



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

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
القران الحكيم ٣:٢٥٨

The Ahmadiyya GAZETTE

July-August 2017

USA

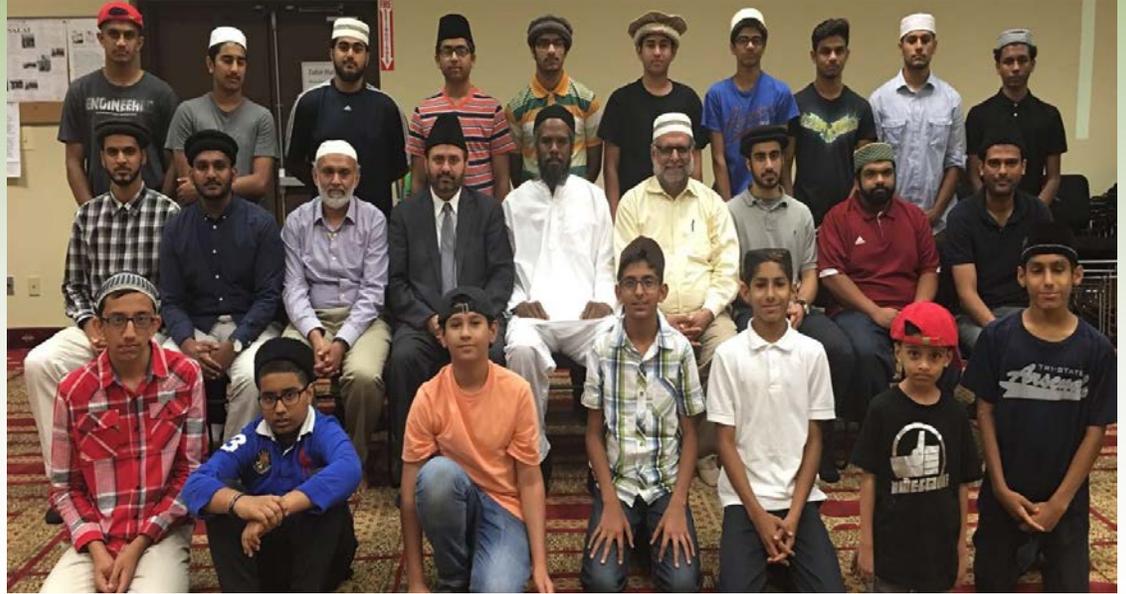


Scenes from 2017 National Shura of the Ahmadiyya Muslim Community, USA



11th Annual Boys' National Jamia Orientation Camp 2017

- ◆ Classes taught by senior Jamia students
- ◆ Daily sports activities
- ◆ Highly rated by past year's students
- ◆ Boarding and lodging is provided
- ◆ Carrier Counseling Workshop
- ◆ Training of MTA Video editing
- ◆ Hands on Workshops
- ◆ Outdoor Trip



July 16th (Sun) – July 23rd (Sun)

for Waqfe Nau & Non-Waqfe Nau boys (14 years and older)

Hadee Mosque

245 Division Street, Harrisburg, PA 17110

Please register at www.waqfenau.us

For more information, please visit the below URL:

<http://www.waqfenau.us/boys-jamia-camp>

Contact Person: **Mansoor Ahmad**

Mobile: **717-802-5455**

**Hafiz Samiullah Chaudhary
National Secretary Waqfe Nau, USA**

Opening Session
Sunday July 16
4:30 PM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ahmadiyya Gazette

USA

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Acronyms for salutations used in this publication

- sa/s: Ṣallallāhu 'Alaihi Wa Sallam
(may peace and blessings of Allāh be upon him)
- as/a: '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 Tasmīya at the beginning of a chapter as the first verse.

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Guard the observance of Prayers

In the words of the Promised Messiah, may peace be upon him

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿١٠﴾

'And who diligently guard the observance of their Prayers.' (23)Al-Mu'minūn[: 10)

This means those believers... who are themselves watchful over their Prayers and do not need any reminder from anyone else. Their relationship with God has the quality that the remembrance of God becomes dear to them and becomes the source of their comfort and their very life, so that they are constantly watchful of it and every moment of theirs is devoted to it and they do not like to be parted from it at any time.

It is obvious that a person is extremely watchful every moment only of that the loss of which he deems would spell his ruin, like one who, while traversing a waterless wilderness in which there is no likelihood of his finding water or food for hundreds of miles, is most watchful of such provisions as he has with him, holding them as dear as his life because of his conviction that their loss would mean his death. Thus the true believers are watchful of their prayers like such a traveler. They do not neglect their prayers even at the risk of losing their wealth or honor, or of incurring someone's displeasure. Any apprehension of missing their prayer causes them great anguish and brings them near unto death. They cannot endure the thought of being neglectful of the remembrance of God for a single moment. They deem prayer and the remembrance of God their essential nourishment on which depends their very life.

This condition is reached when God Almighty loves them and a bright flame of His personal love, which is the very soul of their being, descends upon their heart and bestows a new life upon them and thereby their spiritual being is illumined and becomes alive. In such a condition they occupy themselves with the remembrance of God, not out of any sense of formality or desire for appearance, but because God makes their spiritual life, which they hold dear, dependent upon the nourishment provided by His remembrance, as He has made man's physical life dependent upon physical nourishment. Therefore they love this spiritual nourishment more than physical nourishment and are apprehensive of its loss.

This is the consequence of the spirit which is caused to descend upon them like a flame and which generates perfect inebriation with the love of God in their hearts. They do not desire to be separated from it for a single moment. They suffer for it and endure torments on its account but do not wish to be separated from it for a moment, and are constantly watchful of their prayers. This becomes natural for them, inasmuch as God has made the *Ṣalāt*, which is their loving remembrance of Him, an essential nourishment for them, and by manifesting His personal love for them has bestowed upon them the delicious delight of Divine remembrance. In this way the remembrance of God becomes as dear to them as, and even dearer than, life itself. The personal love of God is a new soul that falls on their hearts like a flame and makes *Ṣalāt* and the remembrance of God a nourishment for them. Thus they believe that they live not by bread and water but by the *Ṣalāt* and the remembrance of *Allah*.

