



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

May/June 2016

USA

Khilafat/Ramadan Edition



Scenes from 13th National Peace Symposium hosted by the Ahmadiyya Muslim Community UK

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		

The Ahmadiyya Gazette USA

Vol. 67. No. 5-6. May-June 2016

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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.

Disclaimer: The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff (gazette@ahmadiyya.us).

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

Periodical Postage Paid at Chauncey, Ohio

Postmaster: Send address changes to

The Ahmadiyya Gazette

P.O. Box 226, Chauncey, OH 45719-0026

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Promise of Khilāfat

Commentary by the Promised Messiah (may peace be upon him)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ
أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

The Holy Qur'an, 24 [Al-Nūr]:56

Allah has promised some of those among you who are righteous and are true believers that He will make them the successors of His Beloved Prophet, as He did in the case of those who were before them; and that He will surely strengthen and establish the religion He has chosen for them—that is, Islam—in the earth; and that He will surely give them, in exchange, security and peace after their fear.

This means that at the time of the demise of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], peace and blessings of Allah be upon him, the believers shall be in fear lest their religion should perish, but God Almighty in this state of fear and anxiety, by establishing *Khilāfat-e-Ḥaqqah* [the true succession], will alleviate their fear regarding the ruin of faith and free them from grief and grant them peace. They will worship Me only, and they will not associate anything with Me.

This is the apparent good news, but as is divine practice in relation to Qur'anic verses, there is also a hidden meaning to it. And the above verses in their deeper meanings point to the *Khilāfat-e-Rūḥānī* [spiritual succession]. This means that in every state of fear, whereby the love of Allah has disappeared from people's hearts, false creeds have spread all around, and people are infatuated with the world and it is feared that the faith will be lost; at such times God will always continue to raise spiritual Khulafā' [successors] at whose hands the Faith shall be granted spiritual support and triumph, and truth shall then be honored and falsehood shall be brought to disgrace. Thus, faith may always return to its original bloom and the believers may be granted security from the fear of the spreading of misguidedness and the loss of faith.

(Barāhīn-e-Aḥmadiyya, Part III, English Translation, Islam International Publications, 2014, pp. 167-168)

Original Urdu text is available in Urdu section.

Ways to Gain Allah's Mercy

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَحَجَّ الْبَيْتِ، وَصَوْمَ رَمَضَانَ - (بخارى كتاب الايمان باب قول النبي صلى الله عليه وسلم بنى السلام على خمس)

Ibn Umar relates that the Holy Prophet said: Islam is based on five articles: Bearing witness that there is none worthy of worship save Allah and that Muhammad is the Messenger of Allah, observing Prayer, paying the Zakāt, Pilgrimage to the House of Allah and observing the Fast of Ramaḍān.

(Bokhari and Muslim). (Gardens of Righteous)

لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يَفْرُقُ فَلَا بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كَتَبَ لَهُ ثُمَّ يُنصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غَفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى - (بخارى كتاب الجمعة باب الدهن للجمعة 833)

Salman Fārisi relates that the Holy Prophet said: If a person takes a bath on Friday, cleans himself thoroughly, oils his hair, uses such perfume as is available, sets forth for the mosque, does not intrude between two persons, offers the prescribed portion of the Prayer and listens in silence to the Imam, his sins committed since the previous Friday are forgiven.

(Bokhari) (Gardens of Righteous)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا قَالَ أَبُو بَكْرٍ أَنَا قَالَ فَمَنْ تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً قَالَ أَبُو بَكْرٍ أَنَا قَالَ فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مَسْكِينًا قَالَ أَبُو بَكْرٍ أَنَا قَالَ فَمَنْ عَدَّ مِنْكُمْ الْيَوْمَ مَرِيضًا قَالَ أَبُو بَكْرٍ أَنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا جْتَمَعَنَ فِي أَمْرِي إِلَّا دَخَلَ الْجَنَّةَ - (مسلم كتاب الزكوة باب فضل من ضم الى الصدقة غيرها من اعمال البر 2374)

Abū Huraira relates that the Holy Prophet said: Who is fasting among you today? Abū Bakr said, I. Who participated in a funeral? Said Abū Bakr, I. Who fed a needy today? Said Abū Bakr, I. Who tended a sick? Abū Bakr said, I. Anyone who carries all the three shall enter Paradise.

(Muslim)

So Said the Promised Messiah, peace be upon him

Fruits of Fasting

While I was fasting for six months, a group of prophets met me in a vision. They said, “Why have you put yourself in hardship? Get out of it”.

When a person braces hardship for the sake of God, then He shows mercy like parents, and says, “Why are you living in hardship?”

But those who avoid hardship willingly, then He forces hardship in them and He does not take them out of it. But the ones who put themselves into hardships, He takes them out of it.

It is obligatory on a man not to have mercy on himself so that God has mercy on him: because man’s mercy on himself is like hell whereas God’s mercy is Paradise.

Ponder over the story of Abraham who offers to fall in fire but God saves him. Those who want to avoid from fire are put in the fire.

This is safety and Islam is submission to God and not refuse to whatever comes in the way. If the Holy Prophet (peace and blessings of Allah be upon him) had worried about his elevation himself, the verse, Allah will protect you from people, would not have revealed. This is the secret of heavenly protection.

(Translation from Al-Ḥakam, Vol. 6, No. 44, 10 December 1902, p. 9.)

Khilāfat

I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a Jamā‘at of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God. Consider your death to be close at hand for you never know when that hour will strike.

Let the righteous persons of the Jamā‘at who have pure souls accept Bai‘at in my name. [Footnote] God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.

Footnote: Such persons will be selected by consensus of the believers. Hence if forty believers agree that a person is competent to accept Bai‘at in my name, he will be entitled to accept Bai‘at. And such a person ought to make himself an example for others. God has informed me: “I shall raise for thy Jamā‘at one from thy progeny and shall honor him with My revelation and nearness. Truth will flourish through him and a large number of people accept him.” So wait for those days. And you should remember that one is recognized only when one’s time comes. And it is possible that before such a time one may appear to be an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable; just as one who is destined to be perfect, is at one time, only a drop of semen or clot of blood in the womb.

(The Will, Islam International Publications, UK, 2005, 8-9)

Original Urdu for this page can be seen in the Urdu section.

Khilāfat News and Announcements

Muslim Leader Calls for Media Responsibility in Fight Against Extremism

Ḥaḍrat Mirza Masroor Ahmad says that media should highlight peaceful teachings of Islam practiced by majority of Muslims.



On 19 March 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad

delivered the keynote address at the 13th National Peace Symposium hosted by the Aḥmadiyya Muslim Community UK.



The event was held at the Baitul-Futūḥ 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 Aḥmadiyya 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

Qur’ān 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 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. 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.

Ḥaḍrat Mirza Masroor Ahmad said:

“In the very first chapter of the Holy Qur’ān, 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 underpinning punishment in Islam is extremely farsighted 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 Qur’ān, 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:

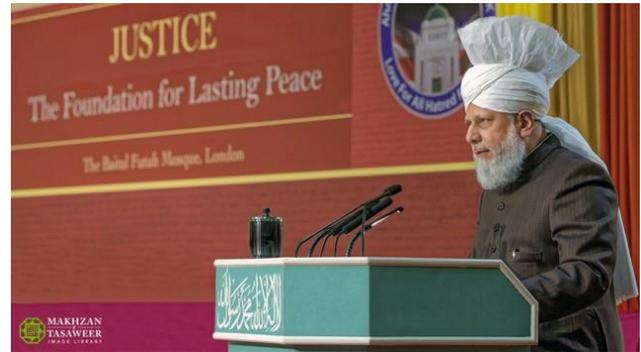
“There is no doubt that the media plays a huge role in influencing public opinion and so the media should use this power responsibly—as a force for good and as a force for peace. It should show the world what true Islam represents, rather than focusing on the merciless acts of the tiny minority.”

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.

Ḥaḍrat 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 priorities 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 Ahmadiyya 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, Ḥaḍrat 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 Addresses Youth Event

Ḥaḍrat Mirza Masroor Ahmad gives moral and career advice to Muslim youth



On 28 February 2016, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa*, His Holiness, Ḥaḍrat Mirza Masroor Ahmad addressed the concluding session of the Annual Ijtimā (gathering) of the National Waqf-e-Nau Boys Department of the Aḥmadiyya Muslim Community in the UK.

The event took place at the Baitul-Futūḥ Mosque in London and was attended by over 1500 people, including over 1,260 male members of the Waqf-e-Nau scheme.

During his address, Ḥaḍrat Mirza Masroor Ahmad spoke extensively about the moral responsibilities

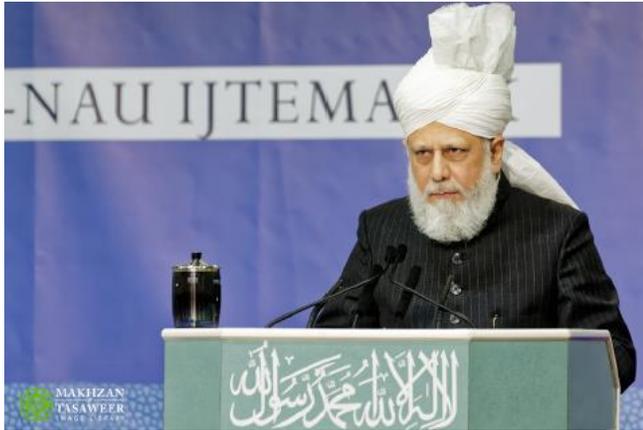
placed on Waqf-e-Nau children. He also advised them regarding their future career choices.

His Holiness emphasized the importance of large numbers of life-devotees applying to the Aḥmadiyya Muslim Community’s theological institute of *Jāmi’at Aḥmadiyya* and he also mentioned certain other potential career paths including medicine, engineering and journalism.

Ḥaḍrat Mirza Masroor Ahmad said:

“As Wāqifin-e-Nau, you should keep in mind what the requirements and needs of the Aḥmadiyya Muslim Community are and based on those requirements you

should educate yourselves and work as hard as you can.”



In terms of medicine, Ḥaḍrat Mirza Masroor Ahmad said that doctors and health professionals had the honor to not only serve their faith, but also to serve humanity.

The Khalifa also stressed how merely attaining high standards of secular education was not enough for Waqf-e-Nau children.

Ḥaḍrat Mirza Masroor Ahmad said:

“I also wish to make it clear that it is not merely enough for you to gain educational qualifications. Rather, as members of Waqf-e-Nau, there are other extremely important expectations that we hold. In short, the personal character of a Waqf-e-Nau should be completely in accordance with the true teachings of

Islam. You should always bear the highest spiritual and moral standards.”

His Holiness emphasized the need for Waqf-e-Nau children to be regular in their prayers and to form a relationship with Allah the Almighty. His Holiness said Waqf-e-Nau boys should *‘display the best standards so people can clearly distinguish between you and others’*.

Ḥaḍrat Mirza Masroor Ahmad also advised those present to be ever kind and to never mock others. He said Waqf-e-Nau boys should not waste time playing video games but should instead develop the habit of reading books. Further, they should avoid all things that promoted indecent behavior, including inappropriate films.

His Holiness also emphasized the need for the highest standards of truthfulness and integrity.

Ḥaḍrat Mirza Masroor Ahmad said:

“Another very major sin Allah has warned us of is falsehood. No matter the circumstances, all Ahmadi Muslims should avoid lying and certainly Wāqifīn-Nau should set the very best examples of honesty, truth and integrity. This is of fundamental importance because you are the people who have pledged to spiritually reform your societies. Thus, to be completely truthful at all times is an extremely important part of being a Waqf-e-Nau.”

The event concluded with a silent prayer led by His Holiness.

Earlier, various workshops, academic competitions and discussions took place during the *Ijtimā*.



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Head of Aḥmadiyya Muslim Community Condemns Belgium Terrorist Attacks 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 22nd March, 2016 in Brussels, Belgium.

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 Qur’ān 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'lā, Taḥrīk Jadīd Anjuman Aḥmadiyya, Pakistan

Friday Sermon 5 February 2016 at Baitul-Futūh Mosque, Morden, London

Sincerity is the precondition for good deeds.

If done with sincerity, God does not let even the smallest virtue go unrewarded.

Allāh sent the Promised Messiah to foster good deeds, and one of these is shunning falsehood.

All Aḥmadīs should do introspection to see if (God forbid) they are relying on falsehood.

They should manage all their affairs in keeping with the norms of Taqwā.

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) (May Allāh be his Helper) said that on 27th December 1905, the Promised Messiah made a speech explaining that he had not been sent only to prove the death of Jesus. God did not need to start a new movement just for this purpose; rather there were many other objectives of his advent. Huzoor (May Allāh be his Helper) said that at that time people had become corrupt in their practices, and among the practices that the Promised Messiah had been sent to reform was falsehood and he came for the establishment of truth. In this regard Huzoor (May Allāh be his Helper) exhorted the Jamā'at to raise their standards of truthfulness. Allāh describes the believers as those who do not give false testimony. Thus the men of God are those who do not lie and do not associate anyone with God. If every single one of us strives to avoid falsehood, we can undergo a transformation that will make us true believers. The Promised Messiah said that love of the world is the primary cause of all discords. People tend to give precedence to the world over the love of God and obedience to the Holy Prophet. True obedience means to walk in the footsteps of the Holy Prophet who always gave precedence to faith over the world and not vice versa. The Companions followed his example and were extraordinarily transformed as a result. They had forsaken the world and its longings and had virtually killed their desires. Today you can compare yourself to them and learn whether you are following in their footsteps. Allāh has described falsehood as an abomination and so you should always avoid it. There can be no greater misfortune than to put one's trust in falsehood. But I assure you that it is the truth that ultimately prevails, for in it lies all good and all triumph. The Promised Messiah related the story of the lawsuit that had been lodged against him by the post office and said how can I say that one cannot do without

falsehood? To say such things is sheer folly. The truth is that one cannot do without truth. When we put our faith in God, He becomes sufficient for us. The Promised Messiah says; remember that there is nothing as vile as falsehood. God is the helper and supporter of truth. One who adopts truthfulness can never be disgraced for he is under God's protection, and there is no citadel as safe as God's sanctuary. The Promised Messiah says that partial deeds cannot give full benefit. Unless we attain perfection in our deeds, we cannot reap the desired results. We cannot please God with flawed deeds, nor can such deeds bear fruit. Allāh's promise is that if you act according to His will then He will bless you. Worldly people make up statements, such as, "One cannot do without falsehood," but these are all illusions that result from the lack of true knowledge. The Promised Messiah says that a virtue that is tainted with evil is worthless and of no value in the sight of God. If done with sincerity, Allāh does not let even the smallest virtue go unrewarded. But sincerity is a precondition for good deeds. Free yourself from idolatry and act in a way that does not even give an illusion of idolatry. Establish the truth and detest falsehood. Huzoor (May Allāh be his Helper) said that keeping all this in mind Aḥmadīs should do some soul searching to see whether they resort to falsehood in their lawsuits, in their businesses to earn profits, and in matters of matrimony, and whether they hold fast to truth. They should see whether they employ falsehood in getting social benefits or welfare from the government or in matter pertaining to seeking asylum. Likewise, office bearers should see whether their reports contain anything that is contrary to the truth. We should deal with all our affairs in keeping with Taqwā. It is necessary to look deeply into every matter, free ourselves from our egos and keep the fear of God before us. The biggest sin that has destroyed people and in which they are engrossed is the love of the

world. If you have some realization of God's greatness and the certainty of death, then all laxity and heedlessness should vanish. This is why it is necessary to bear in mind God's majesty and fear Him. His punishment can be severe. May Allāh enable us to practically transform ourselves, realize the importance

of truth and give precedence to our faith over the world. At the end of the Sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Kassim Touré Sahib, a local missionary, of Ivory Coast. Huzoor (May Allāh be his Helper) led his funeral prayer in absentia after the Friday prayer.

Friday Sermon 12 February 2016 at Baitul-Futūh Mosque, Morden, London

Moral stories and traditions related by Ḥaḍrat Muṣliḥ Mau'ūd.

Peace can only be established in the world when people give others their rights.

Keep fasts once every week for forty weeks; offer Nawāfil, give alms and make earnest prayers to God.

When we will cry and supplicate before God, His help will descend from heaven and all our difficulties and troubles will be overcome.

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said that Ḥaḍrat Muṣliḥ Mau'ūd has related many moral stories and traditions with reference to the Promised Messiah. In one of his sermons, Ḥaḍrat Muṣliḥ Mau'ūd said: "When God raises someone, He also grants him help and succor." Then he said: "When we were children we loved to hear stories, and the Promised Messiah would tell us stories that had moral lessons for us." After relating one such story, Ḥaḍrat Muṣliḥ Mau'ūd said: "The whole world that is devoid of truth and truthfulness does not have even as much value in the eyes of God as a little chick. We should, therefore, establish ourselves upon the truth." Huzoor (May Allāh be his Helper) said that we need to reflect upon our own conditions and ask ourselves whether, after having accepted the Promised Messiah, we are giving preference to our faith over the mundane, and whether we are trying to get rid of our inner evil and fostering piety. The state of the world today is not hidden from anyone. There are many countries where neither the government nor the people are discharging their obligations towards each other. Heavenly calamities are afflicting people because sinfulness has crossed all limits. Therefore, it is an important duty of Aḥmadīs to warn the world that if it does not reform itself, God can bring about ever greater and more destructive calamities. Huzoor (May Allāh be his Helper) said: Today we see that people insist in having their own rights regardless of how much suffering it may cause to others. Huzoor (May Allāh be his Helper) related an incident illustrating how a true Muslim should behave in this regard, and said that Islam commands everyone to establish and fulfill the rights of others. Huzoor (May Allāh be his Helper) said that peace means to desire for others what you desire for yourself. Doing this would mean that you are fulfilling the rights of others and this is how peace will be established. It is impossible for us to make the world accept our point of view unless we demonstrate it

through our own personal example. It is regrettable that even in our Jamā'at, cases come before the Qaḍā where brother is seen to usurp the rights of his brother or of other family members. If we pay heed to this teaching, many of the problems before Qaḍā will be resolved automatically. Huzoor (May Allāh be his Helper) related a story about Ḥaḍrat Imām Hussain and Ḥaḍrat Hasan and said that this is the spirit of vying with one another in good deeds that we need to inculcate. Huzoor (May Allāh be his Helper) said: This is also an election year and we are going to have elections in many Jamā'ats as well. In this connection we all need to rectify our thinking, use our right to vote with prayer and total impartiality, and then to accept wholeheartedly whatever decision is made. Make your decisions selflessly and then cooperate fully with whoever is appointed. Ḥaḍrat Muṣliḥ Mau'ūd said: "Whether it is the executives or other office-bearers of the Jamā'at, they should not rely completely on their subordinates, rather they should keep an eye on and be involved in everything. Ḥaḍrat Muṣliḥ Mau'ūd said that in our childhood we used to hear the story of Aladdin's lamp. But this is an allegorical story, and the lamp is not of copper but of resolve and determination. When this lamp is rubbed by acting upon Allāh's commandments and seeking help from him, no matter how enormous the task is, it can be attained at once. Explaining how one should pray to Allāh, Ḥaḍrat Muṣliḥ Mau'ūd said that just as milk does not flow into the mother's breast unless the child cries for it, similarly God has associated His mercy with the crying and weeping of His servants. This is why we should cry and supplicate before Him as much as possible. Huzoor (May Allāh be his Helper) said that at that time Ḥaḍrat Muṣliḥ Mau'ūd had asked the Jamā'at to keep fasts and pray to God. A few years back I had asked the Jamā'at too to keep fasts regularly and there are many who are still keeping them. But now we should keep fasts at least once every week for the next forty weeks, and also offer prayers and Nawāfil and

give alms. This is because in some places the Jamā'at is facing extreme and growing persecution. When we would cry before God, His help will descend for us and all the hurdles and difficulties in our path shall be

removed. Huzoor (May Allāh be his Helper) particularly spoke about the situation of the Jamā'at in Pakistan and asked Aḥmadīs to offer prayers in this regard.

Friday Sermon 19 February 2016 at Baitul-Futūh Mosque, Morden, London

**The Muṣliḥ Mau'ūd Prophecy was made in 1886,
and in 1944 Ḥaḍrat Khalīfatul-Masīḥ II claimed that it applied to him.**

The Muṣliḥ Mau'ūd Prophecy is among the great heavenly signs to have been manifested in this age.

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said that the 20th of February is commemorated in Jamā'at Aḥmadiyya as the day of the Muṣliḥ Mau'ūd Prophecy. Allāh gave the Promised Messiah the tiding of a son who would serve the faith, live a long life, and possess many great qualities. This was not only a prophecy but a great heavenly sign. Indeed this sign is more excellent and fulfilling than the quickening of the dead. In this sign God accepted the Promised Messiah's prayer and promised to send a person through whom the blessings of Islām would be spread to the whole world. Huzoor (May Allāh be his Helper) said that this prophecy was fulfilled in a grand fashion and time proved that Ḥaḍrat Mirzā Bashiruddin Mahmud Ahmad was in fact its manifestation. The Aḥmadī scholars were also convinced in view of the events that pointed to the fulfillment of the prophecies that he was indeed the manifestation of this prophecy. But Ḥaḍrat Muṣliḥ Mau'ūd himself did not make such a claim until God told him of it in a dream. In 1944, thirty years after becoming the Khalīfa, he received the news from God and claimed that he was the one to whom the prophecy applied. In his sermon of 28th January 1944, Ḥaḍrat Muṣliḥ Mau'ūd spoke in detail about his dream and the fulfillment of the signs outlined in the prophecy. He said, "I would not read this prophecy carefully lest I should deceive myself into applying it to myself." Huzoor (May Allāh be his Helper) said that while the one to whom the prophecy truly applied was so careful, there are others who blatantly claim that it applies to them. Huzoor (May Allāh be his Helper) cited several writings and sermons of Ḥaḍrat Muṣliḥ Mau'ūd regarding the fulfillment of the signs contained in the Prophecy. Huzoor (May Allāh be his Helper) said that the prophecy, "It is a Monday, a blessed Monday," was fulfilled in the sense that Monday is the third day of the week, and so he would be third among the people who would spread the message of Islām in this age. The other is that the second phase of Tahrīk Jadīd began on a Monday in 1944, and according to the prophecy this too would be a source of blessings. Hence today this Tahrīk has completed many decades and is working in every country where Ahmadiyyat is established. The

prophecy, "He will grow rapidly in stature," was also fulfilled in that while at first the opponents called Ḥaḍrat Muṣliḥ Mau'ūd a child, only a few years later they labeled him as cunning and experienced. Thus God caused them to admit that the one to whom the prophecy applied grew rapidly in stature. Huzoor (May Allāh be his Helper) said that the kingdom of Ḥaḍrat Muṣliḥ Mau'ūd was not worldly but a heavenly one. He said, "Circumstances have improved a lot since I became the Khalīfa. There are hundreds of times more Aḥmadīs today than at that time. The Jamā'at is established in many more countries. I will leave behind many times more books in support of Ahmadiyyat than there were in the beginning. I will also leave behind much more knowledge." Huzoor (May Allāh be his Helper) said that all this shows that he was supported by God. Huzoor (May Allāh be his Helper) said that God informed Ḥaḍrat Muṣliḥ Mau'ūd through dreams and visions that the prophecy applied to him. Huzoor (May Allāh be his Helper) spoke of some of these dreams and of their coming true and said that Allāh also showed such dreams to other Aḥmadīs in which they were told that he was indeed the one to whom the prophecy applied. Huzoor (May Allāh be his Helper) said that there was Divine wisdom behind the delay in informing Ḥaḍrat Muṣliḥ Mau'ūd about being the manifestation of the prophecy. One of these which is stated by Ḥaḍrat Muṣliḥ Mau'ūd himself is that God did not want to place the Jamā'at in any sort of trial or tribulation. Therefore he first caused things to happen which clearly fulfilled the signs contained in the prophecy and then caused Ḥaḍrat Muṣliḥ Mau'ūd to make the claim so that the Jamā'at would not be in any doubt. Huzoor (May Allāh be his Helper) prayed that Allāh may save every Aḥmadī from the stain of denial. Huzoor (May Allāh be his Helper) said that every Aḥmadī should seek to benefit fully from the knowledge and wisdom contained in the words of Ḥaḍrat Muṣliḥ Mau'ūd. May Allāh enable us all to do so. At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Sufi Nazir Ahmad Sahib of Germany and led his funeral prayer in absentia after the Friday prayer.

