spoke of how the Holy Prophet of Islam (*peace be upon him*) once rebuked a very close companion for offending the feelings of a Jew by claiming that the *Founder of Islam* was of a higher status to the Prophet Moses (*peace be upon him*).

Referring to this incident, Hazrat Mirza Masroor Ahmad said:

“This teaching of the Holy Prophet (peace be upon him) was extremely profound and the basis for establishing peace between the people of different faiths and beliefs. However today, we see that in the name of freedom of expression, prophets and saintly figures are routinely mocked and ridiculed, even though there are millions of people who follow their teachings and who cannot bear to see them derided in this manner.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“If we truly desire peace in the world, we need to think of the consequences of our words and deeds. We need to be respectful of the beliefs and values of others. This is the way to break down barriers and to knock down the walls of enmity and resentment that have been erected in so many parts of the world.”

During his address, His Holiness condemned all forms of terrorism and extremism as **“hateful and wicked”** and said that such acts had no link whatsoever to Islam’s teachings. His Holiness also condemned certain non-Muslim powers for adopting **“unjust acts and policies”**.

Ḥaḍrat Mirza Masroor Ahmad said:

“Today, we are living at a time of increasing instability and uncertainty and so every person, in every part of the world, needs to take individual responsibility towards establishing peace. Conflicts continue to ignite and burn throughout the world and so let us not be in any doubt that the shadow of a fateful war looms before us.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Alliances and blocs are rapidly forming before our eyes and so it is my grave fear that we are charging madly towards a calamitous Third World War without pause for thought.”

Addressing the refugee crisis facing Europe, Ḥaḍrat Mirza Masroor Ahmad said:

“These days there is increasing fear and trepidation amongst the people of Europe due to the fact that so many refugees have entered this Continent over the past year.

Ḥaḍrat Mirza Masroor Ahmad continued:

“The truth is that no single country, and in fact no continent, has the capability to absorb the millions of people who are fleeing their war-torn countries. Thus the only solution is to formulate a genuine framework for peace in

their countries of origin and to try and bring an end to the cruelty in their homelands.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“May we soon emerge from the bitter conflicts of today to a better and brighter future in which all nations and all groups are able to live side by side and in which a spirit of love, compassion and humanity prevails.”

Earlier in the evening a welcome address was given by the *National President* of the Aḥmadiyya Muslim Community in Denmark, Mr. Zakaria Khan, followed by various guests speeches.

Hon. Holger Schou Rasmussen, *Mayor of Lolland*, said:

“As the Mayor of the constituency of Lolland it is a great honor to welcome Hazrat Mirza Masroor Ahmad to Denmark. It is always important to support those religious voices that speak of peace, tolerance and charity.”

Hon. Ulla Sandbaek, *Member of Parliament* said:

“Your Holiness, Hazrat Mirza Masroor Ahmad is the voice in Islam who is talking about peace, talking about love, talking about unity.

“I have come here tonight to be inspired by your words so that I can carry them out in the world and make my small contribution to world peace.”

Hon. Jan Messman, *Member of Parliament* said:

“I hope we will stay together in harmony and love. Love for All, Hatred for None!”

Hon. Josephine Fock, *Member of Parliament* said:

“I very much respect His Holiness (Ḥaḍrat Mirza Masroor Ahmad) for the way in which he promotes dialogue, peace, separation of religion and state and freedom of expression.”

Hon. Bertel Haarder, *Minister for Cultural Affairs and Minister for Ecclesiastical Affairs* said:

“I would like to say that the Aḥmadiyya Muslim Community is special in the way that all of your members are very well integrated into our Danish society. For the last 50 years we have enjoyed a history of peaceful and harmonic co-existence with you.”

The event concluded with a silent prayer led by His Holiness, Ḥaḍrat Mirza Masroor Ahmad. Both prior to and after the event, His Holiness personally met with various dignitaries and guests.



Head of Aḥmadiyya Muslim Community Condemns Lahore Terrorist Attack and Prays for Victims

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad has strongly condemned the terrorist attack that took place on 28 March 2016 at the Gulshan-e-Iqbal Park in Lahore.

Speaking from London, Ḥaḍrat Mirza Masroor Ahmad said:

“On behalf of the Aḥmadiyya Muslim Community worldwide, I express my deepest sympathies and condolences to all those affected by the terrorist attack in Lahore on 28 March 2016 in which many Christians and Muslims lost their lives. We can only be shocked and distraught by the brutality and disregard for human life, whereby many of the victims were entirely defenseless women and

children. Never can such attacks be justified in any shape or form and so all forms of terrorism and extremism must be condemned in the strongest possible terms.

May Allah the Almighty grant patience to those who have been left bereaved or affected

Muslim Leader Calls for Media Responsibility in Fight Against Extremism

Hazrat Mirza Masroor Ahmad says media should highlight peaceful teachings of Islam practiced by majority of Muslims. He is in favor of UK remaining part of the European Union.

On 19 March 2016, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa* (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad delivered the keynote address at the 13th *National Peace Symposium* hosted by the Ahmadiyya Muslim Community UK.

The event was held at the *Baitul Futūh Mosque* in London with an audience of more than 900 people, from 26 countries, including over 500 non-Ahmadi guests comprising Government Ministers, Ambassadors of State, Members of both Houses of Parliament and various other dignitaries and guests.

His Holiness also presented Ms. Hadeel Qassim, with the *Ahmadiyya Muslim Prize for the Advancement of Peace* in recognition of her outstanding efforts to personally alleviate the suffering of thousands of refugee children stranded in dangerous and inhospitable camps in the Middle East.

During his address, His Holiness spoke of the fundamental need for justice and equity at all levels of society in order for genuine and long-lasting peace to be established.

He called on the media to use its influence **“as a force for good and a force for peace”** by publicizing the positive activities of the majority of Muslims across the world as opposed to the **“tiny minority”** who were perpetrating mass cruelties falsely in the name of Islam.

His Holiness also stated that there was no punishment for apostasy in Islam and that the Holy Quran was the standard-bearer for universal religious freedom. His Holiness reiterated the need to cut the supply lines and funding of all terrorist and extremist groups worldwide.

During a press conference held prior to the Peace Symposium, His Holiness expressed his view that the United Kingdom should remain part of the European Union. He expressed his hope that the ‘*Remain*’ campaign would prove successful and that there would be no ‘*Brexit*’ from the European Union.

Ḥaḍrat Mirza Masroor Ahmad began his keynote address by reflecting upon the fact that modern day

in any way and may He bestow His Grace and Mercy on all those who have lost their lives. May He also grant a full and swift recovery to the hundreds of people who were injured.”

terrorism and extremism had caused a fear of Islam to spread far and wide.

Ḥaḍrat Mirza Masroor Ahmad said:

“This event is taking place at a time when widespread fear of Islam is on the increase due to the horrific and disgraceful acts of terrorist groups such as Daesh (ISIS). For example, last November, the world watched in horror when the terrorist attacks took place in Paris, and apart from this there have been suicide bombings and attacks in various countries at regular intervals.”

Nonetheless, His Holiness made it clear that true Islam was a religion of peace and that the brutal acts being committed by certain so-called Muslim groups were not permitted or justified by Islam in any way.

Hazrat Mirza Masroor Ahmad said:

“In the very first chapter of the Holy Quran, it is stated that Allah the Almighty is the ‘Provider and Sustainer of all the worlds’. He is the Gracious and Ever Merciful. Thus, when Allah the Almighty is the Provider and Sustainer of all people and the Gracious and Merciful - how could it be that He desired for those who believed in Him to mercilessly murder, violently oppose or harm His Creation in any way? Of course the answer is that it is not possible.”

Where cruelty and injustice prevailed, His Holiness said that Islam advocated two methods in order to bring about peace and reformation.

Ḥaḍrat Mirza Masroor Ahmad said:

“It is far better if peace can be attained through mutual dialogue, negotiations and diplomacy. However, where this is not possible, only then, force may be used in order to stop wrongdoing with the intention of establishing sustainable peace.”

Ḥaḍrat Mirza Masroor Ahmad said:

“The philosophy of underpinning punishment in Islam is extremely far-sighted

and quite unique... Punishment or sanction is permitted not as a means of revenge or retribution but its purpose is to reform, rehabilitate and improve.”

Refuting a common allegation leveled at Islam, His Holiness stated that there was no punishment for apostasy in Islam and that universal religious freedom was a core Islamic principle.

Ḥaḍrat Mirza Masroor Ahmad said:

“Islam enshrines the principles of universal religious freedom and freedom of conscience. Faith is, and always will be, a matter of the heart and so there should never be any form of compulsion in religion.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“If a Muslim decides that he wishes to leave Islam then, according to the teachings of the Quran, he or she has the right to do so. No government, group or individual has a right to punish them or sanction them in any way. Thus, the allegation that Islam mandates punishment for apostasy is entirely unjust and without foundation.”

Challenging the media to use its influence as a force for good and to act with responsibility, Ḥaḍrat Mirza Masroor Ahmad said:

“There is no doubt that the media plays a huge role in influencing public opinion and so the media should use this power responsibly - as a force for good and as a force for peace. It should show the world what true Islam represents, rather than focusing on the merciless acts of the tiny minority.”

Ḥaḍrat Mirza Masroor Ahmad stated:

“Publicity is the oxygen sustaining most terrorist or extremist groups.”

His Holiness said that the media did not waste any time in associating the brutal acts of terror committed by so-called Muslims to the teachings of Islam, whilst they ignored the voices of those who were earnestly striving to spread Islam’s true peaceful teachings.

Hazrat Mirza Masroor Ahmad said:

“At a time of worldwide conflict, we should remember the basic principle that it is better for all forms of evil and cruelty to be suppressed and for all forms of goodness and humanity to be endorsed. In this way, evil will not spread far, whilst virtue and peace will spread far and wide and adorn our society.”

Speaking about the ongoing war in Syria, His Holiness said that the *West* should be **“willing to open the channels of communication”** with the Syrian

Government in order to alleviate the desperate plight of the Syrian people.

His Holiness said that world governments or international organizations should prioritize peace over and beyond a desire for regime change. He said they should learn from the tragic examples of Iraq and Libya, wherein both countries had been mired in conflict and lawlessness ever since their long-standing leaders were forcibly removed.

Whilst His Holiness warned that there was a real risk of another world war he also stated that there was still time to avert such a catastrophe – if all parties were willing to act with justice and set aside their vested interests.

His Holiness criticized the continuing failure to cut off the financial supply lines of terrorist groups and the fact that certain powerful nations, who claimed to be working for peace, were exporting weapons to the Middle East that in turn were fueling wars taking place in Syria, Iraq and Yemen.

In terms of the oil trade, Ḥaḍrat Mirza Masroor Ahmad said:

“When it comes to acquiring oil, morality goes out of the window.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Whilst it is claimed that all possible efforts are being made to eradicate terrorism and extremism, the evidence does not substantiate this claim.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“I pray that we all play our respective roles in furthering the cause of humanity and I pray that true peace, based upon justice, is established in all parts of the world.”

Prior to the keynote address, various dignitaries spoke about the importance of peace and the critical state of today’s world.

Rafiq Hayat, the *National President of the Aḥmadiyya Muslim Community UK* said:

“The Aḥmadiyya Muslim Community focuses on education, humanitarian work and the Jihad of self-Improvement and of spreading peace.”

Siobhain McDonagh, MP and Chair of the ‘All Party Parliamentary Group for the Aḥmadiyya Muslim Community’ said:

“The Aḥmadiyya Muslim Community contributes greatly to this country and your belief in peace and religious tolerance is an example to us all, as you would expect from a community whose motto is ‘love for all, hatred for none’.”

Zac Goldsmith MP and London Mayoral Candidate said:

“For over a century the Aḥmadiyya Muslim Community has taken a stand against hatred but you have faced it down with compassion, love and practical help to bring communities together.”

Lord Tariq Ahmad of Wimbledon, Minister for Countering Extremism said:

“There can be no better example of [countering extremism] than that exemplified by the Aḥmadiyya Muslim Community under the Divine and inspirational leadership of His

Holiness, Hazrat Mirza Masroor Ahmad.”

Rt Hon Justine Greening, MP, Secretary of State for International Development said:

“I just want to say how proud I am to play a role in representing the Aḥmadiyya Muslim Community as a local MP, but also to say that in my broader role within government, it’s a privilege to work alongside Humanity First and to see the fantastic fundraising the Aḥmadiyya Muslim Youth Association.”

Both before and after the proceedings, His Holiness met personally with various dignitaries and guests also held a press conference with members of media.

Head of Aḥmadiyya Muslim Community Condemns Belgium Terrorist Attack And Prays For Victims

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad has strongly condemned the terrorist attacks that took place on 22 March 2016 in Brussels.

Speaking from London, Ḥaḍrat Mirza Masroor Ahmad said:

“On behalf of the Aḥmadiyya Muslim Community worldwide, I express my deepest sympathies and condolences to the Belgian people following the barbaric terrorist attacks that have taken place in Brussels. Such heinous and utterly inhumane attacks must be condemned in the strongest possible terms.

Under no circumstances does Islam permit terrorism of any kind or the murder of innocent people. In fact, the Holy Quran has said that to kill even one innocent person is akin to killing all of mankind. Therefore, those who commit such atrocities in the name of Islam can never find any justification. They are defaming Islam and destroying the peace of the world.

Our heartfelt prayers are with the victims of these attacks and all those who have been affected. May the perpetrators of this evil act be promptly brought to justice.

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Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allāh be his Helper

Summaries of Friday Sermons received from

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

Friday Sermon 1 April 2016 at Baitul-Futūḥ Mosque, Morden, London

Huzoor (May Allāh be his Helper) continued the series of sermons relating to the saying and traditions of the Promised Messiah (peace be upon him) as related by Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him). In one of his sermons Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said that the main cause behind strikes was the failure to give others their due. Government and employers do not fulfill their responsibilities to their subjects or employees, and vice versa, which is the cause of tension. The teaching of Islām in this regard is that if you treat others like your brothers and strive to give them their dues accordingly then the system of the world will never go wrong. And when it comes to claiming one's rights, one should seek recourse through lawful means rather than through protests and strikes. In the time of the Promised Messiah (peace be upon him) if an Ahmadī took part in a strike, the Promised Messiah (peace be upon him) would reprimand him and express displeasure upon this act.

Huzoor (May Allah be his Helper) said that the Holy Prophet did all the things that people do in various walks of life and still he would find time to help for household chores and help his wives and fulfill his responsibilities towards them. There was not a single idle moment in the life of the Holy Prophet. Similarly, Hazrat Muṣliḥ Mau'ūd (may Allah be pleased with him) says that the Promised Messiah (peace be upon him) did so much work that they left him working when they went to sleep and found him at work when they woke up. He sometimes had to take walks due to some ailment but he kept working as he walked. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) says that we should not ascribe our laziness to disease or illness. If an individual makes a resolve to overcome laziness, it can easily be overcome.

Huzoor (May Allah be his Helper) said that Islām has laid down various injunctions to secure the future of a woman. One of these is that a dowry should be fixed for her at the time of Nikah, which the husband is obligated to pay. Some people have a misunderstanding that dowry is only to be paid in case of divorce or separation. Some people covet the earnings of their wives. Likewise, there is a custom in some poor families and countries that the bride's parents receive the dowry

from the bridegroom at the time of the wedding and the bride receives nothing and remains empty-handed. Huzoor (May Allah be his Helper) said that such ways are totally unlawful and are strictly forbidden by Islām. Citing an episode of a Companion of the Promised Messiah (peace be upon him), Huzoor (May Allah be his Helper) said that it is essential to hand over the dowry to the wife before she chooses to forego it.

Huzoor (May Allah be his Helper) said that Zakāt is also an obligation and everyone is duty-bound to pay it he meets the conditions. Huzoor (May Allah be his Helper) said that sometimes Ahmadīs try to copy other people and do things that are contrary to the traditions of the Jamā'at and the teachings of Islām, and sometimes such people are office-bearers. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said, "I advise my Jamā'at to follow the Sharī'ah in everything they do. We should strive to avoid everything that is contrary to our teachings and our traditions."

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said that once a person wrote to the Promised Messiah (peace be upon him) to pray that he might be able to marry a certain woman. The Promised Messiah (peace be upon him) said that he would pray for him but without any condition, whether it results in marriage or in his becoming averse to the woman. The Promised Messiah (peace be upon him) prayed for him and after a few days the person wrote to the Promised Messiah (peace be upon him) that the woman had fallen from his heart. Thus Allah can help in either way. The essence is to pray while giving preference to God's will and his injunctions. Huzoor (May Allah be his Helper) said that love for this world is transient. We should foster all love for the sake of God's love. Allah blesses those who attribute their weaknesses towards themselves and say Alhamdulillah upon their success. Sometimes trivial things can lead to grave consequences. Huzoor (May Allah be his Helper) cited the advice a woman gave to her son who was going on a journey.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) says that for the acceptance of prayers we should bear in mind the basic condition of obedience to God and firm faith. Our faith should be as firm as that of

Ḥaḍrat Ibrahim and it is also important to obey Allah's commandments. May Allah enable us to follow His injunctions and may Allah strengthen our faith and accept our prayers.

At the end of the sermon Huzoor (May Allah be his Helper) informed the Jamā'at of the tragic martyrdom of Mr. Asadul Islām Shah of Glasgow and led his funeral prayer in absentia after the Friday prayer.

Friday Sermon 8 April 2016 at Baitul-Futūh Mosque, Morden, London

Traditions and sayings of the Promised Messiah regarding social issues such as marriage as related by Ḥaḍrat Muṣliḥ Mau'ūd

We should see to it that we do that which is permitted by God and His Prophet

Huzoor (May Allah be his Helper) related some traditions and sayings of the Promised Messiah (peace be upon him) about keeping fast continuously, the reason for creating a separate Jamā'at, and social issues such as matrimony. Referring to the dream of a woman in Qādiān about keeping fast continuously for six months, Huzoor said that any dream that goes against the Holy Qur'an and the edicts and practice of the Holy Prophet will have to be rejected as false. To put oneself through a hardship for which one does not have the power is wrong and contrary to piety. The case of those ordained by God is different and common people cannot compare to them.

Referring to the objection that the Promised Messiah (peace be upon him) caused further dissent among the Ummah by creating yet another sect, the Promised Messiah (peace be upon him) said that if we want to safeguard our good milk, do we keep it with yogurt or separate from it? Obviously milk cannot remain good if it comes into contact with yoghurt even for a minute. Therefore it is essential that the Jamā'at of the Messenger be kept separate from the rest. Just as healthy people become sick by coming into contact with the sick, it is the Divine practice that God keeps the followers of His Messenger separate from the spiritually afflicted.

Referring to the issue of marrying Ahmadī girls with non-Ahmadīs, Huzoor (May Allah be his Helper) said that if an Ahmadī girl is married to a non-Ahmadī, she will certainly become estranged from the Jamā'at, therefore this practice should be shunned. The fact that we do not marry non-Ahmadīs is not because we wish to create division, but rather it is to safeguard ourselves and to give preference to our faith over the world. Ahmadī men should also realize that if they are true Ahmadīs they should not consider their own desires and should only marry Ahmadīs. They should give preference to their faith and their future progeny over worldly desires. Future generations are not only corrupted if Ahmadī girls marry others, but this is also true where Ahmadī boys marry non-Ahmadī girls. If Ahmadī boys marry outside the Jamā'at then who shall marry Ahmadī girls? Huzoor (May Allah be his Helper) said that there are and have always been problems

relating to marriage of Ahmadī girls, and we have to find ways of overcoming these difficulties. Huzoor (May Allah be his Helper) said that if an Ahmadī boy and girl wish to marry, their parents should not rigidly oppose them and should not become engrossed in the issue of ego or status. Huzoor (May Allah be his Helper) said that the girl's desire and approval should also be considered in matrimony. The Holy Prophet has given women the right to choose. But Islām also does not permit matrimony without the permission of the wali or guardian. Thus neither the parents should be so stern as to disallow marriage in the name of false honor, nor does Islām permit girls to run away and get married in courts. Under such circumstances girls can write to the Khalīfa who will then decide according to the circumstances.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said that in order to remember God and establish a relationship with Him and to love Him, it is necessary to reflect upon His attributes and establish a relationship with Him through these attributes. It is the law of nature that even in worldly relationships it is necessary to either be close to the person one loves or at least to have their image or picture as a reflection of one's love. A true believer should show zeal for the honor of the faith. There are people who despite their good intentions do not show zeal for the Jamā'at's honor on account of their simplicity but this ends up in hurting the Jamā'at. In any case, one should express zeal for the Jamā'at's honor. One should at least leave a company or gathering where objection are raised against faith and the Jamā'at. In fact the Jamā'at should be informed of such mischievous people so that that the Jamā'at can deal with them. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) says that some people think the Jamā'at has some kind of magic on account of which people do not leave the Jamā'at even if they are abused and beaten and suffer loss of property. They say that it is surely on account of some magic that they still hold on to the Jamā'at. Huzoor (May Allah be his Helper) prayed that Allah may enable people to recognize the truth and give us the power to fulfill our obligations. At the end of the sermon Huzoor (May Allah be his Helper) led funeral prayers of two deceased Ahmadīs.