(Barahīn-e-Ahmadiyya, Part V, Rūḥānī Khazā'in, vol. 21, pp. 212-213, Essence of Islam, vol. II, 2004, pp. 298-300)

About Prayer

Abu Hurairah has related that the Holy Prophet said: Prayer in congregation is more than twenty-five times greater in merit than Prayer at home or in the shop etc. Therefore, when a person makes his ablutions carefully and proceeds to the mosque with the sole purpose of joining in the service his station rises in grade at every step and one of his sins is wiped out. From the moment he enters the mosque he is accounted as a participant in the service while waiting for the service to begin, and, so long as he causes no inconvenience to anyone and his state of purity is maintained, the angels continue to pray for him: Allah, have mercy upon him; Allah, forgive him; Allah, turn to him with compassion (Bokhari and Muslim). [pp. 2-3]

Ayesha relates: The Holy Prophet stood so long during his voluntary Prayer at night that the skin of his feet would crack; so I said to him: Messenger of Allah, why do you stand so long in Prayer when Allah has suppressed in you in the past and for the future all inclination towards sin? He answered: Then should I not wish to be a grateful servant of Allah? (Bokhari and Muslim). [p. 29]

Huzaifah ibn Yaman relates: One night I joined the Holy Prophet in his voluntary Prayer. He began the recitation of sura Al-Baqarah. I thought he would go into *rukū'* after reciting a hundred verses but he continued the recitation. Then I thought he would complete its recitation in one *rukū'a* but he continued his recitation and then began to recite sura Al-Nisā and thereafter sura Āl 'Imrān. His recitation was unhurried. When he recited a verse which mentioned glorification of God, he glorified Him, where supplication was mentioned he supplicated, and where seeking protection was mentioned he sought protection. Then he went into *rukū'* and began repeating: Holy is my Lord, the Great; and his *rukū'* was almost as long as his *qiyām*. Then he recited: Allah hears him who praises Him. Thine is the praise O Lord. He then stood up and his *qiyām* was as long as his *rukū'*. He then went into prostration and recited: Holy is my Lord, the High; and his prostration was like his *qiyām* (Muslim). [p. 29]

Anas relates: The Holy Prophet came into the mosque and noticed a rope stretched between two columns. He inquired: What is this rope for? He was told: This is Zainab's rope. When during her voluntary Prayer she begins to feel tired she grasps it for support. The Holy Prophet said: Undo it. You should pray so long as you feel alert. When you feel tired you should go to sleep (Bokhari and Muslim). [p. 37]

Jabir ibn Samurah relates: I had the opportunity of joining the Prayer services led by the Holy Prophet on many occasions. His prayer was moderate and his sermon was moderate (Muslim). [p. 37]

Abdullah ibn Amr ibn 'As relates that the Holy Prophet was told that I had said: I shall observe the fast every day and shall spend the whole night in voluntary Prayer as long as I live. The Holy Prophet asked me: Are you the one who has said this? I replied: Indeed, I have said it, Messenger of Allah, may my father and mother be thy ransom. He said: You will not be able to sustain this. You may fast but with breaks, and you may get up for voluntary Prayer, but you should also sleep. Observe the fast for three days in a month, and as the value of a good deed is tenfold this would be equal to a full month's fast. I said: I am strong enough to do better than this. He said: Then fast one day and leave out two days. I said: I am strong enough to do better than that. He said: Well, then, fast one day and leave off one day. This was the fast of David and it is the best fast. I said: I am strong enough to do better than that. The Holy Prophet said: There is nothing better than this. I now wish I had agreed to the suggestion of the Holy Prophet that I should fast on three days in a month. This would be dearer to me than my property and my children (Bokhari and Muslim). [p. 37]

(From Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), Muhammad Zafrulla Khan, 1975)

Objectives, Purposes and Blessings of Jalsa Sālāna

Purpose of Jalsa Sālāna

“The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and due to their being blessed and enabled by Allah, The Exalted- their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community.”

(Translated from Ishtihār 7 Dec. 1892, Majmoo`ah Ishtihārāt, Vol. I, Page 340)

Not an Ordinary Convention

“It is essential for all those who can afford to undertake the journey, that they must come to attend this Convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allah and His prophet (peace be upon him.). Allah yields reward to the sincere persons at every step of their way, and no labor and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam.”

(Translated from Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 341)

Prayer

“I conclude with the prayer that everyone who travels for [attending] this Convention that is for the sake of Allah: **May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the Day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Aameen! Aameen!!**”

(Translated from Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 342)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His servant?

39 [Az-Zumar] : 37

Etiquette of Attending Jalsa Sālāna

The Promised Messiah (may peace be upon him) has prayed for all participants of the Jalsa - past, present and future - in the following words:

"I pray to God that He be with all those who are coming to attend the Jalsa. May God grant them great rewards, may He show Mercy on them and remove their hardships and sorrows. May He let them have what they desire and raise them on the Day of Resurrection along with those to whom He has shown Mercy and His Grace. 'O God, O You who are the great Granter, the Benevolent and Merciful, the Remover of hardships, do listen to all these my prayers and grant us victory over our opponents with great glaring signs, for You have the power to do whatever You like. Ameen.'"

(Translated from Ishtiharat, Vol. 1 p. 342 - December 7, 1892)

This is no ordinary gathering. There are many benefits of the Jalsa to the participants.

Members should utilize this opportunity to renew their personal faith and spirituality, meet and establish friendship with other members of the community, welcome new members into the fold of the community and remember those who have passed away in the previous year and pray for them.

Jalsa participants should:

- Pray for safe travel of all members to and from Jalsa.
- Try to portray the true and beautiful image of the Jamā'at to outsiders, especially our neighbors.
- Cooperate with Khuddām on duty to help you park in appropriate spaces.
- Register as soon as you come to Jalsa and put on your name badge.
- Notify security about any suspicious characters not wearing a badge.
- Offer Salāt in congregation at designated times.
- Observe proper mosque etiquette when in the prayer area.
- Listen quietly during recitation of the Holy Quran.
- Not disturb others by talking among yourselves during the formal sessions.
- Attend Jalsa sessions in marquees at proper times.
- Not visit the dining tent or stalls during formal sessions.
- Not waste food and keep the dining area clean.
- Keep the bathrooms clean and report any non-functional bathrooms ASAP.
- Be courteous to fellow attendees of the Jalsa.
- Show respect to your elders and act in a kind manner to those younger than you.
- Not waste time in idle gossip but spend their spare time in remembering Allah.
- Wear Islamic clothing. Men and women should cover their heads.
- Women must observe Purdah and men must observe "Ghaz-e-Basr"(lowering of the eyes).
- Men should not crowd near the women's entrance.
- Families should fix their meeting points beforehand to avoid crowding in these areas.
- Make sure that children as well as teenagers are at their best behavior.
- Mothers should come prepared and bring formula, supplies and diapers etc. for their infants.

Constantly pray for the success of the Jalsa.

Khilāfat News and Announcements

Historic Reception held to mark 25th Anniversary of MTA International

Head of Ahmadiyya Muslim Community says MTA a fulfillment of the revelation 'I shall cause thy message to reach the corners of the earth'

On 15 May 2017, the Ahmadiyya Muslim Community held a special reception in London to mark the 25th Anniversary of its 24-hour, global and multi-lingual television station, Muslim Television Ahmadiyya International (MTA)

The historic event was graced by the presence of the World Head and Fifth Khalifa (Caliph) of the Ahmadiyya Muslim Community, His Holiness Ḥaḍrat Mirza Masroor Ahmad.