Friday Sermon 26 February 2016 at Baitul-Futūḥ Mosque, Morden, London

The discourse of a believer should be purposeful and free from frivolity.

If a guilty one repents from his heart and seeks forgiveness, he should be treated with forgiveness.

One should have a true friendship with God and be ready to sacrifice wealth, life and time for His sake.

Every Aḥmadi, and particularly the missionaries, should have basic knowledge of geography, history, math, medicine and the etiquette of conversation.

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said there are many things which people say frivolously and without purpose. Some people say frivolous things in jest which leads to quarrels and problems. Sometimes things are said in meetings that are without purpose and at times things are said in a sarcastic manner that hurt others.

The word laghw (لغو) literally means something frivolous and useless), talking uselessly and without thought, and uttering worthless and foolish things. In the Holy Qur'ān God has forbidden believers from everything that is laghw (لغو). A believer is described as one who, upon hearing something laghw (لغو) quietly moves away.

It is essential for a believer that his talk should always be purposeful and free of all frivolity.

Huzoor (May Allāh be his Helper) cited some examples to illustrate this point and said that a believer should make himself worthwhile through his conduct and through being helpful and kind to others. The good reputation of an Aḥmadi is not confined to him but also brings a good reputation to the Jamā'at and opens the ways for Da'wat Ilallāh. Huzoor (May Allāh be his Helper) cited some examples and advice given by Ḥaḍrat Muṣliḥ Mau'ūd in this regard.

Huzoor (May Allāh be his Helper) said that every missionary of the Jamā'at should have at least as much knowledge of geography, history, math, medicine, etiquette of conversation and other general knowledge as is necessary for keeping company with civilized people. This is not something difficult and can be achieved through a little effort and by reading elementary books on these subjects.

Huzoor (May Allāh be his Helper) said that these days our missionaries are also asked questions relating to current affairs, therefore they should also keep abreast of what is happening in the world today.

Huzoor (May Allāh be his Helper) said that when a person is guilty of some wrongdoing but then turns to God and submits before him and acknowledges his sin and shows remorse, Allāh surely accepts his repentance

and has mercy on him more than before. Therefore, believers should also adopt this attribute of God and when their brothers come to them who have done something wrong and sincerely seek forgiveness and acknowledge their wrongdoing, they should be forgiven. They should also pray for them and also for those who do not seek forgiveness and ask God to forgive them and also forgive us and overlook our faults.

Huzoor (May Allāh be his Helper) said that a person should demonstrate a firm character in every situation. Huzoor (May Allāh be his Helper) stressed the need to establish a strong relationship with God and to observe piety.

Huzoor (May Allāh be his Helper) said that a person should hold God as one's friend and love Him. The way to progress is to give one's hand in God's hand and to go wherever He leads us. The Promised Messiah likened a true believer to a true friend. Huzoor (May Allāh be his Helper) said that one should befriend God more than any human being and should be ready to sacrifice one's life, wealth and time for Him. The true relationship remains the same both in prosperity and adversity. Therefore those who do not offer prayers punctually should scrutinize themselves and also those who do not fulfill their pledge of giving preference to their faith over the world.

Huzoor (May Allāh be his Helper) said those Aḥmadīs who have come to Europe because of their persecution they suffer in their countries should come forward and serve the Jamā'at, but sometimes they forget this duty and instead start critiquing the Jamā'at. Such people are not true servants of God nor are they faithful. Fidelity should be shown in both adversity and prosperity.

Huzoor (May Allāh be his Helper) said that if we have pledged Bai'at to the Promised Messiah and promised to be his helpers, then we should utilize all our powers and come forth at his call. We should express our love, undergo a holy transformation, raise our standards of sincerity and fidelity and be ready to make every sacrifice. May Allāh enable us to do so. Āmīn.

Friday Sermon 4 March 2016 at Baitul-Futūh Mosque, Morden, London

Some anecdotes related by the Promised Messiah and reported by Ḥaḍrat Muṣliḥ Mau'ūd which contain moral lessons for us.

In order to strengthen our bonds with Khilāfat, every Aḥmadī should watch MTA and benefit from the Jamā'ats websites.

Jamā'at press is the best mean for keeping contact with Markaz. It enables those who live far away to remain in touch with the community.

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said: In the past few sermons I narrated some of the stories and fables told by the Promised Messiah and related by Ḥaḍrat Muṣliḥ Mau'ūd. Today I will relate some more of these anecdotes. These are not just stories but some of them are actual events. They contain moral lessons for us, draw our attention to certain issues, and are a means of reformation. The Promised Messiah cited the anecdote of the potter and the gardener in relation to two men from Qādiān who had a dispute and were involved in a lawsuit. Both of them had asked the Promised Messiah to pray for them. The Promised Messiah said that they were his followers; he didn't know how he could pray for the victory of either of them, so he prayed that the rightful may win. Huzoor (May Allāh be his Helper) said that the same happens today when Aḥmadīs lodge a case in Qaḍā or in courts and write to him to pray for them. Huzoor (May Allāh be his Helper) said although it is permitted to seek recourse to the courts for the settlement of disputes, it is better to avoid doing so if issues can be settled through dialogue or third-party mediation. Huzoor (May Allāh be his Helper) said that it is not right to be stubborn in such cases and is improper to put the Khalīfa in a difficult position by writing to him to pray for success in such matters. Huzoor (May Allāh be his Helper) said that Allāh has commanded us to be respectful to our parents, to obey them and fulfill our obligations towards them. Huzoor (May Allāh be his Helper) related a story to illustrate this point. Huzoor (May Allāh be his Helper) said that at times people only listen to the speeches of speaker to enjoy their verbosity. The Promised Messiah has said that you should not come to a gathering to listen to a certain orator that you like, rather you should note what is being said in the gathering and benefit from it. Similarly, it is not right for speakers to make forceful speeches just to arouse temporary passions. Huzoor (May Allāh be his Helper) illustrated this with the story of a villager who came to listen to an orator. The Promised Messiah has said that we should reflect and deliberate over the Holy Qur'ān and strive to acquire knowledge and verities from this holy book. Huzoor (May Allāh be his Helper) cited an episode about Ranjit Singh that illustrates the fact that knowledge is not sufficient without experience. Huzoor

(May Allāh be his Helper) said that members of the Jamā'at cannot progress and cannot even survive unless they are firmly attached to the root, and for this purpose community papers and journals are the best means in this age. These keep those who live in far off places linked with the Jamā'at. The Promised Messiah used to say, "Aḥmadiyya Al-Ḥakam and Al-Badr are my two arms." Huzoor (May Allāh be his Helper) cited the story of an Aḥmadī Tonga driver who used to do Da'wat Ilallāh by asking the passengers to read him the newspaper. Huzoor (May Allāh be his Helper) said that in this age Allāh has made this easier for us by granting us the gift of MTA. Therefore all Aḥmadīs should watch MTA programs for their own knowledge and training and for staying firmly attached to Khilāfat. It is also important that our missionaries tell people about MTA and websites of the Jamā'at. Huzoor (May Allāh be his Helper) said that we should associate with people who are pious and who offer their prayers punctually. I want to particularly say this to Aḥmadīs in Rabwah and Qādiān where a large population of Aḥmadīs resides in a small place and there are mosques everywhere for them to attend regularly. They should also avoid people who harbor misguided notions about the institutions of the Jamā'at. Once a man came to the Promised Messiah and demanded that he show a miracle. The Promised Messiah replied that he was not a conjurer and that Allāh's works were full of wisdom. Huzoor (May Allāh be his Helper) rebutted an objection leveled against Tahrīk Jadīd and said that for the Jamā'at to progress it is essential that those who have been made responsible should actively try to get work done. We should work in such a way that it produces solid results. We should analyze our actions with regard to attaining spirituality and nearness to God and the acceptance of our prayers. We need to reform ourselves and take care of our ways of worship. The Promised Messiah says that man should become like a persistent beggar and continue to ask from God. But employing the required means is also necessary along with prayers. May Allāh enable us to act upon these teachings. Āmīn. At the end of the sermon Huzoor (May Allāh be his Helper) informed the Jamā'at of the martyrdom of Mr. Qamarul Zia of Sheikhpura, Pakistan and led his funeral prayer in absentia after the Friday prayer.

Friday Sermon 11 March 2016 at Baitul-Futūh Mosque, Morden, London

**Satan has always been and shall ever remain man's enemy,
but he cannot gain ascendancy over God's true servants.**

Hidden sins are in fact more dangerous than apparent sins because they slowly lead a person to destruction.

**Satan invites towards falsehood, cruelty, shamelessness, ostentation and arrogance,
whereas God beckons towards patience, sincerity, faith and success.**

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) recited verse 22 of Sūrah Al-Nūr, which is translated as follows: "O ye who believe! follow not the footsteps of Satan, and whoso follows the footsteps of Satan should know that he surely enjoins immorality and manifest evil. And but for the grace of Allāh and His mercy upon you, not one of you would ever be pure, but Allāh purifies whom He pleases. And Allāh is All-Hearing, All-Knowing." (24:22)

Then, Huzoor (May Allāh be his Helper) said that Satan has always been and will ever remain man's enemy. Satan hinders us from virtue and invites us towards evil. Satan said to God that he would lead mankind astray and would attack them from every path, except for God's true servants, for he would have no power over them. God gave him leave to do so but said that those who follow him would be cast in hell. But God also taught mankind through His Prophets the path to righteousness and the path to the good of this world and the hereafter. He also warned that Satan is man's manifest enemy. In this verse Allāh reassures the believers that God listens to them and that if they knock at His door and pray to Him with perseverance, then God, Who knows everything, on seeing His servants beseeching Him with such sincerity, grants them such power of faith that it protects them against the onslaughts of Satan and they are granted the power to grow in virtue and avoid evil.

Huzoor (May Allāh be his Helper) said that in this verse God has outlined for us the way through which we can become His true servants. He says that we should avoid sin and transgression, or, in other words, keep away from everything that displeases Him. When we avoid sin and transgression, God's mercy will purify us and Satan will not be able to prevail over us. Satan does not attack all at once but comes at us little by little. He plants a minor evil thought in our minds and deceives us that there is no harm in committing such a small sin. Huzoor (May Allāh be his Helper) said it is these small evils that open the way to greater sins. Any evil that destroys the peace of society becomes a great evil.

The Promised Messiah (may peace be upon him) says that man has the potential for good as well as for evil, and the reason for the creation of these potentials is that man may be rewarded for his good deeds. Satan invites us towards falsehood, cruelty, shamelessness

and arrogance; whereas God beckons us towards higher morals, penitence, love, fidelity, sincerity, faith and success. Man is pulled by both sides. Whoever is righteous and fortunate will, despite Satan's numerous inducements and attractions, and on account of their pure nature and harmonious disposition, hasten towards God and find all their comfort and solace in Him.

The Promised Messiah (may peace be upon him) says that everything has some signs and indications without which it cannot be confirmed, and so are there certain signs for faith. It is true that when faith enters a person, there also enters God's grandeur, holiness, greatness, power, and, most of all, the true cognition of God's Oneness, so much so that God resides within him and a death comes over his satanic life and his sinful nature is vanquished. Then there starts a new life, which is the spiritual life. And this is the time when man once again becomes God's. Huzoor (May Allāh be his Helper) said that if we do not show arrogance and confess our sins and seek forgiveness from God, then we are forgiven. But Satan showed arrogance and therefore was accursed. So shun arrogance and keep the fear of God in your heart, this will save you from every evil.

The Promised Messiah (may peace be upon him) says that Satan gains control and sovereignty over those who become the slaves of the world and are infatuated by it. The other kind are those whose thoughts are devoted to the progress of their faith, they are called the Party of Allāh who overcome the satanic hordes. The Promised Messiah (may peace be upon him) then says that hidden sins are more dangerous than apparent ones and slowly lead a person to destruction. The Holy Qur'ān says that one who purifies himself is successful. Until one rids of the entire evil traits one cannot achieve self-purification. And a true believer and follower is one who strives to become a reflection of the Messengers. So remember that even in this age it is wrong to claim to be a believer or follower unless there is the same level of love and obedience.

Huzoor (May Allāh be his Helper) prayed that Allāh may enable us to strive to become his sincere servants and to shun sin and transgression and pride and treading in the footsteps of Satan. May Allāh enable us to do so. Āmīn.

Friday Sermon 18 March 2016 at Baitul-Futūh Mosque, Morden, London

Ḥaḍrat Muṣliḥ Mau'ūd's advice and anecdotes regarding the proper upbringing of children.

Undue leniency and undue harshness both have a negative impact on children's upbringing.

**No invention is evil in itself, nor can they be termed as unlawful innovations,
but we must avoid their wrongful use.**

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said that at times it is the wrong attitude of parents that spoils the children. Excessive harshness as well as excessive leniency both have a negative effect on the children's upbringing. Children, especially when they are entering youth, should be instructed with reason and argument. Fathers in particular should be careful about where to be strict, where to be lenient, and how to instruct them.

Huzoor (May Allāh be his Helper) cited several episode related by Ḥaḍrat Muṣliḥ Mau'ūd which he listened from the Promised Messiah, and which have the following morals. Eat what is lawful and appropriate, but also be careful that some things may be lawful but it may not be appropriate to eat them.

Huzoor (May Allāh be his Helper) said that the Promised Messiah came to do away with innovations in faith and to reveal the pristine face of Islam.

Huzoor (May Allāh be his Helper) advised against the inappropriate use of the Promised Messiah's photos on social media. Huzoor (May Allāh be his Helper) said that those who have made a business of selling these photos and demand high prices for them, should be mindful of this. Some people color the photos of the Promised Messiah (may peace be upon him), although no color photograph of the Promised Messiah was ever taken. This is a wrongful practice that should be avoided. Similarly, it is wrong to use the photos of the Khulafā' inappropriately.

Huzoor (May Allāh be his Helper) said that bioscope, cinema or phonograph is not evil in itself but some forms of it are such as corrupt the morals. If they are used for Tabligh or for learning without an element of frivolity, then there is no harm in it.

Huzoor (May Allāh be his Helper) said it is not forbidden to make use of new innovations, but it is not permissible to use them for wrong purposes.

Huzoor (May Allāh be his Helper) said there are some doctors who do not want their patients to see any other doctor and become annoyed if they do, but this is not right because Allāh can grant cure through anyone. Sometimes people are able to cure through simple herbs where even specialist doctors have failed. Huzoor (May Allāh be his Helper) said that some people are experts in such fields and if their knowledge is carried on these

professions can be kept alive. For instance, some people are experts in the art of healing bone fractures. This art should be learnt and taught to others.

Some of our ancient people were miserly in teaching their skills and did not impart them to others, and so their professions died with them. European however do not do this and tend to spread their skills to others.

Ḥaḍrat Muṣliḥ Mau'ūd (May Allāh be his Helper) said that the learning of these professions is not harmful, rather it is beneficial and helps to foster knowledge, and so I desire that these dying professions should be kept alive.

Huzoor (May Allāh be his Helper) said that there are people with various dispositions, while some are very devout and accept things open heartedly, there are others who are quick to raise objections. Huzoor (May Allāh be his Helper) illustrated this with an anecdote related by the Ḥaḍrat Muṣliḥ Mau'ūd and said that Aḥmadīs should avoid such attitudes. Ḥaḍrat Muṣliḥ Mau'ūd said that Allāh commanded the Promised Messiah to deliver the Sermon in Arabic and that he would be given the knowledge. He says: "When the Promised Messiah came to deliver the Sermon, light seemed to radiate from him. I listened to it from beginning to end without understanding a word."

Once Ḥaḍrat Ummul-Mu'minīn fell ill and since there was a revelation regarding Maṣjid Mubarak that everything in it is blessed, the Promised Messiah gave her medicine in the mosque and within two hours she became well.

Huzoor (May Allāh be his Helper) said to Aḥmadī doctors that they should also play their part in spreading the faith since people who are ill are readily influenced by the truth.

Addressing the issue of purdah, Huzoor (May Allāh be his Helper) said that Islām has given us freedom but does not allow immodesty in the name of freedom. Huzoor (May Allāh be his Helper) said that Islamic injunctions are based on Taqwā.

Responding to a question about the beard, the Promised Messiah said that love is of the essence, once love is born in people's hearts they will naturally start to follow in our ways.

Friday Sermon 25 March 2016 at Baitul-Futūh Mosque, Morden, London

The significance of the 23rd of March, the purpose of the Promised Messiah's advent, and a reminder to fulfill our obligations.

The Promised Messiah led us to the Living God who even today listens and responds to His servants as He did before.

Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said that the 23rd of March is a day of great significance in Jamā'at Aḥmadiyya. On this day Allāh permitted the Promised Messiah (may peace be upon him) to announce that he was the Promised Messiah (may peace be upon him) and the Promised Mahdī (may peace be upon him). We should remember, however, that while we are privileged to have accepted the Promised Messiah (may peace be upon him), this also places certain obligations upon us. We need to recognize and strive to fulfill these responsibilities. Our prime responsibility is to carry on the mission for which the Promised Messiah (may peace be upon him) was commissioned. We should ask ourselves about the mission of the Promised Messiah (may peace be upon him) and how far we have understood it, applied it to ourselves, and are playing our role in its propagation. The Promised Messiah (may peace be upon him) says, "[I have been sent to] remove the malaise that afflicts the relationship between God and His creatures and restore the relationship of love and sincerity between them.... [and to] bring about peace and manifest the Divine verities that have become hidden from the eyes of the world. I am called upon to demonstrate spirituality which lies buried under egoistic darkness.... Above all, it is my task to re-establish in people's hearts the eternal plant of the pure and shining Unity of God which is free from every impurity of polytheism."

Huzoor (May Allāh be his Helper) said that when the Promised Messiah (may peace be upon him) has outlined these as the objectives of his coming, it clearly means that his followers too should demonstrate these qualities in themselves and thus reveal Islam's beauty and its status as a living religion. Thus our foremost responsibility is to strengthen our relationship with God, foster our ties of love and sincerity with the Holy Prophet (peace and blessings of Allah be upon him). To this end, our own deeds should be such as are worthy of being followed. We will have to set high examples in terms of spirituality and do away with our carnal desires and show the world that God listens and responds to His servants today just as He did in the past. We have to tell the world that God is One, He has no peer, and that our survival depends on being attached to Him.

The Promised Messiah (may peace be upon him) says, "I have been sent to convey to God's creatures the message that among all the religions in the world today

the only one that is true and in keeping with God's will is the one brought by the Holy Qur'ān." The Promised Messiah (may peace be upon him) also says, "If this had been a worldly business, it would have been obliterated; but if it is a Divine undertaking — and it is indeed from Him — then it will grow and prosper despite opposition from the whole world and angels will protect it." Huzoor (May Allāh be his Helper) said that 127 years later we can (may peace be upon him) see that God's help is with the Promised Messiah (may peace be upon him) and this dispensation is progressing by the grace of God. It is our duty to bring about a holy transformation in ourselves and become helpers in fulfilling the objectives of the Promised Messiah.

The Promised Messiah (may peace be upon him) says, "God has ordained me so that I may reveal to the world the treasures that are buried, and to remove the filth of unholy objections that has been leveled at these shining pearls." He also says, "The enemies of Islām wish to attack us with the pen, so it will be extremely unjustified that instead of rebutting them we should raise the sword against them.... God does not want mere words and frivolous claims, rather He desires true piety."

Huzoor (May Allāh be his Helper) strongly condemned the recent terrorist attacks in Belgium.

Huzoor (May Allāh be his Helper) said that the Promised Messiah (may peace be upon him) has spoken about the four signs of his truth. The first is the sign of the knowledge of Arabic, the second is the sign of the acceptance of prayers, the third is the sign of prophecies, and the fourth is the sign of the knowledge of the subtleties and verities of the Holy Qur'ān. He said that these are the four signs he was given especially as evidence of his truthfulness.

Huzoor (May Allāh be his Helper) made an important clarification about the congratulatory phone messages with regard to the 23rd of March and said that it is the task of the Khalīfa to forbid or to enjoin something and everyone must remain behind the shield of the Khalīfa. If you try to get ahead of the Khalīfa you will stumble.

At the end of the sermon Huzoor (May Allāh be his Helper) spoke about the sad demise of three members and led their funeral prayers after the Friday prayers.

Fasting (Şaum)

Translated from Fiqh Aḥmadiyya by Dr. Lutf Rehman

The second important element of Islāmic worship is the Fast. Fasting is a worship that seeks to create civility and reformation in a person as well as develop endurance. The Promised Messiah (may peace be upon him) says, “In my view, a Faith without tough rituals is no Faith at all.” (Fatāwā Aḥmadiyya, Page 183)

Literal meaning of the word “Şaum” means to stop and do nothing. In the terminology of Sharī’ah, not to eat or drink anything from sunrise to sunset and to stop from sexual intercourse in this time is called “Şaum” or Fast. Allāh says in the Holy Qur’ān, (2[Al-Baqarah]:188)

كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى
الْبَيْلِ-

Eat and drink during the night until you can see the white thread from the black, meaning early morning or the time of Fajr. Then take your fast through the day.

Giving up food and sexual desires is a metaphorical expression to stay away from all sins and evil for the sake of God and for His attention.