Friday Sermon 15 April 2016 at Baitul-Futūh Mosque, Morden, London

The purpose of mankind's creation is to worship.

Some sayings of the Promised Messiah (peace be upon him) regarding the observance of prayers.

How to find pleasure in worship and the upholding of Tauhīd?

Prayer is the essence of worship. Only through this essence can we fulfill the purpose of worship.

Only by perfectly following Tauhīd can one develop love and reverence for faith and find delight in worship.

Huzoor (May Allah be his Helper) said that Allah has reminded believers again and again about the observance of prayers and how this is incumbent upon them. To worship is the purpose of man's creation but he has turned away from this purpose. The Promised Messiah (peace be upon him) says that those who turn away from this true and natural purpose of life and live their lives like beasts with eating and sleeping, their aims are deprived of Divine blessings. Huzoor (May Allah be his Helper) said that Islām commands us to offer the five-daily prayers. The Promised Messiah (peace be upon him) has taught us the true manner and wisdom of prayers and urged us to realize their importance and to offer them with proper decorum.

Huzoor (May Allah be his Helper) said that becoming lax in offering Fajr prayer due to bad weather or the shortness of the nights, or offering Zuhr and Aṣr together on the pretext of being busy is not correct. People should offer their prayers punctually at their mosques or prayer centers. If office-bearers and workers of the Jamā'at and life-devotees become mindful of this then there can be significant increase in prayer attendance.

The Promised Messiah (peace be upon him) says that while prayers serve to fulfill the purpose of our creation, they also save us from calamities and tribulations. Therefore we need to offer Istighfār regularly. People who don't find time for prayers on account of being busy should be most fearful. We should wake up for Tahajjud and pray with love and fervor. Sometimes the day prayers are missed on account of jobs, but we should remember that God is the Provider and should offer our prayers on time.

The Promised Messiah (peace be upon him) says that when a drunkard does not feel intoxicated by wine, he keep drinking cup after cup until he feels some kind of intoxication. The wise can benefit from this example by persevering in prayers and trying to find pleasure in them. He should also pray that he may find that pleasure. Just like the drunkard has a certain pleasure in mind the attainment of which is his objective, so should all the faculties of the believer be directed at finding pleasure in prayer. And then if there is born in him a prayer out of anguish and fervor, I say truly then he will find that pleasure. The Promised Messiah (peace

be upon him) also says good deeds do away with bad ones. Thus we should bear these bounties and pleasure in mind and pray that we may experience the Ṣalāt that is experienced by the truthful and the virtuous. The prayer that has in it the spirit of truthfulness does away with evil deeds and has the power to bestow goodness. The spirit and essence of Ṣalāt is the supplication that is accompanied by delight and fervor.

Huzoor (May Allah be his Helper) described the wisdom behind every posture of the Ṣalāt and the effect they have on us and it is important that our words and actions become one in Ṣalāt. As we stand and bow and prostrate, so should our hearts undergo a similar experience.

The Promised Messiah (peace be upon him) says that punctuality and regularity in Ṣalāt is very important. When Ṣalāt becomes an ingrained habit and the mind is focused towards God, and then slowly the time comes when one experiences the state of complete detachment whereby one receives light and pleasure. Remember that inclining towards the world amounts to severing ties with God. Ṣalāt is in fact the physical demonstration of Tauhīd. Whenever people have come to God truly remorseful and penitent, He has always blessed them. God desires that we come to Him with a pure heart. I tell you truly that God has wondrous powers and limitless blessings and bounties, but to see them you have to cultivate the eye of love. If there is true love, God hears prayers and helps. We should strive to abide by His commandments and accordingly worship and offer prayers and fulfill other obligations. The Promised Messiah (peace be upon him) says that if a person is not established on Tauhīd and his heart is not filled with awe and love for the faith, he will not find pleasure and delight in Ṣalāt. Ṣalāt is the best teacher and the most useful means of teaching servitude to God. Therefore, become punctual in prayers. May our heart and soul do justice to Ṣalāt. Āmīn.

At the end of the sermon Huzoor (May Allah be his Helper) informed the Jamā'at about the sad demise of Asghari Begum Sahiba, wife of Sheikh Rehmatullah Sahib of Karachi. Huzoor (May Allah be his Helper) led her funeral prayer in absentia after the Friday prayer.

Friday Sermon 22 April 2016 at Baitul-Futūh Mosque, Morden, London

Promised Messiah's practice with regard to some points of jurisprudence as related by Ḥaḍrat Muṣliḥ Mau'ūd

Enlighten your thoughts and your hearts and fill your hearts with Taqwā

Celebrate in a way that benefits humanity and your leisure should be such as fosters knowledge and love

Huzoor (May Allah be his Helper) cited some narrations of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) and some of his statements regarding the practice of the Promised Messiah (peace be upon him). Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) says that two kinds of purity are essential for man. The first is the purity of thought and reflection, and the other is that of emotions, which means subtle and pious emotions. Once your heart is purified, your emotions will follow suit. Purity of thought is essential for the purity of the mind. Enlightenment means that a person should have such a light in him that he only experiences true thoughts. This comes about through ceaseless effort and by the blessing of God.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said that whenever the Promised Messiah (peace be upon him) was asked some questions related to jurisprudence he would refer it to Ḥaḍrat Maulvi Nuruddin (may Allah be pleased with him), Maulvi Abdul Karim (may Allah be pleased with him) or some other scholar. But when he felt that the matter was such as was necessary for him to address, as the appointed one of God then he would explain it himself.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said that for spiritual growth one requires an enlightened mind and Taqwa and purity. Thought, reflection and meditation are dependent on the enlightenment of the mind, whereas the piety of emotions is called Taqwā. When man finds enlightenment he becomes safe from sin, and when he is saved from sin he comes under God's blessings.

Addressing the question of Qasr (or shortening of prayers while traveling), the Promised Messiah (peace be upon him) said: My view in this regard is that man should not overburden himself. When a person picks up his bundle and sets off with the intention of going on a journey then it is considered a journey even if it is only two or three miles. When a journey is undertaken with that intention, then it is a journey. One should bear in mind the Hadīth **لَمَّا أَلْعَمَّ الْبِالْقِرَاتِ** and be very clear about one's intentions. One should abide by Taqwa in these matters.

The Promised Messiah (peace be upon him) said that when officers and government workers go on official tours, it cannot be considered a journey, it is just like a person walking about in his garden. Addressing the question as to whether prayers should be shortened when one travels to the Markaz, the

Promised Messiah (peace be upon him) said that it is permissible to do Qasr if someone comes to Qādiān only for three days. But if he is praying behind a local Imām then he will have to offer full prayer behind him.

A question was raised that in case of the Jumu'a and 'Asr prayers being combined, does one still have to offer the two Rak'as of Sunnah before the Jumu'a prayer? Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said that there were varying views on this. When two prayers are joined, then all the Sunnah prayers before, after and between are excused. Once, however, the Promised Messiah (peace be upon him) joined the Jumu'a and 'Asr prayers but also offered the Sunnah before the Jumu'a prayer, as was his custom. He said that when traveling it is permissible either to offer or to forego Jumu'a prayer. Foregoing Jumu'a prayer means offering Zuhr in its stead.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) says that the Promised Messiah (peace be upon him) has also guided us on celebrating happy occasions. It is permissible to put up lighting for special occasions. For example, lighting was put up to celebrate the Jubilee of Queen Victoria. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said that such occasions are very pleasing for children. He said he remembered that on this occasion candles were placed on the roof of Masjid Mubarak, on the Promised Messiah (peace be upon him)'s house, and on the school building. The Promised Messiah (peace be upon him), being the Hakam and 'Adl, never did anything that was contrary to the spirit of the Holy Qur'an. There is no harm in putting up lighting for political and national purposes. Occasions should be celebrated in a way that profits humankind. The sacrificing of animals on Eid helps provide meat to the poor and the Fitraṅna is also used to help them. If children have a little enjoyment there is no harm in it. But it should be made clear to the children from the beginning that we will only act within the sphere of religious and national laws.

Huzoor (May Allah be his Helper) cited a couple of incidents from Ḥaḍrat Muṣliḥ Mau'ūd's childhood. During their stay in Lahore while returning from Multan they went to see wax sculptures of different kings. Since this was a source of knowledge, the Promised Messiah (peace be upon him) took Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) with him. In another incident, while returning from Lahore

he saw a crowd of opponents who were hurling abuses upon the Promised Messiah (peace be upon him).

Huzoor (May Allah be his Helper) said that it is a divine decree the Jamā'at of the Promised Messiah (peace be upon him) will grow, and it is growing. May Allah enable us to undergo the kind of transformation that the Promised Messiah (peace be upon him)

required of us. Let us enlighten our thoughts and hearts and fill our hearts with Taqwā.

At the end of the sermon, Huzoor (May Allah be his Helper) informed the Jamā'at of the sad demise of Amatul Hafiz Rehman Sahiba, wife of late Dr. Ataur Rehman Sahib, former Amīr of District Sahiwal, Pakistan, and led her funeral prayer in absentia after the Friday prayer.

Friday Sermon 29 April 2016 at Baitul-Futūh Mosque, Morden, London

“I am the true well-wisher of mankind. I pray even for my enemies,” says the Promised Messiah

Learn about the teachings of Islām ever more and impart these teachings to your companions

Our greatest duty is to worship Allāh and to treat our fellow beings with compassion and kindness

Referring to some objections leveled against the Jamā'at, Huzoor (May Allah be his Helper) said that our Jamā'at sincerely believes the Holy Prophet (peace and blessings of Allah be upon him) to be the greatest of all the Prophets and follows his injunctions. We do not teach anything other than this. Huzoor (May Allah be his Helper) said that it is our duty to learn even more assiduously about our faith and impart this knowledge to our friends and companions. We believe in complete obedience to the faith and do not accept any innovations in religion. The Promised Messiah (peace be upon him) says, “I have come to do away with the errors that were born in the time of great distortion.”

Huzoor (May Allāh be his Helper) cited several saying and traditions of the Promised Messiah (peace be upon him), which highlight aspects of his character and reveal the true love he had for his lord and master, the Holy Prophet (peace and blessings of Allah be upon him) . A Christian student by the name of Abdul Haq once came to Qādiān. In the course of his research, he said to the Promised Messiah (peace be upon him) , “I mentioned you to a fellow Christian, but he started hurling abuse at you, which I found very unbecoming.” To this the Promised Messiah (peace be upon him) said that he received many letters that were full of abuses and that numerous announcements were published against him that contained abusive language, but he was never perturbed by such things since this is the way that ungrateful people treat God’s chosen and righteous servants.

The Promised Messiah (peace be upon him) says, “I am the true well-wisher of mankind.” Huzoor cited some anecdotes related to his hospitality and attending to the sick. With regard to the acceptance of prayers, the Promised Messiah (peace be upon him) says, “I experience the acceptance of a prayer when commanded and willed by God. It is important that one should undergo a holy transformation, make a reconciliation with God, understand one's purpose of

coming into the world and strive to fulfill it, for it is then that God turns to one with mercy. The Promised Messiah (peace be upon him) says that when God chooses to bless someone, all suffering ceases. When God finds someone to be of benefit to mankind, He gives him a long life. We should repent and offer Istighfār so that Allāh may bless us. And when we receive God’s blessings then our prayers are also accepted. It is essential to obey God and to worship Him in order for our prayers to be accepted.

Huzoor (May Allāh be his Helper) said that the Promised Messiah (peace be upon him) guided us towards fulfilling our obligations to God and to our fellow beings in the light of the teachings of Islām and set his own example in this regard. He says that of all the obligations we owe to God the greatest is that we worship him and this worship should not be based on any selfish motive. Indeed one should worship Him even if there was no heaven or hell. The Promised Messiah (peace be upon him) says that as far as human sympathy is concerned, my belief is that until one does not pray for his enemy, his heart is not completely cleansed. Praying for the enemy is also the Sunnah of the Holy Prophet (peace and blessings of Allah be upon him) . I do not have a single enemy for whom I have not prayed at least two or three times, and I teach you to do the same. God dislikes that someone is tormented and unjustly antagonized, just as He dislikes that a partner be associated with Him. We should treat God’s creation with utmost compassion and kindness and love. Therefore all of you who associate yourself with me should become so blessed that even your companions are blessed and not left empty-handed. This is the crux of the teaching that is based on the command, “Adopt the morals of God.”

Huzoor (May Allāh be his Helper) said that the Promised Messiah (peace be upon him) lived out the teachings of the Holy Qur’ān and he had deep fervor to implement these teachings in the footsteps of the Holy

Prophet (peace and blessings of Allah be upon him) . May Allāh enable us to fulfill the obligations that are placed upon us as members of the Promised Messiah's (peace be upon him) Jamā'at. May Allāh enable us to mold ourselves according to the teachings of the Holy

Qur'ān and the Sunnah and to understand the true status of the Holy Prophet (peace and blessings of Allah be upon him) so that we are able to show to the world the true face of Islām. Āmīn.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are also available in various languages on alislam.org under Friday Sermons.

New Books Received at Bookstore

We recently received a shipment from London. We have NOT received Short Commentary yet. We did receive Yassaral-Quran along with large sized Quran for children. We are expecting another shipment from Qādiān. As usual please keep on checking our new products list at http://www.amibookstore.us/products_new.php. Following are some of the items that are either new or restocked. (Mohammad Ahmed Nasir, In-Charge Bookstore)

Arabic:

1. Dhikr Ilahi
2. Ahmad, the Guided One
3. Ahmadiyyat – the True Islam
4. Jesus in India
5. Murder in the Name of Allah
6. Mubahisa Ludhiana and Delhi
7. Arba'een
8. Baraheen Ahmadiyya
9. Tajalliyat Ilahiyah
10. Fathi Islam, Taudhih Maram, Izala Auham
11. Mir'atu Kamalatil-Islam
12. Revelation and Rationality

Chinese:

1. Selected Sayings of the holy Prophet (m.p.b.u.h.)
2. Selected Writings of the Promised Messiah
3. Selected Verses of the Holy Quran

English:

1. A Present to HRH the Prince of Wales
2. The Economic System of Islam
3. The Outset of Dissension in Islam
4. Nizam-e-Nau
5. Philosophy of the Teachings of Islam
6. The Truth About the Alleged Punishment of Apostasy in Islam
7. An Introduction to the Hidden Treasures of Islam
8. Biblical References
9. Commentary on Surah Fātiḥah
10. Defense Against the Plague and a Criterion for the Elect of God
11. Essential Guidelines of Shūrā
12. Ḥaḍrat Abu Bakr
13. Ḥaḍrat Juwairyah
14. Ḥaḍrat Mariyah Qibtiyyah
15. Ḥaḍrat Zainab
16. Homeopathy
17. Islam a religion of peace and compassion
18. Islam and Freedom of Conscience
19. Life of Muhammad (hard cover)
20. Life and Character of the Seal of the Prophets Volume 2
21. Minorities in Islamic State
22. My Book About God
23. Yassaranal-Quran
24. Sermon on the Mount

Persian:

1. Durr-e-Sameen
2. Fath-e-Islam
3. Izhar-e-Haq
4. Raz-e-Haqeeqat
5. British Government and Jihad
6. Need for the Imam
7. Tohfatur-Nadwa

Russian:

1. A message of peace
2. A Misconception Removed
3. Jesus in India
4. Need for the Imam
5. The Difference Between Islam and Extremist Groups

6. World Crisis and Pathway to Peace

Urdu:

1. World Crisis and Pathway to Peace
2. Khutbat-e-Shūrā Volume 1 and 2
3. Khutbat -e-Tāhir 5 volumes.
4. Ordinance XX of 1984 Before the Federal Sharia Court by Mujeeb-ur-Rahman

Holy Quran Translations:

1. Czech
2. Korean
3. Persian
4. Portuguese
5. Pashto
6. Russian
7. Sindhi
8. Sinhala
9. Swahili
10. Spanish with Short Commentary
11. Turkish

For True Islam material: <https://www.buildesign.com/store/trueislam>
For All other Tabligh Materials: <https://www.buildesign.com/store/MFP>

Aḥmadiyya Islam—My Choice

Samantha Kessenich, Milwaukee

وَإِذْ أَسْمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ ۖ
تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا
عَرَفُوا مِنَ الْحَقِّ ۚ يَقُولُونَ رَبَّنَا آمَنَّا
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٤﴾

‘And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, ‘Our Lord, we believe, so write us down among those who bear witness.’ (Holy Qur’an 5:84)

The topic of my speech today is “Islam, Ahmadiyyat, my choice.” I was hesitant to stand up here today and speak to you about myself. As a new convert, I don’t really have much knowledge to impart. My journey for religious education and spirituality continues. However, I hope that my speech can inspire some to think about their journey in Islam.

There was nothing positive about my original understanding of Islam. Growing up, I only knew Muslims how they were portrayed in the media. I was led to believe Islam was nothing but evil. I once even had a nightmare where Osama Bin Laden broke into my family home, and I had to fight him off to protect my mother. This shows you all I knew about Islam was terrorism by bearded men from far off places. As you can imagine, it would have been an even wilder dream at the time to think that I would be standing here today to tell you about how I converted to Islam and to Ahmadiyyat.

My journey to Islam began at a time when I was really beginning to take care of myself. I took up running and yoga, and when I paused to reflect on my environment, and drinking alcohol, I put an end to that, too. I am an early childhood educator; I realized, I would never teach my students anything good about alcohol in our world. Why should I spend my time drinking? A pregnant mother is warned that drinking adversely affects the baby she is carrying. Why would I want to harm my own body? Even with the depressing statistics of binge drinking, alcoholism, and alcohol related deaths that plague our society on a massive scale, such a simple Islamic commandment is one of the biggest challenges for what is supposed to be a developed society. My physical body, and soon my spiritual side would be grateful for the changes I made. As the Promised Messiah, Ḥaḍrat Mirza Ghulam Ahmad (may peace be upon him) states in the Philosophy of Teachings of Islam,

“According to the Holy Quran the natural state of man has a very strong relationship with his moral and spiritual states, so much so that even a person’s manner of eating and drinking affects his moral and spiritual states. If the natural state of a person is subjected to the control of the directions of divine law it becomes his moral state and deeply affects his spirituality, as is said that whatever falls into a salt mine is converted into salt.”

This reinvention of my physical state, unbeknownst to me at the time, was already guiding me in the path to God.

My direct interest in Islam started when Malala Yousafzai won the Nobel Peace Prize, I decided to read her autobiography. As a strong advocate for education, I was eager to learn her story. I saw in this book the Islam that I had known for years, the Taliban murdering innocent people. I also learned how a young Muslim girl and her father used the religion of Islam to inspire them for equal opportunity in education.

It is not a challenge to find evidence-supporting advocacy for education in Islam.

In a hadith, the Holy Prophet (peace and blessings of Allah be upon him) is reported to have said: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads leading to Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars.” (Abū Dāwūd)

And so I began my own personal educational pursuit for the teachings of Islam. I began researching Islam, from an educational, not a spiritual perspective.

One article in particular really awakened me; it was written by a convert to Islam and her stance on hijab; titled “I’m a Feminist and I Converted to Islam.” I had always seen hijab as a tool of oppression, hiding Muslim women under a scarf and disabling them from engaging in a “normal” way of life. In a society where there is real societal pressure to wear a bikini and revealing clothing, dressing modestly actually feels like an act of liberation. Many people think that a spouse or family member forces Muslim women to cover themselves, but it is a personal choice. Whereas the pressure to wear revealing clothing in today’s society is far greater. I have honestly had friends directly

pressure me to dress immodestly after converting to Islam and yet without any pressure from Muslim friends I have felt at ease with my choice of clothing.