His Holiness delivered a special address to mark the occasion, in which he spoke of how the establishment and continued advancement of MTA International was a fulfillment of the divine revelation received by the Founder of the Ahmadiyya Muslim Community, His Holiness, Ḥaḍrat Mirza Ghulam Ahmad (peace be upon him) that **'I shall cause thy message to reach the corners of the earth'**.

Prior to the keynote address, a report was delivered

by Mr. Munir-ud-din Shams, the Managing Director of MTA International, in which he outlined the history of MTA and paid tribute to those who had advanced its cause, both past and present.

Subsequently, the audience, comprising senior representatives of MTA Studios from around the world, as well as central MTA staff members, viewed a short documentary exhibiting some of MTA's most noteworthy and historic moments.



Thereafter, the Head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad delivered the keynote address. His Holiness noted that since its inception, MTA had progressed “**leaps and bounds**” and was now broadcasting several different channels and had established dozens of studios globally. His Holiness said that the success of the channel was due to the blessings and favors of God Almighty.

His Holiness spoke of how MTA’s content was distinct to all other broadcasters and was a means of spreading a message of ‘peace’ and ‘morality’.

Ḥaḍrat Mirza Masroor Ahmad said:

“MTA’s content is completely distinct to all other broadcasters, as our programs are those that impart only teachings of morality and piety and are a means of spiritually enriching the viewers. They are free from all forms of immorality, indecency and impropriety.”

Reflecting upon the humble origins of the channel, His Holiness said that initially MTA broadcast only the weekly Friday Sermon. After some time, it started a daily service, before progressing to a multi-lingual international channel, broadcasting 24 hours a day worldwide.

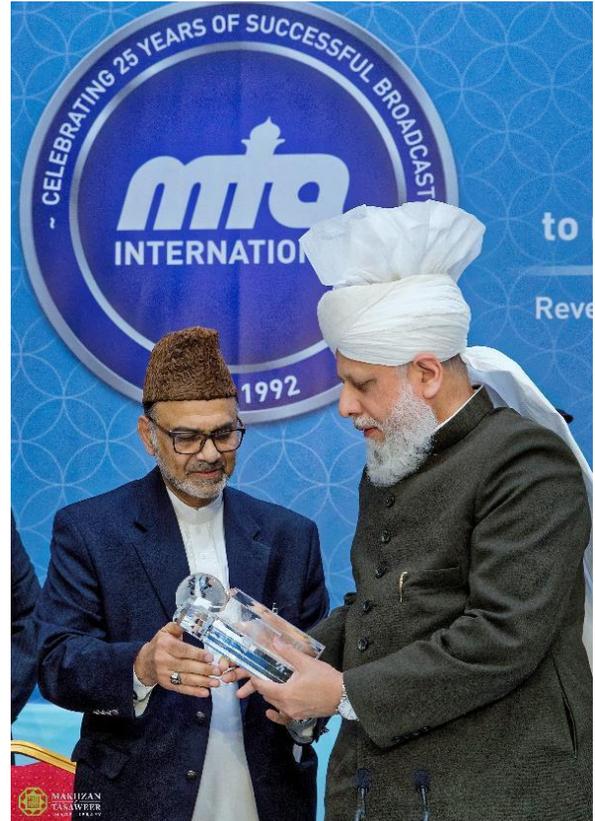
His Holiness said that where there was previously just one MTA channel, now there were several, including MTA2 (established in 2004) covering European languages and regions, MTA Al-Arabiya (established in 2007) broadcasting to the Arab world and MTA Africa (established in 2016) broadcasting to the African Continent.

His Holiness paid particular tribute to the pioneer workers and volunteers who had served MTA from the start. He noted how many had no knowledge at all of broadcast technology and had “**learnt on the job**” due to their “**sincerity and devotion.**”

In contrast to other TV channels, His Holiness emphasized that MTA had always run its large-scale operations without any commercial revenue or state funding. His Holiness said this was only possible due to the Help of God Almighty.

Ḥaḍrat Mirza Masroor Ahmad said:

“The Ahmadiyya Muslim Community’s financial resources are very limited, and so in worldly terms it is virtually impossible for us to run a dedicated global television channel like MTA, as the costs are so prohibitive. For example, merely the cost of broadcasting via satellite runs to several millions of pounds each year. Yet, Allah the Almighty has immensely blessed our resources so that we are not only able to bear this huge cost, but have also been able to establish high quality MTA studios in many different countries.”



His Holiness said that a key factor in keeping costs down was the spirit of volunteerism entrenched in MTA from the very start. He said that in all countries, men, women and children were volunteering countless hours in the service of MTA.

Ḥaḍrat Mirza Masroor Ahmad said:

“I am very pleased to see that the spirit of volunteerism in MTA continues to increase, and due to the many hours they put in, the Community is making huge savings. Whilst it costs a lot of money to purchase equipment or to build studios, the fact that we have volunteers ensures that our expenditure is kept to a bare minimum in comparison to other television channels.”

His Holiness highlighted that according to the prophecies of the Holy Prophet Muhammad (peace be upon him), the spread of Islam was to “**reach its climax**” during era of the Promised Messiah (peace be upon him) and that Ahmadi Muslims were “**seeing this with their own eyes.**”

His Holiness said that he received letters from many people around the world, in which people wrote that they had come across MTA entirely by chance and found it to have a ‘magnetic effect’ and they came to learn for the first time the true teachings of Islam.

Ḥaḍrat Mirza Masroor Ahmad said:

“Today, there are parts of the world where neither our Missionaries, nor any other

Ahmadis have reached, yet through MTA the true teachings of Islam have most certainly arrived and are having a profound effect upon the local people... Al-Ḥamdu Lillāh, many such people have come to accept Aḥmadiyyat and entered the fold of the Promised Messiah (peace be upon him).”

Whilst praising those who had contributed to MTA throughout its existence, His Holiness said that the real secret to its success was the continued help and support of God Almighty.

Ḥaḍrat Mirza Masroor Ahmad said:

“We are the recipients of Allah’s Favors and Help and we are witnessing miracles on a daily basis. This is not due to any special quality that we possess or due to our personal excellence, rather it is the result of Allah accepting our prayers and blessing many times over the small human effort involved.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“This is all part of the Divine Will, as Allah Himself promised to spread the message of the Promised Messiah (peace be upon him) to the corners of the world. How gloriously He has fulfilled this promise and is continuing to do so!”

Highlighting the new avenues that are being utilized by MTA, His Holiness noted the success of MTA’s on-demand services and its increased reach through the use of social media.

Ḥaḍrat Mirza Masroor Ahmad said:

“The viewing habits of people are changing and so instead of only watching MTA on their televisions, many prefer to watch the live stream of my sermons or of certain events of the Community on their computers or portable devices and if they are unable to watch live, they prefer to catch up online later. Hundreds of thousands of people watch in this way and so through social media we are reaching far greater audiences than ever before.”



His Holiness also mentioned that previously, MTA had been reliant upon outside companies when broadcasting live from external locations, however now it had its own in-house uplink facility.