The Holy Prophet (peace and blessings of Allah be upon him) said,

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي
أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

A person who does not stop lying and acting on it during fasting, Allāh does not need his giving up of food and drink. (Bukhārī, Kitāb al-Şaum)

If one does not have the real purpose of fasting in his view, then what is the point? At another place he said,

لَيْسَ الصِّيَامُ مِنَ الْأَكْلِ وَالشُّرْبِ وَإِنَّمَا الصِّيَامُ
مِنَ اللَّغْوِ وَالرَّفَثِ فَإِنْ سَابَكَ أَحَدٌ أَوْ جَهَلَ عَلَيْكَ
فَقُلْ إِنِّي صَائِمٌ إِنِّي صَائِمٌ فَكَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ
صِيَامِهِ إِلَّا الْجُوعُ وَالْعَطَشُ وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ
مِنْ قِيَامِهِ إِلَّا السَّهْرُ

Fasting is not just giving up food and drink, but it also means giving up bad and evil talk. If you are fasting and someone abuses you or provokes you, say I am fasting. One who involves in fighting and brawling while fasting, he is only starving and would not gain anything. (Dārmī. Quoted from Mishkāt.)

Fasting in the Religions of the Past

Fasting is a worship that is found even in the most ancient religions. Allāh point to this,

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Fasting is prescribed for you as it was prescribed for those who were before you. Its purpose is to attain righteousness and civility. (2[Al-Baqarah]:184)

Although there is a difference between the Islāmic fasting and that of the older religions, but basics are the same. The Holy Prophet (peace and blessings of Allah be upon him) said,

فَصَلُّ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكَلَةُ
السَّحْرِ

Difference between our fasting and that of the people of the Book is “Saḥarī” (morning meal at the beginning of the fast before sunrise). (Musnad Dārmī. Bab Faḍl al-Saḥūr) Muslims fast after eating Saḥarī while the people of the Book do not eat Saḥarī. Hindus eat many foods and it does not affect their fast. Their fast is prohibition from certain foods. Christians’ fasting is also of similar nature. In some fasts they do not eat meat and in others unleavened bread. In some religions, the fasting means no food at Saḥarī. They only eat once at the time of breaking the fast. In other faiths, they were directed to fast for four continuous days. Some just prohibit solid food. Light food, milk, and fruits are permitted.

The Purpose of Fasting

Fasting is a way of improvement of one’s self. One gives up worldly pleasures for the sake of God, learns to avoid sins, evil, and establishes himself on the path of righteousness.

Ḥaḍrat Khalifatul-Masīḥ the Second says:

“The purpose of fasting is not to torture him by starvation. If Paradise could be attained by just starvation, then even non-believers would have tried to get it because it is not that hard. (Al-Faḍl, March 30, 1926)

The more difficult is the spiritual and moral change. People starve for trivial reasons. When they are imprisoned, they refuse food and starve. This is a famous trick of the “Brahmans” (the superior cast in Hindu religion) that if their view is not accepted they go on strike and protest by abandoning food. So starvation is nothing extra ordinary, nor is it the purpose of Ramaḍān.

The real purpose of Ramaḍān is that in this month a person gets ready to give up everything for the sake of God. The hunger is a metaphorical expression of his will to give up his rights for the sake of God. Food is a right; relations between husband and wife are a right. One who stops from them is demonstrating his submission before the will of God. What does not belong to you is easy to give up. It is not expected from a believer that he will usurp the rights of others. However, it is expected from him that for the sake of God he will give up his own rights. If the month of Ramaḍān comes and we keep arguing how we can give up our rights, then we have not learned anything from it. The purpose of Ramaḍān was to make us understand that for the will of God we should withdraw from our rights.”

Ḥaḍrat Khalīfatul-Masīḥ the First says, “One who gives up his rights during fasting for the sake of God, which were not illegal or immoral, he learns to act with others with care and equity. When he is giving up his rights for the sake of God, he cannot think of taking what does not belong to him.” (Al-Faḍl, December 17, 1966)

Whereas fasting cleanses the soul, it also brings physical, moral, and social benefits. It increases the spirituality and enhances it. As physical bread gives physical strength, the spiritual bread (fasting) gives spiritual strength. Allāh says in the Holy Qur’ān, اِنَّ تَصُومُوا خَيْرٌ لَّكُمْ
 (2[Al-Baqarah]:185) You should fast as it is good for you.

In the Holy Qur’ān, fasting is prescribed for becoming a righteous person.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
 كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O ye, who believe, fasting is prescribed for you as it was prescribed for those before you, so you may become righteous.

All evil derives from four basic instincts: 1) Eating, 2) Drinking, 3) Sexual Desires, and 4) Instinct to less effort. All evil comes from these four instincts. Fasting helps to stop evil from all four of them. A person is dishonest because he does not want to work hard. He steals from others. A person, who fasts, spends most of the night in worship, gets up early for Saḥarī, refrains from eating all day, and sleeps less. He has to do this hardship for full one month. His body becomes used to this. The habit of carelessness is changed. Food and sex are cause for evil. Fast addresses them too. One stops from eating and gives up his worldly pursuits. So all those elements, which can cause sin are stopped temporarily.

There is physical benefit of fasting too. The body becomes used to endure hardship. It creates forbearance and tolerance. Moreover starvation has proven medical benefits. Moderation improves health. Fasting ensures physical wellbeing as well as righteousness. It helps in good behavior, chastity, honesty, morality, and self-cleansing. Forbearance and courage are nurtured. One comes to some understanding of the condition of the poor and is more likely to help them. Equity in social and financial trends is improved. Good health is also maintained.

The Status of the One Who Fasts

Ḥaḍīth: (Bukhārī, Kitāb al-Ṣaum)

كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْرِي
 بِهِ وَالصِّيَامُ جَنَّةٌ

All actions of a person are for himself but fasting is for Me and I will be its reward. (Because he gives up his desires and food for my sake)

Ḥaḍīth: (Bukhārī, Kitāb al-Ṣaum)

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ
 عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ

Then it is said, “By God, who has power over the life of Muḥammad (peace and blessings of Allah be upon him), the breath of the one who is fasting is dearer to God, than scent.”

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ
مِنْ ذَنْبِهِ

One who wakes up in the night and offers Salāt and fasts according to the principals of Faith, only for the sake of reward, his previous sins are forgiven. (Bukhārī, Kitāb al-Ṣaum)

Types of Fasts

Several types of fasts are mentioned in the Holy Qur’ān and Ḥadīth such as compulsory fasts and voluntary fasts. Compulsory fasts are:

- Fasting in the month of Ramaḍān
- Make up fasts for the missed fasts of Ramaḍān
- Fasts of “Kaffārah of Zihār” (Zihār – when someone says to his wife that she is equal to kinswoman within prohibited degrees [his mother, sister, daughter, or like his mother or sister, etc.]
- Fasts for committing murder
- Sixty fasts for the punishment of intentionally breaking the fast of Ramaḍān
- Fast for breaking the “Oath” (“Qasam” “قسام”)
- Fast for breaking a vow (Nadhr ذر ن)
- Fasting of Ḥajj Tamattu’ or Ḥajj Qirān
- Fasts for the punishment of hunting while in “Iḥrām”
- Fasts for shaving the head while in “Iḥrām”

The other type of fasting is voluntary such as:

- Six fasts of the month of Shawwal
- Fast of Āshūra
- Fast on the example of Prophet Dāwūd (may peace be upon him) meaning fasting on alternate days
- Fast on the day of “Arafah” (Arabic: يوم عرفة - Day that falls on the ninth day of Dhul-Ḥajj)
- Fasting on the 13th, 14th, and 15th of each Islāmīc month.

In some days it is prohibited to fast such as fasting only on Fridays and Saturdays; or to fast on the special days of the Parsi Faith (Neroz [Arabic of Nau Rūz, Persian New Year Day] and Mihrigān [Start of Autumn]); or to fast without break; or to fast on the day of ‘Īd; or to fast on the 11th, 12th or 13th of “Dhul-Ḥajj.” (Fatāwā Alamgīrī)

Fasting in the Month of Ramaḍān

God has declared month of Ramaḍān as a special and blessed month. The revelation of the Holy Qur’ān began in this month. (2[Al-Baqarah]: Page 186)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ

The month of Ramaḍān is the one in which the Holy Qur’ān was revealed. It is guidance for the entire mankind and a manifest sign.

The Holy Prophet (peace and blessings of Allah be upon him) said, (Bukhārī, Kitāb al-Ṣaum)

إِذَا جَاءَ رَمَضَانَ فَتُفْتَحُ أَبْوَابُ الْجَنَّةِ وَغُلُقَتِ
أَبْوَابُ النَّارِ وَصُقِدَتِ الشَّيَاطِينُ

In this blessed month, the doors of Paradise are opened, the doors of hell are closed, and devils are restricted.

This blessed month is a source for receiving mercy from Almighty God. In this month, especially in its last ten days, the Holy Prophet (peace and blessings of Allah be upon him) used to pray extensively and gave charity a lot.

Compulsory Fasting

The fasting of Ramaḍān is mandated for every adult, sane, and healthy Muslim man and woman who is not travelling or is sick. A traveler and a sick person can complete the missed fasts in other days. Those who are continuously sick or will never achieve a state of health or are frail and weak and those women who are pregnant or constantly sick do not have to fast. Instead they will pay “Fidya” according to their ability. Allāh says in the Holy Qur’ān, (2[Al-Baqarah]:185)

مَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخْرٍ وَعَلَى الَّذِينَ يُطِيقُونَهَا فِدْيَةٌ طَعَامٌ مِّسْكِينٍ

One among you who is traveling or is sick can make up the count in other days. And those who are weak and cannot fast must pay Fidya equal to one meal for a poor person according to their ability.

When Should One Fast?

For the fasts of Ramaḍān it is instructed to fast only after witnessing the moon.

لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ

This could be a direct witness with one's own eyes or it could be heard knowledge from someone else.

There are two ways of witnessing through knowledge. 1) Thirty days of "Sha'ban" have passed, or 2) a calendar is made using mathematical skills with the agreement of the scholars which can tell the accurate day of appearance of the moon.

The news of new moon via radio is also considered authentic according to the Shari'ah. The final decision will be made by those in authority. The news via radio will be authentic only if they pertain to an area which is in the same geographical location for the new moon. If the distance between the two places is vast such as Pakistan and UK, then they will not be accepted.

If it is overcast or there is fog, the witness of only one reliable person will be accepted for the beginning of Ramaḍān. However, for "Iftār" and 'Īdul-Fiṭr, at least two witnesses are required. (Tirmidhī, Kitāb al-Ṣaum)

Intent (Niyah) – Necessary for Fast

One who intends to fast must declare his intention. The Holy Prophet (peace and blessings of Allah be upon him) said, (Tirmidhī, Kitāb al-Ṣaum)

مَنْ لَمْ يَجْمَعْ الصَّوْمَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ

One who does not declare his intention for fast before morning has no fast. There are no fixed words which have to be said. "Niyah" is the name given to the intent of fasting.

In voluntary fasting one can declare his intent until midday if he has not had anything to eat or drink. If there is a reason, such as the news of the new moon were not received until Fajr or after, then intent can be declared at that time if one has not eaten anything. Fast of such a person will be counted as proper.

The Time of Starting and Finishing the Fast

كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ

مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى

اللَّيْلِ

Eat and drink until you can see the white thread separate from the black at the time of Fajr. Then complete your fast until night. (2[Al-Baqarah]:188)

Ḥadīth:

إِذَا أَقْبَلَ اللَّيْلُ وَأَدْبَرَ النَّهَارُ وَغَابَتِ الشَّمْسُ فَقَدْ
أَفْطَرَ الصَّائِمُ

When the day is finished and night arrives and the sun sets break your fasts. (Tirmidhī)

Eating Saḥarī in the middle of the night or fasting without eating Saḥarī is not the practice of the Holy Prophet (peace and blessings of Allah be upon him). One should eat a little before sunrise and then make his intent to fast. This is the practice of the Holy Prophet (peace and blessings of Allah be upon him) and there is blessing in it. The Holy Prophet (peace and blessings of Allah be upon him) said,

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً

Eat Saḥarī as there is blessing in it. (Bukhārī)

These days the time of Saḥarī can be determined by noting the time of sunrise. The time of Saḥarī is about an hour and twenty minutes before that. It is mentioned in Ḥadīth (Tirmidhī, Kitāb al-Ṣaum)

تَسَحَّرْنَا ثُمَّ قُمْنَا إِلَى الصَّلَاةِ

After eating Saḥarī we used to stand up for the Ṣalāt. The time between Saḥarī and Ṣalāt was equal to the time for the recitation of about 50 verses.

In another Ḥadīth it is said, (Bukhārī, Kitāb Mawāqīt al-Ṣalāt)

كُنْتُ أَتَسَحَّرُ فِي أَهْلِي ثُمَّ تَكُونُ سُرْعَةً بِي أَنْ أَدْرِكَ

صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ

After eating Saḥarī we used to hurry up to pray behind the Holy Prophet (peace and blessings of Allah be upon him).

Time of Iftār

A minute or two after sunset, the fast should be ended. A longer delay is not correct. The Holy Prophet (peace and blessings of Allah be upon him) said, (Bukhārī)

لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ

If people would hurry up in ending the fast when it is time, they will be recipients of blessings.

Another Ḥadīth: (Muslim Kitāb al-Ṣaum)

دَهَبَ الظَّمَاُ وَابْتَلَّتِ العُرُوقُ وَنَبَتِ الأَجْرُانِ شَاءَ اللهُ

The thirst is quenched and freshness has set in and the reward is assured, God willing.

To help someone in breaking the fast by providing food is a meritorious act. One gets reward equal to that of the person who was fasting.

مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا.

The Holy Prophet (peace and blessings of Allah be upon him) said, "One who provides Iftār for a person who was fasting receives reward equal to that of him. There will be no reduction in the reward of the person who was fasting.

When the Fast is Void

Eating intentionally during the fast or having sexual intercourse invalidates the fast. Injection, enema, and intentional vomiting also invalidate the fast.

Ḥadīth: (Tirmidhī)

مَنْ ذَرَعَهُ الْقَيْئُ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَمَنْ اسْتَقَاءَ عَمْدًا فَلْيَقْضِ

If a person vomits without intention, there is no punishment for him. If one vomits intentionally, he will have to make up for it.

A person who intentionally breaks a fast of the month of Ramaḍān before regulation, not only has to make up for that fast; he has to fast an additional sixty continuous days as fast as punishment [Kaffārah]. If he cannot fast for some reason, he has to feed sixty people together or individually or he can give food for sixty days to one person or make a payment equal to that. If he does not have the means to do this then he should rely on God's forgiveness and mercy. (Bukhārī)

If someone makes a mistake and breaks the fast there is no punishment for it, but he will have to make it up. If a woman starts her menstrual cycle during fasting, the fast would end. Similarly child birth will also end the fast. These missed fasts will have to be made up in other days.

What Does Not Affect the Fast?

If someone eats during the fast by mistake, his fast will continue without any blemish. The Holy Prophet (peace and blessings of Allah be upon him) said,

عَنْ أَبِي أَوْفَى قَالَ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ أَنْزِلْ فَاجِدْ لَنَا فَقَالَ يَا رَسُولَ اللَّهِ لَوْ أَمْسَيْتَ قَالَ أَنْزِلْ فَاجِدْ لَنَا قَالَ إِنَّ عَلَيْنَا نَهَارًا قَالَ أَنْزِلْ فَاجِدْ لَنَا فَنَزَلَ فَجَدَّ لَهُ فَشَرِبَ ثُمَّ قَالَ إِذَا رَأَيْتُمُ اللَّيْلَ قَدَاقَبَلَ مِنْ ههْنَا وَأَشَارَ بِيَدِهِ نَحْوًا الْمَشْرِقِ فَقَدْ أَفْطَرَ الصَّائِمِ

Ḥadīth Abi Aufā (ra) narrates that he was with the Holy Prophet (peace and blessings of Allah be upon him) during a travel. After sunset, the Holy Prophet (peace and blessings of Allah be upon him) asked a person to bring the Iftār. This person said to wait until it was a little darker. The Holy Prophet (peace and blessings of Allah be upon him) said to bring the Iftār. That person once again said to wait until it was a little darker. The Holy Prophet (peace and blessings of Allah be upon him) once again said to bring the Iftār. The person brought the Iftār. After breaking the fast the Holy Prophet (peace and blessings of Allah be upon him) said, "When you see the darkness rising from the East after sunset, you should break your fast. Do not look West to see if the light has disappeared."

What Should One Eat to Break the Fast?

It was the practice of the Holy Prophet (peace and blessings of Allah be upon him) to end the fast by eating a date, and drinking milk or plain water.

إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ فَإِنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّهُ طَهُورٌ

One should break the fast by eating a date as there is blessing in it. If this is not available, then one can drink some water as this pure. (Tirmidhī)

One should recite the following Prayer while breaking the fast: (Abū Dāwūd)

اللَّهُمَّ إِنِّي لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ.

O Allāh! I was fasting for Your sake and I break the fast with the food provided by You. After Iftār this should be said, (Abū Dāwūd)

إِذَا نَسِيَ أَحَدُكُمْ فَأَكَلَ أَوْ شَرِبَ فَلْيُتِمِّمْ صَوْمَهُ
فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ

If someone eats or drinks by mistake during a fast, his fast will continue. He should complete his fast as God is giving him food. (Bukhārī, Kitāb al-Ṣaum)

If one unintentionally inhales smoke, dust, an insect such as a fly or mosquito, or few drops of water while rinsing the mouth, the fast is not affected. Similarly, water in the ear, or medicine in it, swallowing the spit or phlegm, unintentional vomiting, medicine in the eye, or bleeding from the nose, or tooth, vaccination, or brushing the teeth or using “Miswāk” (organic toothbrush), smelling the scent, or putting medicine in the nose, (Bukhārī) using oil in the hair of the head or beard, kissing a child or wife, a wet dream (Tirmidhī) or inability to take a shower at Saḥarī after relations with wife at night do not affect the fast. A woman can use antimony dye for her eyes during the day. For a man the Holy Prophet (peace and blessings of Allah be upon him) said,

لَا تَكْتَجِلْ بِالنَّهَارِ وَأَنْتَ صَائِمٌ وَكَتَجِلَ لَيْلًا

Do not use antimony (a powdered compound used to decorate the eyes or treat certain medical conditions of the eye) during the day while fasting, but it can be used during the night. (Musnad Dārmī)

Promised Messiah (may peace be upon him) said, “What is the need to use antimony during the day? Do it at night.” (Badr, Feb. 1907)

Those Who Do Not Fast

One should not abandon fasting of Ramaḍān for trivial reasons. Those who intentionally do not fast during Ramaḍān without cause, for them the Holy Prophet (peace and blessings of Allah be upon him) said,

مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مِنْ غَيْرِ رُحْصَةٍ وَلَا
مَرَضٍ فَلَا يَقْضِيهِ صِيَامُ الدَّهْرِ كُلِّهِ وَلَوْ صَامَ الدَّهْرَ

“One who gives up just one fast of the month of Ramaḍān without cause, he would not be able to make up for it even if he fasted for the rest of his life. He will not be able to make up for this mistake. (Musnad Dārmī)

Ḥaḍrat Khalīfatul-Masīḥ the Second says, “I believe there are people who consider Fasting just an ordinary instruction and abandon it for trivial reasons such as concerns about getting sick. This is not a valid excuse. The only valid reason is if one is sick and the illness will

be worsened by fasting. An illness which is not affected by fasting will not be a valid excuse.” (Al-Faḍl April 11, 1925)

Pronouncements

Question: If weather is overcast in a country on the ninth [of the lunar month] and no one can witness the new moon, is it permitted to accept the news of the new moon from the next country via radio?

Answer: If sunset and sunrise is the same, people of one area can rely on such news of the other area and celebrate ‘Īd. This also applies to the beginning of Ramaḍān. Distant places which do not share the same horizon and do not fall in this category. Sometimes the political differences of the governments can also have an effect. This will be described later.

Ibn Rushd writes in his famous book, “Bidāyatul-Mujtahid,”

هَلْ يَجِبُ عَلَى أَهْلِ بَلَدٍ مَا إِذَا لَمْ يَرَوْهُ أَنْ يَأْخُذُوا فِي
ذَلِكَ بِرُؤْيَا بَلَدٍ آخَرَ أَمْ لِكُلِّ بَلَدٍ رُؤْيَا فِيهِ
خِلَافٌ..... رَوَى الْمَدَنِيُّونَ عَنْ مَالِكٍ أَنَّ الرُّؤْيَا لَا
تَلْزِمُ بِالْخَمْرِ عَبْدَ غَيْرِ أَهْلِ الْبَلَدِ الَّذِي وَقَعَتْ فِيهِ
الرُّؤْيَا إِلَّا أَنْ يَكُونَ الْإِمَامُ يَحْمِلُ النَّاسَ عَلَى ذَلِكَ
..... وَأَجْمَعُوا أَنَّهُ لَا يُرَاعَى ذَلِكَ فِي الْبُلْدَانِ
التَّابِيَةِ كَالْأَنْدَلُسِ وَالْحِجَازِ..... أَمَّا إِنْ الْبِلَادَ إِذَا
لَمْ تَخْتَلِفْ مُطَالِعُهَا كُلَّ الْإِخْتِلَافِ فَيَجِبُ أَنْ يُحْمَلَ
بَعْضُهَا عَلَى بَعْضٍ لِأَنَّهَا فِي قِيَاسِ الْأَفْقِ الْوَاحِدِ

If new moon was witnessed in one area, is it necessary for the people of another area to follow them or not? Many different views exist. Imām Abū Ḥanīfah and Imām Shāfi‘ī believe that if the horizon is same it is necessary to follow the witness. The view of Imām Malik is that even with the same horizon, it is not necessary to follow that witness. Only if the Muslim government of the area agrees it should be followed. However, if these areas are far apart such as “Hijaz” (Medina) and “Undulus” (Spain) and have very different horizons, witness of moon in one area can have no effect on the people of the other area and it is not necessary to follow it. (Bidāyatul-Mujtahid. Kitāb al-Ṣiyām)

It is mentioned in a Ḥaḍīth (Tirmidhī, Kitāb al-Ṣaum) that once Ḥaḍrat Kuraib went to Syria and he observed the new moon on Thursday. When he came back to Medina, Ḥaḍrat Ibn ‘Abbās asked him about the

new moon. He said, on Thursday, and people fasted accordingly. Ḥaḍrat Ibn ‘Abbās said, we saw the new moon on Saturday and we will complete our fasts accordingly. Upon this Ḥaḍrat Kuraib said, “Is it not enough for you that the ruler of the time Ḥaḍrat Mu‘āwiyah has witnessed the new moon?” Ḥaḍrat Ibn ‘Abbās said, “This was the instruction of the Holy Prophet (peace and blessings of Allah be upon him).” (Tirmidhī, Kitāb al-Ṣaum)

It is clear from this Ḥaḍīth that people of far off lands are not bound by the witness of the other people. However, if the horizons are the same then people of different area should accept the witness of the other and act accordingly. (Tirmidhī)

An authentic witness of new moon sighting received even through the radio is acceptable in the view of Jamā‘at Aḥmadiyya.

Artificial Means of Witnessing the New Moon

Question: If people go up in an airplane and are able to see the new moon but no one on the ground can see it, would it be proper to observe Ramaḍān or celebrate ‘Īd based upon this?

Answer: It is not acceptable in the Sharī‘ah as this is artificial. Only that witness is acceptable which is without the help of artificial means or scientific instruments. In case of overcast sky, one witness of an authentic person will be acceptable for the start of Ramaḍān and two witnesses for ‘Īd. However, in such matters the final authority belongs to the central administration of the Muslims.