I continued my research. The verse that I recited at the beginning of my speech made a deep impression on me.

And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth, which they have recognized. They say, 'Our Lord, we believe, so write us down among those who bear witness. (Holy Qur'an 5:84)

According to the commentary by Khalifatul-Masīh II (may Allah be pleased with him):

"This verse applies to all those who have a real hankering after truth and are ready to accept it wherever they find it."

Everything that I had learned in books and on the Internet inspired me, I wanted to live my life according to the Holy Qur'an because I saw the Holy Prophet Muhammad (peace and blessings of Allah be upon him) to be truthful. My quest for knowledge of Islam became a high priority in my daily life, and I was beginning to search, and find, God everywhere.

And so I began to pray. Learning that Muslims pray five times a day, and that they pray in Arabic, and that it requires different movements; I knew that prayer would not come easily, that I would have to work towards it. I had never visited a mosque, and didn't have a local community, so I relied on the Internet to learn how to pray.

I stood in Ṣalāt with my tablet opened to a PDF with instructions on how to pray. I stumbled through the recitation of Surah Al-Fātiḥah and the various Arabic prayers and when I got to the ground in prostration, after my first ever rak'at, I was relieved, thinking I was finished. Then I looked at my PDF file and realized, I'm supposed to do it all over again? Three more times? Learning to pray was overwhelming, but at the same time extremely satisfying, as I had never truthfully prayed before. When I prayed, I asked God Almighty to help me with my prayers, to make recitation easier, and to worship correctly. I prayed constantly for a sign of His Existence and a sign that Islam is His Religion.

I found that my prayer was answered quickly and fully, in a miraculous way. First let me paint a picture for you of how I grew up. A baptized catholic, I hardly attended church even for Easter or Christmas. There is little religious belief or practice in my family, and certainly none of my family members follow Islam. I was born and raised in rural Wisconsin, in a very homogenous community and I did not even encounter any diversity until I left for college. My house was

located outside the closest town and the closest neighbors were miles away; the closest Muslim, I honestly could not even tell you. I tell you this because I want you understand the impact of my prayers being answered.

Soon after praying for a sign of the existence of God, and being able to worship correctly, I left my university to visit my parents in the countryside home where I grew up. I was moseying about in my home and looking for a purse in a closet. I opened the closet to find a beautifully decorated fabric that I had never seen before. What I first thought was a blanket was apparently a rug. My jaw dropped in awe when I realized what it may be. A picture of a big arched building and a crescent moon was artfully sewn into the rug. I rushed to the Internet to look for a photo of a prayer rug; my hunch was confirmed! Then I googled what a mosque looked like as there was a picture of a mosque on the rug. Again, I was only more convinced that what I had found was a legitimate Islamic Prayer Rug. Almighty Allah had answered my prayers and sent me a clear sign. I was overjoyed! Allah personally delivered a prayer rug to my home in the middle of nowhere as a confirmation of His existence and a sign of the truth of Islam. I was in complete shock as to how this may have happened and my parents were just as clueless guessing it was something from a trip to Peru. Later I learned that almost a decade ago the rug had been given to my older sister by an ex-Muslim in college. For years, it waited for me in that closet until I turned to Allah and Islam and prayed for it.

I cannot describe my gratitude for such a clear sign. The fact that this Islamic rug had secretly grown up with me really helped me feel at home and at ease with my new found faith. And it has not left my side for Ṣalāt since and I had to bring it with me here today.

With my faith in God and Islam invigorated, I continued to diligently pray and study Islam online, as I still had no community. I was firm in my conviction and the truth of the religion and the Holy Qur'an. The scientific verities in the verses about the Big Bang, the universe, space exploration and other insights that an unlettered Man in 6th Century Arabia could not have known. I found true beauty in the recitation of the Holy Qur'an and it replaced the radio in my car.

As a Sunni Muslim, I had yet to hear of Ahmadiyyat and though I believed fully in the truth of Islam, I was hesitant to accept some of the things that I read that seemed illogical or troublesome. Yes miracles happen, as I witnessed with my prayer rug, but thinking that miracles can go against logic and science, rules created by Allah, is hard to accept. At a jeopardy game held by my school's Muslim Student Association, the question asked "Which prophet lived for 950 years?" I asked

“what?” and it was simply explained to me “yup, Prophet Noah lived for that long,” I felt confused; how could the truth of Islam that I knew be associated with, facts that simply could not be a reality? Of course, I later learned, the Qur’anic verse mentioning his life as “a thousand years less fifty,” does not refer to his actual age, but the time of his spiritual dispensation. In other worrisome challenges, I encountered teachings online of death for apostasy and physical aggression against any sort of blasphemy.

I knew something was also missing from my prayers. Online, I had learned to only say the Arabic prayers in my Ṣalāt and that personal prayers must come later. I would often place my head in prostration, after completing my Ṣalāt, to speak with Allah in my own language. When I learned how Ahmadi Muslims pray including their communication with Allah in Ṣalāt in their own language, my prayers felt more personal, more sincere, and more powerful. Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) beautifully explained the illogical nature of this non-Ahmadi practice. ‘It is if in Ṣalāt you pay a visit to the palace of a grand king and then only after leaving do you desire to make requests.’

I found Ahmadiyyat online as my quest for knowledge continued. A member of the Ahmadiyya media team participating in the forums online put me in contact with my local mosque in Milwaukee, and I went to collect books, from the first mosque I had ever been to. I read the Philosophy of the Teachings of Islam, and discovered the beauty of Ahmadiyyat. But I had just accepted Islam, and accepting Ahmadiyyat was a whole new adventure but Al-Ḥamdu Lillāh I was able to fully find myself by taking this extra step. I was able to reconcile my heart, soul and mind through Ahmadiyyat. My soul and yearning for prayer was fulfilled through the instructions of the Promised Messiah on praying earnestly in your own language especially during prostration. My heart was contented through the teachings of love for all and hatred for none, Jihad of the Pen and no violence against apostasy or blasphemy. My mind was satisfied through the teachings that faith and reason go hand in hand, Al-Ḥamdu Lillāh!

Of course, at first, I did not want to make so many drastic changes without much reflection, study and prayers. I learned of the Istikhara Prayer and I fervently prayed for guidance on whether I should accept the Promised Messiah. My intellectual acceptance of him was there but I prayed my beliefs would be stronger and I would have a sign. I prayed specifically for a dream to guide me along with a feeling in my heart. And Al-Ḥamdu Lillāh this prayer was also answered.

After Istikhara, I had a powerful dream. I dreamt that I was at my local Milwaukee mosque though it did not look like a mosque but more like a school with a large cafeteria. I remember our Lajna leader was marking on a sheet and taking attendance for various events. She asked everyone who is going to London to stand up, I stood up and saw my name on the paper with a circle around it. We then all gathered and ate food in the huge hall. I woke up with the strong feeling that I must go to London to visit the Khalīfa. After some initial challenges, I am now very humbled and grateful to say that I will be flying this week to attend the UK Jalsa and meet our beloved Khalīfa (may Allah be his Helper).

I continued to diligently pray Istikhara prayer for several nights after this constantly praying for validation in my heart. The last night of Istikhara I watched a video documentary on the Life of Khalīfatul-Masīḥ IV (may Allah showers His mercy on him) “A Man of God.” During a brief moment of the video, the picture of the Promised Messiah (may peace be upon him) was shown. Without hesitation or reflection, I felt tremendously humbled and trembled with a physical feeling like a weight on my heart and stomach.

I began to read the Philosophy of the Teachings of Islam, and though I had read it previously in full, as I read it now it felt as though I had discovered an entirely new book. I realized it was not just Ḥaḍrat Mirza Ghulam Ahmad reflecting on Islamic teachings, but a divinely inspired essay written by the Promised Messiah (peace be upon him) as a sign of the truth. Each chapter I read was more significant and there was no room left in my heart for any doubt as to the truth of Ahmadiyyat.

Soon after I signed Bai‘at and it was one of the most beautiful days of my life and my heart was still tender for hours later from all the love I gave and received. I had started the morning with a reading of Our Teachings an excerpt from a book written by the Promised Messiah. After reading and reflecting on the day ahead of me, I was tremendously grateful for all the Grace of Allah and his clear guidance at every stage of my faith journey and I pray to be able to continue to grow and serve. As the passage from the book states:

“Do not be like rats which only go digging and descending down into the earth: be like a dove capable of flying into the heavens, which feels happy only when it is flying in the pure air of the loftier regions. After taking the Bai‘at of repentance at my hand, take care that you do not remain unaltered in your former sinful ways. Do not be like a snake that remains as much of a snake after it has shed its skin as ever it was before.

My experience has fully solidified the power of prayer in my eyes. And I pray that everyone is able to appreciate this tremendous gift given to us by Allah. There is a reason that every Adhān repeats Come to Prayer, Come to Success. May Allah enable us to heed these opportunities for success! We always pray for people facing difficulties those who are hungry, who are in war zones, and who are persecuted for their faith. Let us also pray for the irreligious people in the world. They do not know what it means to fear Allah and at the same time put all their trust in Him. What a true

blessing it is to be able to pray to our One All Powerful God and speak freely knowing the truth that he is listening. They do not know the all-encompassing peace that Islam brings and for this reason they are suffering. I know this because I was irreligious and now I experience a beauty that amazes me after finding the True Islam. I pray that Allah enables us all to realize and love the treasure we have found and that we can continue to serve and advance our beautiful Jamā'at!

(Speech delivered at 2015 US Jalsa Sālāna)

Important Marital Questions

Rizwan Khan, Missionary Virginia

Should married children live in a joint-family system with their parents?

Sometimes, because of cultural or emotional pressures, couples feel guilty moving out of their parent's house after marriage. However, unless the parents are physically dependent on their children, moving into an independent residence is actually encouraged in Islam. Respect for personal space is upheld as a right.

Ḥaḍrat Khalīfatul-Masīḥ I (may Allah be pleased with him) said, "In India, people often complain of arguments at home, especially between mother-in-laws and daughter-in-laws. If they act on the Holy Qur'an, this will not happen. Look, it gives guidance that homes should be separate, the mother's home separate and the married children's home separate." (Translated from Commentary on 24:62)

Ḥaḍrat Khalīfatul-Masīḥ V (may Allah support him with His mighty help) stated:

"One malady, because of which homes are being destroyed and there is a constant state of fighting and restlessness in homes, is that boys are staying with their parents and siblings in the same house even after marriage despite having means and without any legitimate reason. If the parents are elderly, there is no one to serve them, they cannot move about doing activities, and there is no helper, then it is necessary and obligatory for that child to keep them with him and serve them. However, if there are siblings who are living with them, then there is nothing wrong with having a separate home. Nowadays much harm is created because of this. If by living together you fall into more sins then this service is no goodness."

"[Verse 24:62 of the Holy Quran) gives guidance that homes should be separate. The

mother's home should be separate and the married children's home separate, only then will you go to one another's homes and eat there. This perception of people, that if they live separately from their parents then that would be a great sin, is wrong. Some parents instill fear in their children and blackmail them, as if they will be hell bound as soon as they start living separately. This is an extremely wrong attitude.

Many times, I have asked girls; in front of their mother-in-law and father-in-law they say that they are living by their own choice, in fact even their husbands say this. However, when I ask them separately, the response from both of them is that they are living together because they have to. The result is that sometimes the daughter-in-law is transgressing against the mother-in-law and sometimes the mother-in-law is transgressing against the daughter-in-law."

"Most families live with great love, but those who cannot should not make emotional decisions. Rather, if they have the capacity and facility, and there is no necessity, then it is better that they live separately. This is a very good point by Ḥaḍrat Khalīfatul-Masīḥ I (may Allah be pleased with him) that if living together is so important, then why have the homes of the parents been mentioned separately?" (Translated from Khutbat-e-Masroor, Vol. 4, pp. 570-571)

"Sometimes the boy's side are transgressing and sometimes the girl's side are transgressing. However mostly transgression is from the boy's side. I recently instructed Amīr Sahib here that, since so many cases of discord

have started to come, he should determine to what extent boys are at fault, to what extent girls are at fault, and to what extent the parents of both sides are responsible for complicating matters. According to the analysis, if a girl is at fault in one case, then the boy is at fault in three cases, meaning that more problems are being created because of the transgression of boys. The in-laws on both sides are ruining about 30-40% of cases. In this also, the parents of the girl are less responsible. The boy's parents, exerting their sense of ownership, end

up saying such things that girls become angry and go back to their homes. This is also wrong, the responsibility of the boy is to serve his parents, but they must also give their wives their rights. When this is the case then wives generally serve the parents of their husband very well."

"The analysis that I had done here, if it was done in the Jamā'at of Canada, America, or Europe, the same picture will also generally appear there." (Khutbāt-e-Masroor, Vol. 4, p. 565)

Should married Muslim women be ambitious about pursuit of careers?

Careers in fields that benefit the Jamā'at or women are encouraged. Even if such a career interferes with her responsibilities to her children, such a career is still encouraged because it is a sacrifice for the greater good.

Ḥaḍrat Khalifatul-Masīḥ IV (may Allah shower His mercy on him) said,

"Some ladies have such professions as are very important for the lady folk itself, for instance lady doctors. Their profession also, perhaps, interferes to some degree with primary purpose of creation yet it helps the women folk in general and that is in itself a very useful occupation. So, I am all out for ladies to become lady doctors, particularly specializing in the diseases of ladies, so that they don't have to go to men."

Ḥaḍrat Muṣliḥ Mau'ūd's (may Allah be pleased with him) own wife, Ḥaḍrat Sarah (may Allah be pleased with her), was not able to raise her youngest child because she was extremely busy in studying so that she could gain the education needed to educate the women of the Jamā'at. (Mairee Sarah, p. 8)

However, when women's careers are not beneficial to the Jamā'at or women then such careers are discouraged because they interfere with their primary responsibility to their children. The high standard that Islam seeks to establish in homemaking requires a great deal of time and attention, and attaining this high standard generally cannot be done while working in a full time career.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said,

"Thus we have to see what knowledge we are in need of. We are in need of the knowledge of religion. If a girl passes in M.A. but she does not know training of children and homemaking then she is not a scholar but is ignorant. The first obligation of a mother is training of children and then homemaking. The one who

studies Hadith and the Holy Qur'an; she is a religious and Muslim woman. If a woman progresses in studying general books so that she can become a teacher or learn medicine, then this is beneficial because we are in need of this but all other subjects are vain." (Anwār-ul-'Ulūm, vol. 13 pg. 201)

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said,

"Similarly, women say that they will have jobs, although if they have jobs then their offspring will be ruined. How will they train their children... The real responsibility on women is the education and training of children, and this responsibility is no less than the responsibility of Jihad. If the training of children is done well then the foundation of a people is firm and they progress. If their training is not done well then one day or another those people are inevitably ruined." (Translated from Anwār-ul-'Ulūm, Vol. 15, p. 28)"

Employment for the sake of a career is discouraged because it goes contrary to the spirit of pride in homemaking that Islam seeks to create in women. Obviously, if the family depends on two incomes for its survival then that is an exception, but otherwise, in Islam, women are encouraged to take pride in their role.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) wrote,

"Many girls are studying just for earning and employment, although the work of a woman is not employment. This trend of employment of women is one reminiscence from the curses of Western culture. Islam has placed the responsibility of providing income on men. "Men are guardians over women because Allah has made some of them excel

others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allah's protection" (4:35). ... Thus, rather than spending their time in some other way, righteous women should spend their time in the protection and guardianship of men, and in the absence of men when they are out earning a living, they should, with the help of the Almighty Allah, safeguard those trusts that have been entrusted to them, as in, they should turn their attention to matters of homemaking, train the children, keep the morals of the home and neighborhood right, etc." (Mairee Sarah, p. 23)

Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) said,

"Islam has placed the responsibility on men to earn a living. It carries a profound wisdom in it. Although women are allowed to earn when necessary and fulfill their needs, but only if they are unable to avoid it. But to earn as a profession is men's responsibility." (Hawwa Ki Baitian, p. 148)

If women pursue careers because in their heart they look down on the ideal of being a homemaker that is taught in Islam, then they have begun to suffer from an inferiority complex under the influence of Western cultural ideals. Defining one's self worth and seeking fulfillment in employment goes contrary to the spirit of pride and confidence that Islam seeks to create in women. Deeds are judged by motives."

Some husbands encourage their wives to work so that the family has extra money to spend. However, Ḥaḍrat Khadija (may Allah be pleased with her) set the ideal example by being a homemaker and living within the means of her husband. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said,

"The intentions of Ḥaḍrat Khadija (may Allah be pleased with her) were very lofty. When the Holy Prophet (may peace and blessings of Allah be upon him) married her, she quickly perceived that she had married a man who had self-respect. She realized that, 'He does not have wealth and I have great wealth; when I place food before him then he will feel that his wife has given him food, if I have clothes made for him then he will feel that his wife had it made for him, if I give him money, he will feel his wife has given him money. He will not be able to bear this because

God, the Almighty, has made him a man with self-respect.' Thus, after marriage, Ḥaḍrat Khadija (may Allah be pleased with her) said to the Holy Prophet (may peace and blessings of Allah be upon him) that, 'I have a wish, please accept it.' He (may peace and blessings of Allah be upon him) asked what the matter was. She (may Allah be pleased with her) said, 'I wish to call witnesses and give you all of my wealth, spend it as you wish.' Hearing this might have also been difficult for the Holy Prophet (may peace and blessings of Allah be upon him) but Ḥaḍrat Khadija (may Allah be pleased with her) said, 'I also give all of my slaves to you.' Since the Holy Prophet (may peace and blessings of Allah be upon him) did not like slavery, this also became a reason why he (may peace and blessings of Allah be upon him) accepted the request of Ḥaḍrat Khadija (may Allah be pleased with her). He (may peace and blessings of Allah be upon him) said, 'Khadija, think it over well lest you regret it afterwards. I do not like keeping slaves, and if you give me your slaves, I will immediately free them.' Ḥaḍrat Khadija (may Allah be pleased with her) said that she accepted. Thus, Ḥaḍrat Khadija (may Allah be pleased with her) gave all of her wealth and all of her slaves to the Holy Prophet (may peace and blessings of Allah be upon him) and he immediately freed all of them."

"Ḥaḍrat Khadija (may Allah be pleased with her) did not just marry a poor man. After marrying him, she also did not care for whether her wealth would be a source of comfort for her. She turned her wealth over to her husband as well so that he may give it away. This quality is the reason why the Holy Prophet (may peace and blessings of Allah be upon him) had extreme love for her in his heart." (Khutbāt-e-Nikāḥ, pg. 667-668)

The Holy Prophet (may peace and blessings of Allah be upon him) said, "The man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring" (Bukhārī, Muslim).

Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) said,

"The guiding principle I have told you [is] that you should think within you, what is the main purpose of your creation in a way which is different from men. Allah could make us exactly the same, but He has made us different and because our functions are different."

Should men be stay-at-home dads or homemakers?

Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) said,

“Those men are Qawwam who financially provide for their wives. Those useless men who live off of the income of their wives are not at all Qawwam.” (Commentary 4:35)

One reason why Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) called such men useless is that they fail to fulfill their primary responsibility to their family. If a man supports his wife, he is not doing her any favors. In reality, his wife has a right over his income. On the other hand, if a wife supports her husband, she is doing him a favor because in Islam her husband has no right over her income. Ḥaḍrat Khalīfatul-Masīḥ V (may Allah support him with His mighty help) said,

“Every married man is the guardian of his family, and looking after their needs is his responsibility. Man has been made the Qawwam, and to provide for the expenses of the home and for the education of the children is his responsibility. However, unfortunately in the Jamā’at there are some men who, rather than providing the expenses of the home, instead ask their wives to pay their expenses. However, they have no right on the income of their wives. If a wife pays some expenses, then that is her favor to her husband.” (Khutbat-e-Masroor 2004, p. 184, March 5, 2004)

If a man is a stay-at-home dad, he is not fulfilling his Islamic role of being Qawwam of his household.