Ḥaḍrat Mirza Masroor Ahmad said:

“A few years ago, MTA International was able to purchase its own uplink dish and so now we only have to pay a nominal license fee and are free to broadcast live, wherever and whenever we desire, without restriction. In this way, we are saving huge amounts. For instance, during my recent 6-week tour of Canada we saved in excess of \$40,000 dollars simply because we had our own satellite uplink dish present.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad prayed:

“As the sun sets on the first quarter century of this blessed institution, I pray that MTA continues to progress and furthers its objective to reach the corners of the earth and to make all the people of the world know of Islam’s true teachings. And as the dawn of the next era of MTA rises, we can never sit back and rest in satisfaction at our past achievements.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“We must march forward with a spirit of determination, sincerity and devotion and understand that it is our personal responsibility to bring mankind closer to its Creator and to inform the world about the need to fulfill one another’s rights.”

Head of Ahmadiyya Muslim Community addresses concluding session of IAAAE Annual Symposium

Ḥaḍrat Mirza Masroor Ahmad says that serving humanity is an essential part of Islamic faith



On 13 May 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalīfa, His Holiness, Ḥaḍrat Mirza Masroor Ahmad, addressed the Annual Symposium of the European chapter of the International Association of Ahmadi Architects and Engineers (IAAAE). The symposium took place at the Baitul-Futūh Mosque in south-west London.

During his address, Ḥaḍrat Mirza Masroor Ahmad praised the work of IAAAE and directed that it should seek to increase its humanitarian activities. He also said that the members of the IAAAE should look to improve upon any shortcomings or weaknesses.

Ḥaḍrat Mirza Masroor Ahmad said:

“By the Grace of Allah, over the past thirteen or fourteen years the IAAAE European Chapter has done some excellent work and each year more and more people are becoming involved in its various projects and schemes. I am pleased to see that new volunteers are joining the IAAAE each year and offering their services for the sake of Islam and humanity in this way.”

His Holiness said that many young Ahmadi Muslims had made sacrifices in order to dedicate their lives for the sake of serving God and mankind.

Ḥaḍrat Mirza Masroor Ahmad said:

“With the Grace of Allah, there are some young Ahmadi Muslim life-devotees who have now gained very good experience with external companies but rather than seeking to pursue wealth, they are motivated only by a desire to serve the faith and to serve humanity. Thus, they are fulfilling their pledge to serve the Ahmadiyya Muslim Community full-time and are entirely content to receive just the very basic allowance provided by the Community.”

His Holiness said such a spirit was not just found amongst Ahmadi Muslims in Europe, rather Ahmadi Muslims across the world were using their expertise to serve mankind in various projects such as the model village scheme and Water for Life project, through which the IAAAE is installing new water pumps or rehabilitating older ones.

His Holiness said that it was the religious duty of Ahmadi Muslims to try to help deprived and vulnerable members of society.

Ḥaḍrat Mirza Masroor Ahmad said:

“As a Community, our resources are very limited, but nonetheless we should utilize whatever resources we do have in the very best way, so that we can provide clean drinking water to as many people as possible.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Remember, it will always remain our duty to serve those who are less fortunate, to care for them, and to seek to remove their pain and hardships.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“Many of our volunteers, who have grown up in the comfort of the Western world, have travelled to the most remote and deprived parts of Africa solely in the cause of serving humanity. They have travelled along dusty and broken roads and even reached places where there are no roads at all.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“I am always very surprised at how patiently they tolerate the extremely difficult and challenging conditions and focus on fulfilling their duties with a smile on their faces. I greatly appreciate their sincere efforts and I pray that

may Allah reward them immensely for this service and bless their efforts manifold.”

Earlier in the evening, a report was presented by Mr. Muhammad Akram Ahmadi, the Chairman of the IAAAE (European Chapter), in which he outlined the main activities and projects of the IAAAE during the past year. He informed that the theme of the symposium was ‘Harnessing nature in serving humanity’ and numerous lectures were delivered in this regard.

He also informed that in the past year the IAAAE had established 5 Model Villages, providing various facilities including sanitation, agriculture, electricity and clean drinking water in remote African villages. Various other projects were also being run simultaneously including Water for Life and the construction of Mosques.

The event concluded with a silent prayer lead by Ḥaḍrat Mirza Masroor Ahmad.

Al-‘Ain Mobile Eye Clinic inaugurated by the Head of Ahmadiyya Muslim Community

Clinic will provide essential eye treatment in Africa



On 23 April 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Al-Ain Mobile Eye Clinic at the Baitus-Sabuh Mosque in Frankfurt.

Following an inspection of the mobile eye clinic, His

Holiness unveiled a plaque to mark the occasion before leading a silent prayer.

The Al-Ain Mobile Eye Clinic will serve as part of the Gift of Sight scheme run by the charity Humanity First. The clinic includes facilities for eyesight tests, basic treatment and surgery.

The mobile clinic will soon depart for Africa, where it will provide a range of essential eye treatments, including cataract surgery, to people living in some of Africa's most remote towns and villages.

Addressing an international conference hosted by Humanity First in January 2015, Ḥaḍrat Mirza Masroor Ahmad said:

“Serving humanity requires that a person does not rest until he has solved the problems of others and takes the weight of their burdens

onto his own shoulders. It requires that a person's heart is consumed by a love for others, whereby he cares not for his own comfort – but rather he cares only for the comfort of others. It requires that a person is ever-ready to personally absorb all forms of distress for the sake of others and to consider the pain and of others as though it is his own pain. It requires that a person is ready to bear personal suffering or anxiety so that others can live in peace and contentment.”

Convocation ceremony of Jāmi'a Ahmadiyya Germany takes place in historic event

17 Graduates enrolled as Missionaries of the Ahmadiyya Muslim Community



The second Convocation Ceremony of Jāmi'a Ahmadiyya Germany took place at the Jāmi'a Ahmadiyya Germany premises in Riedstadt on 22 April 2017. The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad presided over the ceremony and delivered the keynote address.

During the ceremony, 16 graduates were presented with 'Shāhid Degree' certificates by Ḥaḍrat Mirza Masroor Ahmad and were thus enrolled as official Missionaries and Imams of the Ahmadiyya Muslim Community. Furthermore, one graduate was awarded with a 'Mubashar Degree' certificate. Apart from Germany, there were also graduates hailing from Bulgaria, France and Switzerland.

Following the presentation, Ḥaḍrat Mirza Masroor Ahmad delivered a faith-inspiring address, in which he emphasized the vast responsibilities placed upon the

newly graduated Missionaries. Addressing the graduates, Ḥaḍrat Mirza Masroor Ahmad said:

“At a personal level, you must continue to strive to increase your knowledge, as the Holy Prophet Muhammad (peace be upon him) said that the pursuit of knowledge should continue throughout one's life. At the same time, you must endeavor to raise the spiritual and moral standards of the members of the Community, whilst also propagating the true and peaceful message of Islam to all quarters.”