Question: It is mentioned in the Ḥaḍīth that break the fast by witnessing the moon. If moon is visible before the sunset, could the fast be ended?

Answer: The meaning of this Ḥaḍīth is that if after midday and before sunset, the moon is seen for the next month of “Shawwal”, then people will celebrate the ‘Īd on the next day and will not fast. It does not mean to open the fast right then. As صَوْمُوا لِرُؤْيِ بَيْتِهِ means to start fasting from the next day, after witnessing the new moon; it does not mean to start the fast right then. The time of the fast is from sunrise to sunset. A fast of less than that will not be proper.

The verse of the Holy Qur’ān ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى الْآيِلِ and the practice of the Holy Prophet (peace and blessings of Allah be upon him) prove it. The thought that the moon which is visible before the sunset was of the previous day is not correct. Sometimes the moon of the first day could be visible before the sunset. Some scholars have written that if the moon is seen before midday, then the fast should be ended as this is the first day of the next month.

Ḥaḍrat Umar wrote to ‘Utbah Ibn Farqad,

- 1) If moon is seen in the morning, end the fast as this is the next day. If the moon is seen in the later part of the day, then complete your fast as this is the moon of the next day.
- 2) Some new moons appear larger. If you see a new moon during the day, before ending your fast have at least two Muslim witnesses that they had seen the moon the night before. (Official Letters of Ḥaḍrat Umar)

Ibn Rushd writes in his famous book, “Bidāyatul-Mujtahid,”

قَالَ أَبُو يُوسُفَ مِنْ أَصْحَابِ أَبِي حَنِيفَةَ وَالتَّوْرِيُّ وَابْنُ حَبِيبٍ مِنْ أَصْحَابِ مَالِكٍ إِذَا رُؤِيَ الْهَيْلَالُ قَبْلَ الزَّوَالِ فَهُوَ لِلَّيْلَةِ الْمَاضِيَةِ وَإِنْ رُؤِيَ بَعْدَ الزَّوَالِ فَهُوَ لِللَّائِيَةِ - وَرَوَى التَّوْرِيُّ أَنَّهُ بَلَغَ عُمَرَ بْنِ الْخَطَّابِ أَنَّ قَوْمًا رَأَوْا الْهَيْلَالَ بَعْدَ الزَّوَالِ فَأَفْطَرُوا فَكَتَبَ إِلَيْهِمْ يَلُومُهُمْ وَقَالَ إِذَا رَأَيْتُمْ الْهَيْلَالَ نَهَارًا قَبْلَ الزَّوَالِ فَأَفْطَرُوا وَإِذَا رَأَيْتُمُوهُ بَعْدَ الزَّوَالِ فَلَا تَفْطَرُوا

Imām Abū Yūsuf from the Ḥanafī school and Ibn Habīb from the Māliki school and Imām Thaurī believe that if the moon of the next month is seen before midday, fast should be ended as this moon is not of the next night but is of the previous night and the day is the first of the month. At the time of Ḥaḍrat Umar, people of one area saw the moon after midday and ended their fast. When Ḥaḍrat Umar came to know about it he wrote to them that if the moon is seen before midday, the fast should be ended. However, if the moon is seen after midday, then the fast should be completed and opened only after sunset. (Bidāyatul-Mujtahid. Kitāb al-Ṣaum)

Question: A newly converted Muslim from the USA wrote, “I am fasting these days although I do not know when the Ramaḍān began. I started on the 21st of the last month and will continue until the 20th of the next.

Ḥaḍrat Khalīfatul-Masīḥ responded, “Ramaḍān was from May 5th to June 2nd. ‘Īd was celebrated on June 3rd. If one does not know when the Ramaḍān started, his fasts will be accepted before God, whenever he does them. God demands from us according to our capacity. If he demanded from us according to His capacity, no one could get salvation.” (Al-Faḍl, July 28, 1954)

Activities and News of Ahmadiyya Muslim Community in USA

Help Build Nasir Hospital in Guatemala

Hadrat Khalifatul-Masih Al-Khamis (may Allah be his Helper) has directed Humanity First USA to establish Nasir Hospital in Guatemala. It is therefore the responsibility of the USA Jamā'at to respond to the call of our beloved Imam and provide full support to Humanity First USA to complete this blessed project.

This Hospital is a huge undertaking but we are thankful to Allah and our beloved Imam that we are considered worthy of such great responsibility. The project will cost \$2.7 million and so far 1/3rd of the funds have been raised. Work on this project has already been initiated.

Land was purchased in 2015 and the development work is underway at this time. Construction of the hospital building will start in the next few weeks which could be delayed if necessary funds were not raised soon.

I request each and every one of you to please help in raising these much needed funds from your Jamā'at

2016 US Jalsa Salāna Team

The team for Jalsa Sālāna USA this year is as follows:

Afsar Jalsa Sālāna: Bashir Malik Sahib

Afsar Jalsa Gah: Mirza Ehsan Naseer Ahmad Sahib

Afsar Khidmat-e Khalq: Bilal Rana Sahib.

I would like to thank Abdul Hadi Ahmad Sahib for his excellent work last year. He has moved to North

as a priority. I have asked Dr. Nasim Rehmatullah, Dr. Hamidur Rehman, and Dr. Lutfur Rehman to help Munum Naeem, and his team to raise these funds within a quick period of time. Humanity First team is proposing that we raise 200 units of \$2,500 each from our AMMA, and each Jamā'at should raise 4 to 8 units (large Jamā'ats 8, Medium 6 and Small Jamā'ats 4) of \$2500 each.

Timing is very critical at this moment and we need to actively communicate this need to every member of our Jamā'at and start making pledges and collection process. Representatives of Humanity First or Secretary Finance of your Jamā'at will In Sha' Allah assist you to process your collection. Jazakallah. May Allah enable us to deliver our responsibilities (Āmīn).

Ahsanullah Zafar,

Amir, Ahmadiyya Muslim Community, USA.

March 23, 2016

Carolina but will be part of work at Jalsa this year in a different capacity. In Sha' Allah.

Kindly extend all help and prayers for the Jalsa team and for the success of the event in July 2016.

Ahsanullah Zafar,

Amir, Ahmadiyya Muslim Community, USA

March 5, 2016

Missionary Mubasher Ahmad Appointed Muslim Sunrise Chief Editor

At the request of Falahuddin Shams Sahib, I am announcing the appointment of Missionary Mubasher Ahmad Sahib to the position of Chief Editor Muslim Sunrise.

Falah Sahib will continue to assist Mubasher Sahib in this transition; however, Mubasher Sahib will develop his own team for technical editor, for graphics work and distribution. In Sha' Allah.

I want to thank Falahuddin Shams Sahib for his work as Editor-in-Chief for the past ten years. We all acknowledge his dedication and commitment. May Allah reward him, and guide the new team.

May He enlighten all of us with his own Light. Āmīn.

Ahsanullah Zafar, Amir US, March 5, 2016

Missionary Zafar Sarwar Leads Prayer in State Capital



This year again Washington State Lt. Governor Brad Owen (standing behind me) invited me to start senate session with prayer. Out of 49 senators 42 were

there and many other people were standing around the legislative chamber, all heard the message of Ahmadiyyat the true Islam. Al-Ḥamdu Lillāh.

Delegation to London Jalsa Sālāna

The UK Jalsa Sālāna this year will In Sha Allah be held on August 12, 13, 14, 2016. This year is the 50th Jalsa Sālāna of UK Jamā'at. We will send the detailed information when we receive from London In Sha Allah. Respected Ameer sahib has appointed respected Nā'ib

Amir Azhar Hanif to lead the efforts of making the delegation of USA Jamā'at members. He has been doing it for the past many years. I hope we will provide all necessary cooperation to respected Azhar Hanif. [Zaheer A. Bajwa, General Secretary USA Jamā'at](#)

Missionary Malik Tariq Mahmood arrives from Spain

Missionary Malik Tariq Mahmood and family (wife and three daughters) have arrived here from Spain Al-Ḥamdu Lillāh.

His appointment to USA was made by Ḥaḍrat Khalīfatul-Masīḥ IV in 2014. It took about two years to complete the visa formalities.

He graduated from Jāmi'a Rabwah in 1998 and served in various cities of Pakistan before moving to Spain in 2004.

For now he is staying at National Headquarters.

May Allah make his appointment a source of blessings in every possible way, Āmīn.

[Zaheer A. Bajwa, General Secretary USA Jamā'at](#)

Majlis-i-Şihhat Activities

As per the National Calendar, a National Cricket Tournament was organized under the umbrella of Majlis-i-Şihhat USA in Miami January 30-31, 2016. Six teams from different regions of the country participated with a total of 68 contestants. It is refreshing and encouraging to see the passion and love for Cricket within our Ahmadi players, who spend their own money on travelling and lodging away from their families and other pressing commitments. It is indeed gratifying.

While some players started arriving to Fort Lauderdale's Masjid Naseer on Thursday January 28, 2016, the majority of them arrived on Friday January 29, 2016.

An interactive meeting, presided by Malik Wasim, Nā'ib Amir, was held at the Masjid after evening prayers. Munawar Choudhry, President Miami Jamā'at welcomed the cricket players and local members and explained the history of the Miami Jamā'at. After thanking Miami Jamā'at for their hospitality, Bashir Shams mentioned that the Majlis-i-Sihhat has been established in the USA following the blessed directive of Ḥaḍrat Khalīfatul-Masīḥ V (may Allah be his Helper). Its goal is to establish the love of sports and promote healthy life choices among the Ahmadi families living in America. Ahmadi families are encouraged to get involved in outdoor activities. Respected Nā'ib Amir reminded the members that Majlis-i-Sihhat strives to live up to the vision of the Khalīfatul-Masīḥ, focusing on

spiritual and physical aspects of the Jamā'at members and making sure to keep guiding the players to set higher physical and moral standards.

This time in Miami, it was clearly observed that all teams had greatly improved physically and showed higher level of performance. Al-Ḥamdu Lillāh, with His Grace, our players have shaped up positively. Players staying at the mosque observed Prayers in congregation. Prayers were also offered on the fields during lunch breaks.

Cricket tournaments are organized as regional events at various places during the year to provide a competitive environment for Ahmadi youth. It also serves the purpose of selecting two national teams to represent USA in Masroor International Tournament, in which nearly twenty teams from all over the World participate every year in the month of May in London, UK.

Majlis Khuddāmul-Aḥmmadiyya organized an excellent tournament in September of 2015 in Maryland in which 85 players participated. Miami tournament was organized by Majlis-i-Sihhat at the end of January. In this tournament 68 players formed six teams from different regions. The competition was held in Broward County Cricket Stadium in Fort Lauderdale.

The following are the teams that participated in the Miami Tournament:

	West Coast	ACC Gulf	East Region	Headquarter	Mid-West	South East
1	Waqas Mirza	Asad Iqbal Basra	Abbas Chaudhry	Bilal Raja	Afzaal Ahmad	Shakeel Ahamd
	Mohsin	Adeel Ahmad	Muhammad			Muzamal
2	Salahuddin	Muneeb	Amish Darr	Naveed Khan	Imtiaz	Gondal
			Anwar	Mian		Mohammad
3	Shazad Malik	Rashid Chaudhry	Muhammad	Mehmood	Zohaib Khalid	Dawood
		Nemat ur				
4	Faraz Mirza	Rehman	Arsalan Ijaz	Danial Ahmed		Abdul Hayee
5	Meer Ghaznavi	Irfan Rubani	Hamid Bajwa	Farhan Mirza		Asif Mahmood
		Nosherwan				
6	Fahar Jatoie	Ahmad	Nadeem Khan	Ali Salman		Kaleem Ullah
		Mansoor	Nouman bin	Humayun		
7	Noor Malik	Chaudhry	Riaz	Mirza		Sami Ullah
8	Adeel Ahmed	Zia Sheikh	Waqas Rana	Aizaz Malhi		Kaleem-ud Din
9	Mansoor Ahmed	Zahid Aziz	Rashid Waqas	Ahmad Khan		M.Waqas Basra
		Rana Imran				
10	Ejaz Sial	Mubarak	Rizwan Ahmad	Atif Baloch		M.Mahmood
11	Amir Ahmad		Waqas Asghar	Noaman Khan		Jabbar Ahmad
12			Zia Unas			Irfan Mahmood
						Ahmad
13			Zaid Minhas			Noorullah Virk
14			Intisar Khan			

Majlis-i-Şihhat and the players are humbly thankful to Allah Ta'ālā for the successful event and excellent weather during the whole tournament. May Allah Ta'ālā bless all those who helped provide this opportunity for our youth. Here is the link to some photos from the Miami Tournament.

<https://goo.gl/photos/9UCAzcLT9bTHw5XR8>

The event has also helped Majlis-i-Şihhat to short-list players to be considered for the annual Masroor International T-20 Cricket tournament in London on May 18-22, 2016, In Sha Allah. Two national teams will be announced subject to players' continued progress until May 2016. Majlis-i-Şihhat encourages US families to make plans to visit London during the tournament days to support US teams. It can be a memorable experience for Khuddām to visit London with the US teams as guests where they will have opportunity to meet Aḥmadiyya youth from all over the World. Their

food and lodging during the stay will be arranged by UK Jamā'at. Anyone interested should contact Majlis-i-Şihhat as soon as possible.

Members are also requested to pray that may Allah Ta'ālā enable US teams to win the hearts of people during the tournament by exceeding the physical and spiritual expectations.

Majlis-i-Şihhat requests prayers for Munawar Chaudhry, President Miami Jamā'at, and members of Miami Jamā'at, without whose support this event would not have been possible. They are great hosts. May Allah bless them all.

Majlis-i-Şihhat requests all members to pray that may Allah Ta'ālā bless our young generation and enable them to make healthy life choices for their physical and spiritual welfare.

The following are some photos from previous Masroor International Tournaments:







Los Angeles Tabligh and Interfaith Activities

By the Grace and Mercy of Allah since the San Bernardino heinous attack most of the focus from police and politician is on our community and they are expecting great cooperation from us as we are an organized community. The following is some brief capture of our activities:

January 5th, 2016: Interfaith meeting was held in Claremont, 15 Pastors from different denomination were present and discussed on how to achieve peace and what role can world religious organization play in communities. How can the religious organization convey the message of peace and harmony and encourage members to join in pursuit of peace. What methods of preaching should be undertaken to bring the people to forefront. In addition, the issue of homelessness and Syrian refugee was also on the Agenda. We clarified regarding all these situations and what Islam's teachings in this regard and how to handle these situations, in the end we distributed different flyers and introduction to Islam.

January 14th, 2016: We were invited at San Bernardino Interfaith meeting that was held in the city hall, Imam Zafarullah Hanjra, Anwar Mehmood Khan and Asim Ansari with few other members attended this meeting. This was also related to the San Bernardino massacre where 14 innocent people died.

We have conveyed the true message of Islam and removed general misconception about Jihad and other misunderstanding about Islam, we shed light on the peaceful teachings of Islam and how to stop radicalization and informed them of our efforts in stopping radicalization through "True Islam" campaign.

In the end it was collectively agreed that we should hold the meeting in different churches in San Bernardino County and talk about the peaceful teachings of Islam.

January 17th, 2016: We were invited by Pilgrim Congregational Church, Pomona, and Inland Valley in recognition of the services of Martin Luther King 34th Annual Celebration. The essence of this meeting was to portray King Luther King lead the pathway to justice and said that let justice roll down like water and righteousness like a mighty stream.

This was attended largely by many politicians and different city officials. We had the opportunity of meeting many of them and explained our point of view. We made many connections with these officials. This was a great opportunity to build connections with different ethnic background and various communities.

January 23rd, 2016: Baha'i community held a prayer breakfast at upland police station and invited us. We had the opportunity to speak about our Jamā'at and also prayed. We have elaborated the need to deal with radicalization of Muslim youth and introduced True Islam campaign. Different pamphlets were distributed and were appreciated.

Our presentation was very well taken by police chief and other faith leaders they applauded our efforts in bringing forth the real teachings of Islam. They showed their complete solidarity with Aḥmadiyya Muslim Community and recognized our services and efforts to achieve peace and fully supported the peaceful message that we carry on in the surrounding communities.

January 23rd, 2016: On the eve of Chinese New Year festival and celebration we held a book stall. Two of our dear brothers Abdul Rehman Aleem and Abdul Ghaffar set up the booth and Imam Zafarullah Hanjra were present during this new year festivities, during this festival new connections were established and we were contacted by a renowned worldwide organization HWPL (Heavenly culture, World Peace, Restoration of Light). This organization organizes the interfaith meetings and through this connection we were invited for a great program at California State University, Fullerton on February 13th. This festival has expanded our connection with other organization and brought awareness in Chinese and other ethnic communities.

January 31, 2016: We were invited by The Church of Scientology who organized an interfaith meeting on Holocaust. Ibrahim Naeem gave an exceptional speech on this subject and all the dignitaries were very much impressed by our Jamā'at and excited anxiousness to know more about Aḥmadiyya Muslim Community.

To know more about our Jamā'at Imam Zafarullah Hanjra was interviewed by TV, they asked various questions regarding our Jamā'at and our activities.

They were delighted of our presence and have invited us for other meetings. They took pictures with our community members and gave us the some of their pamphlets and CD regarding Holocaust.

We have exchanged our flyers with them and explained them of our stand and introduced the book of Khalīfatul-Masīḥ the 5th (may Allah be his Helper) on World Peace.

February 1st 2016: 6 pastors visited our mosque from San Bernardino Interfaith Consul. The prime reason for this meeting was to discuss and do ground work and find out ways to improve, expand the

interfaith organizations. Lunch was served during this meeting, the group was very much impressed by our Mosque, our hospitality and appreciated of all the work that we do in San Bernardino County.

February 3rd 2016: Father Miller from St. Margaret Catholic Church is fairly new in Chino Valley. We invited him during our Prayers for rain (Ṣalātul-Istisqā). We also invited him during Ramadan. Impressed by our Jamā'at, he called for a Chino Valley interfaith round table conference and made us the active member in achieving their efforts.

In one of his monthly newsletter father Miller states that "It was the Imam and his flock I will never forget the warm hospitality, smiles and delicious Ramadan Sunset food). We should make the rules and regulations and expand it to include other organization of Chino Valley.

February 4th 2016: We were invited by Pomona city interfaith Agency to a meeting that was held in a church, this was to deal with the issues of homelessness, how to help the poor and less fortunate people, develop a way that all faith based organizations can work together to put an end to this issue. All the leaders that were present placed their thoughts and ideas to eradicate this unfortunate situation.

The organizer of this meeting is a Government Agency and invite all faith based organization to participate and this meeting is held every 1st Thursday of the month. We have distributed the True Islam flyer after the meeting.

February 10th 2016: We were invited by Baha'i faith at their clergy members' house, political, religious and city officials were present in this meeting, the organizer was interested to run for the position of City Judge and was introduce to the officials. We did our job by distributing the flyers to all the people who were present in this meeting including the city officials.

February 13th, 2016: HWPL (Heavenly culture, World Peace, Restoration of Light) conducted organized an interfaith meeting at California State University, Fullerton, this meeting was Skyped to other parts of the Country. Imam Zafarullah presented what is Islam and Ahmadiyyat, the attendance was very good some 600 students and guests were present from different faith and religion. LA President Ahsan Khan and Anwar Kahn and other 3 other members were also present. We were interviewed by Radio and TV. This meeting was very well organized and systematically arranged. Our presentation on Islam and Ahmadiyyat

was very well received and appreciated by attendees. Attendees highly praised our presentation of Islam and Ahmadiyyat.

February 16th 2016: There was lecture on Rumi and the topic was on Sufism. This was set up by interfaith organization and was held at Upland Public Library, we were invited to attend this meeting. We distributed the flyers and pamphlets and made may connections and had interaction on different subjects with the attendees.

February 18th, 2016: An interfaith meeting was held at Church of pilgrimage. Imam Zafarullah Hanjra presented the introduction of the religion, the holy books and other religions including Islam and Ahmadiyyat. This meeting was attended by 200 people and was organized by the church leader and they appreciated our presentation and were thankful to us for our participation and presenting the true Islamic teachings and Ahmadiyyat.

February 28th, 2016: Pomona city celebrated the Black History month, an exhibition was held regarding the black heritage, we were invited to talk about Islam and Ahmadiyyat. The attendance was 50 Black American, in our address we mentioned that the 1st Bai'at was done by Black American and we promised that we will give more material for their exhibition, later on a question answer session was held and we distributed flyers, may Allah guide these people to accept Islam Ahmadiyyat, Ameen.

February 28th, 2016: An Ahmadi of Chinese origin passed away and many Chinese were present at his funeral. We used this as an opportunity to introduced Islam Ahmadiyyat to all the Chinese that were present at this sad occasion.

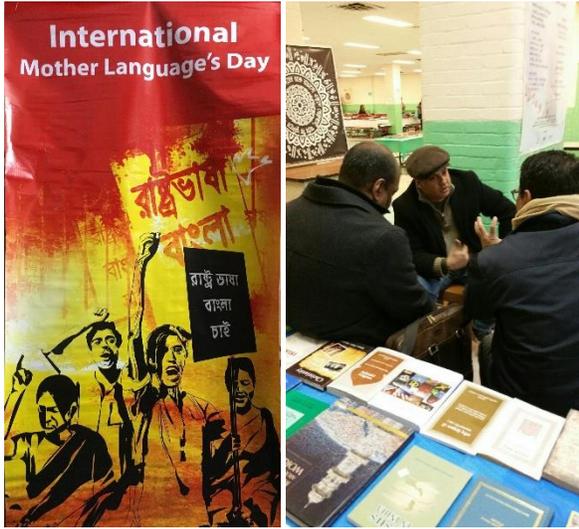
Ongoing and Regular Activities Regarding Tabligh

Every Saturday book stalls are set up in different Swap meet, flyers are distributed on regular basis and other Tabligh Activities are ongoing on a regular basis by individuals and also on a collective basis.

Every Saturday Los Angeles Jamā'at arrange bookstall in swap market, two of our Dā'īn work hard in managing this venture. They set up the booth, dismantle it and work from morning 5 AM through 5 in the evening. This gives us very good Tabligh opportunity to answer questions and many Dā'īn volunteer at this booth and devote lot of their time in preaching. This place gathers lot of different communities including large number of people with Spanish origin.

Ekushe Bangla Book Fair in Jackson Heights, Queens

Mirza Ghulam Rabbi and Shoeb Abulkalam, Secretary Publications, NY.



A special book fair was held in New York on February 26 and 27 to celebrate the International Mother Language Day.



The Bangla Desk New York chapter of Ahmadiyya Muslim Jamā'at took this opportunity to launch the True Islam campaign and introduce the Bengali translation of the book "World Crisis and the Pathway to Peace" by Ḥaḍrat Mirza Masroor Ahmad to the heart of the Bengali Community living in New York.



The Bengali people are the only nation in history to have fought for their language. This struggle led the United Nation to declare February 21st as the International Mother Language Day which has been being observed since 2000 to promote peace and multilingualism.