Ḥaḍrat Khalīfatul-Masīḥ V (may Allah support him with His mighty help) said,

“Those men who look to their wives’ wealth should remember that this responsibility is there’s, and they have no right on the woman’s money. Men are themselves responsible for fulfilling the financial needs of their wives and children. Therefore, whatever the circumstances be, even if they have to do

manual labor to meet the expenses of the home, it is their obligation. If they pray along with this effort, Allah places blessings and creates ease.” (Khutbāt-e-Masroor 2004, p. 455, July 2, 2004)

One point that is important to remember is that the Holy Prophet (may peace and blessings of Allah be upon him) was always the head of his household, and all of his wives were homemakers. Ḥaḍrat Khadija (may Allah be pleased with her) was only a career woman up until her marriage to the Holy Prophet (may peace and blessings of Allah be upon him). Property was the means of business in Mecca, and merchants managed that wealth. After marriage, she (may Allah be pleased with her) gave all of her property to the Holy Prophet (may peace and blessings of Allah be upon him) and he was the provider for the family. Ḥaḍrat Muṣliḥ Mau’ūd (may Allah be pleased with him) wrote,

“Marriage between the Prophet (may peace and blessings of Allah be upon him) and Khadija (may Allah be pleased with her) was settled and solemnized. A poor man orphaned in childhood had his first peep into prosperity. He became rich. But the use he made of his riches is an object lesson to all mankind. After the marriage Khadija (may Allah be pleased with her) felt that she was rich and he was poor and that this inequality between them would not make for happiness. So she proposed to make over her property and her slaves to the Prophet (may peace and blessings of Allah be upon him). The Prophet (may peace and blessings of Allah be upon him), making sure that Khadija (may Allah be pleased with her) was in earnest, declared that as soon as he had any of Khadija's (may Allah be pleased with her) slaves, he would set them free. And he did so. Moreover, the greater part of the property which he received from Khadija (may Allah be pleased with her), he distributed among the poor.” (Life of Muhammad, p. 8)

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The US Jamā’at bookstore is allowed to sell only the books published or approved by Wakālat Tasnīf. Authors who want to sell their books through amibookstore.us need to provide a copy of the letter of approval of their work by Wakālat Tasnīf. They also need to fill a consignment form available from incharge@amibookstore.us.

Books need to be delivered much in advance of an event for sale. The bookstore needs time to catalog and place barcodes on the books before they can be sold.

Authors wishing to sell their book at the US Jalsa Sālāna should have the paperwork completed and books delivered a few weeks ahead of the event so that the books can be cataloged and barcodes placed for sale at Jalsa.

33rd Majlis Shūrā (2016) Aḥmadiyya Muslim Community, USA

Wajeeh Bajwa, Gainesville, FL

The thirty-third (33rd) Majlis Shūrā of the Aḥmadiyya Muslim Community, USA was held at Baitur-Rahman Mosque, Silver Spring, MD, from Friday, April 22nd to Sunday, April 24th 2016, Al-Ḥamdu Lillāh.

Amīr Jamā'at USA, Dr. Ahsanullah Zafar, presided over all proceedings throughout the gathering. The Majlis Shūrā commenced with the recitation of the Holy Qur'ān by Imām Salman Tāriq (Chapter 4 [Al-Nisa'], Verses: 60 and Chapter 42 [Al-Shūrā], Verses: 39-43).

In his opening remarks, Respected Amīr Ṣāhib welcomed all the Majlis Shūrā delegates, noting that almost 90% of the delegates were already present and more would join later. He emphasized the importance of the Majlis Shūrā in light of the verses recited to open the session, and reminded delegates that their aim and goal should be to follow in the footsteps of the Holy Prophet (may peace and blessings of Allāh be upon him) and the guidance of Ḥaḍrat Khalīfatul-Masīḥ Al-Khamis (may Allāh be his Helper). He also reminded delegates to pay special attention to instructions given by Ḥaḍrat Khalīfatul-Masīḥ Al-Khamis (May Allāh be his Helper), regarding the role and responsibilities of Majlis Shūrā delegates and urged them to make every effort to fulfil their obligations. Respected Amīr Ṣāhib then closed his remarks by leading the gathering in collective silent prayer.

After silent prayer, Amīr Ṣāhib invited Imām Naseem Mahdī, Missionary-in-Charge and Nā'ib Amīr, to conduct the elections of Jamā'at Office Holders for the 2016-2019 term. In his remarks regarding the elections, Imām Naseem Mahdī reminded delegates of their obligations, advising them to keep righteousness foremost in their minds; he urged delegates to recite Durood (salutations) in abundance during the course of the election process. The proceedings of these elections lasted for five and half hours.

Following the completion of the election process, Amīr Ṣāhib resumed the Majlis Shūrā proceedings. He stated that due to shortage of time, sub-committees would be formed, however these committees would not

convene for discussion until the morning (on Saturday); the second session of the Majlis Shūrā would commence at 2:30 pm. Amīr Ṣāhib also reminded delegates that Zuhr/Aṣr Prayers would be offered at 1:10 pm.

The second session of Majlis Shūrā started at 2:30 pm, presided over by Amīr Ṣāhib. Recitation of the Holy Qur'ān and translation was done by Imām Tariq Mahmood (Chapter 25 [Al-Furqan], Verses: 64-76). Amīr Ṣāhib reminded delegates to pay full attention to all discussion and to keep in mind the moving prayers contained in the verses that had just been recited. Amīr Ṣāhib then led delegates in collective silent prayer.

Amīr Ṣāhib mentioned that the first two presentations in this sessions are not part of the Shūrā proceedings. Amīr Ṣāhib then introduced Syed Amer Safir, Editor-in-Chief and Manager of the "Review of Religions". Khalīfatul-Masīḥ (May Allāh be his Helper) had instructed Amer Safir to tour various USA cities and explain the importance of subscribing to this publication, which was started by the Promised Messiah (May peace be on him). With this in view, Huzoor (May Allāh be his Helper) had said to Amer Safir: "You can conquer the world if you put your mind to it." Amer Safir highlighted the direct involvement of Huzoor (May Allāh be his Helper) and his deep and keen interest in reviving this publication. He went on to relate that, last year, Huzoor had authorized an 'experimental' visit to Canada. Thereafter, Huzoor (May Allāh be his Helper) directed Amer Safir to visit the USA and to share how Huzoor has been very actively engaged with this publication over the last five years: Huzoor (May Allāh be his Helper) provides key guidance at every step, from the selection of articles, to the design and layout of the front cover. Huzoor advised Amer Safir to build his team with a solid foundation. Huzoor also recommended that a website be developed; this website was duly launched in 2010 and receives hits from all over the world. Huzoor (May Allāh be his Helper) instructed that the magazine should be multi-platform and the articles should cater to both academic and non-academic readers alike. At the end, Amer Safir emphasized the importance of

developing a relationship with Huzoor by writing to him regularly.

Munum Naeem, Executive Director, Humanity First USA, then presented details about Humanity First USA's ongoing Guatemala Hospital project. He urged all to do their utmost to participate in this project and to help fill the financial gap.

The Majlis Shūrā session started around 4:10 pm. Amīr Šāhib proposed that last year's minutes, reports, and proposals that were not presented during the opening session but have been provided electronically to all delegates, should be considered part of the Majlis Shūrā documents. All delegates agreed to this proposal.

Amīr Šāhib invited the Chairmen of various sub-committees to present their reports. Majlis Shūrā delegates participated actively in the discussions that took place on the recommendations of each sub-committee. Respected Sadr Lajna Imā'illāh USA and Lajna delegates, seated in the women's Prayer Hall, also offered comments via the Mosque's audio system. Majlis Shūrā delegates approved the sub-committees' recommendations through a show of hands, either as presented, or with some modifications, as needed. The sub-committee reports were presented in the following order:

Tarbiyat sub-committee: Report presented by Mirzā Maghfoor Aḥmad

Tabligh sub-committee: Report presented by Imām Naseem Mahdī

General sub-committee: Report presented by Amjad M. Khan.

The Majlis Shūrā session for Saturday concluded at 7:10 pm, followed by dinner given in honor of all Majlis Shūrā delegates and Amer Safir.

The proceedings of the third and the final day (Sunday) of the Majlis Shūrā were presided over by Amīr Šāhib. The session started at 8:30am with the recitation of the Holy Qur'ān by Imām Zafar Sarwar (Chapter 24 [Al-Nur], Verses: 48-58).

The following sub-committee reports were presented:

Rishtā Natā sub-committee: Report presented by Farooq Ahmad Padder

Finance sub-committee: Report presented by Mirzā Naseer Ehsan Aḥmad

In his concluding remarks, Amīr Šāhib thanked all for their active participation in the Majlis Shūrā proceedings. He informed the gathering that delegates from 72 Jamā'ats had participated, adding that it was wonderful to meet everyone. He asked members to ponder carefully over the reason and purpose of coming together for this type of gathering.

Amīr Šāhib pointed that both men and women need to look at the Islamic teachings of how to treat each other. He reminded members that the Holy Qur'ān talks about companionship in this life and in the Hereafter. The choice of a companion is an open one; we should follow the example of the Holy Prophet (May peace and blessings of Allāh be upon him) and understand the teachings given in the Holy Qur'ān and Aḥādīth about the relationship of husband and wife. He reminded everyone that chastity, as mentioned in the Holy Qur'ān, applies both to men and to women.

Amīr Šāhib asked members to remember all Aḥmadī Muslims in the USA in their prayers; may Almighty Allāh enable us to handle our challenges in the appropriate manner.

To conclude, Amīr Šāhib urged all to try to extend a helping hand to each other. He also reminded all present to pray for one another, and especially to pray for Huzoor (May Allāh be his Helper).

The session concluded with collective silent prayer led by Amīr Šāhib.

Administrative Arrangements:

The National General Secretary of the USA Jamā'at, Zaheer Aḥmad Bajwa, and his team, made all the necessary arrangements for the Majlis Shūrā. Meals were prepared and served by the Diyāfat team under the guidance of National Secretary Diyāfat, Amjad Chaudhry. The dinner on Saturday night, given in honor of all Majlis Shūrā delegates and Amer Safir, Editor-in-Chief, Review of Religions, was prepared by Salahuddin Aḥmad and his team. The Majlis Shūrā delegates were accommodated at the Jamā'at guesthouse, in members' homes, and in the Mosque. May Almighty Allāh reward all volunteers and workers, Amīn.

The following group photographs were taken: Majlis Shūrā delegates, Jamā'at Presidents, National 'Āmila.

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East Coast Quran Conference

Sat-Sun April 9-10, 2016 At Bait Ur Rahman, MD

Mansoor Bhatti, Aysha Khan, Uzma Waqar

The East Coast Quran Conference was held at Bait-ur-Rahman in Silver Spring Maryland this year with a remarkable turnout of 1,137 participants from 37 Majālis primarily from the East Coast Region of U.S.A. Al-Ḥamdu Lillāh. All five specific auxiliaries were adequately represented in the conference.



The central theme of this year's East Coast Quran conference was selected to support the USA Jamā'at's nationwide campaign of "True Islam" by empowering the participants, with enough Quran driven materials, in an effort to spread the word around their community. Main presentations were centralized on the eleven points that the "True Islam" campaign stands for.

The program was intellectually crafted to ensure that all the auxiliaries could benefit from the presentations and also to ensure enough time was available for Quran related competitions, such as Memorization/Recitation/Qur'an Jeopardy, in Lajna, Aṭfāl & Nāṣirāt auxiliaries.

AṬFĀL AND NĀṢIRĀT SECTIONS

A separate program was arranged for Aṭfāl and Nāṣirāt to have the participants engaged in an age level learning, held simultaneously to the main program, from 11:10 am to 6:30 pm on Saturday, April 9th.

DAY 1 Sat 9th April

Nāṣirāt Competitions:

Nāṣirāt belonging to Jamā'ats of Central New Jersey, Research Triangle, Central Virginia, Potomac, Washington DC, Silver Spring, Virginia South, Baltimore, Virginia North, Philadelphia, Laurel and Willingboro were represented in the Nāṣirāt competitions of Holy Quran Recitation and Memorization. Concluding the competitions, a copy of

the Holy Quran was distributed to each Nāṣirāt who participated in the competitions and the program.



Aṭfāl Competitions and Jeopardy:

Jamā'ats from Central Virginia, Orlando, South Virginia Washington DC, Silver Spring, Baltimore, Virginia North, Rochester, Pittsburg Laurel and Willingboro were represented in the competitions of Holy Quran Recitation and Memorization. Certified teachers from alfurqan.us volunteered as judges. Aṭfāl also enthusiastically took part in the Jeopardy game. Concluding the game, alfurqan.us bookmarks and magnets were distributed to all Aṭfāl participants who correctly responded to questions.

DAY 2 Sun 10th April

Aṭfāl and Nāṣirāt enjoyed an interactive session with Imam Azam Akram. Shortly after, a short quiz was conducted between Aṭfāl and Nāṣirāt members based on Azam Akram's discussion. Nāṣirāt won the quiz by providing a greater number of correct answers. Upon conclusion, a copy of the Quran was distributed as a souvenir to each Tifl who took part in competitions and in Jeopardy.

DAY 1 Sat 9th April

Session 1- 9:30 AM to 1:30 PM:

Presided by Naseem Mahdi Naib Amir Jamā'at USA.

The session started with recitation from the Holy Quran of by Qudratullah Ayaz. English translation was presented by Brother Lamin Sanyang. This was followed by Nazm and English translation of the poem *Jamal-o-Husn-e-Quran* by Bilal Raja.

Opening remarks were given by Dr. Zaheeruddin Mansoor Ahmad, National Secretary TaQWA, USA. A brief synopsis on the importance of reading and understanding the Holy Quran, from an early age was

given. Dr. Sahib went on to address how the Taqwā department has been playing a role in providing services to the members for achieving the targets of reciting and understanding the Holy Quran. Al-Furqan, the online Quran learning portal that holds several classes at varying educational levels, certified teachers whom are all volunteers based from Rabwah, Pakistan as well as nationwide throughout the United States was in focus. Dr. Sahib suggested all members visit the Al-Furqan portal, which has been vastly improved to be user friendly, to benefit from the services provided. Due to an increased demand for one to one teaching, Al-Furqan has now made adequate arrangements to try and accommodate as many one to one students as possible. In Sha' Allah with time, we would be able to achieve 100% target on this critical issue. Dr. Sahib went on to address, Hazoor (may Allah be his Helper) has suggested that the USA Jamā'at should make use of this free volunteer based portal instead of relying on paid teachers. With this in mind, the Taqwā department has reviewed the entire operational department to set out and improve overall capabilities, both in technicalities and class structure.



Thereafter, highlights of the program and logistics details were explained by Haris Raja who served as the stage controller and moderator for the duration of the event.

Imam Rizwan Hameed Khan delivered the first speech of the session on the topic of Believe in non-violent Jihad of the Self and of the Pen. Various Quranic verses were quoted that clearly stipulated that the Jihad of the inner self was the highest form of Jihad, as the word 'Jihad' simply means 'struggle.' He emphasized that the Jihad of the Sword was only permissible in self-defense under certain conditions such as:

- War being forced upon
- Forceful ejection
- Unnecessary compulsions being placed, primarily due to belief in Allah and his Messenger Prophet Muhammad (peace and blessings of Allah be upon him)

Even in the latter cases the preferred route is migration, if at all possible. However, in the former case, permission is given to wage the jihad of the sword.



Imam Rizwan Hameed Khan stated, that the Promised Messiah (peace be upon him), forbade the Jihad of the Sword as the British Government was not only just and fair to all people but it also did not interfere in any religious activities nor did it forcefully try to convert people to Christianity. What reason one would have to wage a holy war/ Jihad, against such a ruler?

By the time of Promised Messiah (peace be upon him), the world had changed to become more literal and vast, the means of publishing, printing and propagation had been discovered, thus the pertinent Jihad of the time was the Jihad of the Pen. This in term relates to the saying, "Pen is mightier than the Sword." The use of logic for rational thinking is more profound than the fear of the Sword. The former is permanent while the latter is temporary.



It should be noted that the Jihad of the Sword was banned at that time under those circumstances prevailing in the subcontinent; however, if times change and conditions that are applicable to Jihad of the Sword become apparent, then this ban would not be a hindrance in declaring a war as such. Examples of Kashmir and the conditions of Muslims in Bosnia did allow for that option to be exercised.

Dr. Khalil Malik delivered the second speech of this session on the topic of Believes in Loyalty to your

Country of Residence. His main theme of discussion was that loyalty of Muslims to one's country is not a matter of choice or dispute. It is an honor bound duty clearly mandated by Islam, the Holy Quran, Prophet Mohammad (peace and blessings of Allah be upon him) and by the Promised Messiah (peace be upon him). He referred to the current situation in the United States under the following broad subheadings: Presidential Primaries, Mainstream Discourse, Ahmadi Muslims, Muslims For Loyalty, True Islam.

Further in detail, Dr. Malik addressed that the starting point is the Self Analysis that it is in the time of crisis and commotion that one must examine if one is following the true path of Islam or not. He also mentioned that the objective of the True Islam campaign that is being vigorously pursued by the US Jamā'at is to clearly convince people around you that a Muslim must believe in loyalty to one's country of residence.

It is also meant to:

- ▶ Provide all Americans with a clear understanding in distinguishing True Islam from extremism.
- ▶ Unify Muslim Americans on the correct understanding of Islam that Prophet Muhammad (peace and blessings of Allah be upon him) taught.
- ▶ Strengthen America's national security against extremism

Dr. Khalil then elaborated his point quoting various verses from the Holy Quran, Hadith and sayings of the Promised Messiah (peace be upon him) and his Khulafā, as basis for the topic on Loyalty to one's Country:

“And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about” (17:35)

“Is the unequivocal fulfilment of one's pledges and covenants at every level and under all circumstances, regardless of difficulty.” (Ḥaḍrat Khalifatul-Masīḥ 5th (may Allah be his Helper), address at the Military Headquarters, Koblenz, Germany, 2012).

Huzoor (may Allah be his Helper) also said,

“A person's words and deeds should never manifest any form of double standards or hypocrisy. True loyalty requires a relationship built on sincerity and integrity.”

“O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you” (4:60).

“Whoso obeys the ruler obeys me, and whoso disobeys the ruler disobeys me” (Muslim).

“Listen to and obey your ruler, even if you [despise him]” (Bukhari).

“Love of one's country is a part of faith” (Sakhavi; Safinat al-Bihar, vol. 8, pg. 525; Mizan al-Hikmah, Hadith # 21928).

“Obedience to governmental authority is one of (Islam's) imperatives” (Works and Speeches, Vol. I, p. 261)

- ▶ “To entertain ill-will against a government under whom life is lived in freedom and there is complete security and religious obligations can be discharged to the full is a criminal step and not Jihad...” (Tuhfah Qaisariyya, pp. 9-10)
- ▶ “It should be the duty of every Muslim to render true and sincere obedience ... and offer heartfelt gratitude to such an authority and pray for their welfare.” (Promised Messiah (peace be upon him))

“That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion” (Second Condition of Covenant with Promised Messiah (peace be upon him)).

“As citizens of any country, we Ahmadi Muslims, will always show absolute love and loyalty to the State. Every Ahmadi Muslim has a desire for his chosen country to excel and should always endeavor towards this objective. Whenever a country requires its citizens to make sacrifices the Ahmadiyya Muslim Jamā'at will always be ready to bear such sacrifices for the sake of the nation.” (Ḥaḍrat Mirza Masroor Ahmad, 5th Khalifa of the Promised Messiah (peace be upon him))



Dr. Khalil Malik further elaborated on the concept of Islam and Nationality:

- ▶ Islam is not confined to any nationality. Islam embraces all nationalities.
- ▶ Islam is not for one country but all countries are for Islam.

- ▶ Logically it is incomprehensible for the whole to be in conflict with its component.
- ▶ If Islam is in clash with the citizens of some part of the world, it cannot become their religion.
- ▶ “O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware” (Holy Quran 49:14)
- ▶ Respond to evil with goodness. If you encounter discord, slip away from that situation or respond with kind words.
- ▶ “The utmost cause of your provocation might be that you hear people abusing me. Leave that matter for God to decide” (Malfūzāt Vol. 4, pg. 157).
- ▶ If any member, at any time or place, displays extremist tendencies, breaks the law or destroys the peace, he is expelled from the Jamā’at (community) (Hadrat Khalifatul-Masīḥ 5th (may Allah be his Helper), Baitur-Rasheed Mosque, Hamburg, Germany, 2012).



Dr. Khalil’s speech was followed by Nazm & Translation of Noor-e-Furqan, (Light of Furqan/Holy Quran) by Haleem Chaudhry Sahib.