“In order to fulfill your responsibilities, it is of paramount importance that you develop a strong and everlasting bond with Allah the Almighty. If you do not have such a personal connection with Allah you will be unable to fulfill your pledge of giving precedence to your faith over all worldly matters and you will not be

able to fulfill your duty of bringing others closer to Allah.”

“Aside from paying attention to your worship, you must reflect upon the deeper meanings of the Holy Quran and study its commentary. You should continue reading the books of the Promised Messiah (peace be upon him) every day as they offer the best interpretation of the Holy Quran. Only if you have true knowledge of the Quran will you be in a position to answer the questions and allegations raised against Islam.”

His Holiness said Ahmadi Muslim Missionaries must never be prone to an inferiority complex or harbor embarrassment about Islam and must remain firm in their faith no matter what. Ḥaḍrat Mirza Masroor Ahmad said:

“As Missionaries, you must never move away from the fundamental tenets of Islam and the teachings of the Holy Prophet Muhammad (peace be upon him). It does not matter if media columns are written against you or even if an entire newspaper is printed in opposition to you. No matter the circumstances, you must remain firm in your convictions. Always remember, that Islam’s true message is destined to spread because this is the promise of Allah the Almighty.”

“Remember, Allah foretold the Promised Messiah (peace be upon him) that ‘I shall cause

thy message to reach the corners of the earth’. When such a promise has been made by Allah, then we need not fear anyone. Thus, to hide or compromise your beliefs is not a sign of wisdom, rather it can only be described as cowardliness.”

His Holiness said that Ahmadi Muslim Missionaries must never be like the so-called clerics who preached one thing but acted in a completely different fashion. Ḥaḍrat Mirza Masroor Ahmad said:

“Where your worship of God Almighty should be of a very high standard, similarly your morals must also be of the highest order. Whether it be your domestic life, dealing with the public, or even in terms of your dress code, you should act in an exemplary fashion. People should be able to instantly recognize you as those people who are true representatives of the Ahmadiyya Muslim Community.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad underlined the importance of righteousness and seeking the help from Allah the Almighty in all circumstances. Ḥaḍrat Mirza Masroor Ahmad said:

“Whenever and wherever you are in need, you must bow down in worship before God seeking His Help, rather than turning to people. Seek the assistance and support of God in every aspect of your lives and always remember to beseech Him to guide you on the right path.”

Head of Ahmadiyya Muslim Community lays foundation stone for new Mosque in Marburg, Germany

Ḥaḍrat Mirza Masroor Ahmad says service to humanity is a vital part of worship.



The Ahmadiyya Muslim Community is pleased to announce that on 19 April 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad

laid the foundation stone for the first Ahmadiyya Muslim Mosque in the German university town of Marburg.

Around 160 guests attended the ceremony, including the Lord Mayor of Marburg, Dr. Thomas Spies

and Soren Bartol, Member of the National Assembly. The keynote address was delivered by Ḥaḍrat Mirza Masroor Ahmad, who explained Islamic teachings in relation to integration and building a harmonious society.

His Holiness began by thanking the guests and said their attendance at an Islamic religious function was “praiseworthy” and proved that they were “open minded and willing to listen to the beliefs of others.”

Speaking of the humanitarian efforts of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad said:

“Service to humanity is an obligation upon every human being. We must fulfill the needs of people regardless of their faith and we should seek to understand one another based upon the principles of humanity. According to the teachings of Islam, if a person fails to do this, then their worship is worthless.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“The Holy Quran clearly states that the prayers of those people who come to mosques to worship, whilst at the same time cause harm to others and fail to partake in charitable works, and who do not spread peace and love, will not be accepted by God Almighty. In fact, their worship will not only be in vain but will also be considered a sin.”

His Holiness said that amongst the various humanitarian projects of the Ahmadiyya Muslim Community, a key component were educational institutions, which were providing education in some of the most deprived parts of the world.



At a time where it is often falsely alleged that Islam does not encourage girls to be educated, His Holiness said that Ahmadi Muslim girls and women were excelling their male counterparts in educational achievement.

His Holiness said that rather than restrict women,

Islam considered the education of women to be of paramount importance to the well-being and progress of any nation.

Ḥaḍrat Mirza Masroor Ahmad said:

“It is important for any person, male or female, to gain an education and to use it to serve their nation. However, it is of even more significance for a girl to be educated because in later life she will then be able to educate and raise her children in the best fashion. Indeed, the Founder of Islam, the Holy Prophet Muhammad (peace be upon him) said that paradise lies under the feet of a person’s mother. The reason for this is that a mother plays the vital role of educating her children and raising them, as good citizens so that they can go on to be an asset to their nation. In this way, a mother paves a spiritual path for her children guiding them towards heaven.”

Explaining the concept of heaven and hell in Islam, His Holiness said there were two heavens – one in this life and one in the hereafter. In terms of the former, whenever and wherever a person manifested peace and morality it encouraged others towards goodness and resulted in the creation of a heaven on earth.

Ḥaḍrat Mirza Masroor Ahmad said:

“On the one hand, there are some so-called Muslims who are killing innocent people by attacking clubs or carrying out suicide attacks in Muslim and non-Muslim countries. They seek to destroy the heaven on this earth and turn it into a hell. On the other hand, there are people who are spreading peace and harmony and in this way establishing a heaven on earth.”

His Holiness said that it was necessary to prioritize fulfilling the rights of others, rather than striving to attain one’s own rights. His Holiness said that Ahmadi Muslims sought to live their lives by adhering to this Islamic concept.

His Holiness also spoke about the rise of terrorism conducted in the name of Islam. He said that Islam’s teachings were entirely peaceful and those who committed acts of terror served only to defame Islam and had no knowledge of the religion.

Ḥaḍrat Mirza Masroor Ahmad said:

“Some time ago, a foreign journalist met members of the terrorist group Daesh (ISIS) and asked where in the Holy Quran were their cruelties injustices permitted and in reply the terrorists said that they had no knowledge of the Quran and they were merely following instructions of their superiors. Thus, let it be crystal clear that the killing of innocent people

and causing terror has nothing to do with Islam.”

His Holiness also spoke about the comments of the previous speakers who noted that Ahmadi Muslims living in Germany were well integrated into the local society.

Ḥaḍrat Mirza Masroor Ahmad said:

“If a Muslim is not well-integrated he or she is not following the true teachings of Islam. Regardless of his or her country of origin, once an Ahmadi Muslim is living here, they must be completely loyal to Germany. This is their religious duty because the Holy Prophet Muhammad (peace be upon him) said that loving one’s country is part of a Muslim’s faith.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad said:

“If a person is highly educated but later becomes a terrorist then his education has proven worthless. Similarly, if a person claims to accept a faith and yet adopts extremism then his faith has proven of no value to him. In reality, true faith requires a person to spread peace and love and so I hope and expect that once this Mosque is built, you will hear and observe the slogans of love from the Ahmadi Muslims more than ever before.”