The chief guest of this year's book fair was the Finance Minister Bangladesh, Abul Maal Abdul Muhith, who introduced the first volume of his own autobiography in the book fair.

Our Jamā'at bookstall consisted of all Islamic books both in English and Bengali including copies of the Holy Qur'an which is always in demand during this fair.





We introduced our True Islam campaign to everyone who dropped by our stall and asked them to endorse our campaign online.



Many interesting discussions on religion took place about the coming of Imam Mahdi (may peace be upon him) and Dajjal.

Dayton Participates in King Day Parade

In the previous years, by the grace of Allah, the Dayton Jamā'at has been taking part in the celebration of Martin Luther King Day.

This year in spite of the severe frigid temperatures, our Dayton Chapter participated in this event. While many people who have been taking part in the past did not show up in the celebration this year, Our Dayton Jamā'at braved the elements of this brutal cold and walked in this parade in it's entirety. The parade ended at the Dayton Convention Center where different

We estimated the attendance of the book fair was over 1800 and over 500 people visited our book stall. We were interviewed by a couple of Bangla cable TV station and most notably the Time TV took a lengthy interview of Mirza Ghulam Rabbi who is serving as Bangla Desk USA Chairman.

Al-Ḥamdu Lillāh, we sold many books mainly children's books and plan to attend the upcoming book fairs in March and in May to be held in the same venue in New York.



Stall visits ~ 500+. Attendees ~ 1500-1800+

Saturday and Sunday February 27th and 28th 2016 Ekushe Bangla Book Fair in Jackson heights, Queens. Bangla books published from New York and Bangladesh were on display. We were able to attend the book fair and set up two tables consisting of our English and Bangla Jamā'at books and Holy Qur'ān. We also propagated the Islam campaign to everyone who stopped by our stall and had posters on display. We were interviewed by three Bangla TV stations where they were shown in local Bangla channel last night in New York. Al-Ḥamdu Lillāh we sold many books mainly children's books and we made more money than what we paid to rent the stall. In Sha Allah we will participate in another book fair on Saturday march 26th 2016 and then again on May 20,21,22 3 days stall in Queens.

organizations stood at their booths with their displays. In the convention center our Secretary Ziafat helped our parade members and other participants with delicious Tim Horton's hot coffee and donuts.

It is worth mentioning that our booth was in the beginning of the lineup of booths, so people had to come to our booth first, before going to any other booth.

All types of books and pamphlets were given out and many hundreds of pieces of literature were distributed in a short amount of time.



Members of our Community holding the banner Love for All, Hatred for None during the parade

On the sides and at the back of the tables high banners on different topics were displayed.

Br. Alhaaj Aminullah Ahmad acquired, organized and set up the booth. he also took part in the parade. Br. Raheem Jones also took part in the parade and remained busy in helping to carry the banner.

Tāhir Academy Chicago SW

Tāhir Academy Chicago was launched on April 19, 2015, at Bait-ul-Jāmi Glen Ellyn Chicago. The activities of the school are regulated by a Board of Members of Jamā'at. Weekly classes are conducted by volunteer teachers from Anṣār, Khuddām and Lajna. This team of volunteer teachers works under the Principal, who is appointed by the board, for a term of one year.

By the Grace of Allah, the number of children attending these classes has increased significantly. In the year 2015, we had a spring and a fall semester. On average, there were about 60 to 65 students including Aṭfāl and Nāṣirāt attending these classes. Every Sunday there are separate classes for Aṭfāl and Nāṣirāt. Classes start at 11 am and continue till 1 pm. These classes include Qur'ān class, Basic Religious education and Tarbiyat. After the Sunday class, students are served

Muslims for Life program at Union Station, Chicago

Chicago participated in the 100th anniversary Red Cross Blood Drive Union Station. Sponsored gift item: 420 bags of caramel/cheddar popcorn with Muslims For Life label/flyer inside. 430 good units of blood collect from 632 presenting donors. Uthman Villegas gave an interview in Spanish to Univision. Jasim Naeem was interviewed for the 10 PM segment on ABC7 news. Red Cross Public Relations interviewed President, Munum Naeem and a journalist from Northwestern

4th of July Parade in Glen Ellyn

Third year in a row that this event was held. Built a float in which Respected President helped design and build, Qā'id Chicago SW and Qā'id Chicago NW helped take the lead as well. Passed out candy, shirts and

Please pray that Allah may bless our efforts in the service of Islam.



After the parade the President of Dayton chapter, Chaudry Muhammad Arshad (center) with Chaudry Tariq (right) and Naveed Ahmad Cheema (left) waiting for visitors to get literature from the booth.

(Report by Mirza Mahmood Ahmad Dayton, Ohio)

lunch, followed by congregational Ṣuḥr Prayer in the Mosque. We have now a Unified Nāṣirāt and Aṭfāl Syllabus, which is to be used from now on in all Tāhir Academies. It can be downloaded from the following link: <http://spiritualfitness.us/tahir/syllabus/>

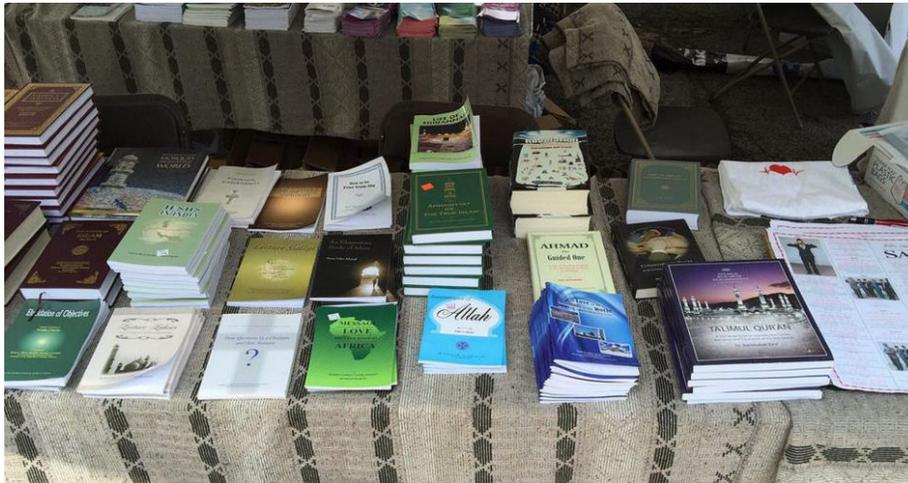
Last year Tāhir Academy arranged a picnic trip to Six Flags Great America. Over 45 children and parents participated in this memorable trip. Some of the Tāhir Academy Aṭfāl also had the opportunity to visit Capitol Hill and meet Representatives and Congressmen. It was organized by National Jamā'at to support a campaign to curb school bullying.

May Allah protect our children and families and enable us to groom our children according to the True Islamic values, Ameen. (Iqbal Majeed)

University interviewed S. Kaashif Qaderi. We spoke to Univision about the overall humanitarian efforts done by Ahmadiyya Muslim Community and Humanity First. Overall, 35,000 people exposed to the Promised Messiah A.S. Jazahumullah for the leadership and organization for this event to Qā'id Chicago SW Kamran Khan, Secretary Umūr-e-Āmma Fateh Shams, and all of the volunteers.

Frisbees to crowd. Estimated 30k people there. Printed in 2 Glen Ellyn Newspapers. Aṭfāl and Nāṣirāt were sitting in float.

Chicago Book Fair



Partnered with Chicago East for the Annual Chicago Book Fair, 2-day event in June. Established 30 contacts, along with email addresses. Distributed

pamphlets, Holy Qur'an, and other Islamic literature. Multiple people reached out to the Tabligh department directly after the event.

Event at Unity Church of Oak Park



Secretary Tabligh was in touch with this church and they invited him to speak on the Introduction of Islam. Respected Imam attended, and he was kind enough to deliver a beautiful introduction to Islam followed by a

question answer session. One person in particular has requested to come to our mosque as a result of this. He said he had been studying Islam and has been waiting for a community like ours.

Bud Biliken Day Parade Southside Chicago.

Passed out 2,000 flyers inviting members to open house at new Chicago School adjacent to Mosque. Two weeks later, 35 guests were present at school. Served

chicken and hot dogs and made 10 Tabligh contacts. Group Tabligh occurred in park that was also recorded.

Ghanafest, Chicago



Tabligh table set up with books, banner, and flyers for Ghanafest. Greeted special guests from Ghana some of whom were Muslim. Jazakallah to Secretary

Flea Market Tabligh

Held multiple times throughout the year with Arabic, English and Spanish Islamic literature. May

Fitchburg Activities

MTA VARIATIES program is being shown twice a week by FATV.

A new Mayor was elected for the City of Fitchburg. He invited me to attend his inauguration ceremony on January 4, 2016. It was a big event because the new Mayor was state representative. He resigned from state and opted to be a mayoral candidate for the city of Fitchburg. Therefore, he invited all the Massachusetts state representatives, Elizabeth Warren, US senator,

Tarbiyat, Ismail Anani, as he was there the entire day and was able to establish great rapport with the crowd.

Allah reward Uthman Villegas for leading this effort and also doing Tabligh in Spanish.

and a Congresswoman, Nikki Tsongas, and dignitaries. Soon after the ceremony, I started to shake hands with them and my 11 year grandson, Rayyan Qamar Mehmud, who was carrying about 20 copies of "WORLD CRISIS & PATHWAY TO PEACE," started handing over the books. Everyone asked his name, age and grade he is in school. We had two Lana members, one Khadim, one Waqf-i-Nau Tifl & me the Nasir. Al-Ḥamdu Lillāh. (Bashir Uddin Mehmud, Sadr, Fitchburg Jamā'at)

Fiesta De La Villita – Little Village Festival in Chicago



Chicago Southwest Jamā'at partnered with Chicago East together to partake in the Fiesta De La, a predominantly Hispanic centric neighborhood for the 3-day event. We were the only vendor as a religious organization. We had a 10 x 10 tent with beautiful banners with salutations of “Love for All, Hatred for None” and “Muslims for Peace” which were also translated into Spanish. Prizes were sunglasses or bags that had the encryption “Comunidad Musulmana Ahmadiya” – (Ahmadiyya Muslim Community), wristbands that said “Love for All, Hatred for None,” Chocolates, and “Muslims for Life T-Shirts.” Many

police officers and the neighboring vendors were very impressed and said they had never heard of us but would like us to come back in the future. We also had a beautiful exhibition of Islamic literature in Spanish. Interviews were conducted via MTA in Spanish as well with the general public. Roughly 2000 flyers were passed out over the duration of the event. Our team made 96 contacts with 18 of those very interested in learning more about Islam and Ahmadiyyat in particular. May Allah reward president Jamā'at, Imam Akram, Qā'id Chicago SW, Kamran Khan, and Uthman Villegas for their leadership and teamwork.

Stop the CRISIS Event

Held at College of Dupage, two separate sessions. Over 100 total people were able to view this program. Imam Akram was the speaker for this event. Also, news outlets such as ABC 7 ran a clip of the event. Held on periscope as well. Thanks to Qā'id Chicago SW, Kamran Khan and Imam Akram for organizing the event.

We are blessed to be part of Jamā'at Ahmadiyya and that has allowed us to follow the true Khalifa of Islam, Ḥaḍrat Khalifatul-Masīḥ V (may Allah be his helper). Thanks to Respected President, Munum

Naeem and Respected Imam Shamshad Nasir for their leadership and guidance throughout all of the Tabligh work carried out by the Chicago Southwest Jamā'at. This type of work increased our brotherhood and galvanized our Jamā'at. May Allah Almighty continue to give us strength and help us improve our Tabligh efforts for the future.

To view pictures of all Tabligh events held in 2015, [click here](#). Saiyed Kaashif A. Qaderi

Midwest Regional Ijtimā



Waṣīyyat Report

Say, 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds' (The Holy Qur'ān, 6:163).

I truly say to you, that you will be chosen people of God (once you make it a mission to abide by the above verse) (Promised Messiah, may peace be upon him) The Will, p-11). Their passing would be blissful according to Qur'ānic verse: O, thou soul at peace! Return to thy Lord, thou well-pleased with Him and He well- pleased with thee. So enter thou among my chosen servants, and enter thou My Garden (89:28-31). They will be buried in a special graveyard called Behishti Maqbara in accordance to the verse-Do thou enter paradise (23:27) and the revelation of Promised Messiah (may

peace be upon him) –Inni Anzaltu Ma'akal-Jannah, i.e., I have caused the Paradise to descend with thee (Tadhkirah). They will be recipients of prayers of the Promised Messiah (may peace be upon him) and countless prayers of devotees visiting the heavenly graveyard.

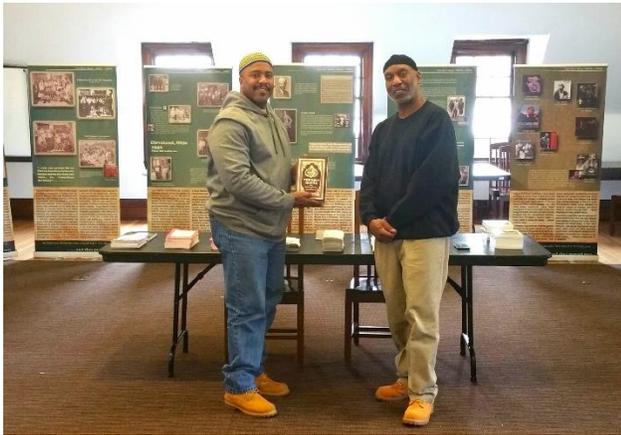
The members of the Amila and other members have been contacted through various channels of communication to join the blessed scheme of Nizam-e-Waṣīyyat.

To date 4 righteous members have joined the Nizam-e-Waṣīyyat and the application of a fifth person is almost complete. Saiyed Burhan Ahmad Qaderi

Little Home Church Event

Invited to church in Wayne, IL with the leadership of Imam Shamsad Nasir: We had about 40 members from our group partake in discussion and dialogue.

Ahmadi Muslims Showcase "African American Journey to Islam"



During Black History Month Ahmadiyya Muslims showcased their National Historical Exhibition titled "African American Journey to Islam" during Black History Month.



Exhibitions were held at the following libraries during the below dates and times.



- 1) Homewood (2/9: 1 pm – 5 pm, 6 pm – 8 pm) (2/23: 10am - 5pm)
- 2) East Liberty (2/8: 10 am – 5 pm)
- 3) Southside (2/22: 10 am – 8 pm)
- 4) Hill District (2/20: 10 am - 5pm) (3/5: 10am - 5pm)
- 5) Lawrenceville (2/15: 10am - 5pm)
- 6) North Side (2/27: 12 pm – 4 pm)

7) Hazelwood (2/24: 4pm – 8 pm)



Notes:

- * 65 people signed guest book, * 4 people did not
- * 2 people came into exhibition but quickly walked out
- * 32 people left contact information
- * 24 people left email addresses
- * 5 people left home addresses
- * 11 people left phone numbers
- * 7 people left phone numbers and email addresses



At least 6 Holy Qur'an, 3 Life of Muhammad, 6 Muslim Sunrises books, and 6 True Islam with Jihad vs. Terrorism, Ahmadiyya Muslim Community pamphlets were picked up.



On February 9th, 6 pm to 8 pm the CLP-Homewood had a free screening about the Black Panthers for over

100 people that we were able to set up for in the hallway before entering the auditorium and before the bathrooms. We estimate that at least 50 people saw our exhibition...



Comments:

Going forward for other exhibits or use of the Libraries, our focus should be on information giving

Social Gathering in Fox Chapel

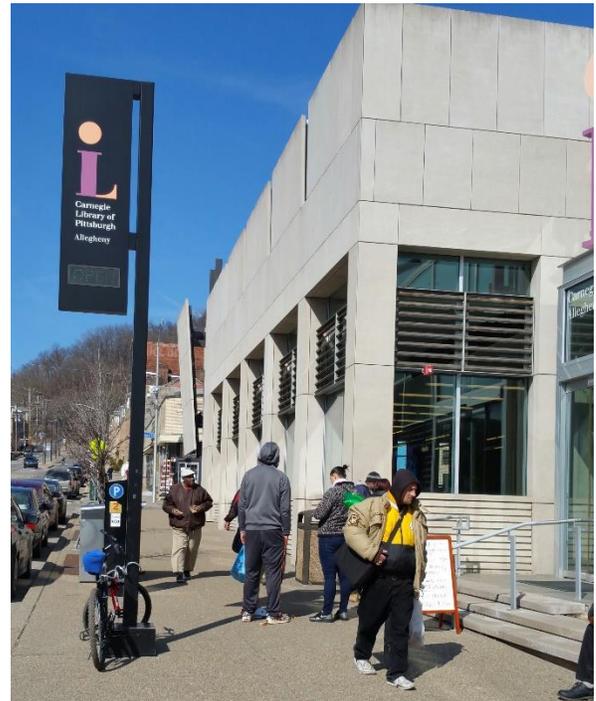


The Anṣār held a social gathering in Fox Chapel over dinner Thursday January 14, 2016, to get to know

and NOT propagation. The libraries are open to all but they must be for purposes consistent with the goals and mission of Carnegie Library. These include the support of :

- * community INFORMATION needs;
- * individual enrichment; and
- * EDUCATIONAL, cultural, civic and recreational activities of the community.

Abdur-Rahman Shareef



one another and understand how they could work together In Sha Allah; ended with Salat.

Tāhir Academy Class

Sunday January 10th, 2016. Summary by Missionary Adnan Ahmed:

Attendees : Masroor Ahmad, Mashhood Ahmad, Aaqib Syed, Adnan Ahmed

Duration : 45 Minutes

Read verses 143- 156 Of Sūrah Al-Baqarah. Discussed recent Friday Sermon of Ḥaḍrat Khalīfatul-Masīḥ.

Talked about Waqf-e-Jadīd, its importance, where these funds are used and importance of

Financial Sacrifice

Homework : Mashhood to Review Waqf-e-Nau Syllabus of his age group. Masroor to review prayer after Durood. Aaqib to memorize the prayer Rabbij'alni Muqeemas-Salati...

Important note : If you can't come to the mosque, please try to join the class over the phone.

Sunday Jan 17th, 2016

Tāhir Academy Class. Summary by Dr. Syed Musawar pending.

Two students joined in by teleconference. Started the class with Qur'ān recitation. First recitation was

done by Syed Mashood Ahmed who recited chapter 2 (Sūrah Al-Baqarah verses 151-153).

He will be revising the same verses on the next class IA. Then Mashood recited Salat from At-Tahiyyat to the end of Salat. Ma Sha Allah, good try. Please practice Durood.

Syed Masroor Ahamd also recited the same verses of the Holy Qur'ān twice; recommend daily recitation for all of our students in general.

Homework: Same verses of Holy Qur'ān next week. Both of them will also do the homework on etiquettes of the Mosque and etiquette of Salat.

Sun Feb 7th, 2016

Tāhir Academy Class, report written by Missionary Adnan Ahmed. Attendees : Khalid Hussain, Harris Khan, Adnan Ahmed.

Duration: 45 Minutes Read verses 159-177 of Sūrah Al-Baqarah.

Discussed recent Friday Sermon of Ḥaḍrat Khalīfatul-Masīḥ about lying and falsehood and how we should avoid it. Homework : Khalid to memorize the translation of Salat from Subhana Rabbīyal-Azeem to Durood. Harris to memorize translation of Salat from beginning till the end of Sūrah Fātiḥa.

Qur'ān Study Group

Wed Jan 20th, 2016

Al-Ḥamdu Lillāh, this evening our first Pittsburgh Qur'ān Study Group meeting of 2016 was a success. Due to snow, we all joined by video or phone. There were 8 members in total and we had an interactive discussion about reciting the Qur'ān daily and performing Salat regularly. Jazākumullāh to all.

Al-Ḥamdu Lillāh, 10 members met for the Pittsburgh Qur'ān Study Group. Six members met in person at the Masjid to perform Salat, and four additional members joined in from 8:30 PM to 9 PM by video or phone conference to conduct an interactive discussion with Respected Missionary over Darsul-Qur'ān, Chapter 2, verses 134-135. We also spent the remainder of the time introducing the book of the month The Philosophy of the Teachings of Islam.

For eager participants, here is some exciting follow-up home activity for the next two Qur'ān Study Group meetings: Feb 3rd (Discussion over salient points from the first half of the book); Feb 10th (Discussion over salient points from the second half of the book). Please feel free to join in even if you don't get a chance to read

the book over the next two weeks, or if you have already read the book. All are welcome.

Sunday Jan 31st, 2016

Seeratun-Nabi Day (The Life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Day), at 12 PM. Al-Ḥamdu Lillāh, there was robust participation in the program from the Jamā'at.

News Flash for Wed Feb 3rd, 2016

Mā Shā Allah, there were a total of 7 attendees (5 in person and 2 by videoconference). After Isha and Darsul-Qur'ān by Missionary (2:136-139), in this week's 30 minute Qur'ān Study Group, Dr. Khalid Malik provided a brief overview of the first half of the book, "The Philosophy of the Teachings of Islam" by the Promised Messiah (may peace be upon him). Then he opened the meeting up to a discussion of those points.

Fri Feb 12th, 2016: Two families attended a Shabbat (Sabbath) evening program at Temple Sinai in Squirrel Hill. The group included the family of Dr. Nayyar Khokar and Dr. Sohail Husain. They met several people at the synagogue and had the chance to tell about the peaceful and true Islam.

Story of a Decathlon

I am a senior in high school, and part of my school's Academic Decathlon team. Decathlon is basically a test of your academic abilities; you study 10 different subjects from Language to Art to Music for one semester and compete against other schools in these subjects. Two of the 10 subjects were speech and interview. I did not realize it until after the competition was over and I was walking out with 2 gold medals in both of these categories how crucial being a Waqf-e-Nau was to my success. This blessed scheme had taught and enabled me to be comfortable with public speaking and being able to strike up conversations with new people from an extremely early age, slowly instilling in me the necessary confidence. Before this experience, I had not given much thought to how my religious life would impact my academics, aside from prayers of course, and I realized that I had much more to be thankful for than I had known. A few years ago, I had been given the honor of reciting a Hadith in front of our beloved Hazoor (may Allah be his Helper) at a Waqf-e-Nau class as well, and so these speeches I had to give for Decathlon were nothing compared to that. In contrast,

the other students who were not fortunate enough to be Wāqifīn-e-Nau struggled. In addition, memorizing so many Chapters of the Holy Qur'ān made it a lot simpler for me to memorize the enormous packets of information for the other subjects, whereas many other students were not accustomed to memorizing this much information for a long term. Because I had received this special training, the competition was so much less stressful for me, and I pray that my fellow Waqf-e-Nau brothers and sisters realize how much of a blessing it really is that we were born into this scheme and how it influences our daily lives even outside of religion. I also insist that all of us, even us elder kids, should make our biggest efforts to attend regional Ijtimās because of the opportunities it gives us to reconnect with the essence of the Waqf-e-Nau scheme. Not only are we helping ourselves by attending these events, but also the younger generation as we serve as role models for them as well. Their young minds need people who have been in their shoes to look up to, especially in this western society where our faiths are constantly challenged. Safwan Zahid, Merced

Temple Beth Torah Synagogue Visit

Humbly sharing a touching article about our Temple Beth Torah Synagogue visit in prayer, education and solidarity. Our long-standing friend Rabbi Seth Riemer and his receptive congregation lovingly invited us again to share Holy Qur'ānic prayers and talk during their sacred Shabbat Services about True Islam and Ahmadiyyat. Wonderful interviews and

quotes from our statewide President, Rabbi and others published in Wethersfield Life of Turley Publications. A stirring quote also about our "hijab-wearing, open and educated" Ahmadi Muslim ladies as well as our children. Enjoy the read and exchange of understanding here https://view.publitas.com/p222-6222/nl_0216_layout/page/22-23.