The third speaker of the session was Haris Raja on the topic of: Wholly rejects all forms of terrorism. Several Quotes were utilized from the Holy Quran to illustrate his point:

- “Permission *to fight* is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them” (22:40).
- “Those who have been driven out from their homes unjustly only because they said, ‘Our Lord is Allah’ — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty” (22:41).

The above verses demonstrate the conditions under which war is permissible.

- “Whenever they kindle a fire for war, Allah extinguishes it. And they strive to create disorder in the earth, and Allah loves not those who create disorder.” (5:65)
- “On account of this, We prescribed for the children of Israel that whosoever killed a person — unless it be for *killing* a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.” (5:33)



In the verses above, Allah speaks about avoiding bloodshed and instead, attempting to forget and forgive. Wars and terrorism may stem out of arrogance. The following verses help us understand this:

- Pharaoh said, “You have believed in him before I gave you leave. Surely, this is a plot that you have plotted in the city, that you may turn out there from its inhabitants, but you shall soon know *the consequences*. Most surely will I cut off your hands and your feet on alternate sides. Then will I surely crucify you all together.” (7:124-125)

Harris Raja went out to explain the Historical Context of Islamic wars and the idea of differentiating between a war and terrorist activities to overcome one’s enemies. He eloquently dwelled on the terms of a peace

treaty and then explained how that was critical method of tranquility in the conquest of Mecca. Before and after Hudaibiya is a point to be well noted. He mentioned there were only 3,000 warriors in the Battle of Ditch, and after 3 years, at the Fall of Mecca there were 10,000 people who marched on that city. If Islam was a religion of war or force, what convinced these 7000 additional people to join Islam, and all of them during the times of peace!



He ended with a quote from Khalifa V (may Allah be his Helper), “At a time of worldwide conflict, we should remember the basic principle that it is better for all forms of evil and cruelty to be suppressed and for all forms of goodness and humanity to be endorsed. In this way, evil will not spread far, whilst virtue and peace will spread far and wide and adorn our society.”



Munum Naeem, Chairman Humanity First, USA then spoke on the Importance of Waqf-e-Ardi. Background of this blessed scheme and how this is revolutionizing the way the Jamā’at has been able to reach out to millions of people was thoroughly discussed. Munum Naeem suggested that all categories of the Jamā’at, specially the students, join in and give as much time as they can afford to this blessed scheme. Hazoor (may Allah be his Helper), has suggested that teachers, government employees, doctors, engineers, private sector and self-employed people, as well as professors etc. should be conscious and aware of what time intervals they can volunteer in various Jamā’at causes. It can be one week or one month, volunteering may be done locally, within the USA or outside USA. There are several opportunities that have made a significant impact at Bay Point, (CA, USA), Merida (Mexico), and Belize (South America). Munum Naeem

specifically mentioned the Guatemala (South America) project where Hazoor, (may Allah be his Helper), has asked the USA Jamā’at to set up a hospital there. Construction has begun and it is a multimillion-dollar project. The Jamā’at is not only requesting your donation but volunteers for various aspects of the project as well.



The last speech of this first session was delivered by Imam Rizwan Hameed Khan who gave a short presentation on Al-Furqan, a free, volunteer based, online portal for Quran learning, under the auspices of Taqwa department USA.



Imam Rizwan Hameed Khan mentioned that the online Quran learning portal that:

- It is a free portal
- Holds several classes
- Varying educational levels
- Classes are held at convenient times
- Certified teachers
- Teachers are all volunteering their time
- Teachers are based in the USA as well as Rabwah, Pakistan

Imam Rizwan Hameed Khan suggested that all members should go to Al-Furqan portal (which has now been vastly improved to be more user friendly) and make use of the services provided. Due to the great demand for one-to-one teaching, Al-Furqan has now made adequate arrangements to try and accommodate as many one-to-one students, as possible.

Imam Rizwan Hameed Khan talked about the fact that learning the Holy Quran from the comfort of your homes in the presence of your family is a blessing that should not be taken lightly. He suggested that if some users had some issues these could be immediately tackled by the Taqwā teams who are committed to make this a successful endeavor.



This ended the 1st session on Day 1 with a break for Salat and lunch.

Session 2- 3:00 PM to 3:40 PM: Presided by Dr. Ahsanullah Zafar., Amir Jamā'at USA.

The second session began with recitation and translation from the Holy Quran by Zabih Jehlmi. A brief presentation followed by Wadood Chaudhary on the Overview of “Word of the Day (WoD) application on TaQWA portal.”

This Word of the Day application will have the following features:

- Daily delivery of a word a day
- Full dictionary (Malik Ghulam Farid)
- Full Quran search (English and Arabic)
- Root search
- All occurrences of word
- Available on App Store, type: *Taqwa WoD, Furqan WoD*

The possibilities built into the application are endless. You can type a word in by an Arabic keyboard and it will give you all the verses of the Holy Quran where that word occurs. It will explain to you the various meanings by showing it in different verses of the Holy Quran. The advantages are great that it is not possible to explain in simplistic terms. You have to go to the TaQWA portal, click on WoD and then see for yourself the marvels of this application.

Dr. Ahsanullah Zafar, Amir Jamā'at USA, then, delivered the presidential Address.

He appreciated the highly technical work done by the WoD team and the details that this application would provide for every word of the Holy Quran. Respected Amir Sahib was confident that once the full

scope of this was completed it would make the understanding Quran easier for the Internet generation that is very comfortable learning from such apps. He was also very appreciative of the conference agenda, the topics and the speakers that had been engaged to present these topics. He was pleased to see that the True Islam initiative was chosen as the theme of this conference and prayed that such conferences bring the desired results to the attendees. He concluded with silent prayers as attendees joined him. Thus, this ended the second session of the conference. Prior to initiating the third session of the conference, a poem was recited by Jamil Chaudhry.

Session 3: 3:45 to 7:45 PM (held separately for Men and Lajna)

Lajna Session: Presided by Saliha Malik, Sadr Lajna USA

The Lajna program began with a round of jeopardy, led by Wajeeha Malik. The team led a rousing and educational quiz game that asked trivia questions about the Quran’s rules of recitation, structure and complication, commentary and content, and included prophets, peace be upon them all. Team A won the first round; Team B won the second. The session included a recitation of the Quran, three speeches and a panel discussion on True Islam in light of the Quran. Dr. Khaula Rehman gave an inspiring speech that explained how free speech and debate are actually a tool for the believer, but emphasized that they do not leave room for slander or hate speech. Dr. Farzanah Safiullah followed up with a presentation on the rights of economic, marriage and divorce, property rights and independence afforded to women in the Quran, as well as historical Muslim models of empowerment. Both speeches were the basis for a riveting and provocative audience discussion on women’s rights and human rights, led by Zuna Khan, who called on each audience member to endorse the 11 points of the Jamā'at’s True Islam campaign. Saliha Malik, Sadr Lajna, finished the session and the night off with a powerful case for the Holy Quran as the guide to the true Islam.

463 Lajna and Nāṣirāt from 26 Majālis (Central VA, Baltimore, Brooklyn, Central Jersey, Boston, Chicago West, GEC, Lehigh, Laurel, North Jersey, Northern VA, Orlando, Philadelphia, Pittsburg, POT, Queens, Research Triangle, Rochester, Silver Spring, Syracuse, Richmond VA, Southern VA, Washington DC, Willingboro, York) attended this event on Saturday.

Men’s Session: Presided by Jalal Abdul Latif

The 1st speech of this session was by Dr. Zia Shah on the topic of Advocates Freedom of Conscience, Religion and speech. Having a few limits to that freedom does not negate the whole concept.

He mentioned that Freedom of Speech and conscience are ingrained in the religion of Islam and it is manifest in several verses of the Holy Quran, Hadith and writings of the Promised Messiah (peace be upon him) and his Khulafā.

“And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.” (3:105)

“And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat.” (9:71)

“And if you are in doubt as to what We (Allah) have sent down to Our servant (Muhammad), then produce a Chapter like it, and call upon your helpers besides Allah, if you are truthful.” (2:24)

“Do they say, ‘He has forged it?’ Say, ‘Bring then a Surah like unto it, and call for help on all you can besides Allah, if you are truthful.’” (10:39)

“Say, ‘If mankind and the Jinn gathered together to produce the like of this Qur’an, they could not produce the like thereof, even though they should help one another.’” (17:89)

“And those who slander chaste women but bring not four witnesses – flog them with eighty stripes, and never admit their evidence *thereafter*, and it is they that are the transgressors.” (24:5)

“Indeed, those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement.” (24:24)



“And there never came to them any Messenger but they mocked at him. Thus do We cause this *habit of mocking* to enter into the hearts of the sinful people; they believe not therein, though the example of the former peoples has gone *before them*.” (15:12-14).

The following incident related shows that freedom of speech was understood in Mecca, by those who had a good heart.

Hamza, who is not a Muslim yet, enters the courtyard of Kaaba and says tauntingly to Abu Johal, one of the main leaders of the Meccans, “He is the bravest man in the desert, when he meets unarmed men!” Abu Jahl retorts, “Muhammad is a liar.” Hamza responds. “Where is the lie and where is the truth, when it has not been spoken yet. You do not let him speak.”

European Convention of Human Rights

Article 10 provides the right to [freedom of expression](#), subject to certain restrictions that are "in accordance with law" and "necessary in a democratic society". This right includes the freedom to hold opinions, and to receive and impart information and ideas, but allows restrictions for:

- Interests of national security
- Territorial integrity or public safe
- Prevention of disorder or crime

Exceptions in European Convention of Human Rights

- Protection of health or morals
- Protection of the reputation or the rights of others
- Preventing the disclosure of information received in confidence
- Maintaining the authority and impartiality of the judiciary



Thus the Quran supports freedom but it has to be exercised with caution within certain constraints that are necessary to avoid serious repercussions when people go too far. Self-restraint is the best option.

The 2nd speech of this session was by Dr. Col. Fazal Ahmad on Lessons from Tafseer-e-Kabir. In a highly technical presentation, he very appropriately used graphs and other visual mathematical equations to show how the good, the bad, and the evil follow mathematical progressions. To do justice to his efforts

the reader MUST view this presentation, which will soon be available on One Drive in its entirety. However, I will attempt to give an outline of his presentation to provide you with an idea. He began with the Attributes of Tafsīr Kabīr, a masterpiece of Khalīfatul-Masīḥ II.



Each Surah is explained on the basis of:

- ✘ History and Background of Revelation
- ✘ Location and time frame
- ✘ Authentic and correct placement of the Sūrah
- ✘ Historical evidence

Important Words:

- ✘ Lexicology or the study of words
- ✘ Etymology or the where the words are derived from
- ✘ History of words and usages
- ✘ Books of Arabic lexicon

Commentary:

- ✘ History and background of verses
- ✘ Meaning and its elaboration
- ✘ Comparative commentary
- ✘ Research
- ✘ Rejection of erroneous interpretations
- ✘ Rebuttal of Orientalists, philosophers and Scholars
- ✘ Interpretations
- ✘ Resolution of problems

Some other topics covered are as under:

- The Sequence of Revelation
- The Holy Qur'an the Greatest Miracle all the way. Ḥurūf Abjad of the Holy Qur'an:
- Value of letters of the Holy Quran
- Evolution of Modern Civilization and Sharī'ah
- Seven verses of Surah Al-Fātiḥah
- One verse that enjoins all good, all virtues and forbids all evil, all crimes in three commandments and three prohibitions, is as follows: "Verily, Allah enjoins justice, and doing good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonishes that you may take heed." (16: 91)
- Naves Micro level types of soul. Progression or Regression. Macro level - Societal Progression or Regression.

- Istighfār – three stages. Istighfār to Tauba.

This was followed by a Jeopardy game conducted by Haris Raja:



Nasirullah Ahmad delivered 3rd speech of the session on the Promised Messiah (peace be upon him)'s love for the Holy Quran. This speech elaborated on a detailed explanation of how the Promised Messiah (peace be upon him) showed his love for the Holy Quran right from childhood. His book Barāhīn-e-Aḥmadiyya was a testament to his knowledge of the Holy Quran that was God gifted. He had challenged the world to come up with the commentary (Tafsīr) of the Holy Quran in as much depth as he had done. Allah gave the Promised Messiah (peace be upon him) so much command over the understanding of the Holy Quran that he could answer all and any objections about Islam from any quarters. In order to attain additional command over the Arabic language Allah taught him 40,000 words in one night. This then gave him absolute mastery over the language and with Allah's guidance he was able to dig deep and find meanings from the Quran, which could not have been fathomed without the deep love that lets you look inside the beautiful verses.

Concluding Nasirullah Ahmad Sahib's speech, prize distribution for Aṭfāl in Quran based competitions was held. The last item on the day's agenda was a Q & A session with Dr. Col. Fazal Ahmad, Dr. Khalil Malik, and Dr. Zia Shah on the panel. The panel discussed several interesting points. Dinner and Salat followed.

DAY 2 Sun 10th April

Concluding Session- 10:00 AM to 1:30 PM: Presided by Nasim Mahdi, Naib Amir Jamā'at USA.

Today's program began with recitation of Holy Quran by Dr. Naeemullah. Brother Talib A. Basit delivered English translation. Kalim Bhatti recited poem Ausaf-e-Quran by Promised Messiah (peace be upon him). Brother Ahmad Bashir presented the translation.

The first speech of today was by Imam Azam Akram titled Islam Recognizes No Religion can Monopolize Salvation. This was based on the Quranic

verses where it clearly mentions that the Jews, the Christians and the Sabians, will also find salvation if they do good deeds and follow their teachings. However, Islam is the final religion where all religions merge to give the unified message that can lead to salvation through direct connection with Allah as Islam believes in that route. Those who have not heard the call of Islam or those who are unable to genuinely understand the message despite their best efforts and hold no malice will be able to find salvation. Those who ridicule Islam or try to malign it deliberately will find no solace anywhere as Allah will not forgive them.



Dr. Faheem Younus Qureshi delivered the 2nd speech of the day on Believes in the need for unified Muslim Leadership. The following points were conveyed in a fun, interactive presentation:

“Allah has promised to those among you who believe and do good works that He will surely make them Khalīfa in the earth, as He made Khalifa (successors) from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear.” (24:56)

“And hold fast, all together, by the rope of Allah and be not divided.” (3:104)

The obedience to Khilāfat has to be absolute, not selective as is mentioned in the verse below:

“They said, we will obey you in some matters and Allah knows their secrets.” (47:27)



After the death of Promised Messiah (peace be upon him) many names were suggested but people

wanted Maulana Hakim Nur-ud-Din (may Allah be pleased with him) to accept the responsibility. This is the condition he put forward to accept the Khilāfat:

“It’s possible that some of my asks might be against your will. Therefore, if you are ready to obey me in EVERY MATTER then I can accept (the mantle of Khilāfat). You can think again and select anyone of those people as your leader whom I have earlier mentioned.” June 2, 1908

Jealousy and pride what makes people avoid Khalīfa. They value their own self-interest and influence in society more than the unity of purpose and mission that Khilāfat brings, not to mention the blessings of Allah that are associated with it.

“When it is said to him, ‘Fear Allah,’ pride incites him to further sin.” (2:207)

“And they did not become divided but after knowledge had come to them, through jealousy among themselves.” (42:15)

The Muslims without Khilāfat are a mockery, a group that has found solace in super natural things; in things that elevate people to Godly status and move into the realm of shirk. If we the Ahmadis had not been blessed with Khilāfat, we would all be doing the same things. So hold on to the rope of Allah, which is Khilāfat, as without it there is no true path to Allah.



The last item on the agenda was the Panel Discussion on “True Islam Initiative.”

The participants were Imam Naseem Mahdi, Imam Azam Akram, Dr. Faheem Younus Qureshi. Several questions were asked pertaining to the topic of Jihad.

A visit from a local high school group took place and their teacher asked a question about “Concept of Jesus (peace be upon him) in Islam.” Respected Naseem Mahdi explained about Surah Maryam in the Holy Quran testifying to the virgin birth of Jesus. The Holy Quran testifies to the prophet hood of Jesus and the truth of the New and the Old Testament. The group was surprised and satisfied. They invited our members to visit their church.

In his Concluding address Respected Naseem Mahdi gave an in-depth analysis of certain verses from the Holy Quran to testify to the fact that MTA is genuinely a God given opportunity for propagation of

Islam in line with the various verses of the Holy Quran which, had prophesized such possibilities.

The conference concluded with congregational Du‘ā followed by Salat Ṣuḥr and Aṣr, and lunch.

President Obama’s Mosque Visit Is What ‘True Islam’ Means



U.S. President Barack Obama speaks at the Islamic Society of Baltimore, in Windsor Mill, Maryland on Feb. 3, 2016. (Mandel Ngan—AFP/Getty Images)

Muhammed A. Chaudhry is CEO of Silicon Valley Education Foundation and Communications Director for Aḥmadiyya Muslim Community USA.

'If you've ever demanded Muslims stand up to extremism, please know that education is the key'

In my day job I serve as the president and CEO of Silicon Valley Education Foundation, an education nonprofit. I constantly remind my team that every child we get into college is one fewer child on the street, and one fewer child in prison. It is a double benefit: instead of a child who grows up to potentially have a negative impact on society, we develop a child who becomes a thoughtful, educated and confident leader.

I accepted the White House's invitation to watch President Barack Obama's unprecedented address at an American mosque in Maryland. As I sat not 10 feet from the president, I realized the similarities of our tasks—except his task is expanded on a worldwide scale.

The president cited our Founding Fathers to remind American Muslims—and youth in particular—that Islam is part and parcel of the American fabric. He condemned rhetoric that discriminates on religious grounds and lauded the similarities in Islamic, Christian and Judaic values. I particularly appreciated when he cited the Prophet Muhammad's famous hadith: "Whoever wants paradise, let him treat his brother how he wants to be treated."

Obama, a Christian, reminded us all how similar Muhammad's teaching is to the Golden Rule that Jesus Christ taught.

But perhaps the defining statement in Obama's address came near the end of his address, "Finally, just as all Americans have a responsibility to reject discrimination—I've said this before—Muslims around the world have a responsibility to reject extremist ideologies that have spread within some

communities. ... Across the Islamic world, influential voices should consistently speak out with an affirmative vision of their faith.”

In that spirit, and under the leadership of His Holiness the Khalifa of Islam, Mirza Masroor Ahmad, the Ahmadiyya Muslim Community has launched a campaign to combat terrorism called “True Islam and the Extremists.”

Echoing the president’s call to look past religious and sectarian differences, the True Islam campaign invites Muslims of all sects and people of all faith backgrounds to one united platform of pluralism over persecution.

Some Muslim leaders are criticizing Obama for waiting this long to visit an American mosque. I advocate a different path. Let us use this opportunity to change the future by focusing on the future. This approach is grounded in Prophet Muhammad’s example. Despite 20 years of brutal persecution, Muhammad maintained dialogue with his persecutors and still signed the Treaty of Hudaibiyah [Hudaibiya], which created ongoing dialogue and a united front that let Muslims, Jews and Christians live together peacefully.

Obama can effectuate that peace today both by his calls for education and pluralism, and also by maintaining equity and justice both in domestic affairs and foreign policy. If peaceful coexistence is the goal, the doors to dialogue, justice and education must always remain open.

TIME Ideas hosts the world's leading voices, providing commentary on events in news, society, and culture. We welcome outside contributions. Opinions expressed do not necessarily reflect the views of TIME editors.

The True Islam campaign is the proven model of success.

Already, several thousands of Americans of all faiths have endorsed the True Islam campaign. Some are Congressmen like Mike Honda (D-CA). Some are heroic law enforcement officers like San Bernardino Police Chief Jarrod Burguan. And some are Jewish, Christian, and Muslim scholars, theologians and activists, conservatives and liberals. Any belief that we can combat terrorism with a divided front is foolish thinking. This is why I was glad to hear the president conclude that “we rise together and we fall together.”

It is a societal failure every time a child ends up in prison, instead of college. It is likewise a societal failure every time any child becomes radicalized. Just as we cannot let political differences allow us to fail our children who want to go to college, we cannot let faith differences allow us to fail our children who want to live a life of excellence, not extremism.