Earlier, a welcome address was given by the National President of the Ahmadiyya Muslim Community Germany, Abdullah Wagishauser, followed

by comments from guest speakers.

Dr. Thomas Spies, the Lord Mayor of Marburg said:

“I am very pleased that the Ahmadiyya Muslim Community is building a place of worship here in Marburg which will be a symbol of peace and freedom of religion.”

Kirsten Frundt, Commissioner said:

“I believe you are not only laying the foundation for a new Mosque but also laying the foundation for future dialogue and peace. This Mosque will be a means of increasing mutual understanding.”

Soren Bartol, Member of the National Assembly said:

“Ahmadi Muslims always emphasize peaceful Islam and, in this era, where conflicts are arising, it is the duty of all of us to remove fears by displaying mutual respect and tolerance.”

Following the conclusion of his address, Ḥaḍrat Mirza Masroor Ahmad laid the foundation stone for the new Mosque.

The respected wife of His Holiness, Ḥaḍrat Amtul Sabooh Begum also laid a stone in the foundation of the Mosque and thereafter other dignitaries and a number of Central; National and Local Ahmadi Muslim officials also laid stones.

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

Head of Ahmadiyya Muslim Community lays foundation stone for new Mosque in Raunheim, Germany

Ḥaḍrat Mirza Masroor Ahmad says world passing through extremely dangerous times

The Ahmadiyya Muslim Community is pleased to announce that on 18 April 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad laid the foundation stone for the first Ahmadiyya Muslim Mosque in the German town of Raunheim.

Around 135 guests attended the ceremony, including the Mayor of Raunheim, Thomas Juche.

The keynote address was delivered by Ḥaḍrat Mirza Masroor Ahmad, who explained the true purposes of Mosques, spoke of his concerns of the increasingly volatile global situation and explained how Islam promoted religious freedom and democracy.

Speaking about the risk of further warfare in the world, Ḥaḍrat Mirza Masroor Ahmad said:

“We are passing through extremely precarious times. There remains great danger posed by some so-called Muslim extremist

organizations, whilst we are also witnessing hostilities increasing rapidly between certain countries and this is leading us on a very dangerous path. Whether it is conflict in Europe, Korea, other parts of the Far East or America, there are many fronts from where a war can break out.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“It is my hope and prayer that all those who value humanity understand the grave situation the world is facing work towards bringing mankind together and developing true peace in the world. Certainly, politicians and people of influence should endeavor to persuade their governments to focus on peace-building efforts, rather than inflaming conflicts and taking us further towards the abyss. At this time, the

world must focus on reconciliation and bringing people together.”

His Holiness said that violence and bloodshed being carried out in Islam’s name, in both the Muslim and non-Muslim world, stood in stark contrast to the true teachings of Islam. He informed that the true meaning of ‘Islam’ was ‘peace’ and that its teachings enshrined freedom of belief and called on Muslims to live side by side with non-Muslims in peace.

His Holiness also thanked local dignitaries who had earlier highlighted the positive contribution Ahmadi Muslims were making to their society and their efforts to promote peace.

Ḥaḍrat Mirza Masroor Ahmad said:

“I am glad that those who spoke earlier held a positive image of the Ahmadiyya Muslim Community and consider Ahmadi Muslims to be well integrated here in Germany. The reason we are integrated is because we follow the true teachings of Islam and once this Mosque is built you will see even more the virtue and high moral conduct exhibited by the members of our community. You will come to see that rather than spreading hatred or sowing division, the minaret of this Mosque will be a symbol of peace, unity, love and compassion.”

His Holiness spoke of the great emphasis Islam laid upon fulfilling the rights of neighbors. He quoted the Holy Prophet Muhammad (peace be upon him) who said that Allah had invoked the rights of neighbors to such an extent that he thought that they might even be deemed amongst the rightful inheritors of one’s wealth.

Elaborating upon the scope of neighbors in Islam, Ḥaḍrat Mirza Masroor Ahmad said:

“The category of those who can be considered one’s neighbor is extremely vast according to Islam. It includes a person’s travel companions, work colleagues and all the people who live in the surrounding area.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“In essence, the entire populations of a city are the neighbors of Ahmadi Muslims and of our Mosques. Hence, it is incumbent upon all those who come to a Mosque to worship to fulfill the rights of their neighbors and to ensure they never cause them any harm or difficulties. Rather they should love them, care for them and serve them.”

During the address, His Holiness underlined the importance Islam lays upon abiding by the laws of the land. His Holiness quoted a famous saying of the Holy Prophet Muhammad (peace be upon him) that the love of one’s country was a part of faith.

Ḥaḍrat Mirza Masroor Ahmad said:

“Laws of a country are made to protect people from injustices and to create ease. Every true Muslim is obligated to follow the laws of the land and so if anyone has any fears or reservations they should know that Islam does not permit Muslims to engage in lawlessness or to create disorder. Any Muslim who acts against this principle is guilty of violating the true teachings of Islam and unjustly tarnishes its name.”

Thereafter, His Holiness stated that religious freedom was a fundamental principle of Islam, whereby the Holy Quran guaranteed the right of all people to follow and practice their beliefs.

His Holiness said that religious freedom was an essential component of any successful and peaceful society.

Ḥaḍrat Mirza Masroor Ahmad said:

“In reality, religious freedom is what can create peace in a society. We believe that every major faith was founded by a Prophet sent by God and given this, it is impossible for us to deny others their religious freedom or to cause them any harm.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“When the early Muslims were granted the right to self-defense after facing years of bitter persecution, it was because the opponents of Islam had sought to destroy the institution of religion itself. Very clearly, the Holy Quran states that if they were not stopped then there would remain no synagogue, church, temple, mosque or any other place of worship. Thus, permission for defensive warfare in early Islam was to protect all religions and to enshrine the principle of freedom of religion once and for all.”

His Holiness also stated that Islam was not opposed to democracy, rather it advocated true democracy based upon fairness and honesty.

Instead of voting for one’s allies or friends, His Holiness said that people should vote for those whom they considered most qualified and who had the best vision and policies.

Ḥaḍrat Mirza Masroor Ahmad said:

“Islam emphasizes that there should be democratic freedom and teaches that when appointing leaders, those people should be chosen who will fulfill their responsibilities and trusts with integrity. This requires them to work for the betterment of the people and the country and to discard personal interest for the sake of the greater good. Islam teaches that one’s

affiliation to any party should not be the deciding factor in appointing a leader, rather, those people should be elected who help the people and the country to progress further.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad said:

“I hope that, God willing, when this Mosque is completed the local Ahmadi Muslims will fulfill their religious duties by serving the local people and the nation and also exhibit the true and peaceful teachings of Islam through their conduct even more than before.”

Earlier, a welcome address was given by the National President of the Ahmadiyya Muslim Community Germany, Abdullah Wagishauser, followed by comments from guest speakers.