Interfaith Service with Unitarian Universalist Church in Meriden

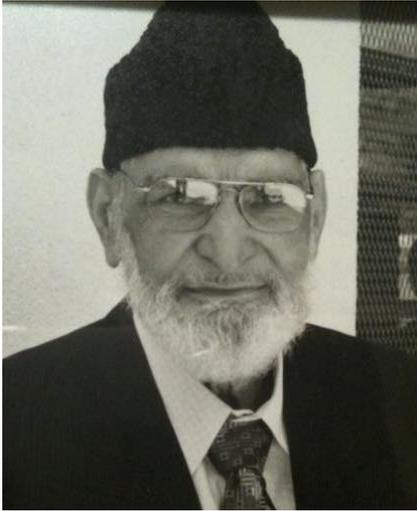
If you missed it, check out the elevating article about our Interfaith Service also with the delightful Reverend Jan and Unitarian Universalist Church in Meriden [here](http://www.myrecordjournal.com/meriden/meridennews/8337379-129/mosque-church-hold-interfaith-service.html) <http://www.myrecordjournal.com/meriden/meridennews/8337379-129/mosque-church-hold-interfaith-service.html>. Countless other heartening bonds were fashioned with a vibrant spectrum of compatriots belonging to assorted traditions. Prime examples of how interfaith prayer, dialogue and togetherness can help enlighten in dark times. You're welcome to share and partake of the good news.

As always our hearts and doors are open to you all and we warmly invite you to visit and experience our House of Peace Mosque in Meriden. We're also happy to visit you and would love to connect.

Miyan Zahir Muhammad Mannan, Serving as Press & Media and Youth Interfaith Outreach Coordinator, National Youth Faith Outreach Asst. Director for Ahmadiyya Muslim Youth Association, USA, Connecticut Chapter, Baitul-Amn "House of Peace" Mosque

Mohammad Ikramul Haq Jattala Passes Away

Everyone's friend and mentor, Mohammad Ikramul Haq Jattala of Chino California (Wasīyyat # 25400) was born on December 4, 1930. He was a member of the Los Angeles Jamā'ats for the past 45 years.



Respected Ikramul-Haq Jattala passed away at the age of 85 on February 1, 2016 from a combination of ailments stemming from his heart disease .

Respected Ikram Jattala is the younger brother of late Ch. Muhammad Ziaul Haq of Virginia/Lahore. Ahmadiyyat came in the family thorough their father, Ch Nabi Bakhsh who accepted the Promised Messiah in early 1920s.

In Pakistan, Ikram Jattala served in the Pakistan Air Force and later established an import/export business.

Jattala Sahib moved to the USA in 1970. He was the first Pakistani Aḥmadī to settle in Los Angeles area. At the time, there was only one African-American Aḥmadī, Late Br. Rahmat Jamal, who lived in LA. Together, these two pioneer members set out to build the Los Angeles Jamā'at.

Having served as Qā'id Majlis Khuddāmūl-Aḥmmadiyya Montgomery (now Sahiwal), Pakistan, in the 1960s, Jattala Sahib had the good fortune of serving the Jamā'at in Los Angeles areas in various capacities. He has been the longest serving Secretary

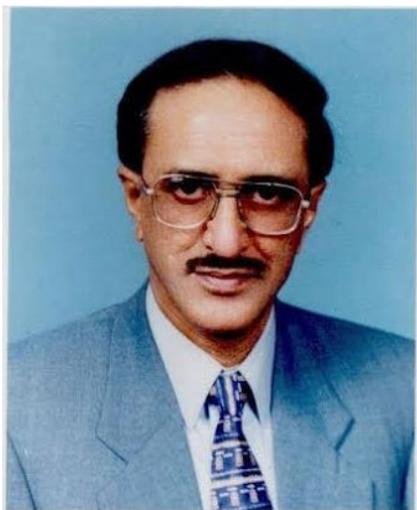
Wasāyā for the Los Angeles area. He has been also blessed to serve as President of the Santa Maria Jamā'at in the 1990s and Vice President of Los Angeles Inland Jamā'at during the 2000s. He was serving as Secretary Wasāyā of Los Angeles Inland Jamā'at at the time of his passing.

Respected Ikram Jattala is also known for his service in the building of the Baitul-Hameed Mosque in Chino from start to finish. He also played a significant role in the acquisition of gravesites for the region.

He used to travel to Qadian every year and spend a few months there in worship.

Ikram Jattala, a man of strong principles, was a true lover and servant of Aḥmadiyya Khilāfat. Ikram Jattala is survives by two sons, 4 grandchildren and a younger sister. Three of his four grandchildren are Wāqifin-e Nau in the USA. (Imran Jattala)

Raja Nasir Ahmad Passes Away 6 February 2016



A great son of Ahmadiyyat, a dedicated worker and a sincere friend, he was a pioneer member of

Talimul-Islam College Alumni Association, USA. He served the association in many capacities for many years and played a significant role in its success. He pro-actively promoted and helped grow the organization in the US.

TICAA-USA executive body will miss Raja Sahib and his contributions to the betterment of the old students of this great institution. (Safee U Chaudhri, Sadr, TI College Alumni-USA)

Knowledgeable, humble and honest with strong morals. His commitment to excellence and willingness to lighten the burdens of others was exemplary. Raja Sahib's positivity, politeness,

patience, and poise will be remembered for a long time. (Muzaffar Malik, Maryland)

The passing away of Raja Nasir Ahmad is indeed heart-rending. Affectionate and frank with friends, he would discuss Men and Matters with relish, clarity and candor. Isn't it, whom God loves they die young! He lived a gentleman's life, worked hard to have fullness in his career. Death is not a factor to destroy life but is destined to the sustenance of life here, though, the void that death leaves and the challenges it sometimes poses bring pall of grief to the bereaved. (Naseer Ahmad Chaudary, Spring TX)

Loving Memory of Saifullah Hanjra

By his wife, Fozia Mangla

I would never forget the morning of December 21, 2015 when I got a phone call that I hope and pray no one ever gets. My beloved husband Saifullah Hanjra's co-worker called and said that Saifullah has gotten injured at work and I should get to the hospital. I thought it was a minor injury and did not think that my whole life is about to change. Within one hour I was at a Mississauga Hospital with my relatives trying to assess what had happened. We were told that Saifullah was working at nearby construction site. He was on a ladder tightening industrial pipes and lost balance and fell. He wasn't able to break his fall with his hand and in result fractured his skull causing internal bleeding & inflammation. He was kept in ICU for 3 days and then passed away on December 25, at the age of 40.

Saifullah was born in November 1975 in a small village of Samander, Jhang, a few miles from Chiniot and Rabwah. His father Mohammad Akram Hanjra, a school master, was the first one in Samander to accept Ahmadiyyat. During and after construction of Rabwah in 1950s, Samander and Kot Qazian (a nearby Village) became the central hub for Ahmadi Muslim scholars who were on their Tabligh Missions. Many Tabligh Jalsas and debates were held in Samander, and in result many of Mohammad Akram's cousins and extended family accepted Ahmadiyyat as the true Islam. Mohammad Akram had four sons and four daughters. Saifullah was the youngest. His older brother is Mohammad Zafarullah Hanjra, Missionary Chino, California.

After our marriage, Saifullah moved from Pakistan to Peace Village Canada in 2001. We are blessed four young children: Faran-Saifi, Saalik, Anoosh and Amsaal, aging from 13 to 3.

We all are guilty of taking people for granted but it is after we lose someone or something that we realize what an important part they place in our lives. As I am sitting down to write a few lines about my late husband I am overwhelmed with the feelings that I was blessed with a great partner.

Allah had blessed us with a perfect family, Al-Ḥamdu Lillāh. We had an abundance of Allah's blessings within our small house and didn't need to depend on any worldly things.

We have four children. He loved them very much. The first thing he wanted to do after returning from work was spend time with them. And no matter how

tired he was he would help me feed and bathe them. He would get all the kids to clean the house and then take them out for fun. On the weekends, he would take them out to Tim Hortons for breakfast, and children used to look forward to it.

Saifullah wanted one of his children to become Hafiz-e-Qur'ān. So after our oldest son Faran was born we started looking into sending him to Hifz-e-Qur'ān school Rabwah because at that time Hifz school wasn't established in Canada yet. But fortunately, by the time Faran was ready to partake in Hifz-e-Qur'ān School, one opened in Peace Village. Saifullah made a goal to get Faran registered and then participate in all events. Those parents who have their children will agree that studying and memorization of Qur'ān is painstaking, long and sometimes frustrating task. However Saifullah sat with his son patiently & calmly without ever losing his temper.

He always emphasized the importance of Durood Shareef to me and his children. If he didn't have any books to read he will keep reciting Durood Shareef.

Saifullah used to work 10-12 hours a day, six days a week. But even after a long day, he would still help me with house chores (cooking, cleaning, laundry etc.). He used to clean snow off my car before he left to work so I wouldn't have difficult time sending kids to school. If our children cried in the middle of the night, sometimes he would tell me to remain sleeping and take care of them.

He was very satisfied with his life. He wanted his family to enjoy the life to its fullest. He used to take children with him to Baitul-Islam Mosque to pray whenever he was home. He set up time for children to watch MTA and then play with their toys and gadgets. He always complemented children whenever they did some physical activities. And it is because of this that both of the sons have the same interest in Soccer as their father. He was very thankful to Allah for the children and considered them the best gift and blessing on Allah.

My husband had a shy personality and wasn't very talkative. But at the same time he had a great sense of humor, once one got to know him. He was known to tell jokes and pulling practical pranks on people but without hurting anyone physically and emotionally. But even during his mischievous activities, he kept his boundaries in order. He was always respectful to his elders. One time at his work, he saw his Ahmadi friend

and co-worker's keys laying around. Saifullah saw the opportunity and put them in his pocket without his friend noticing it. At the end of the day friend spent about 10-15 minutes looking all over the place for keys while Saifullah sat there and saw it all. Saifullah in the end approached his friend and asked what was wrong. Friend told him he's been looking for keys and cannot find them. Saifullah took them out of his pocket and said: "I had them. You should've have ask me. I had them for safekeeping". Saifullah did the same prank with a couple of family members too.

No matter how busy he was he never forgot his Creator. He was very keen on performing all daily prayers on their prescribed time. He used to recite Holy Qur'an every day as well. He would make sure his Chanda was paid before thinking about any other expenditure, with every check he got.

His devotion to Jamā'at work was extraordinary. In his local Halqa he was in charge of collecting Chanda for Khuddām and Jamā'at. Every week, he used to schedule a time to call people for pledges and donations. And then would go door-to-door to collect it, rain or shine. He used to get severe allergies in summer but that did not stop him for doing his Chanda collection or participating in Tabligh events. He was so good at his job that his Halqa won awards for collections over 100% for many years, for Saifullah and his colleagues' efforts. He showed same effort for his duties in Cleanliness Department during Jalsa Sālāna. He used to work very long hours for days before, during and after Jalsa.

Even though he was the youngest of his siblings, but still took care of all of them as much as he could. He remembered all of his relatives and ensured that he was in touch with them on regular basis. He helped less-fortunate in his town in Pakistan when they called him for help.

One of his hobbies was reading books. He read many of them. He usually read Rūḥānī Khazā'in and other Jamā'at books on regular basis. In the morning, instead of wasting time he used to read book of Aḥādīth while waiting for his ride. He told me that he memorized 70 verses from Qaṣīda (by Ḥaḍrat Promised Messiah) during the morning time while waiting for ride. He enjoyed reading and learning English and read from any source whether pertaining to his interest or not. He took special classes to improve his English despite having a very busy schedule with work and

family. After that he went back to school to complete a very intense course of Industrial Plumbing.

He was very hard worker & self-disciplined person. He had a detail schedule for every day, and maintained it as much as possible.

One of his dreams was to visit Europe and meet Huzoor. He prayed for it and was able to do meet Huzoor, visit relatives in Germany and then met rest of his family in Pakistan, just a six month before his demise.

Just a few days before his demise, he jokingly said that he wasn't ready join Majlis Ansarullah because he looked too young. Alas, he just turned 40 but officially had not join Majlis Ansarullah.

My husband lived an exemplary life. The void left with his departure will never be filled. But I am glad that he left unforgettable impression on me, his children and rest of the family and friends. He will always remain in our hearts. He will always be the beacon of light for anyone who wants to have a happy family life, well balanced with Jamā'at and work. He lived his short life according to the teaching of Qur'an, hadith and teaching of Ahmadiyyat. I feel very blessed and honored that I've got to spend last 15 years with a pious person.

Saifullah's was a Moosi. His live Janāza was held after Maghrib and Ishā prayers on December 27 and was led by Malik Lal Khan, Amīr Jamā'at Canada. His burial was on December 28 at Maple Cemetery in Maple Ontario. Both events were attended by thousands of Ahmadi friends and family.

Our beloved Imam, Mirza Masroor Ahmad, May Allah strengthen his hands, led Janāza Ghā'ib Prayers on January 27, 2016 at Mahmud Hall, Baitul-Fazl London, UK.

I will finish with the prayers Ḥaḍrat Khalīfatul-Masīḥ wrote in a letter to Missionary Zafarullah Hanjra on January 9, 2016:

"I am very sorry to hear about the demise of your brother. Innā Lillāhi Wa Innā Ilaihi-Rāji'un. May Allah keep late (Saifullah) in the shade of forgiveness and cover him with his blanket of mercy, and heighten his status. May Allah give you (and your family) patience. And may he safeguard you against evils and keep you in His guards and safety. May Allah be with you. May Allah give you strength & capacity to bear this grave sorrow."

Khilāfat: A Unique Blessing of God

Dr. Basharat Munir Mirza of Athens OH (1934-2013)



The word “Khalīfa”, an Arabic word, means a successor, a vicegerent. The plural for Khalīfa is Khulafā. The institution is called Khilāfat and the one appointed to the office is a Khalīfa.

From the beginning of the known history of mankind, God has bestowed upon humanity the blessings of Khilāfat from time to time. The very first Khalīfa on earth that we know of was Ḥaḍrat Adam (may peace be upon him). We read in the Holy Qur’ān:

“And when thy Lord said to the angels, ‘I am about to place a Khalīfa in the earth’.” (2[Al-Baqarah]:31)

Another time, the Prophet David was referred to as a Khalīfa:

“O David, We have made thee a Khalīfa in the earth; so judge between men with justice, and follow not vain desire (of other people lest they should lead you astray)...” (38[Sad]:27)

These were the Prophets of God. So, one form of Khilāfat is Prophethood, the Khilāfat of Allah. It is interesting that God instructed David that he may seek advice from others but when a majority of them advise him in a certain direction, it will be his duty to judge it himself and if it is not in the best interest, not to follow the advice of the majority.

At another place, Khilāfat is mentioned thus:

“And remember the time when He made you Khulafā after the people of Noah, and increased you abundantly in constitution (gave you an abundance of children)...” (7[Al-A’raf]:70)

This is a second kind of Khilāfat, a Kingship. It is also a favor of God. Again:

“Remember when Moses said to his people, ‘O my people, call to mind Allah’s favor upon you when He appointed prophets among you and made you kings’...” (5[Al-Mā’idah]:21)

Here both kinds of Khilāfat is mentioned, Prophethood, prophethood as well as Kingship. There were many prophets as the Khulafā of Moses with Jesus being the last of these Khulafā.

God made a promise to the Muslims also to appoint Khulafā among them. We read in the Holy Qur’ān:

“Say, ‘Obey Allah and obey the Messenger.’ But if you turn away, then upon him is his burden and upon you is your burden. And if you obey him, you will be rightly guided. And the Messenger is not responsible but for the plain delivery of the message.

“Allah has promised to those among you who believe and do good works that He will surely Make them successors (Khulafā) in the earth, as He made successors (Khulafā) 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. They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.” (24[Al-Nūr]:55-57)

It is a unanimous consensus of all the commentators that these verses pertain to the Islamic Khilāfat.

Ḥaḍrat Muṣliḥ Mau’ūd, Khalīfatul-Masīḥ II, explained the above verses in his speech at the 1956 Jalsa Sālāna. He said that for the righteous Muslims who believe in the Khilāfat who seek to receive this favor, Allah has promised to appoint Khulafā among them as He did in the former times. Allah will perpetuate the true religion for them. Allah will transform situations of fear into peaceful ones. But Allah expects the believers to promulgate the Unity of God on earth and strive to refute any religions associating others with Allah.

This is a conditional promise. If the Muslims fulfill the conditions, and as long as they fulfill them, they will have Khilāfat among them.

It is not a prophecy about Khilāfat which must be fulfilled no matter what. It is a conditional promise and will be kept as long as the conditions are met.

The basic conditions are that the Muslims are to be righteous people and do good works. They can be so if they obey Allah and His Messenger. It will be their duty to observe Prayers, pay the Zakāt and obey the Messenger by obeying the Khalīfa of the Messenger, so

they will deserve mercy from Allah. They will only worship Allah and associate no one with Him.

Whenever they will cease to be perfectly obedient to Khalifa (and thus the Messenger) they will be deprived of this blessing and will turn into the rebellious people.

A belief in the Unity of God necessitates a unity among the Muslims. This unity can only be maintained as long there is only ONE IMAM for the whole Muslim nation. It is, therefore, implied here that whenever the Muslims will cease to obey only ONE IMAM among them, Khilāfat will be taken away from them.

Khilāfat gives us a system to have ONE IMAM for the whole Ummah. It is, therefore, implied that Khilāfat will remain in the Muslims only as long as they show complete obedience to the Khalifa and acknowledge him as their only Imam

GOD MAKES A KHALĪFA

It is clear from the above verses promising Khilāfat that it is God Who makes a Khalifa. The words *“He will make them successors... as He made successors... before them”* clearly point to the fact that it is God Who makes a Khalifa. A person does not become a Khalifa by being a candidate for the job or by canvassing of any kind. Even when apparently a majority of the people are choosing a Khalifa, it is God Who puts in their minds whom to choose.

This has been evident right in front of our eyes as the Ahmadiyya Muslim Jamā'at has gone through four elections of Khulafā. There has always been a unanimous or very close to unanimous and spontaneous choice of a Khalifa. We will take it up a little later.

KHILĀFAT AFTER ABRAHAM

There was a promise made to Abraham as given in the Holy Qur'ān:

“...his Lord tried Abraham with certain commands which he fulfilled. Then God said, ‘I will make thee Imam of men.’ Abraham said, ‘And from among my offspring?’ He said, ‘My covenant does not embrace the transgressors.” (2[Al-Baqarah]:125)

When God entrusted Prophethood on Abraham, he realized that the task ahead will not be completed by him in his lifetime. He requested the Imamatus to be continued in his offspring. God granted the wish which would not embrace the transgressors.

Abraham had four Khulafā, in this way. They were: Ishmael, Isaac, Jacob and Joseph. The Holy Qur'ān alludes to them in another place:

“Abraham said, My Lord, show me how Thou givest life to the dead.’ He said, ‘Hast thou not believed?’ He

said, ‘Yes, but I ask this that my heart may be at rest.’ He answered, ‘Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste. And know that Allah is Mighty, Wise.” (2[Al-Baqarah]:261)

We have to understand it in a spiritual sense. Raising the dead was spiritually making godless people into Godly persons. He was appointed a prophet and was to raise these dead. He wanted assistance. God gave him four Khulafā (four birds). He was to give them proper training. He gave this training personally to two of them, Ishmael and Isaac. They were to be given enough training to put them in an exalted position (put them on a hill).

The Holy Prophet (peace and blessings of Allah be upon him) is like Abraham also. We repeat this fact in the Durood every day. There were four Khulafā after Abraham, namely, Ishmael, Isaac, Jacob and Joseph. In a similar fashion, there were four Khulafā after the Holy Prophet (peace and blessings of Allah be upon him), known as *Khulafā-i-Rashideen*. All four of these received their spiritual training directly from the Holy Prophet.

There were four successors to Abraham immediately after him, two sons, a grandson and a great grandson. But there were to be successors much later also; Moses, for instance.

There were four Khulafā of the Holy Prophet, immediately after him. But there were to be successors in a later period. The Promised Messiah was one successor, who was a subordinate Prophet also.

DISPENSATION OF MOSES

It is useful to look into the Khilāfat in the dispensation of Moses. The Khilāfat in the dispensation of the Holy Prophet will have a resemblance to that of Moses. The Holy Qur'ān likens the Holy Prophet to Moses. We read:

“Verily, We have sent you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.” (73[Al-Muzzammil]:16)

Mention is made of Khulafā in the dispensation of Moses (5:21). There were two periods in this era. After Moses, the Khulafā were either prophets of God in the nation of Israel or Kings. These were appointed by God directly. The last of such Khulafā was Jesus.

The second period was after Jesus. In this period, the Khulafā (known as Popes) were elected by people.

Being like Moses also, the Holy Prophet had a Khalifa 1300 years after him just as Moses had Jesus 1300 years after him.

Jesus had Khulafā and so the Promised Messiah has Khulafā.

The Holy Prophet was certainly far superior to Moses. Moses was for only one nation, the Israelites. The Holy Prophet was for the whole mankind. The mistakes made in the dispensation of Moses by the followers of Jesus were not to be repeated by the followers of the Promised Messiah.

The followers of Jesus, for instance, made Jesus into the son of God. The Muslims were, therefore, admonished to be very strict in holding fast to the Unity of God.

There is a revelation of the Promised Messiah: “O Masīḥ Mau’ūd and his progeny, hold fast to the Unity of God always” Ḥaḍrat Muṣliḥ Mau’ūd surmised that in view of Allah emphasizing so much the Unity of God and in view of the teachings of the Qur’ān on this subject, it becomes certain that Allah, by His Grace, will make the Unity of God a firm practice in Ahmadis and as a result they will keep the blessings of Khilāfat, a Khilāfat that will truly serve Islam and will strengthen Islam (as opposed to the Khilāfat of Jesus which polluted its own religion).

It must be pointed out that the similarities between the Khilāfat of the Holy Prophet and those of Abraham and Moses were to be in a general sense, not in the sense that they must match in all details.

KHILĀFAT AFTER THE HOLY PROPHET

In order to further understand the institution of Khilāfat, we have to study how it was promulgated on the demise of the Holy Prophet, peace and blessings of Allah be on him.