This is why I invite my fellow Americans of all faiths to join the thousands of Americans who have already endorsed the True Islam campaign. Just as with my day job, my advocacy here is for education. Education is how we delegitimize terrorists, it is how we inform Americans on how to separate True Islam from extremists, and how we make our nation safer and stronger.

If you’ve ever demanded Muslims stand up to extremism, please know that education is the key.

The Association of Ahmadi Scientists USA News Flashes

Save the Date for USA’s 4th Annual Holy Qur’an and Science Symposium

Where? Bait-ur-Rahman Mosque, Silver Spring, MD

When? Saturday August 27th, 2016, 10 AM-5 PM

Have you moved? Changed jobs? We want to know

Please update your information so we can better serve you.

Short survey at <http://goo.gl/forms/olWmKZF54d>

It should take only about 3.0x10⁸ microseconds.

Voice of Islam Radio: Science Show:

The science show is a program that has been approved for broadcast on the recently inaugurated Voice of Islam radio by Khalifatul-Masih (may Allah support him with His mighty help). Anyone who is passionate about Islam & science is encouraged to volunteer. A good-sized team committed to researching, interviewing, script writing, presenting, and/or producing is needed. Contact General Secretary Dr. Ijaz Ahmed (jaz677@gmail.com) for more information.

HUMANITY FIRST USA

Your recurring donation of \$10 a month for 12 months can:

- 1) Provide 10 people with clean drinking water all year round
- 2) Pay for yearly educational expenses of a child in Africa
- 3) Restore vision of a person

Donate at usa.humanityfirst.org/

Zakia Mahmood Begum Passed Away

Rizwan Alladin

Late Zakia Mahmood Begum was born in Bihar province of India in 1929. She was the daughter of Ismail Malik and Mehmoona Khatoon of Patna (Bhagalpur), India. Her father was the son of Dr. Karam Elahi, a companion of the Promised Messiah peace be upon him). Her father, Late Muhammad Ismail Malik, was Director of Animal Husbandry (veterinary) for Province of Bihar.

Late Zakia Mahmood was an outstanding student and secured first position in matriculate examinations and did her Bachelor of Arts from Patna University. She received the Gold Medal for her academic achievements.

She was married to Seth Ghulam Mahmood, son of Ḥaḍrat Seth Muhammad Ghaus of Hyderabad Deccan. She was a librarian professional at Stony Brook University.

In 1987, she was appointed Sadr Lajna Ima'illa for the New York Jamā'at. She served two terms as local Sadr. During that time, she also served as Nazima-e-Ala for Jalsa Sālāna for two years. For the Jamā'at Centenary Jubilee in 1989, she pledged to Ḥaḍrat Khalifatul-Masīḥ IV (may Allah shower His mercy on him) to raise \$30,000, which he recognized in his

speech at Jalsa Sālāna USA. The \$30,000 was raised and donated completely by Lajna Ima'illa New York. \$30,000 in 1989 was considered a very large amount and it was raised in three months.

She also served as Regional Sadr Lajna Ima'illa for the Northeast Region as well as National Publications Secretary. She also managed the Bookstall at Jalsa Sālāna.

She became a widow in 1984 and continued her professional work as well as Jamā'at work single-handedly. Her home was over 40 miles away from the masjid, yet she would drive by herself for Jamā'at work multiple times during the week.

She was always particular in observing Salāt and keeping fasts. Her home served as a Jumah Center for several years for the members of Long Island.

She is survived by two daughters, Takia Mahmood and Salma Bashiruddin. Her younger daughter, Salma Bashiruddin, is married to Dr. Bashiruddin, who is the grandson of Ḥaḍrat Zulfiqar Ali Khan Gohar (may Allah be pleased with him) and Ḥaḍrat Seth Muhammad Ghaus (may Allah be pleased with him). She had two grandchildren, Sarah and Adam. Sarah is beginning her medical residency at Brown University.

Minnesota Jamā'at Activities February-March 2016

Imam Faran Rabbani visited Minnesota Jamā'at March 19-22, 2016. He had Tabligh sessions with non-Muslims, delivered speech in Masīḥ Mau'ūd Day meeting, and he pursued Tabligh contacts, which he has established over a year. He was involved in Khuddām activities and give advice on various activities of Minnesota Jamā'at.

We had two Tarbiyat, one Amila, one Da'een Ilallāh, an auxiliaries meetings and one Talimul-Qur'an Class.

Public Affairs Secretary attended meetings held by City of Coon Rapids. As a result the Transformation Group meeting was held on February 4, 2016 in YMCA. Tabligh Secretary delivered a presentation on Islam, which was appreciated by the group and they expressed their desire to see similar activities in the future. The Public Affairs Secretary is attending the City of Coon Rapids meetings and actively involved in their social activities.

In response to the Brussels attacks, six Khuddām wrote to their local newspapers across the state and were published in the following newspapers, yielding

six publications (still waiting to hear back on one submission). Umooor-e-Amma Secretary

Montana Billings-Gazette:

http://billingsgazette.com/news/opinion/mailbag/terrorism-ignores-basic-principlesof-islam/article_ob77d304-a4c5-595c-a368-3d23ba79cf88.html

A Khadim from Rochester Minnesota

http://www.postbulletin.com/opinion/letters/letter-deadly-attacks-in-brussels-donot-represent-true-islam/article_02f63606-4fc3-5f50-b8f5-089586296ec3.html

Quaid MKA – Pioneer Press

<http://www.twincities.com/2016/03/27/letters-to-the-editor-for-march-27-2016/>

A Khadim from Twin Cities - Star Tribune:

<http://www.startribune.com/readerswrite-march-23-lake-mille-lacs-fishing-terror-attacks-in-brussels-donald-trump-scandidacy/373292041/>

In Minnesota Post:

<https://www.minnpost.com/letters/2016/03/sane-voices-all-religions-must-come-together-respect-and-harmony>

A Khadim from Duluth - Duluth News Tribune:

<http://www.duluthnewtribune.com/letters/4000411-readers-view-killings-are-odds-quran-teachings>

Qaid MKA reported that Mohtamim Sehat-e-Jasmini visited Minnesota Chapter and he joined local

Khudam to pack foods for "Feed My Starving Children" at Coon Rapids feeding a total of 850 people.

Jamā'at related program recorded on DVDs was broadcasted twice every week in Fargo, North Dakota; Duluth, Twin Cities, and KTV in Mankato, Minnesota.

MKA USA News

In the past few weeks, the Jamā'at and MKA USA have appeared in various news outlets.



- 1 Sadr Sahib's Interview on MSNBC
- 2 Mauvin Sadr Harris Zafar on CNN
- 3 Mauvin Sadr Salaam Bhatti on Fox News

- 4 Mauvin Sadr Salaam Bhatti on RTA News
- 5 National Public Affairs Secretary Amjad Mahmood Khan on KPCC
- 6 National Spokesperson Muhammad Ahmad Chaudhary on Fox News



MTA VIDEO / PICTURES / MEDIA:

6th Annual "Day on the Hill"/10th Annual National PA Seminar

Al-Hamdu Lillāh, on February 26-27, 2016, the National Department of Public Affairs held its 6th Annual "Day on the Hill" and 10th Annual National Public Affairs Seminar at Washington D.C. and Silver Spring, respectively. Approximately 75 delegates from 55 Chapters participated. Delegates visited over 110 U.S. Congressional offices. Juma prayers were held at the historic Cannon Caucus Room.

The highlight of this year's event was a special "True Islam" campaign launch event in the prestigious Gold Room at Rayburn on U.S. Capitol Hill (the same room in which Huzoor delivered a keynote address in 2012).

By Allah's sheer grace and mercy, 7 members of U.S. Congress spoke at this event, along with a senior representative of the U.S. State Department (the most Congressional interest we've had for an event since Huzoor's visit, *al-Hamdu Lillāh*). Over 50 outside guests participated, including Congressional staff, NGOs, city and state officials, etc. A complete video of the event will be available soon, *In Sha' Allah*.

MTA aired a 5-minute clip capturing the event, available here:

<https://www.youtube.com/watch?v=9C7-r23Mp6A>

Pictures from the days' activities are available here:

<https://www.flickr.com/photos/120310992@No2/sets/72157665240859901/>

Read our press release here:

<http://www.ahmadiyya.us/news-room/press-releases/2329-congress-members-welcome-the-true-islam-campaign-to-combat-terrorism>

Read Rep. Speier's op-ed in *The Hill* here:

<http://thehill.com/blogs/congress-blog/religious-rights/270809-an-example-on-how-to-counter-extremism>

Read Muslim Public Affairs Council (MPAC) (a large non-Ahmadi Muslim advocacy organization) story here:

<http://www.mpac.org/policy-analysis/the-ahmadiyya-muslim-community-effective-advocacy-on-religious-freedom.php>

Contributing to the Ahmadiyya Gazette: Type and send a soft copy of your English or Urdu contribution through e-mail to publications@ahmadiyya.us. Please provide your name and phone number on the contribution. Please indicate in the email if you want to see the edited version before its publication. Please provide references for quotes from the Holy Qur'an, Hadith, Malfūzāt, any quotations and other sources.

Desk of National Ta'lim Secretary

To inspire and facilitate college education, our Jamā'at offers limited merit and need based financial assistance programs in the form of scholarships, grants and loans to deserving students of our Jamā'at. We have launched these programs for the 2016-2017 academic year. For more details, please see the announcement below. May Allah enable us to make the most of our time in pursuit of Allah's pleasure. Amen.

2016 Educational Assistance Programs

We have launched the 2016 Educational Assistance Programs for Ahmadi Muslim students in the US. This merit and need based financial assistance is available for college students in the form of limited scholarships, grants and loans. The application forms can be accessed at ahmadiyya.us or by clicking on the following links. All applications are due by 5/15/16. The awards will be announced by 8/15/16. In Shā Allah.

To be considered for these awards, please ensure to submit your application in time with all the required information and documents. Good Luck.

The Dolman Law Group Video Essay Contest is available to current or prospective college students. The applicants must submit a 2-3 minute video essay (YouTube format preferred) on the topic: "Much has been made about the potential of driverless and automated car technology in recent years, and many industry observers expect this technology to be widely available within the next decade. Technology is never perfect however, and accidents involving driverless vehicles have already occurred. Various legal issues arise when autonomous cars are involved in accidents, including determining who should be held liable for an accident. In your opinion, who should be held accountable when a driverless vehicle is involved in an accident – the owner, the manufacturer, the software developer?"

For more details, click:

<https://www.dolmanlaw.com/scholarship/>.

Most importantly, check out video example from past winners for inspiration.

True Islam Campaign in Buffalo

Al-Ḥamdu Lillāh, our conference based on True Islam campaign was held on Sunday March 20. A total of 92 people attended out of which 65 were guests, mostly Caucasians. Imam Hamid Nasir Malik, Imam Azam Akram and I delivered the speeches. Topics of the speeches were Jihad and Terrorism, Sharia Law, Separation of Religion and State, and who speaks for True Islam? Al-Ḥamdu Lillāh, the program went

smoothly and was well liked by the participants. Over an hour's time was for Q&A. A lot of questions were asked and answered. One of the participants came afterwards to commend that he really liked the fact that we were not afraid to tackle difficult questions. Almost all the True Islam Campaign points were covered in the speeches and the Q&A session. (Nasir Khan, President, Buffalo Chapter)

Help Build Guatemala Hospital

I would like to follow up on the pledge / funds collection status for the Guatemala Hospital, You may recall that Respected Amīr Sahib sent you an urgent appeal about the fund needed for the Guatemala Hospital. You may recall that this hospital is being constructed under the guidance of Beloved Huzoor requiring us to raise \$2.7 million. We have by the grace of Allah have previously raised \$1.0 million and now we have to raise the remaining \$1.7 million.

In his letter to you a few weeks ago, Amīr Sahib had asked you to raise unites of \$2500. Large Jamā'at (250+ members) are to collect 8 to 10 unites, medium Jamā'at (100 - 250 members) 6 to 8 unites and small Jamā'at (under 100) 4 unites. People could donate one or more unites or people can donate 1/2 or 1/4 unites but the target of total units remain as suggested.

At this time we have to present a report to Amīr Sahib at the Non-Shūrā session on this coming Saturday. Can you please let me know how many Unites are you willing to commit for your Jamā'at. Kindly respond to me by Thursday evening. Kindly use our local HF-Ambassador in your chapter to help you if needed. I was in Cleveland two weekends ago and a small Jamā'at committed 9 unites. Similarly, small Jamā'at of Indiana committed 6 unites.

I believe once you start this effort to raise the funds for a project desired by Ḥaḍrat Khalifatul-Masīḥ (may Allah be his Helper), Allah's angles come for your help. (Munum Naeem)

Turkish American Society invited Imam Shamshad Chicago



In a introduction many of them explained about what each leader and his/ her congregation is involved for betterment of the people of Glen Ellyn, director of Turkish American Society Mr. Atilla Ayhan and Mr. Haneefi explained how they are trying to help Turkish people and others citizens when they come here in this country, they showed the Video on the subject, Ms. Valencia A. Breckinridge explained that she is working for " Feed my starving children" Pastor George Smith Rector of St. Mark's Episcopal Church was moderating the meeting,

Imam Shamshad A. Nasir, Regional Missionary of the Ahmadiyya Muslim Community in Glen Ellyn said

that we are great concern about Peace. Peace at home with husband and wife, peace with Mother and Father, Peace with children, peace with family, peace with neighbors, peace in the country. Imam said that our Religion Islam does not allow any body to waste the single drop of water and waist any quantity of food, then how it will permit to shed the blood of innocents, the life of each human is sacred in Islam. Imam also invited them all in the Masjid for next meeting which will take place with the editor of Review of Religion and his team from UK, on 30th April 6 pm. Thanks to TAS for providing traditional and delicious food at lunch for all.



Views from Jalsa Sālāna Marshall Islands

Seven Members of U.S. Congress Call on Secretary of State Kerry to Intervene on Behalf of Abdul Shakoor and Tahir Mehdi

Congress of the United States
Washington, DC 20515

February 26, 2016

The Honorable John Kerry
Secretary of State
2201 C Street NW
Washington, D.C. 20520

Dear Secretary Kerry,

We, the members of the Ahmadiyya Caucus in the United States Congress, write to seek your urgent action in support of two Ahmadi Muslims—80-year old optician Abdul Shakoor and newspaper editor Tahir Mehdi—who remain in a Pakistani prison after being convicted on baseless charges of terrorism and blasphemy. These cases demonstrate that Pakistan’s current government, even as it is vowing to crack down on the Taliban and other militants, is in fact furthering the ideology of hatred through its persecution of Ahmadi Muslims and other minority groups.

Pakistan has a dismal record on religious freedom, and the Ahmadiyya Muslim Community in particular suffers some of the worst forms of persecution. Under the 1974 Constitution, Ahmadi Muslims are considered non-Muslim. In 1984, then-military ruler Zia ul Haq enacted the so-called “blasphemy laws,” two of which are known as the anti-Ahmadi criminal codes because of their specific targeting of Ahmadi Muslims. Ahmadis account for almost 40% of all arrests under the blasphemy laws. By an Executive Order, Ahmadis are disenfranchised: in order to vote, they must either declare that they are non-Muslim or sign a statement denouncing Mirza Ghulam Ahmad, the founder of the Community, as a false prophet. In Pakistan’s most populous province, Punjab, the legislature banned Ahmadi books and newspapers (including the daily newspaper *Al-Fazl*, where Mr. Mehdi is the editor), banned Ahmadis from holding any public meetings (even as militant clerics are given free rein to preach hatred against Ahmadis) and changed the name of Rabwah, a town that is home to tens of thousands of Ahmadis.

Unsurprisingly, this regime of systematic legal discrimination against Ahmadi Muslims has fueled brutal attacks against the Ahmadi community. Just last November, after a worker in an Ahmadi-owned factory in Jehlum, Punjab, made a false allegation of blasphemy against the owners, a mob of militant religious extremists proceeded to set both the factory and a local Ahmadi mosque on fire. In 2010, after months of hateful propaganda against Ahmadi Muslims by the Punjab government (including billboards stating that friendship with Ahmadis amounted to treason against the prophet Muhammad), the Pakistan Taliban carried out simultaneous attacks against two Ahmadi mosques, brutally murdering more than 80 Ahmadis and wounding scores more.

Even as Pakistan's government has amassed new powers purportedly in a bid to eradicate militancy, it is using that authority to further persecute Ahmadi Muslims. Pakistan's National Action Plan (NAP) was intended to crack down on hate speech and literature intended to provoke sectarian violence. Ironically, it is the literature of the victims of sectarian violence that Pakistani authorities are targeting, and instead of protecting the victims, they are prosecuting them for seditious and treasonous activities. It's hard to comprehend how an 80-year-old optician like Mr. Shakoor could be tried as a terrorist.

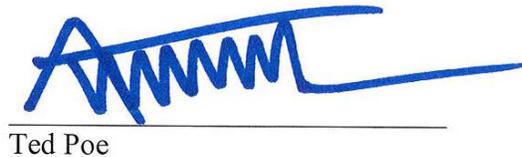
The trumped-up charges against Mr. Shakoor and Mr. Mehdi are cases in point. Shakoor was arrested last November on charges that he had sold Ahmadi publications. By selling these books (which reflect the peaceful teachings of the Ahmadiyya Muslim Community and denounce any form of violence in the name of religion), the government alleged he was guilty of stirring "religious hatred" and "sectarianism" from his optical store. Mr. Shakoor was tried and convicted in an anti-terrorism court after a trial of less than three weeks. He was sentenced to five years of imprisonment under the anti-Ahmadi laws and anti-terrorism legislation. Similarly, blasphemy and terrorism charges have been brought against Tahir Mehdi, the editor of the Ahmadiyya Muslim Community's daily newspaper *Al-Fazl*, a 102-year old publication. Mr. Mehdi, charged on the basis that he was publishing and circulating a banned newspaper, has been denied bail and faces a three-year prison sentence.

As these tragic cases demonstrate, Pakistan's commitment to eradicating terrorism is seriously in doubt. We urge you, Mr. Secretary, to use your office to place additional pressure on Pakistan to effectuate the National Action Plan in a manner that protects, not prosecutes, vulnerable religious minorities. Only when Pakistan ceases persecution of its citizens on account of their faith, and restores religious freedom for all Pakistanis, will it be able to effectively combat the ideology that fans the Taliban and other militants.

Sincerely,



Jackie Speier



Ted Poe



Gerald E. Connolly



Anna G. Eshoo



Eddie Bernice Johnson



Zoe Lofgren



Peter King

Third Annual Muhammad Messenger of Peace Event at University of Dayton, April 26, 2016

Event highlights:

- **Event:** 3rd Annual Muhammad (peace and blessings of Allah be upon him) Messenger of Peace: True Islam and the Extremists
- **Number of outside guests:** 155+ Total Attendance: 180+
- **Literature distributed:** Approximately 200 pieces of literature including Jamā'at introduction flyers, Review of Religions Magazine, Life of Muhammad, books of the Promised Messiah (a.s.) in (Arabic and English) and Pathway to Peace.
- **Quran Exhibition:** 35 translations of the Holy Quran were on display along with banners.

Imam Yahya Luqman, Secretary Tabligh Haji Aminullah and key officers of the Jamā'at, guided the implementation and execution of a very successful program targeting Local Government Officials, Community leaders, Neighborhood Organizations, University Faculty and Students previously engaged.

300 Invitation cards and 2000 flyers were printed in Detroit with the help of Secretary Tabligh Detroit Jamā'at. An additional 250 flyers printed in Dayton.

The Program:

The formal program opened with recitation/translation of the Holy Qur'an by Br. Mohammad Fytahi, of the Indiana Jamā'at. The Program Moderator, Imam Yahya Luqman, provided a welcome and an impressive video introduction of the Ahmadiyya Muslim Community. The audience witnessed and acknowledged compliments supporting the peaceful initiatives of the Jamā'at, by distinguished V.I.P.s and Government Officials from several Countries around the world.

The first speaker was Sis. Khadija Ali, the Program Director, of the Circle of Vision keepers. Sis. Khadija's

topic was the "Equality of Women In Islam". Citing Chapter 33 vv. 36 of the Holy Qur'an beginning with the statement "Surely, men who submit themselves to God and women who submit themselves to Him" and ending with the statement "Allah has prepared for all of them forgiveness and a great reward" effectively repudiated the notion that Islam accords a lower status women as to men.