The Mayor of Raunheim, Thomas Juhe said:

“Ahmadi Muslims have set an example for others here in Raunheim and in every way have

proven themselves to be extremely peaceful and good people.”

Sabine Bachle-Sholz, Member of Provincial Assembly said:

“It is a great honor for us all to meet the His Holiness, Ḥaḍrat Mirza Masroor Ahmad and for him to visit our town. Ahmadi Muslims are peaceful, law-abiding people who respect our democracy. Hence, I am sure this Mosque will prove to be a symbol of peace and dialogue.”

Following the conclusion of his address, Ḥaḍrat Mirza Masroor Ahmad laid the foundation stone for the new Mosque.

The respected wife of His Holiness, Ḥaḍrat Amtul Sabooh Begum also laid a stone in the foundation of the Mosque and thereafter the Mayor, other dignitaries and a number of Central, National and Local Ahmadi Muslim officials also laid stones.

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



New Ahmadiyya Mosque Opened in Augsburg by Head of Ahmadiyya Muslim Community

Ḥaḍrat Mirza Masroor Ahmad says Islam condemns all forms of extremism and terrorism as he opens new Mosque



The Ahmadiyya Muslim Community is pleased to announce that on 11 April 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Baitun-Naseer Mosque (The House of the Helper) in Augsburg, Germany.



Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. Thereafter, His Holiness led the Ḥuḍr and ‘Aṣr Prayers at the Mosque.

Later, a special reception, attended by more than 130 dignitaries and guests, was held to mark the opening of the Mosque at the Kongress am Park convention Centre.

The highlight of the event was the keynote address delivered by Ḥaḍrat Mirza Masroor Ahmad during which he explained the true purposes of Mosques and highlighted the importance of fulfilling the rights of mankind in light of the teachings of Islam.

Speaking about why Mosques were built, Ḥaḍrat Mirza Masroor Ahmad said:

“The Holy Quran has taught Muslims that where, on the one hand, they must offer their prayers, they must also ensure their conduct is of the highest order by serving humanity and helping others. Therefore, wherever and whenever we build mosques, they serve both as a place for us to worship God and also as a place from which we serve mankind.”

In light of Islam’s teachings to serve others, Ḥaḍrat Mirza Masroor Ahmad described some of the humanitarian projects established by the Ahmadiyya Muslim Community in remote parts of Africa and elsewhere.

Apart from building schools, hospitals and developing model villages, the Ahmadiyya Muslim Community was installing water pumps and wells in order to provide clean drinking water to people living in the most impoverished and bleak conditions.

Ḥaḍrat Mirza Masroor Ahmad said:

“Here in developed world, we do not understand the true value of clean water. In fact, a person can only truly recognize its importance when he or she visits the most remote parts of the world and sees for themselves how people are being forced to live. For example, as a result of the poverty they suffer from, instead of going to school, children have to travel miles each day in order to collect dirty pond water, which they bring back to their homes for their families to use.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“We, Ahmadi Muslims, are installing hand pumps that provide clean water in remote villages and the look of joy on the faces of the local people when they see clean running water for the first time is indescribable. The smiles on the faces of the young local children suggest that they have won a huge lottery worth millions and millions. It is to bring relief to such people and to help them that we endeavor to serve the communities in which we build our Mosques.”

His Holiness explained that the basis of the teachings of the Founder of Islam (peace be upon him) were to fulfill one’s obligations towards God Almighty and to serve mankind. He said today these two overarching Islamic purposes were being spread by the Khilāfat (Caliphate) leading the Ahmadiyya Muslim Community, whilst, in complete contrast, the so-called Khilāfat of the terrorist group Daesh was spreading terror and fear and inflicting the most brutal cruelties.

Speaking about the actions of the actions of Daesh and other extremist groups, Ḥaḍrat Mirza Masroor Ahmad said:

“Daesh has spread disorder and committed atrocities not only in the West but especially in Muslim countries. They have mercilessly killed thousands upon thousands of innocent people without reason. Thus, their leadership can never be classed as a Khilāfat because in every respect it is violating the peaceful teachings of Islam.”

Prior to the official reception, a tree was also planted at the Mosque by His Holiness and commenting upon this, Ḥaḍrat Mirza Masroor Ahmad stated:

“Where we plant physical trees to beautify and clean the environment and bear fruit, we also plant spiritual trees that yield fruits of love and humanity. Hence, we always seek to treat

our neighbors and those around us with compassion and we endeavor to fulfill their rights in every possible way.”



Ḥaḍrat Mirza Masroor Ahmad continued:

“Instead of conflict and division, we desire for people to live alongside one another in peace and harmony. We seek to build bridges of love that unite all mankind.”

His Holiness also explained that the motto of the Ahmadiyya Muslim Community, ‘Love for all Hatred for None’ was not a new teaching, rather it reflected the basic teachings of Islam. On the other hand, His Holiness said that “wrongful leadership” had caused many other Muslims to become misguided.

Explaining the oft-misunderstood concept of Jihad, Ḥaḍrat Mirza Masroor Ahmad said:

“People falsely assume that Muslims become terrorists because the Holy Quran teaches extremism. However, nothing could be further from the truth because the Quran repeatedly advocates peace, love and tolerance. Quite literally, Jihad means ‘to struggle’ in order end all forms of cruelty and evil and this is the true Jihad that the Ahmadiyya Muslim Community is carrying out in all parts of the world.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad said:

“I hope and expect that after having built this mosque, the local Ahmadi Muslim will now increase in their worship of God Almighty, whilst at the same time will also intensify their efforts to fulfill the rights of their neighbors and the members of society.”

Earlier, a welcome address was given by the National President of the Ahmadiyya Muslim Community Germany, Abdullah Wagishauser, followed by comments from guest speakers.

The Mayor of Augsburg, Stefan Kiefer said:

“On behalf of our city, I would like to congratulate the Ahmadiyya Muslim

Community on this very special day where their new Mosque is being inaugurated. The fact that your spiritual leader, Ḥaḍrat Mirza Masroor Ahmad, who is a global ambassador for peace, is attending proves how significant today is.”

Christine Kamm, Member of Provincial Assembly said:

“Today is a great day for all for all of us because your beautiful new Mosque is being opened here in Augsburg. The Ahmadiyya Muslim Community’s teachings of ‘Love for All, Hatred for None’ are very praiseworthy and a wonderful contribution to our city.”

Harald Guller, Member of Provincial Assembly said: “I am very grateful to the Ahmadiyya Muslim

Community for the fact that you have set an example for other communities in the way that you are always open and partake in dialogue with us. Your community follows peaceful Islam and is against all forms of cruelty and extremism.”

Johan Hausler, Member of Provincial Assembly said:

“The presence of His Holiness, Ḥaḍrat Mirza Masroor Ahmad is not just an honor for our city but for the entire State. We also extend our hand in friendship to you and will help you in your efforts to spread peace in the world.”