The day the Holy Prophet passed away, was a day of a great shock to all the Companions of the Holy Prophet. They were not willing to believe that he was dead. Ḥaḍrat ‘Umar stood with a drawn sword and vowed to kill anybody who says that the Holy Prophet is dead.

It was Ḥaḍrat Abū Bakr who recited the verse:

“And Muhammad is only a Messenger, verily, all Messengers have passed away before him. If then he dies or be slain, will you turn back on your heels.” (3[Āl ‘Imran]:145)

When finally it dawned upon all those present that the Holy Prophet (peace and blessings of Allah be upon him) had indeed passed away, discussion began on who should be his Khalīfa. After a lot of discussion, Ḥaḍrat Abū Bakr suggested the names of Ḥaḍrat ‘Umar and Ḥaḍrat Abū ‘Ubaida. Both of them declined and said that no one was more appropriate than Ḥaḍrat Abū Bakr himself. So everyone took Bai’at at the hands of Abū Bakr.

When time came that Ḥaḍrat Abū Bakr was close to his death, he sought counsel from the Companions of the Holy Prophet. Most of them suggested the name of Ḥaḍrat ‘Umar and all present agreed.

Ḥaḍrat Abū Bakr was very weak and he came to the mosque with his wife holding him up. His hands were trembling and his feet could not support him as he addressed all those present. He said that he had pondered upon the question of succession and prayed a lot about it. He had deemed it proper to nominate Ḥaḍrat ‘Umar as his successor. All those present agreed and so Ḥaḍrat ‘Umar became the second Khalīfa after the demise of Ḥaḍrat Abū Bakr.

Ḥaḍrat ‘Umar was mortally wounded in an attack. At that time he willed that one of the six persons he nominated should become the Khalīfa after him. These six were: Ḥaḍrat ‘Uthmān, Ḥaḍrat ‘Alī, Ḥaḍrat Abdur-Raḥmān bin Auf, Ḥaḍrat Sa’d bin Abi Waqqās, Ḥaḍrat Zubair and Ḥaḍrat Ṭalḥa.

Ḥaḍrat ‘Umar ordered these persons to assemble together and choose one of them as the Khalīfa. Much discussion among themselves produced no results. Finally Ḥaḍrat Abdul Rahman bin Auf was asked to decide. He went around Medina asking all the inhabitants about their preference. Most people opted for Ḥaḍrat ‘Uthmān, and so Ḥaḍrat ‘Uthmān became the next Khalīfa.

When Ḥaḍrat ‘Uthmān was martyred, all the Companions of the Holy prophet present in Medina came to Ḥaḍrat ‘Alī and insisted that he take the Bai’at. After repeatedly refusing to do so, he was finally convinced and took the Bai’at. So he became the Khalīfa after Ḥaḍrat ‘Uthmān.

Unfortunately, the Muslims got divided into three groups at that time and some groups did not want to be obedient to Ḥaḍrat ‘Alī. The factions, Sunni, Shiites and Kharijees, emerged. Khilāfat, the conditional Blessing and bounty from Allah, was taken away from the Muslim Ummah.

THE PROMISED MESSIAH

The Promised Messiah (may peace be upon him) Who began his ministry in 1889 was himself a Khalīfa of the Holy prophet (peace and blessings of Allah be upon him). He gave his followers the good tidings of Khilāfat after him.

In his book *Al-Waṣīyyat*, he talks of the second manifestation of God. He says:

“Thus He manifests two kinds of power. Firstly, He shows His might through the Prophets. Secondly, at the time of the demise of the Prophet, when difficulties mount and the enemy ... is sure that this community will

be destroyed... God manifests His strong hand of might and sustains the collapsing community....

“You should not grieve over what I have told you.. for you are destined to see the second manifestation of God’s power as well. The coming of that manifestation will be better for you, for it would be everlasting... When I go away, Allah will send you the second manifestation and it will stay with you forever. (Rūḥānī Khazā’in, Vol. 20, p. 305)

The second manifestation of God’s Power is the Khilāfat after the Promised Messiah (may peace be upon him).

THE AḤMADIYYA KHILĀFAT

During the lifetime of the Promised Messiah (may peace be upon him), nobody could even entertain the thought that he will die. Everyone thought that he will die before the Promised Messiah.

When the Promised Messiah (may peace be upon him) passed away and his body was brought to Qadian, it was placed in a house in the garden adjoining Qadian. Khwaja Kamaluddin suggested that the Jamā’at must have an Imam to take Bai’at from the whole Jamā’at. Ḥaḍrat Maulawī Noorud-Din’s name was suggested.

The Jamā’at unanimously suggested to Maulawī Noorud-Din to take the Bai’at. Everybody was assembled in the garden and Ḥaḍrat Maulawī Noorud-Din gave a speech. He said he did not want the Imamat. He suggested many other names, including Ḥaḍrat Mirza Mahmud Ahmad, Mir Nasir Nawwāb, Nawwāb Muhammad Ali. However, all those present unanimously agreed that Maulana Noorud-Din was the most qualified for the job and so Ḥaḍrat Maulawī Noorud-Din took the Bai’at and became the Khalīfatul-Masīḥ I.

A small controversy began as to what are the limitations of the Khalīfa’s authority. Maulawī Muhammad Ali was in the forefront in raising these issues. Ḥaḍrat Mir Muhammad Ishaq wrote down some questions and presented them to the Khalīfatul-Masīḥ I for clarification.

The Khalīfatul-Masīḥ I sent these questions to all the Jamā’ats and set a date when representatives from all the Jamā’ats should assemble in Qadian to give their opinions on the questions.

On the appointed day, all those coming from other places assembled in the mosque. Ḥaḍrat Khalīfatul-Masīḥ I arrived and gave a speech on the subject of Khilāfat in the light of the Qur’ān and the Hadith. This lecture was so touching that people began to cry vehemently.

After his speech, the Khalīfatul-Masīḥ I asked Khwaja Kamalud Din, Maulawī Muhammad Ali and Sheikh Yaqub Ali to take Bai’at again. They all did Bai’at again.

Maulawī Muhammad Ali and some of his companions kept on sowing seeds of dissension which prompted the Khalīfatul-Masīḥ I to rebuke the trouble mongers in his public speeches and Sermons a number of times.

THE KHALĪFATUL-MASĪḤ II

On the demise of Ḥaḍrat Khalīfatul-Masīḥ I on March 13, 1914, telegrams were sent to all Jamā’ats. All concerned were asked for special prayers, for Tahajjud and those who could, observe a fast.

It was the endeavor of Maulawī Muhammad Ali that no Khalīfa should be immediately chosen and the question should be postponed for five or six months. In fact, he wrote a leaflet which was distributed among those coming from other Jamā’ats that there was no need for a Khalīfa.

The consensus among those present was that there should be a Khalīfa. On this point 90% had shown agreement.

After the Aṣr prayers on March 14, 1914, Nawwāb Muhammad Ali read the last will of the Khalīfatul-Masīḥ I and requested the audience to choose a successor. All those present suggested the name of Ḥaḍrat Mirza Bashiruddin Din Mahmud Ahmad, the son of the Promised Messiah (may peace be upon him) And so the Khalīfatul-Masīḥ II was elected.

Maulawī Muhammad Ali and his companions, however, did not do the Bai’at of the Khalīfatul-Masīḥ II. They left Qadian saying that this election will not last long. They were very wrong. The Jamā’at flourished beyond anyone’s expectations under the leadership of the Khalīfatul-Masīḥ II, which lasted till 1965.

Those who left Qadian and did not want to follow the Khalīfatul-Masīḥ II are known as the Lahori party. They have always been small in number and now that the Jamā’at has increased to many millions all over the world, the adherents of the Lahori party are still very small in number. This shows very conclusively that the Khalīfatul-Masīḥ II had the support of God and God has been behind all of the subsequent successors.

This is a conclusive proof that Khalīfa is made by Allah Himself. It is the support of Allah which results in extraordinary progress of the Jamā’at under the leadership of the Khalīfa who is appointed by God himself.

The Lahori faction, however, kept on trying to foment trouble but never succeeded in their aims. In the Jalsa Sālāna 1939, Ḥaḍrat Khalīfatul-Masīḥ II said:

“God’s fresh Signs and His living miracles are proof enough that God has made me the Khalifa. No one can compete with me. If there is any son of his mother among you who wishes to compete with me, let him stand up against me. God will humiliate him. Even if all the powers on earth combine to annihilate my Khilāfat, God will trample them like a mosquito. Everyone who stands up against me will be demolished. Anyone who speaks against me will be silenced by God.” (Khilāfat-i-Rashida, p. 267)

RULES FOR CHOOSING KHULAFĀ

In 1956 again, mischief was started by the same group when it was propagated that the son of the Khalīfatul-Masīḥ I should be the next Khalifa. Consequently, the Khalīfatul-Masīḥ II, in his lecture during the Jalsa Sālāna 1956, laid down the rules to be followed in choosing the Khulafā in the Jamā‘at Aḥmadiyya:

The first and most important condition was that the person himself must not be an aspirant to Khilāfat. He must be among those who uphold the sanctity of Khilāfat and are staunch supporters of Khilāfat.

On the demise of a Khalifa, an “electoral college” will be convened. The membership in that body will consist of persons who could easily assemble:

- All the Nāzirs of Sadr Anjuman Aḥmadiyya
- All the Wakīls of Tahrīk-i-Jadīd
- All the companions of the Promised Messiah
- All the living descendants of the Promised Messiah.
- Principals of Jāmi‘a Aḥmadiyya and Jāmi‘atul-Mubashshirīn
- Mufti Silsila Aḥmadiyya
- The District Amīrs of Panjab and Sindh.
- The Amir of Karachi and the Amir of Pakistan.
- Past district Amīrs for two sessions.
- Missionaries who have served overseas.

It will be important that all eligible persons make an effort to come. The inability of anyone to be present will not hinder the election.

These proposals were to be discussed in the Central Shūrā and finalized with the approval of the Khalīfatul-Masīḥ II.

KHILĀFAT CONTINUES

Ḥaḍrat Khalīfatul-Masīḥ II passed away in 1965 and the Ḥaḍrat Mirza Nasir Ahmad was elected the Khalīfatul-Masīḥ III.

During his regime, the Government of Pakistan amended their constitution to declare Aḥmadīs as non-Muslims in 1974. A period of great hardships began with this action but the progress of Ahmadiyyat could not be halted. The Jamā‘at continued to make rapid progress during his regime, proving conclusively that it was Allah Who had made him the Khalifa.

Ḥaḍrat Khalīfatul-Masīḥ III passed away in 1982 and Ḥaḍrat Mirza Tāhir Ahmad was elected as the Khalīfatul-Masīḥ IV.

The Martial Law administration of Pakistan promulgated another measure in 1984, designed to stifle the activities of Aḥmadīs. Even the daily life of an Ahmadi was criminalized by this ordinance. It was designed to make it impossible for the Khalīfatul-Masīḥ to function in Pakistan.

The Khalīfatul-Masīḥ IV left Pakistan and continues to lead the Community from London.

Needless to say that the progress has been really spectacular since 1984, another demonstration that God is behind this community and behind the Khalīfatul-Masīḥ.

Efforts to annihilate Ahmadiyyat from Pakistan have not succeeded. On the contrary, Ahmadiyyat is on the march with ever-increasing vigor. The spread of Ahmadiyyat has accelerated greatly. Last year, there were more than 1.6 million new members joining the Movement. We now enjoy an International TV network, the MTA, which is on the air 24 hours a day, 365 days of the year. This new bounty from Allah has enabled us to spread the message of Ahmadiyyat very rapidly and to teach the new adherents all about Ahmadiyyat.

How great is Allah. How Merciful and Compassionate is He. He is with Ahmadiyyat. He is with the Khalīfatul-Masīḥ always and we are marching forward with ever accelerating speed under the able leadership of the Khalīfatul-Masīḥ IV. *Al-Ḥamdu Lillāh.*

(This article is based upon two lectures of Ḥaḍrat Muṣliḥ Mau‘ūd at the Jalsa Salinas 1939 and 1956, published under the headings **Khilāfat-i-Rashida** and **Khilāfat-i-Haqqa Islamiyya**, and on **Khutbat-i-Noor**, a compilation of Sermons by Ḥaḍrat Khalīfatul-Masīḥ I.)

Note: This article was written before the start of the Fifth Khilāfat in Aḥmadiyya Islam. (Editor)

International News

Humanitarian Projects in Marshall Islands

Jamā'at Ahmadiyya Marshall Islands has continued its effort in humanitarian services for the people of Marshall Islands. Currently they are building out-door bathrooms for local residents in various areas. Additionally, repairs and extensions of local houses of neighbors, irrespective of faith, has been underway. There is also a solar project which is also going to start

soon inshallah. In April, a team of doctors from the US is inshallah planning to come to Marshall Islands to serve through Humanity First at the local central Hospital as they have for the past few years. Allah has shown great miracles during these medical missions, Al-Ḥamdu Lillāh.

Investiture Ceremonies in Buckingham Palace conducted by Her Majesty Queen Elizabeth II

Her Majesty Queen Elizabeth II announces honors and awards twice a year; firstly, on New Year's Day and secondly, on her official birthday which is observed on the second Saturday of June every year. The Queen's actual birth date is 21st April 1926 but her birthday is officially celebrated in June.



Dr. Iftikhar Ayaz

After the announcements, honors and awards are presented to the recipients at Investiture ceremonies held in Buckingham Palace. There are around 25 Investitures held every year. Mostly, they are held in Buckingham Palace but some are held in Windsor Castle and one in Holyroodhouse in Edinburgh, Scotland. When the Queen is unable to conduct an Investiture she is represented by the Duke of Wales, HRH Prince Charles, or some other member of the Royal family. Every Investiture is attended by about 120 recipients. Each recipient is allowed to bring a maximum of three guests.

The Queen's residence, Buckingham Palace, has interesting history so let me very briefly tell you something about it.

Buckingham Palace is one of the iconic sights of London. The building so familiar to us today however is the product of many years' extending and remodeling. The original building was far more modest. Built as a private townhouse for the Duke of Buckingham in 1703, Buckingham House was bought by George III in 1761 for his wife Queen Charlotte to use as a cozy family home. Work on remodeling the re-named Queen's House began in 1762 under Sir William Chambers at a cost of £73,000 which sounds small today but was a lot at that time.

The decision to upgrade from a house to a palace came a little later when George III was succeeded by his son, the famously extravagant George IV. In 1826, he persuaded Parliament to stretch the agreed renovation budget from £115,000 to £450,000 and appointed architect John Nash to create a palace fit for a king. Nash demolished the north and south wings and rebuilt them on a larger scale around a courtyard complete with an impressive marble arch (the Marble Arch that now stands at Hyde Park corner). The project was a PR disaster however. By 1829 the costs had crept up to half a million pounds and Nash found himself out of a job.

All that remains of Nash's work is the suite of state and semi-state rooms he added to the west-facing garden side of the old main block. The King never moved in. In fact, the Palace was unoccupied until Queen Victoria came to the throne in 1837. The new queen soon discovered that the opulent interiors masked some serious shortcomings. The chimneys smoked so badly that the fires could not be lit, leaving residents freezing. Ventilation was so poor that the rooms smelled musty and there were fears that installing gas lighting would risk blowing up the entire

ground floor! There was also a serious lack of nurseries and guest bedrooms. Architect Edmund Blore solved that problem by adding an attic floor along with a new wing – the East Front, which includes the balcony famously used by the Royal Family for public appearances.

The Palace's last stage of remodeling was less intentional – it was bombed no less than seven times during the Great War. Most famously a direct hit destroyed the chapel in 1940.

The Palace today is very much a working building. It has 775 rooms including 19 state rooms, 240 bedrooms, 92 offices and 78 bathrooms. Over 50,000 guests a year pass through its doors for royal ceremonies, state visits, investitures and garden parties. Day to day, it functions as offices for the Queen and the Duke of Edinburgh's personal staff. And of course, during the Summer months the state rooms are one of London's major tourist attractions. It is not so much the attraction of the Palace building as the attraction to see the residence of the Queen.

The Investiture events are held in the Ball Room of the Palace. The Queen enters the Ball Room accompanied by two Gurkha guardsmen. This tradition goes back to the time of Queen Victoria and it started in 1876. In addition, there are five guardsmen positioned on the stage in the Ball Room. This tradition was introduced by King Henry VII in 1485. After the victory of Bosworth Field, King Henry had appointed a group of five guardsmen for himself. The number of sovereign's personal guardsmen remains the same until now.

Another four officials are present to assist with the arrangements of the Investiture ceremony. They usher the guests to their seats and make sure that the Ball Room is set for the arrival of the Queen. At the back of the Room is a Military Orchestra which plays music throughout the ceremony. When the Queen steps on to the stage the National Anthem is played and every one stands up to honor it. Then an Official standing on the right of the Queen announces one by one the names of the award recipients. The person called enters the Ball Room through a door on the right of the stage and stands on the floor in front of the Queen. The reason why the award has been given is also announced. Another Official standing close to the Queen holds a velvet cushion on which is the medal or insignia for the decoration of the recipient. The Official presents the decoration to the Queen and the Queen adorns the individual placing the insignia on the left side of the breast and if it is a medal, with a ribbon round the neck.

While she is decorating the individual the Queen also talks to the person and the conversation may even last a minute or two after the person's adornment.

For those who are awarded Knighthood there is a stool on which they should place their right knee and be in a position that the Queen can touch their shoulders with the sword. This is a historic sword which the Queen first places on the right shoulder and then on the left. This sword belonged to King George VI, the father of the Queen. He used it when, as Duke of York, he was a Colonel of Scots Guard. That is how the ceremony of Investitures is conducted.

Awards by the Queen are conferred under different Orders. The most popular and well known Order is the Order of the British Empire. Many are awarded the honor of MBE which is Member of the Excellent Order of the British Empire. Higher to it is OBE (Officer) and then CBE (Commander). The top notch honor of the Order is KBE which is Knight Commander. Knighthood is conferred only once in a lifetime. There are other honors which are outside the Order of the British Empire. These include Service Medals like the Police Medal or the Red Cross Medal. There are also medals given for bravery and chivalry. If a person dies before being invested, the medal can be given to their heir. However, honors conferred under the Order of the British Empire are not given to heirs if the recipient dies before being invested.

There is a separate permanent Department to deal with the business of honors and make arrangements for the Investiture ceremonies. If a recipient is overseas, the Governor General or the British Ambassador can make the presentation on behalf of the Queen.

The Most Excellent Order of the British Empire was established on 4 June 1917 by King George V, rewarding contributions to the arts and sciences, work with charitable and welfare organizations and public service outside the civil service. Appointments to the Order of the British Empire were at first made on the nomination of the self-governing Dominions of the Empire, the Viceroy of India and the colonial governors, as well as on nominations from within the United Kingdom. As the Empire evolved into the Commonwealth, nominations continued from the Commonwealth Realms in which the monarch remained Head of State. The overseas nominations have been discontinued in realms that have established their own Orders such as the Order of Australia, the Order of Canada and the New Zealand Order of Merit but members of the Order are still appointed in the British Overseas Territories.

The senior rank of Knight or Dame (for a female) entitles the member to use the title Sir for men and Dame for women before their forename.

The British monarch is the Sovereign of the Order and appoints all other members of the Order. The next most senior member is the Grand Master, of whom there have been three: Prince Edward, the Prince of Wales (1917-1936), Queen Mary (1936-1953), and the current Grand master, the Duke of Edinburgh (since 1953).

The Order is limited to 845 Knights and Dame Commanders, and 8,960 Commanders. Although the Order of the British Empire has by far the highest number of members of the British Orders Chivalry, with over 100,000 living members worldwide, there are fewer appointments to knighthoods than in other orders.

I was awarded the honor of KBE (Knight Commander) on the Queen's Birthday on 13 June 2015. It was solely on account of the blessings of God Almighty, Ahmadiyyat and Aḥmadiyya Khilāfat. This honor carries with it the title Sir. The Investiture ceremonies are held at Buckingham Palace. I was summoned by the Private Secretary of Her Majesty to attend an Investiture Ceremony on 10 November 2015. I was to be at the Palace at 10 o'clock in the morning. I was allowed to take three guests with me, so my wife Lady Amatul Basit and two daughters, Bushra and Farzana, accompanied me to the Palace. As we arrived at the entrance of the Palace, we were greeted and received by Guards in very impressive colorful uniforms. The Guards then escorted my guests to the Ball Room and I was taken to a different hall. There were some Palace Officials and a few other people. On one side of the hall, a large table was set with refreshments. This hall was adjacent to the Ball Room. After the Reception, those who were to receive honors were briefed by the Palace Officials and actually everyone had to go through rehearsal of the procedure and etiquette. The Ball Room has about 150 chairs for the guests. There is a stage at the top of the hall on which Her Majesty stands to conduct the Investiture. In the Investiture Ceremony which I attended there was only one person to receive the KBE honor and that was the most humble servant of Ahmadiyyat, Iftikhar Ayaz. KBE is the topmost honor of the Order of the British Empire. I was the first one to be called to receive my honor from the Queen. There was an officer standing at the podium on the right hand side of Her Majesty who called the name of each recipient. As the names were called, the recipient moved to the door and then forward to face the Queen.

When I entered the Ball Room, my heart melted in prayers and I said to Allah: 'My Lord I am the most

ignoble, lowly servant of the Promised Messiah, bless this Queen and her family with the light of the Messenger of this age!' When I moved forward to face Her Majesty, there was a small stool covered by a beautiful velvet cushion. I was expected to rest my right knee on the cushion and kneel in a position that the Queen could touch with her sword first my right and then my left shoulder. Once she had done that, I stood up and she put the Knight Commander Medal round my neck. She then placed the shining star shaped insignia on the Lt hand side of my jacket. Whilst doing so she talked to me, saying that she had awarded me once before as well when I had received the OBE in 1998. She said that I had served the Realms very well. I congratulated the Queen on becoming the longest serving monarch of Great Britain. Until 7th September 2015, it was her grandmother Queen Victoria and from then on she has that distinction. I concluded the conversation by expressing the prayer that may God Almighty accord the Queen blessings of this world and the Hereafter. It was a brief conversation. After that a guardsman escorted me to my seat and the Investiture ceremony continued for almost an hour.

At the end, the National Anthem was played and Her Majesty left the Ball Room with her personal guards. Photography is not allowed within the Palace buildings but there is an exclusive production company that has permission to video and all the proceedings. They have installed cameras which are not visible around the Palace to record the entire event. Later on, they prepare personalized videos and they can be purchased from them.

There are also some photographers in the Palace Courtyard and almost all recipients with their guests have their photographs taken. In the Courtyard people can use their own cameras as well.