The next speaker was the Honorable Judge Walter H. Rice, Federal Judge of the US District Court. He related being of Jewish decent, recalling his childhood remarked that Muslims had comforted him and his family and he has always believed Islam to be a peaceful religion. Judge Rice spoke admirably about his respect and support of the Ahmadiyya Muslim Community.

The last speaker of the evening was respected Imam Azhar Haneef, the National Vice President of the Ahmadiyya Muslim Community. Respected Imam Sahib spoke dramatically and expressively on the peaceful nature and existence of the religion of Islam. He un-provocatively but definitively established the high status of the Holy Prophet's loving and peaceful nature while preaching and defending the religion of Islam, captivating the audience with both humor and fact differentiating the beliefs of true Islam and the extremist version of the religion.

Half an hour of questions and answers session followed. Imam Yahya Luqman read written inquiries collected from the audience, to a panel consisting of Imam Azhar Haneef, Judge Walter Rice and Sis. Khadija Ali pertaining to statements made during their speech.

The program closed with a message of gratitude and farewell from the President of the Dayton Chapter, Chaudhry Muhammad Arshad. Imam Azhar Haneef led the concluding silent prayer.



Views from Jalsa Sālāna Marshall Islands

Approved Majlis 'Āmilah / National Office Bearer's Election Term 2016 - 2019

Office	Approved Office Bearer
Amir:	Sahibzada Mirza Maghfoor Ahmad Sahib
General Secretary:	Zaheer Bajwa Sahib
Secretary Tablīgh:	Dr Wasim Sayed Sahib
Secretary Tarbiyat:	Faheem Younas Qureshi Sahib
Secretary Ta'lim:	Dr Atif Mian Sahib
Secretary Ishā'at:	Syed Sajid Ahmad Sahib
Secretary Ishā'at Sam'i wa Basari:	Dr Nasim Rehmatullah Sahib
Secretary Umūr Kharijiyya:	Amjad Mahmood Khan Sahib
Secretary Umūr 'Ammā:	Mukhtar Ahmad Malhi Sahib
Secretary Diyāfat:	Dr Amjad Chaudhry Sahib
Secretary Māl:	Mirza Naseer Ehsan Ahmad Sahib
Additional Secretary Māl:	Saad Mian Sahib
Secretary Waṣāyā:	Dr Khaled Ahmad Ata Sahib
Sec. Ta'limul-Qur'ān & Waqf 'Arḍī :	Dr Zaheeruddin Mansoor Sahib
Secretary Tahrik Jadid:	Anwar Mahmood Khan Sahib
Secretary Waqf Jadid:	Nasrullah Ahmad Sahib
Additional Secretary Tarbiyat and Waqf Jadid Nau Mubā'i'in: .	Raheem Lateef Sahib
Secretary Jā'idad:	Rafiq Ahmad Sayed Sahib
Secretary Waqf Nau:	Dr Hafiz Samiullah Chaudhry Sahib
Secretary Zirā'at:	Jason Elsea Sahib
Secretary San'at-o-Tijārat:	Abdul Hadi Ahmed Sahib
Muḥāsib:	Muhammad Owusu Sahib
Amīn:	Bashir Malik Sahib
Internal Auditor:	Abu Bakr Bin Saeed Sahib

International Jama'at News

Two Ahmadi Martyred

Nizārat Umoor-e-Amma Pakistan reports that 35-year-old Qamar ul Zia was stabbed and killed in Kot Abdul Malik near Lahore earlier today. He leaves behind his wife and three children (an 8-year-old son and 2 young daughters). Qamar ul Zia owned a small mobile and Photostat shop attached to his house where he was attacked.

Ahmadi Muslim shopkeeper murdered in suspected religiously prejudiced attack after posting on Facebook of love for Christians (The Telegraph, March 26, 2016).

Detectives arrested 32-year-old Muslim man after Pakistani-born Asad Shah, 40, died after he was repeatedly stabbed in savage attack.

Two Accepted Ahmadiyyat in Mexico City

We were blessed with two Bai'ats last week. An author and her daughter who is a lawyer. They have been coming to our meetings since last June. Al-Ḥamdu Lillāh.

Yesterday, a man who travels almost two hours to come to our mission house, Accepted Ahmadiyya Islam. Bai'at. His story of how he learnt about us is nothing short of a miracle.

Mosque leaflets call for killing of Ahmadi Muslims

The BBC has found leaflets in a London mosque calling for the killing of Ahmadi Muslims, a sect of

Islam regarded by some Muslims as being outside their faith.

There is growing concern about anti-Ahmadi prejudice in the UK after the murder of the Glasgow shopkeeper Asad Shah, claimed by police to have been on religious grounds.

The leaflets found in the London mosque have surfaced before, in 2011, though the mosque's trustee has again insisted to the BBC that he knew nothing about them. Caroline Wyatt reports.

Jalsa Sālāna Marshall Islands 2016



Guests at Jalsa Sālāna Marshall Islands

By the sheer grace of Allah, the grand prophecy of the Promised Messiah (peace be upon him), "I shall cause thy message to reach the corner of the earth" was again fulfilled by the establishment of Ahmadiyyat in the Marshall Islands. These remote islands are a testament to the spread of true Islam to the far corners of the earth, as the very first island nation after the dateline is the Marshall Islands.

Jamā'at Aḥmadiyya Marshall Islands was able to hold its 2nd historic Jalsa Sālāna as a direct result of Allah's grace and prayers of the Khalīfatul-Masīḥ (may Allah support him with His mighty help), Al-Ḥamdu Lillāh. It was held on April 16-17, 2016 at International Convention Center in Majuro. On the 2nd floor of this building is the office of the President of Marshall Islands. The main hall and adjacent hall for prayers was given to us free of charge.

Program

The Jalsa Sālāna Marshall Islands was divided into two sessions, one on Saturday and the other on Sunday. The program would start at 11:30 Lunch at Baitul-Ahad Mosque followed by transportation to Jalsa Gah. Then after registration Salāt-uz-Zuhr and Asr was led at 1:30 after which the program started both days on time at 2:00 pm sharp. On Saturday, Falahuddin Shams, National President of Marshall Islands was presiding and alongside him on the stage was the Acting President of the Marshall Islands who was representing the Madam President herself along with the U.S. Ambassador to the Marshall Islands, Tom Armbruster. On Sunday, Imam Matiullah Joyia was presiding the session and alongside him on the stage was National President of Marshall Islands, Falahuddin Shams and National Vice President of Marshall Islands, Sam Ali Nena.

By the grace of Allah, this was the first time in history that the Acting President of the Marshall Islands, Minister of Education, Honorable Wilbur Heine joined the Jalsa and attended the complete first session. During his remarks he mentioned how his experience and especially seeing the Aṭfāl preform poems in Arabic, had a huge impact on his heart. Additionally he mentioned that he would like to make it clear that the Aḥmadiyya Muslim Community has the right to practice their faith freely under the constitutional right of freedom of Religion. In addition to the Acting President, this was also the first time in history that a sitting U.S. Ambassador also joined the Jalsa program. In his speech he commended the humanitarian efforts of the Jamā'at in Marshall Islands and around the globe. Professors, Leaders of various NGO's, professionals and statesmen were in attendance. Some noteworthy are Mayor James Matayoshi of Rongelap Atoll of the Marshall Islands,

Jiba Kabua former Senator of the Marshall Islands, Major John Bennet of the Salvation Army Church and Mayor of Utwe of Kosrae, Micronesia Peterson Benjamin, also a first time that a politician from Kosrae was in attendance. There was a special documentary about the Aḥmadiyya Muslim Community, which was also shown to the guests and the audience of the Jalsa, which covered the peace efforts of the Khalīfatul-Masīḥ throughout the world.

During this year's Jalsa Sālāna, members and guests from Kosrae, Micronesia as well as Kiribati were in attendance. Two members from Kosrae and four from Kiribati arrived before the Jalsa and were able to enjoy the hospitality and proceedings of the Jalsa, some even for their first time. In addition to joining the Jalsa, the program was shared among the three islands so that participation would include members from Marshall Islands, Kosrae and Kiribati. There was also a special program on the second session, which was entitled Why I joined Islam, and members from all three islands were requested to share their experiences and journeys to Islam. Furthermore, members from each island were assigned to lead the prayers at Baitul-Ahad Mosque during the Jalsa days and afterwards while guests were still present.

At this Jalsa Sālāna, a group of Doctors from USA were also in attendance, as their Medical Mission was for one week and the start was from the first day of Jalsa. During the first session with guest speakers, Dr. Agha Khan Shahid also gave a special lecture about the regular Medical Mission that has been coming to the Marshall Islands for nearly three years and were blessed to preform historic surgeries never before done in the Marshall Islands.

Department of Cleanliness

The team of cleanliness started working several weeks earlier and worked very hard throughout the Jalsa. The entire area around the mosque was thoroughly cleaned by Waqār-i-Amal. Several teams of Khuddām, Aṭfāl, Lajna and Nāṣirāt worked many days to beautify the surroundings of the mosque for Jalsa guests. Mosque from inside was also beautified and cleaned during the preparation days.

Department of Promotions

Promotions department started preparations month and a half before the Jalsa. However, its work completed only a few weeks prior through the following methods:

- Posters put on the main stores of the island
- Large poster on the front of the ICC building, visible to all cars passing by
- More than 200 personalized invitation cards
- Via social media

Via radio announcements

Via press release

News in the national newspaper

Mass texting to all cell phones on the Island

All members were encouraged and committed to bring at least 5 guests to the Jalsa. Most of them gave the names of their confirmed guests. Special registrations cards were issued to all those guests that confirmed before the event.

Department of Registration

Registration department was responsible for the issuance of duty badges and registration cards. The duty badges were prepared for all Nazimeen and their team members. Special registration cards for all the confirmed guests were distributed a few days before Jalsa. Similarly, registration cards for the members were also issued well before Jalsa for easy access at the Jalsa Gah. Registration table was set up at Baitul-Ahad Mosque as well as at the Jalsa Gah.

Department of Program

The local neophytes did most presentations. Everyone participated in presenting poems, Qaseeda and the translations enthusiastically. Marshallese translation for all speeches was also provided after each presentation.

Department of Bookstall & Exhibition

Inventory was done for all the available books at Baitul-Ahad Mosque library. About 30 titles were taken to the Jalsa Gah for sale. All non-Ahmadi guests were given one of the following books as a gift:

Life of Muhammad (peace and blessings of Allah be upon him)

Islam's response to Contemporary Issues

Philosophy of the Teachings of Islam

Department of Accommodation:

A list was prepared for all the guests of the Promised Messiah (peace be upon him) coming to attend Jalsa Sālāna from abroad. Arrangements for their accommodation started several weeks prior to the Jalsa. Most of the guests stayed at Baitul-Ahad Mosque while neighboring rooms of Ahmadi homes were also arranged.

Department of Langar Khana and Ziafat

The food for the participants was prepared at Baitul-Ahad Mosque and Murabbi house's kitchen. It was served at the Jalsa Gah during lunch and the dinner was served at the Mosque.

Tarbiyati Durus:

For the moral training and Tarbiyat of the Nau Muba'een, daily training lectures were arranged in the morning after Fajr and after Maghrib and Ishā prayers.

These lectures were delivered by the guest scholars and elders of the Jamā'at from overseas.

Guests

1	Falahud Din Shams	USA
2	Dr. Agha Khan Shahid	USA
3	Dr. Faizur Rehman	USA
4	Dr. Kathleen Reney	USA
5	Vlad Zhilanko	USA
6	Fahad Ahmad, Missionary	Kiribati
7	Michael Tongatu	Kiribati
8	Tumea Tongatu	Kiribati
9	Temabure Tongatu	Kiribati
10	Tataua Angabeia	Kiribati
11	E. M. Kauser, Missionary	Kosrae, FSM
12	Maheta Kilafaswru	Kosrae, FSM
13	Stevenson Talley	Kosrae, FSM
14	Peterson Benjamin	Kosrae, FSM
15	Smreen Kauser	Kosrae, FSM
16	Fatima Kauser	Kosrae, FSM

Total number of attendees of Jalsa Sālāna Marshall Islands: 172

First Day

The first day began with lunch at Baitul-Ahad Mosque in Uliga. The opening session was presided by Falahud Din Shams at 2:00 pm at International Conference Center. Recitation of the Holy Quran was done by Ahmad Salvador, the first Ṭifl of Marshall Islands to learn Nazirah. This was followed by the English translation by Joland Adeel. After this, Aṭṭāl of Marshall Islands presented Qaseedah and the translation was given by Martha Helbi, Lajna member from Marshall Islands.

The first speech of the Jalsa Sālāna was delivered by Feroz Ahmad Hundal, missionary of Marshall Islands, Long Island Jamā'at. The topic of his speech was "Oneness of God". Marshallese translation after each speech for all presentations was done by Hilary Hosia. Thereafter, a documentary about the International Ahmadiyya Muslim Community. The next segment was for the guest speakers. First to present was the Acting President, and current Minister of Education, Wilbur Heine who spoke very highly of the Jamā'at of Marshall Islands and their efforts for humanitarian services. Next was a speech by U.S. Ambassador to the Marshall Islands Mr. Armbruster and then Mayor James Matayoshi of Marshall Islands, then Jiba Kabua, Former senator of Marshall Islands, then Mayor of Utwe (Kosrae) Peterson Benjamin and finally Major John Bennet of the Salvation Army Church. The last speech of the session was delivered by

Ehtishamul Haq Kauser, missionary Jamā'at Kosrae, on the topic of "Fundamental of Faith in Islam". The session concluded with remarks and Du'a by Falahud Din Shams, National President of Marshall Islands. Shams thanked all the participants and congratulated them that they were a witness of the prophecy of the Promised Messiah (peace be upon him) about his message reaching the corners of the earth.

Second Day

The second day started with a congregational Tahajjud prayer at Baitul-Ahad Mosque led by Matiullah Joyia, missionary Jamā'at Marshall Islands. Darsul-Quran was delivered as usual after Fajr prayer.

The second and the final session of the Jalsa Sālāna was presided by Matiullah Joyia, Missionary of Marshall Islands and started at 2:00 pm with the recitation of the Holy Quran by Stevenson Ahmad Talley Sahib, a Khuddām from Kosrae Jamā'at. English translation was done by Imam Feroz Ahmad Hundal, Missionary of Marshall Islands. Then Nasirat recited

the poem "Hai Dast-e-Qibla Numa" and translation by Loreen Nena.

Khawaja Fahad Ahmad, missionary of Kiribati, delivered the first speech of the second session of the Jalsa Sālāna. The topic of his speech was "Prophecies of the Holy Prophet (peace and blessings of Allah be upon him) fulfilled." The next segment was speeches by members from the three islands about "Why I joined Islam". The first speech was by pioneer Ahmadi of Marshall Islands, Sam Ali Nena sahib, second by Maheta Kilafwasru of Kosrae Jamā'at followed by Michael Tongatu of Kiribati Jamā'at, then Moreen Mission of Marshall Islands, and finally Stevenson Ahmad Talley from Kosrae. The last speech of the session was delivered by Falahud Din Shams, National President on the topic of "Islam, religion of peace". The session concluded with remarks by Falahud Din Shams, and Du'a by Matiullah Joyia, Missionary of Marshall Islands.

✪

Bundle

By Sayyarah Hikmat Chowdhry

<p>I was a wanderer lost in the ways of this world Following false gods, false friends, dead ends Coming home bereft, dejected, lost</p> <p>All this meaningless glitter How empty a charade, this bundle Of Big Cars, Big Egos, and Big Bank Balances</p> <p>Summertime brought song birds Autumn's majestic color The vibrancy of life was everywhere I stood upon a golden sandy shore And watched dolphins dance in rhythm to the music of waves I forgot the noisy confused clamor of the world</p> <p>But the birds flew from the branches The blooms swallowed in the drear of December</p>	<p>The yellow, rust and red scattered by Autumnal winds</p> <p>And I? I was reduced to aches and pains Wrinkled face, stooping shoulders, and a walking stick</p> <p>A sage with the eyes of experience and a few humble suggestions</p> <p>My soul knew too well Had always known That only God is worthy of worship</p> <p>We are just specks of sand on the seashore The songbirds of summer Guests ready to bid adieu in the sad evening</p> <p>As we embark on our final journey With nothing more in tow Than our bundle of good deeds</p>
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(Thanks to Tariq Sharif for his assistance)

A Glimpse from the Historic Tour of the US by the Editor of the Review of Religions

Pictures from the Meeting of the Editor of the Review of Religions with the staff of Center for Faith and Culture, University of St. Thomas, Houston, Texas.



From left to right: 1. Jan Skrehot, Associate Director, 2. Dawood Munir, President Cypress Houston, 3. Father Donald Nesti, Director, 4. Adnan Malhi, missionary and in-charge for the Review of Religions in the US, 5. Amer Safir, Editor, The Review of Religions, 6. Iftikhar Sheikh, Cypress-Houston.

Welcome the First Hundred Years of the Aḥmadiyya Khilāfat with Prayers and Supplications

A Spiritual Program Announced by *Ḥaḍrat* Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V, ayyadahullāhu ta‘ālā binaṣrihil-‘azīz

❶

Keep a naflī fast
(non-obligatory, optional fast)
in the last week of every month.

❷

Offer two raka‘āt naflī Ṣalāt
before dawn or after Zuḥr or after
‘Ishā.

❸

Recite Sūrah al-Fātiḥah
at least seven times a day.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

مَلِكِ یَوْمِ الدِّیْنِ

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ

غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَ لَا الضَّالِّیْنَ

bis-mil-lā-hir-raḥ-mā-nir-ra-ḥīm
al-ḥam-du lil-lā-hi rab-bil-‘ā-la-mīn
ar-raḥ-mā-nir-ra-ḥīm
mā-li-ki yau-mid-dīn
iy-yā-ka na‘-bu-du wa iy-yā-ka
nas-ta-‘in
ih-di-naṣ-ṣi-rā-tal-mus-ta-qīm
ṣi-rā-tal-la-dhī-na an-‘am-ta ‘a-lai-him
ghai-ril-magh-dū-bi ‘a-lai-him
wa laḍ-ḍāl-līn

In the name of Allah, the Gracious,
the Merciful.

All praise belongs to Allah,
Lord of all the worlds,
The Gracious, the Merciful,
Master of the Day of Judgment.
Thee alone do we worship and Thee
alone do we implore for help.
Guide us in the right path—
The path of those on whom Thou
hast bestowed Thy blessings, those
who have not incurred Thy
displeasure, and those who have not
gone astray. [1:1-7]

❹

Recite at least eleven times a day
the supplication:

رَبَّنَا اَفْرِغْ عَلَيْنَا صَبْرًا وَ ثَبِّتْ اَقْدَامَنَا

وَ اَنْصُرْنَا عَلٰی الْقَوْمِ الْكٰفِرِیْنَ

rab-ba-nā af-riḡ ‘a-lai-nā
ṣab-rañw-wa ṡhab-bit aq-dā-ma-nā
wan-ṣur-nā ‘a-lal-qau-mil-kā-fi-rīn
O our Lord, pour forth steadfastness
upon us, and make our steps firm,
and help us against the disbelieving
people. [2:251]

❺

Recite at least 33 times a day the
prayer:

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا

وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ اِنَّكَ اَنْتَ الْوَهَّابُ

rab-ba-nā lā tu-zigh qu-lū-ba-nā
ba‘da idh ha-dai-ta-nā wa hab la nā
mil-la-dun-ka raḥ-mah—
in-na-ka an-tal-wah-hāb

‘Our Lord, let not our hearts become
perverse after Thou hast guided us,
and bestow on us mercy from
Thyself; surely Thou art the Great
Bestower. [3:9]

❻

Repeat at least 11 times a day the
prayer:

اللّٰهُمَّ اِنَّا نَجْعَلُكَ فِیْ نُحُوْرِهِمْ

وَ نَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

al-lā-hum-ma in-nā naj-‘a-lu-ka
fī nu-ḥū-ri-him wa na-‘ū-dhu bi-ka
min ṡhu-rū-ri-him

O Allah, we make Thee our shield
against them, and take refuge in
Thee from their mischief.

❼

Repeat at least 33 times a day the
prayer:

اَسْتَغْفِرُ اللّٰهَ رَبِّیْ مِنْ كُلِّ ذَنْبٍ وَ اَتُوْبُ اِلَیْهِ

as-taḡh-fi-rul-lā-ha rab-bī min kul-li
dhan-biñw-wa a-tū-bu i-laiḥ

I beg pardon from Allah, my Lord,
from all my sins and turn to Him.