After receiving my honor, when I was seated in the Ball Room my heart was replete with gratitude to Allah and I truly thanked Him for such a grace upon a worthless person like me. I spent my time there reciting invocations upon the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) with the intention that Allah may through the blessings of Durūd bless the residents of the Palace with the favors of the Holy Prophet (may peace and blessings of Allah be upon him). I also prayed that Allah make this Award a special blessing for the Jamā'at and I request all to pray that this award truly proves to be fruitful for Jamā'at Aḥmadiyya. (Iftikhar Ayaz)

Jalsa Sālāna Information

Dates: July 29-31, 2016

Jalsa Hotline: 855-47-JALSA (855-475-2572)

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

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

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

Registration will, In Sha Allah, open May 1, 2016

Registration Link:
<http://jalsasalana.us/registration>

Hotel Information

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

Hotel Name	Address	Phone	Distance to Expo Center	Rate
Clarion Inn & Suites	150 Nationwide Drive, Harrisburg, PA	(717) 545-9089	3 miles	\$79
Crowne Plaza Harrisburg	23 South Second St Harrisburg, PA	(717) 234-5021	3.1 miles	\$124
Best Western Plus Inn & Suites	702 Limekiln Rd New Cumberland, PA	(717) 774-4440	6.7 miles	\$125
Comfort Inn (PA627)	5680 Allentown Blvd Harrisburg, PA	(717) 657-2200	6.7 miles	\$109
Howard Johnson-Harrisburg	473 Eisenhower Blvd Harrisburg, PA	(717) 564-6300	7 miles	\$99
Sleep Inn & Suites	631A Eisenhower Blvd Harrisburg, PA	(717) 564-8888	8.3 miles	\$89
Holiday Inn Express-Harrisburg West	2055 Technology Pkwy Mechanicsburg, PA	(717) 732-8800	8.6 miles	\$130
Wingate by Wyndham-Harrisburg	1344 Eisenhower Blvd Harrisburg, PA	(717) 985-1600	10 miles	\$119

Transportation FAQs

What days will the transportation team be available?

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

What are the preferred airports?

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

How often do shuttles run from airports?

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

How late can I submit my travel request?

The transportation request portal is available until July 26th, 2016. After this all requests must be made via email or phone.

Are there any rental car agreements?

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

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

Is transport provided from nearby mosques?

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

How is hotel transportation going to work?

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

I am a volunteer, can I request transportation?

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

Will there be transportation for Fajr?

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

Accommodation FAQs

What group name should I use when booking the hotel?

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

Should I book multiple rooms at multiple hotels?

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

What time is check-in & check-out?

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

Will we receive breakfast at the hotel?

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

When should I book my hotel room?

It is important that you book your hotel room as soon as possible. The accommodation team is only holding rooms until about 30 days before Jalsa Sālāna (around June 29, 2016.) There are other events going on near Harrisburg and hotels fill up fast.

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

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

What if I cannot afford a hotel room?

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

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

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

What about accommodations for volunteers?

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

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

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

• Accommodation Department Contact Information •
<p>Primary Contact:</p> <p>Ashfaq Khan Nazim Transportation Primary #: 240-444-0980 Email: Accommodation@jalsasalana.us</p> <p>Please leave a voice mail with a call back # if the phone is not answered</p>

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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.

Useful Spanish Phrases

English	español (Spanish)
Welcome	Bienvenido (sg) Bienvenidos (pl)
Hello (General greeting)	¡Hola!
Hello (on phone)	¡Diga! ¡Dígame! ¿Sí? ¿Bueno? ¡Hola!
How are you?	¿Cómo está usted? (frm) ¿Cómo estás? (inf) ¿Qué tal? (inf) ¿Qué tal estás? (inf)
Reply to 'How are you?'	Bien gracias, ¿y usted? (frm) Bien gracias, ¿y tú? (inf)
Long time no see	¡Cuánto tiempo! ¡Tanto tiempo sin verte!
What's your name?	¿Cómo te llamas? (inf) ¿Cómo se llama Usted? (frm)
My name is ...	Mi nombre es ... Me llamo ...
Where are you from?	¿De dónde eres? (inf) ¿De dónde es usted? (frm)
I'm from ...	Soy de ...
Pleased to meet you	Mucho gusto Encantado
Good morning (Morning greeting)	Buenos días
Good afternoon (Afternoon greeting)	Buenas tardes
Good evening (Evening greeting)	Buenas tardes Buenas noches
Good night	Buenas noches
Goodbye (Parting phrases)	Adiós Hasta luego Hasta la vista Hasta mañana
Good luck	¡Buena suerte!
Cheers! (Toasts used when drinking)	¡Salud!
Have a nice day	¡Que pase un buen día! ¡Que tengas un buen día!

	(inf) ¡Que tenga Usted un buen día! (frm)
Bon appetit / Have a nice meal	¡Buen provecho!
Bon voyage / Have a good journey	¡Buen viaje!
I don't know	No sé No lo sé
I understand	Entiendo Comprendo
I don't understand	No entiendo No comprendo
Please speak more slowly	Por favor hable más despacio
Please write it down	¿Puede escribirlo, por favor?
Do you speak English?	¿Habla inglés? (frm) ¿Hablas inglés? (inf) ¿Sabe hablar inglés? (frm) ¿Sabes hablar inglés? (inf)
Do you speak Spanish?	¿Habla usted español? (frm) ¿Hablas español? (inf)
Yes, a little (reply to 'Do you speak ...?')	Sí, hablo un poquito de español Sí, un poco
Speak to me in Spanish	Hábleme en español Puede hablar español conmigo
How do you say ... in Spanish?	¿Cómo se dice ... en español?
Excuse me	¡Perdón! ¡Perdone! ¡Disculpe!
How much is this?	¿Cuánto cuesta? ¿Cuánto cuesta esto?
Sorry	¡Perdón! ¡Perdone! ¡Lo siento!
Thank you	Gracias Muchas gracias
Reply to thank you	De nada No hay de qué
Where's the toilet?	¿Dónde están los sanitarios? ¿Dónde está el baño?
This gentleman will pay for everything	Este caballero pagará todo Este caballero pagará por todo

This lady will pay for everything	Esta dama pagará todo Esta dama pagará por todo Esta señorita pagará todo Esta señorita pagará por todo
I miss you	Te echo de menos Te extraño (LatAm)
I love you	Te amo Te quiero
Get well soon	Que te mejores Que te mejores pronto ¡Recupérate pronto!

	Pronta recuperación Ponte bueno pronto
Leave me alone!	¡Déjeme en paz! ¡Déjeme en paz por favor!
Help!	¡Ayuda! ¡Ayúdame! ¡Socorro! ¡Auxilio!
Fire!	¡Fuego!
Stop!	¡Alto!
Call the police!	¡Llame a la policía!

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Sad Demise of Respected Asghari Begum

Dr. Nasim Rehmatullah, Cleveland OH, Na'ib Amir, USA

My mother Respected Asghari Begum passed away on 27 March 2016 at 8:35 PM in Columbus OH at the age of 90. Inna Lillāhi Wa Innā Ilaihi Rāji'ūn.

She was married to the Late Shaikh Rehmatullah, former Amir Jamā'at Karachi, in 1943. She pledged allegiance to Ahmadiyyat at the hand of Ḥaḍrat Muṣliḥ Mau'ūd at the Temple Road Lahore residence of Shaikh Bashir Ahmad, former Judge, in 1944.

She was a Mūsiyya. She had great respect for her spouse and was very patient and was a great host.

My mother hosted with great grace foreign-bound missionaries passing through Karachi during 1950s and 60s as my father was the Amir of Karachi and they stayed in our home on their way to foreign missions.

Once Ḥaḍrat Muṣliḥ Mau'ūd was hosted for tea at our home and at another occasion Ḥaḍrat Khalīfatul-Masīḥ III was hosted for dinner at our home. We had the honor of hosting Ḥaḍrat Khalīfatul-Masīḥ IV at our home a number of times.

My mother used to go to the homes of all our relatives irrespective of their standing. She was a ready helper to anyone in need and took care any kind of needs.

She lived a simple life. She spent her life in worship and prayer.

She had strong relationship with Aḥmadiyya Khilāfat and paid special attention to the directives from Khilāfat. Watching MTA was her favorite pastime. She often reminded me to write to Khalīfatul-Masīḥ to request his prayers.

She left behind five sons and two daughters. His son Farhatullah Shaikh is Na'ib Amir in Faisalabad. Her daughter, Nudrat Mailk, wife of Dr. Malik Abus-Salam of Columbus OH, had great opportunity to serve her. Her daughter Nusrat Malik, daughter-in-law of the Late Malik Ghulam Farid, passed away in 2012 in Lahore.

Her funeral services were held in Columbus. I led her funeral services in Cleveland attended by national officials, local members, missionaries and friends from far and wide. Respected Syed Shamshad Ahmad Nasir led the Du'ā after the services.

Prayers are requested for elevation of her status in the hereafter.

I thank all who extended their good wishes and showed their support during this difficult period.



BOLETÍN AHMADÍA

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

Hazur apela a los medios de comunicación a actuar responsablemente en la lucha contra el extremismo

Simposio Nacional por la Paz 2016

El 19 de marzo de 2016, el Jefe Supremo de la Comunidad Musulmana Ahmadiya, el Quinto Jalifa, Su Santidad, Hazrat Mirza Masrur Ahmad pronunció el discurso principal en el 13º Simposio Nacional por la Paz organizado



por la Comunidad Musulmana Ahmadiya del Reino Unido. El evento tuvo lugar en la mezquita de Baitul Futuh de Londres ante una audiencia de más de 900 personas procedentes de 26 países, incluyendo a más de 500 invitados no ahmadis entre los que se encontraban ministros de gobierno, embajadores de estado, miembros de ambas cámaras del parlamento británico y otros dignatarios e invitados.

Su Santidad también entregó el Trofeo de la Comunidad Ahmadiya por el Progreso de la Paz a la Sra. Hadeel Qassim en reconocimiento a su extraordinario esfuerzo por aliviar personalmente el sufrimiento de miles de niños refugiados en campos peligrosos e inhóspitos en Oriente Medio.

Durante su discurso, Su Santidad habló acerca de la necesidad fundamental de la justicia e igualdad a todos los niveles de la sociedad para lograr establecer una paz genuina y duradera. Además, invitó a los medios de comunicación a utilizar su

influencia “como una fuerza para el bien y la paz”, dando publicidad a las actividades positivas de la mayoría de los musulmanes de todo el mundo, en lugar de la “pequeña minoría” que está perpetrando crueldades masivas falsamente en nombre del Islam.

Su Santidad también declaró que en el Islam no existe ningún castigo para la apostasía, y que el Sagrado Corán es el protector de la libertad religiosa universal. Su Santidad reiteró la necesidad de cortar las líneas de suministro y financiación de todos los grupos terroristas y extremistas a nivel mundial.

Durante la rueda de prensa que tuvo lugar antes de comenzar el Simposio por la Paz, Su Santidad expresó su opinión de que el Reino Unido debía permanecer como parte de la Unión Europea.

Su Santidad comenzó su discurso diciendo: “Este evento está teniendo lugar en una época en la que un temor generalizado hacia el Islam va en aumento debido a los actos deplorables y terribles de grupos terroristas tales como Daesh. El

pasado noviembre, por ejemplo, el mundo fue testigo de la tragedia de los ataques terroristas en París y, además, han tenido lugar otros ataques, incluyendo ataques suicidas, en distintos países”.

Sin embargo, Su Santidad dejó claro que el verdadero Islam es una religión de paz, y que los actos brutales que están cometiendo algunos supuestos grupos musulmanes no están de ninguna manera permitidos, ni encuentran justificación en el Islam.

Su Santidad dijo: “En el primer capítulo del Sagrado Corán, se declara que Dios Todopoderoso es el ‘Proveedor y Sustentador de todos los mundos’. Él es Clemente y Misericordioso. Por lo tanto, ¿cómo es posible que Él desee que quienes creen en Él asesinen sin piedad, se opongan violentamente a Su creación o la dañen en modo alguno?”.

Hazur dijo: “Es preferible que la paz se obtenga a través del diálogo mutuo, las negociaciones y la diplomacia. Sin embargo, si esto no fuera posible, sólo entonces se podrá utilizar la fuerza para poner fin al mal con la intención de establecer una paz sostenible.” Dijo: “La filosofía que subyace al castigo en el Islam posee una gran clarividencia y es realmente única... no se permite el

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Siga @elislam_us para obtener más información sobre el Islam en español

Para más información, visite www.islamespaz.org

www.ahmadiyya.us

www.alislam.es

DEL SAGRADO CORÁN

Y *acordaos de* cuando Jesús, hijo de María, dijo: “Oh hijos de Israel, en verdad soy un Mensajero de Al-lah para vosotros, que cumple lo que se mencionaba en la Torah antes de mí y os da la buena nueva de un Mensajero que aparecerá después de mí.

Su nombre será Ahmad”.

Mas cuando llegó a ellos con pruebas evidentes, dijeron: “Es un encanto manifiesto” .

Y ¿Quién comete una iniquidad mayor que quien forja una mentira contra Al-lah cuando es invitado al Islam? Al-lah no guía a los hombres injustos.

Desean apagar la luz de Al-lah con el *aliento* de sus bocas, pero Al-lah perfeccionará Su luz, aunque los incrédulos la odien.

(C.2 Vs: 257)

HADIZ (RELATOS DEL SANTO PROFETA^{SA})

"Absteneos de siete males destructivos".

“¿Cuáles son, Profeta de Al-lah?” preguntaron los compañeros.

“El shirk (asociar copartícipes a Al-lah), creer en objetos ilusorios y cosas engañosas, matar a una persona sin causa justa, la usura, consumir la propiedad de los huérfanos, dar la espalda al enemigo en la batalla y acusar falsamente a las mujeres inocentes creyentes.”

de Abu Huraira (Bujari)

LA UNIDAD DE DIOS MALFUDAT (ESCRITOS DEL MESÍAS PROMETIDO)



La Unidad de Dios es una luz que ilumina el corazón solamente después de la negación de todas las deidades, bien pertenezcan al mundo interno o al externo, impregnando cada partícula del ser humano. ¿Puede acaso adquirirse sin la ayuda de Dios y de Su Mensajero? Es deber del hombre suprimir su ego y abandonar el diabólico orgullo. No debe jactarse de haber sido educado en la cuna del conocimiento, sino que ha de considerarse un simple ignorante, y dedicarse a las oraciones. Entonces descenderá sobre él la luz de la Unidad y le será infundida una nueva vida.

(Rohani Jazain, Vol. 22, pág. 148 – Haqiqatul Wahi (La Verdad sobre la Revelación), pág. 144).

HIMNO A DIOS (POEMA DEL MESÍAS PROMETIDO)

Qué luminosa es la luz que irradia el Manantial de Dios
El Universo entero se mira en este espejo reflector

Al contemplar la luna anoche honda angustia me invadió
Viendo en ella señales de la beldad de mi Señor

Mi corazón late y se agita ante tanta fascinación
Que de los turcos o tártaros no se me haga mención

Qué maravilloso, Amado mío, es Tu poder de creación
Cada senda que observamos lleva a Tu dirección

Destellos de Tu gloria atestiguan el astro sol
Cada estrella que reluce centellea en Tu honor

Tú has rociado de sal las almas llenas de dolor
Haciendo que los amantes giman de intenso amor

Cada partícula has envuelto en misterioso don
¿Quién desvelar pudiera tan incógnita cuestión?

Abarcar tu creación no es posible a la razón
Nadie encontrar podría a este enigma solución

De Tu encanto nace de la belleza el esplendor
De Tu jardín han robado las flores su color

A Ti recuerda de unos lindos ojos la atracción
Y el ondear de unos bucles a Ti te señaló.

Simposio Nacional por la Paz 2016



castigo o la sanción como medio de venganza o retribución, sino con objeto de reformar, rehabilitar y mejorar”.

Refutando una acusación común en contra el Islam, Su Santidad declaró que no existe castigo por apostasía en el Islam y que la libertad religiosa universal es un principio fundamental en el Islam. Dijo: “El Islam contiene los principios de libertad religiosa universal y de libertad de conciencia. La fe siempre ha sido, y será, un asunto del corazón y por tanto no puede haber ningún tipo de coacción en materia de fe”.

Su Santidad alentó a los medios de comunicación a utilizar su influencia para fomentar el bien y a actuar con responsabilidad. Dijo: “No hay duda de que los medios de comunicación juegan un papel crucial en influenciar la opinión pública y, por tanto, deben utilizar este poder con responsabilidad, como fuerza para el bien y para la paz. Deben mostrar al mundo lo que el verdadero Islam representa, en lugar centrarse en los actos despiadados de una pequeña minoría”.

Después declaró: “La publicidad es el oxígeno que nutre a la mayoría de los grupos terroristas y extremistas.” A este respecto dijo que los medios de comunicación no desaprovechan ninguna ocasión para asociar los actos brutales de terror que cometen los supuestos musulmanes con las enseñanzas del Islam ignorando a la vez las voces de aquellos que se esfuerzan encarecidamente en promover las verdaderas enseñanzas pacíficas del Islam”. Hazrat dijo: “En una situación de conflicto mundial, debemos recordar el principio básico que consiste en erradicar todas las formas de maldad y crueldad, y respaldar todas las formas de bondad y humanidad. Así evitaremos que se extienda la maldad y, a la vez, promoveremos la virtud y la paz que adornarán nuestra sociedad”.

Hablando acerca de la guerra que está teniendo lugar en Siria, Su Santidad dijo que Occidente debe “estar dispuesto a abrir canales de comunicación” con el gobierno sirio con el propósito de aliviar la situación desesperada del pueblo sirio.

Su Santidad dijo que los gobiernos mundiales o las organizaciones internacionales deben dar prioridad a la paz por encima de cualquier deseo de cambio de régimen. Dijo que deben aprender de los ejemplos trágicos de Irak y Libia, puesto que ambos países están inmersos en conflictos y anarquía desde que sus líderes tradicionales fueron retirados por la fuerza.

Su Santidad advirtió que existía un riesgo real de una nueva guerra mundial, pero a su vez declaró que había tiempo para prevenir tal catástrofe si todos los grupos estaban dispuestos a actuar con justicia y renunciar a sus intereses personales.

Su Santidad criticó el fracaso continuo en el intento de cortar las líneas de suministro financiero de los grupos terroristas y el hecho de que ciertas naciones poderosas, que afirman estar trabajando por la paz, exportan armas a Oriente Medio avivando de este modo las guerras en Siria, Irak y Yemen. En relación al comercio del petróleo, Su Santidad, Hazrat Mirza Masrur Ahmad dijo: “Cuando se trata de adquirir petróleo, la moralidad se desvanece por completo.” Su Santidad continuó diciendo: “A pesar de declararse que se están realizando todos los esfuerzos posibles por erradicar el terrorismo y el extremismo, la evidencia no corrobora esta declaración”.

Al finalizar, Su Santidad, Hazrat Mirza Masrur Ahmad dijo: “Rezo para que todos podamos desempeñar nuestros papeles respectivos a la hora de trabajar por la causa de la humanidad y rezo para que la paz verdadera, basada en la justicia, se establezca en todas las partes del mundo”.

Comunidad Musulmana Ahmadía de México

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Actividades de la Yamaat en México

NUEVO CENTRO DE MISIÓN EN CIUDAD DE MÉXICO



Con la gracia de Dios se ha establecido un nuevo centro de Misión en Ciudad de México, que será utilizada como vivienda para los waqfin-e-arzi (Voluntarios), así como para funciones de

la Comunidad. La vivienda, aparte del salón para oración y reuniones, dispone de 5 dormitorios y 4 baños. La dirección del nuevo centro es Presa Azúcar n° 51, Irrigación, Ciudad de México.

ARTICULOS DE PRENSA, ENTREVISTAS

El 23 de marzo se publicó una entrevista al Imam Azhar Goraya en el diario *Excelsior*; uno de los diarios de mayor publicación en México, en la que destaca que “los Miembros de la corriente pacifista llegaron a Mérida hace más de un año y aseguran que para ellos no ha sido fácil por los ataques terroristas en países desarrollados”. <http://www.excelsior.com.mx/nacional/2016/03/06/1079117#imagen-3>

El 23 de Marzo, en la portada de Maspormás, un diario que se distribuye a 160.000 personas en la Ciudad de México apareció una imagen con el título: Los musulmanes dan buena imagen <http://www.maspormas.com/2016/03/23/edicion-impresa-23032016/>



El 24 de marzo, el Dr. Waseem Sayed, representante de la Comunidad Ahmadiya en México, tuvo una entrevista en directo en la CNN en español, en el programa *Conclusiones* con Fernando del Rincón. El 26 de febrero, el Dr. Waseem Sayed también fue entrevistado por Carlos González, un periodista veterano de Radio Formula 790 AM, Noticias 24 Horas, donde respondió a diversas cuestiones relacionadas con el

Islam. También fue entrevistado por una mujer francesa que se hallaba en Oaxaca para investigar sobre el Islam y los musulmanes en México

También apareció la siguiente información en dos diarios mexicanos: <http://annurvtv.com/zonaislam/musulmanes-mexicanos-propagan-mensaje-de-paz/>
<http://hilodirecto.com.mx/merida-la-capital-del-islam-en-mexico/>

El diario Las Voces del Mundo publicó el pasado 2 de febrero una entrevista con Noman Rana Imán de la ciudad de Mérida, en Yucatán e Ibrahim Chechev, Imán en San Cristóbal de las Casas, Chiapas, donde existe una notable presencia de áhmadis. <http://es.rfi.fr/mericas/20160216-mexico-el-incremento-de-musulmanes-en-el-segundo-pais-mas-catolico-del-mundo>

PUBLICACIONES

Con la gracia de Dios se han publicado 10.000 ejemplares del Sagrado Corán, que están disponibles para su envío a México y Guatemala. El libro *Jesús en la India* también está dispuesto para su impresión. Respecto a la distribución de folletos, durante el mes de marzo, áhmadis voluntarios procedentes de diversos lugares distribuyeron más de 14.000 folletos en distintas ciudades de México.

NUEVA MISIÓN EN TIJUANA

La Comunidad de México pretende abrir un nuevo centro en Tijuana. El Imam Abdullah Shah Sahib con la ayuda de David el Jabir Sahib, un áhmedi de Tijuana, ha realizado diversas giras a este lugar con este propósito.

EVENTOS

La tertulia *Café, Pastel e Islam* se celebra todos los jueves a las 7pm y los domingos a las 11am, una sesión donde la gente acude a preguntar y conocer sobre las creencias de los de la Comunidad. Los sábados también se imparten clases de árabe a las 3pm. Igualmente, se imparten *Clases de mujeres*, una reunión exclusivamente de mujeres, en la que conviven y aprenden, al margen del credo que profesen.



Página oficial en Twitter y proveedor principal de información Islámica en español de la Comunidad Musulmana Ahmadiya 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.

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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

مَلِكِ يَوْمِ الدِّينِ

إِلهِ الْيَوْمِ وَالْآخِرِ

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

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-‘īn
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 أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا

وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

rab-ba-nā af-riḡ ‘a-lai-nā
ṣab-rañw-wa ṭhab-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 قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ 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:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ

وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

al-lā-hum-ma in-nā naj-‘a-lu-ka
fī nu-ḥū-ri-him wa na-‘ū-dhu bi-ka
min shu-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 اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَآتُوبُ إِلَيْهِ

as-tagh-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 اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

sub-ḥā-nal-lā-hi wa bi ḥam-di-hī
sub-ḥā-nal-lā-hil-‘a-ẓīm—
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:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

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

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

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.