❽

Repeat at least 33 times a day the prayer:

سُبْحَانَ اللّٰهِ وَ بِحَمْدِهِ سُبْحَانَ اللّٰهِ الْعَظِیْمِ

اللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

sub-ḥā-nal-lā-hi wa bi ḥam-di-hī
sub-ḥā-nal-lā-hil-‘a-ḏīm—
al-lā-hum-ma ṣal-li ‘a-lā
mu-ḥam-ma-diñw-wa ā-li
mu-ḥam-mad

Holy is Allah, worthy of all praise,
Holy is Allah the great. Allah, bestow
Thy blessings on Muḥammad and the
people of Muḥammad.

❾

Repeat darūd at least 33 times a day:

اللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَ عَلٰی اٰلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلٰی اِبْرٰهِيْمَ وَ عَلٰی اٰلِ اِبْرٰهِيْمَ

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

al-lā-hum-ma ṣal-li ‘a-lā
mu-ḥam-ma-diñw-wa ‘a-lā ā-li
mu-ḥam-ma-din,
ka-mā ṣal-lai-ta ‘a-lā ib-rā-hī-ma
wa ‘a-lā ā-li ib-rā-hī-ma,
in-na-ka ḥa-mī-dum-ma-jīd

O Allah, bless Muḥammad and his
people as Thou didst bless Abraham
and his people. Thou art indeed
Praiseworthy, the Exalted.

al-lā-hum-ma bā-rik ‘a-lā

اللّٰهُمَّ بَارِكْ عَلٰی مُحَمَّدٍ وَ عَلٰی اٰلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلٰی اِبْرٰهِيْمَ وَ عَلٰی اٰلِ اِبْرٰهِيْمَ

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

mu-ḥam-ma-diñw-
wa ‘a-lā ā-li mu-ḥam-ma-din
ka-mā bā-rak-ta ‘a-lā ib-rā-hī-ma
wa ‘a-lā ā-li ib-rā-hī-ma
in-na-ka ḥa-mī-dum-ma-jīd

O Allah, Prosper Muḥammad and his
people as Thou didst prosper
Abraham and his people. Thou art
indeed Praiseworthy, the Exalted.

NATIONAL CALENDAR 2016

3 January Sun	Review of 2015 Activities & Plan for 2016 Activities	Jamā'at	Local
10 January Sun	Muslims for Peace	Jamā'at	Regional/Local
17 January Sun	Taḥrīk-e-Jadīd Day Jalsa and Exhibition	Jamā'at	National
22-31 January Fri-Sun	Taḥrīk-e-Jadīd Pledge Taking 'Ashra	Jamā'at	National
23-24 January Sat-Sun	Parent-Murrabi Atfal Conference	Khuddām	National
24 January Sun	Siratun-Nabi Day	Jamā'at	National
30-31 January Sat-Sun	Majlis-e-Sihhat Event	Jamā'at	National
6 February Sat	National Amila Meeting	Jamā'at	National
12-14 February Fri-Sun	Anṣārullah Leadership Conference	Anṣār	National
14 February Sun	Muṣliḥ-i-Mau'ūd Day	Jamā'at	Regional/Local
20-21 February Sat-Sun	In-Person MKA National Amila	Khuddām	National
26-27 Feb Fri-Sat	National PA Seminar	Jamā'at	National
27-28 February Sat-Sun	Majlis-e-Sihhat Event	Jamā'at	National
12 March Sat	National Amila Meeting	Jamā'at	National
18-20 March Fri-Sun	Lajna Mentoring Conference	Lajna	National
27 March Sun	Masih-i-Mau'ūd Day	Jamā'at	Regional/Local
8-10 April Fri-Sun	Waqf-e-Nau Boys Trip to Jāmi'a	Jamā'at	National
9-10 April Sat-Sun	East Coast Quran Conference	Jamā'at	East Coast
16-17 April Sat-Sun	Local Qur'an Conference	Jamā'at	National
22 -24 April Fri-Sun	National Majlis-e-Shura	Jamā'at	National
30 April-3 May Sat-Tue	MKA National Ijtima (Yosemite Park)	Khuddām	National
14-15 May Sat-Sun	Humanity First Awareness Day	Jamā'at	National
15 May Sun	All Scholarship Applications Due	Jamā'at	National
13-20 May Fri-Fri	Atfal Tarbiyat Week	Khuddām	National
22 May Sun	Khilafat Day	Jamā'at	Regional/Local
27-29 May Fri-Sun	AMMA Meeting (Medical Association) Smokey Mountains, TN		
6 June to 5 July Mon-Tue	Ramaḍān		
26 June Sun	Education Day Program	Jamā'at	Regional/Local
4 July Mon	Muslims for Loyalty	Jamā'at	National
6 July Wed	Eid-ul-Fitr		
9 July Sat	National Amila Meeting	Jamā'at	National
13-17 July Wed-Sun	National Atfal Ijtima and Rally	Khuddām	National
15-17 July Fri-Sun	Spiritual Fitness	Jamā'at	National
15-22 July Fri-Fri	National Waqifāt-e-Nau Camp	Jamā'at	National
22-28 July Fri-Thu	Waqf-e-Nau Boys Jāmi'a Orientation	Jamā'at	National
29-31 July Fri-Sun	JALSA SALANA USA		
31 July – 13 August Sun-Sat	Hifz Class	Jamā'at	National
7 August Sun	Education Day Program	Jamā'at	Regional/Local
12-14 August Fri- Sun	JALSA SALANA UK		
19-21 August Fri-Sun	Spiritual Fitness	Jamā'at	National
28 August Sun	Taḥrīk-e-Jadīd Day Jalsa & Exhibition	Jamā'at	National
2-4 September Fri-Sun	JALSA SALANA GERMANY		
3-5 September Sat-Mon	T20 Cricket Tournament (Willingboro)	Khuddām	National
12 September Mon	Eid-ul-Aḍḥā		
16-18 September Fri-Sun	MKA National Shura (Silver Spring)	Khuddām	National
23-25 September Fri-Sun	Anṣārullah Ijtima	Anṣār	National
23-30 September Fri-Fri	Taḥrīk-e-Jadīd 'Ashra Waṣūlī (Ten Days of Receipts)	Jamā'at	National
24 September Sat	National Amila Meeting	Jamā'at	National
24-25 September Sat-Sun	MKA Walk-a-thons (Various Majlis)	Khuddām	National
30 September-2 October Fri-Sun	Lajna East Coast Ijtima	Lajna	National
7-9 October Fri-Sun	JALSA SALANA CANADA		
15-16 October Sat-Sun	Masroor Int. Sports (MIST) Basketball Soccer Tournament	Khuddām	National
21-23 October Fri-Sun	Lajna Majlis-e-Shura	Jamā'at	National
29-30 October Sat-Sun	Local Qur'an Conference	Jamā'at	National
6 November Sun	Religious Founders Day	Jamā'at	Regional/Local
12-13 November Sat-Sun	MKA, Fazl-e-Umar Qa'ideen Conference	Khuddām	National
18-20 November Fri-Sun	Miami International Book Fair	Jamā'at	National
26 November Sat	Humanity First 4th National Telethon	Jamā'at	National
2 December Fri	National Amila Meeting	Jamā'at	National
3-4 December Sat-Sun	Presidents Refresher Course	Jamā'at	National
11 December Sun	Seerat-un-Nabi Day	Jamā'at	Regional/Local
23-25 December Fri-Sun	West Coast Jalsa Salana		



BOLETÍN AHMADÍA

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

Enseñanzas del Mesías Prometido

Resumen del sermón del viernes del 20 de mayo, 2016

El 20 de mayo del 2016, Hazrat Jalifatul Masih V pronunció el sermón del viernes en la Mezquita Nasir de Gotemburgo, Suecia.

Hazur recitó el versículo 22 de Sura An Nur, cuya traducción es la siguiente:

“¡Oh vosotros, los que creéis! No sigáis las huellas de Satanás, pues quienes siguen las huellas de Satanás han de saber que él recomienda ciertamente la inmoralidad y la perversidad manifiesta. Pues de no ser por la gracia de Al-lah y Su Misericordia para con vosotros, ninguno de vosotros hubiese sido nunca puro; pero Al-lah purifica a quien Le agrada. Al-lah es Quien Todo lo oye, Omnisciente.” (24:22)

Hazur dijo: En este versículo se advierte a los creyentes abstenerse de seguir los pasos de satanás pues Satanás puede confundir a los creyentes. Los creyentes deben protegerse contra los ataques satánicos y tener siempre en mente la presencia divina. Satanás a veces descarría al hombre con el disfraz de las buenas acciones. Este versículo expone el modo en que nace el mal y el modo en que se propaga. Por ejemplo, la gente piensa que el pardah es algo perjudicial, y que usurpa los derechos de las mujeres. Algunas mujeres des-



cuidan el pardah bajo la influencia de esta sociedad, pero olvidan que el Sagrado Corán se refiere precisamente a esto.

Hazur dijo que la modestia de una mujer estriba en vestir modestamente y en evitar una mezcla indebida con el sexo opuesto. En esta época de descarrío los áhmadis deben ofrecer istighfar e intentar buscar la protección divina. El Santo Profeta^{sa} prohibió a los creyentes acudir a los hogares de aquellas mujeres cuyos maridos no estuvieran en su hogar. En este mandamiento estableció el principio de que hombres y mujeres no emparentados no deben mezclarse libremente, pues Satanás aprovecha estas ocasiones para causar daño. Los áhmadis deben tener especialmente en cuenta estos principios en esta sociedad occidental.

Hazur dijo que la televisión y el internet son también instrumentos de maldad en esta época. En la mayoría de los hogares ni los adultos ni los niños se levantan a la oración mati-

nal de Fallar. Ni siquiera les preocupa, pues se dedican a ver la televisión y navegar en internet hasta altas horas de la noche. El resultado es que son incapaces de despertarse a tiempo para la oración de Fallar y de hecho, ni siquiera son conscientes de ello. La oración es obligatoria en todas las circunstancias y a pesar de todo, Satanás les tienta con las atracciones mundanales. Hazur instó a todos los hogares áhmadis a librarse de los aspectos negativos de internet. Hazur dijo que si oramos para que nuestros ojos y oídos sean bendecidos, así como para nuestra felicidad, para ser conducidos de la oscuridad a la luz, para el cumplimiento de nuestras obligaciones hacia nuestras esposas y para que nuestros hijos sean una fuente de alegría para nosotros, nuestra atención se alejará obviamente de pensamientos malvados y frívolos. De esta forma, un creyente conseguirá salvar a su hogar de Satanás.

Hazur dijo que hoy en día es necesario beneficiarse en lo posible de los programas espirituales y académicos de la MTA y de otros sitios web de la Comunidad. Dijo que si deseamos ver otros canales de entretenimiento, debemos ver programas que están dentro de los límites de la decencia. Dijo que debemos protegernos de la frivolidad y de

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DEL SAGRADO CORÁN

“¡Oh creyentes, se os prescribe el ayuno, como fue prescrito a los que os precedieron, para que seáis justos.

El ayuno prescrito debe durar un número fijo de días, pero aquel de entre vosotros que esté enfermo o de viaje ayunará el mismo número de días con posterioridad; y para los que sólo puedan ayunar con gran dificultad hay una expiación: alimentar a un pobre. Y quien realiza una buena obra con obediencia voluntaria, mejor para él. Y el ayuno es bueno para vosotros, ¡si lo supierais!

El mes de Ramadán es aquel en que se hizo descender el Corán como guía de la humanidad, con pruebas claras de dirección y discernimiento. Por tanto, quienquiera de vosotros que se encuentre en casa durante este mes, que ayune allí, Pero quien esté enfermo o de viaje, ayunará el mismo número de otros días.

Al-lah desea daros facilidades y no desea para vosotros lo difícil, que completéis el número de días y ensalcéis a Al-lah por haberos guiado y para que seáis agradecidos.”

(C.2 Vs: 184-186)

HADIZ (RELATOS DEL SANTO PROFETA^{SA})

“Comed por la mañana antes del amanecer, pues hay bendición en comer el almuerzo de la mañana antes del amanecer”.

de Hazrat Anas (Bujari)

“Al-lah no necesita la renuncia al alimento o bebida de la persona que no renuncia a la práctica de la mentira”.

de Abu Huraira (Bujari)

MALFUDAT (ESCRITOS DEL MESÍAS PROMETIDO)



Hazrat Mirza Ghulam Ahmad
1935-1908

AL-LAH EL EXALTADO

Que escuche quien tenga oídos para oír: ¿Qué es lo que Al-lah desea de vosotros? Que os volváis a Él solamente y no le atribuyáis iguales tanto en el cielo como en la tierra. Nuestro Dios es Único y está Vivo ahora como lo estuvo en el pasado y escucha como escuchaba antaño. Es vano pensar que oye pero no habla en esta época, pues en verdad, Él oye y también habla. Todos sus atributos son eternos e imperdurables y ninguno de ellos ha quedado ni quedará jamás en suspenso. Es el Señor Único que no tiene compañero, hijo o esposa y el Ser Eterno incomparable a Quien nadie puede asemejarse; nadie puede compararse a Él en atributos, y ninguno de sus poderes mengua nunca. Está cerca, aunque lejos; distante, aunque próximo. Es el más alto, pero no puede afirmarse que haya alguien por debajo Suyo. Está en los cielos, pero no puede decirse que no esté en la tierra. Combina en sí los más perfectos atributos y manifiesta virtudes que son realmente dignas de alabanza, pues es la Fuente de toda excelencia y es Todopoderoso. Todo el bien de Él proviene y a Él retornan todas las cosas; a Él pertenecen todos los bienes y en Él se conjuga la suma perfección. Está libre de defectos y debilidades y es el Único que tiene derecho a ser adorado por todos los que habitan en la tierra o pertenecen al cielo. (Rohani Jazain, Vol. 20, Al Wassiyyat (El Testamento), págs. 10-11)

EL MES DE RAMADÁN

Durante este mes la persona debe librarse de las preocupaciones de la comida bebida; debe renunciar a esas necesidades y dirigirse totalmente hacia Dios. Desafortunada es la persona a la que recibe pan material y no presta atención al pan espiritual. El pan material fortalece el cuerpo y el pan espiritual alimenta al alma y agudiza las facultades espirituales. Buscad la gracia de Dios, pues todas las puertas se abren a través de Su Gracia.

Actividades de la Yamaat en México



Encuentro interreligioso con miembros de las comunidades musulmana, cristiana y católica.

MEDIOS DE COMUNICACIÓN

El 26 de abril, 2016, se celebró un encuentro interreligioso entre miembros de las comunidades musulmana, cristiana y católica. El Imam Naseem Mahdi Sahib y el Dr Waseem Sayed fueron recibidos por los directivos de l IMDOSOC. En tal encuentro se acordó que las religiones deben ser constructores de paz en el mundo. Por otro lado, el diario “La Cuestión Social” solicitó información sobre el Islam y Ahmadía.

El viernes 29 de abril, en una reunión con el periodista Ignacio Villaseñor, del diario *Maspormás*, se discutieron métodos para hacer propaganda del Sagrado Corán. Por otro lado, realizó una extensa entrevista en W Radio. Se interesó por las actividades y planes de la Yamaat y aseguró que incluiría información sobre las actividades de la Yamaat en los medios de comunicación.

En ese mismo día un periodista de la Revista *Soy Cultura* visitó la mezquita de Mérida y realizó una entrevista al Imam Azhar Goraya Sahib.

Enseñanzas del Mesías Prometido

Resumen del sermón del viernes del 20 de mayo, 2016 (cont.)

otras faltas por apartar a la persona de Dios. Hazur dijo que cada hogar áhmadi debe asegurarse que todos los miembros de la familia escuchan conjuntamente el sermón del viernes así como otros programas de la MTA durante al menos una hora diaria. Esto no solamente procurará beneficio religioso, sino que también nos libraré de Satanás y brindará paz y tranquilidad a nuestros hogares.

Hazur dijo que si se conciencia a los niños de su importancia en el hogar, no intentarán encontrar satisfacción fuera del hogar y no caerán presa de frivolidades. Lo padres deben intentar que los niños mantengan contacto con la mezquita y con las organizaciones auxiliares. Hazur instó a las organizaciones auxiliares a cuidar de sus miembros. La actitud de los titulares de cargos debe unir a los miembros en lugar de inducirles al error.

Hazur dijo que tras aceptar al Mesías prometido debemos tomar parte en esta última batalla con Satanás y convertirnos en ayudantes del Mesías Prometido derrotando a Satanás. Dios dice que es Quien todo lo oye y

Omnisciente, por lo que debemos pedirle a Él que nos libre de los ataques de Satanás. Los titulares de cargos deben moldear sus palabras y acciones de conformidad con el deseo de Dios y deben pedir que no permitan que a causa de su actitud nadie caiga en manos de Satanás. Hazur dijo que Satanás trata de engañar incluso a los amigos de Dios hasta su último aliento. Debemos arrepentirnos y ofrecer istighfar para librar-nos de él. Hazur dijo que aunque Satanás ataca a los pecadores y transgresores abiertamente, también ataca a los virtuosos. Un creyente debe implorar constantemente y pedir la ayuda de Dios para salvarse de los males satánicos.

Hazur dijo que en estos días debemos recitar especialmente esta oración:

“¡Señor nuestro! Nos hemos perjudicado a nosotros mismos; si no nos perdonas y no tienes piedad de nosotros, nos contaremos sin duda entre los perdidos.”

Que Dios nos ayude a abstenernos de seguir los pasos de Satanás y a obrar de acuerdo con las enseñanzas del Sagrado Corán.

Comunidad Musulmana Ahmadía de México

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Actividades de la Yamaat en México

CAFÉ, TORTA E ISLAM



Con la gracia de Dios, continúan celebrándose con éxito las sesiones de tabligh de CAFÉ, TORTA E ISLAM, una sesión regular de preguntas y respuestas en la

que acuden personas interesadas sobre el Islam que han recibido información sobre la Yamaat a través de folletos o de Facebook.

Durante el mes de abril siete nuevos miembros aceptaron el baiat. Hasta el momento, con la gracia de Dios, el número de conversos en México asciende a más de un centenar .

PUBLICACIÓN DE LIBROS Y FOLLETOS

La Comunidad de México ha recibido 5.500 copias del Sagrado Corán. Alhamdulillah, se están elaborando planes para su distribución y divulgación en todo el país a través de librerías y otros medios. En este sentido, se está haciendo publicidad a través de anuncios en los medios de comunicación y otras redes sociales. Varios miembros áhmadis de la comunidad mexicana están colaborando generosamente en este proyecto.

Por otro lado, se han recibido 3000 copias del libro Jesús en la India, cuya distribución ya se ha puesto en marcha.

Con la ayuda de Dios prosigue con éxito la propagación del mensaje del Islam a través de distribución de folletos y de publicidad en la prensa y otras redes sociales. Un



anuncio publicado en Facebook ha conseguido más de 10.000 likes. La mayoría de los visitantes acuden a la mezquita tras leer esta información. Durante las últimas semanas, misioneros voluntarios han distribuido alrededor de 250.000 folletos en diversas ciudades de México. Esta cifra se acerca a dos millones en el conjunto del país.

VISITAS A DIGNATARIOS

El martes, 3 de Abril, 2016 el Dr. Waseem Sayed visitó a licenciado D. Luis Pérez Eguiarte, Asesor del Secretario de Seguridad pública. La reunión se celebró con éxito. El Sr. Pérez in-

formó al Dr. Waseem que contaban con 80.000 policías en la ciudad de México. Se interesó sobre la información recibida sobre el Islam y prometió organizar una visita con el Secretario. También se le informó acerca de nuestra página web y se le entregó una copia de “El Islam, un Jardín de Sabiduría”.



NUEVA MISIÓN EN CIUDAD DE MÉXICO



La Comunidad Ahmadía de México tiene previsto adquirir una nuevo centro para la Misión. Está situada en Ciudad de México y si Dios quiere el proceso de compra concluirá en breve. La dirección del nuevo centro es la siguiente:

Comunidad Ahmadía de México

Ave. Insurgentes Norte #650
Col. Santa María Insurgentes
06430 Ciudad de México
México

Tel. 55.35.69.78.88

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

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