The formal session concluded with a silent prayer led by His Holiness, followed by dinner. His Holiness was also interviewed by various German media organizations.



50th Ahmadiyya Mosque in Germany opened in Waldshut-Tiengen by Head of Ahmadiyya Muslim Community

The Aafiyat Mosque inaugurated by Ḥaḍrat Mirza Masroor Ahmad

The Ahmadiyya Muslim Community is pleased to announce that on 10 April 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Aafiyat Mosque (Mosque of Peace and Security) in the German city of Waldshut-Tiengen. It is the 50th Mosque of the Ahmadiyya Muslim Community in Germany.

Upon arrival in Waldshut-Tiengen, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty before leading the Zuhr and Asr prayers.

Thereafter, a special reception, attended by 110 dignitaries and guests, was held to mark the opening of the Mosque, during which Ḥaḍrat Mirza Masroor Ahmad delivered the keynote address in which he outlined the objectives of Mosques and explained the true teachings of Islam.

His Holiness began by appreciating the fact that Waldshut-Tiengen was a city comprising of people from many different ethnicities and backgrounds living together peacefully.

His Holiness said Islam taught people to set aside their differences for the common good and to live together with mutual respect.

He said that the Holy Quran's teachings were a means of bringing people together, rather than driving them apart.

Ḥaḍrat Mirza Masroor Ahmad said:

“We believe that prophets were sent to all nations and peoples and we believe in the truth of them all. Given that they were all sent by Allah, how could it be possible that He desired for conflicts and wars between the people of different faiths and beliefs?”



Addressing misunderstandings that exist about the wars fought during the early period of Islam, His Holiness explained that permission for a defensive war was granted to the early Muslims only following a period of sustained persecution against them.

Furthermore, permission was granted in order to ensure the universal principle of religious freedom was established once and for all.

His Holiness referred to chapter 22 verse 41 of the Holy Quran, which states:

“And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated.”

Commenting on this verse, Ḥaḍrat Mirza Masroor Ahmad said:

“According to the teachings of Islam, it is compulsory for a true Muslim to stand ever ready to protect the places of worship of all religions, whether they be churches, synagogues or any other. It is incumbent upon a Muslim to live peacefully alongside the people of other beliefs and to treat them with love and kindness. These compassionate teachings of Islam are the basis for peace and unity in society.”

His Holiness said that the Holy Quran repeatedly instructed Muslims to serve mankind irrespective of religion or belief and based on these teachings the

Ahmadiyya Muslim Community had established numerous hospitals, schools and humanitarian projects in deprived parts of the world.

Ḥaḍrat Mirza Masroor Ahmad said:

“The vast majority of the patients treated in our Ahmadiyya hospitals and the vast majority of students taught in our Ahmadiyya schools are Christians or other non-Muslims. We also provide scholarships and funding to talented students, who otherwise could not afford education, irrespective of faith. We do this because our religion teaches us that every person in the world has the right to an education.”

Referring to the fact that the site purchased for the Mosque was previously the location for a market, Ḥaḍrat Mirza Masroor Ahmad said:

“In the past, there was a market here where people would come to purchase material goods which we have now turned into a Mosque. Hence in future, people will come here not to buy material items but to acquire spiritual treasures through the worship of God Almighty. We will use this Mosque as a center for people to gather in order to serve humanity.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Where previously, you had to pay money to purchase goods, now you will receive gifts of love and kindness without having to spend a penny. Where before, the local people had to purchase material goods, now those who come to this Mosque to worship, will spend in the way of Allah to spread peace and compassion amongst society.”

Referring to the recent spate of terrorist attacks across the globe by extremists, His Holiness said that such attacks were taking place in the name of Islam, not only in the West, but also in Muslim countries.

Ḥaḍrat Mirza Masroor Ahmad said:

“The terrorists and extremists are falsely using the name of Islam to pursue their hateful and selfish vested interests. To achieve these ends they are murdering anyone who comes in their way. Therefore, the world stands in urgent need of tolerance, mutual respect and open-heartedness. The world needs to put into practice the motto which we Ahmadi Muslims proclaim of ‘Love for all, Hatred for none’.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad prayed:

“May Allah enable the Ahmadi Muslims in this city to act according to the true teachings of Islam and to serve the people of this city in the best manner. I hope and pray that the

reservations some people may hold about Islam are alleviated and that they see for themselves that true Mosques are symbols of peace and harmony.”

Earlier, a welcome address was given by the National President of the Ahmadiyya Muslim Community Germany, Abdullah Wagishhauser, followed by comments from guest speakers.



Representing the Mayor of Waldshut-Tiengen, Sylvia Dobler said:

“I would like to welcome the Head of the Ahmadiyya Muslim Community to Waldshut-Tiengen. It is a great honor and privilege for our city that you are here. Further, I would like to thank the Ahmadiyya Muslim Community for

opening the doors to its Mosque so that we can learn about your faith and beliefs.”



Mayor of Lorrach, Dr. Michael Wilke said:

“There is a lot of fear about Islam in the hearts of people today and there can only be one response which is to try to better understand one another’s faiths and to treat each other with mutual respect. We look forward to inviting Ahmadi Muslims to future events so that you can show Islam’s peaceful teachings and remove the fears that exist.”

Representing the Protestant Church, Father Rainer Stockburger said:

“Each religion has different traditions and practices and has its own sacred places and events. Rather than let differences cause division or conflict, we should seek to understand each other and show tolerance.”

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

His Holiness was also interviewed by SWR TV and SWR Radio.



Head of Ahmadiyya Muslim Community calls for a curb on arms trade and urges dialogue between nations

“Rather than erecting walls that keep us apart, we should build bridges that bring us closer



On 25 March 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad delivered the keynote address at the 14th National Peace Symposium hosted by the Ahmadiyya Muslim Community UK.

The event was held at the Baitul-Futūḥ Mosque in London with an audience of more than 1,000 people, from 30 countries, including over 600 non-Ahmadi guests comprising Government Ministers, Ambassadors of State, Members of both Houses of Parliament and various other dignitaries and guests.

During the event, His Holiness presented Ms. Setsuko Thurlow, a Hiroshima bomb survivor and peace activist, with the Ahmadiyya Muslim Prize for the Advancement of Peace in recognition of her outstanding efforts in campaigning for nuclear disarmament.

During his address, His Holiness condemned last week’s terrorist attack in London as a “barbaric atrocity” and labeled all forms of extremism and terrorism as a complete violation of Islamic teachings.

Further, His Holiness expressed his grief at continued warfare in the Muslim world, as well as voicing his fears about increasing tensions in the rest of the world. His Holiness also called on world powers to curb the sale of weapons and arms.

Referring to last Wednesday’s attack in Westminster, Ḥaḍrat Mirza Masroor Ahmad said:

“First of all, I would like to extend my deepest condolences to all those affected by Wednesday’s terror attack at Westminster. Our thoughts and prayers are with the people of London at this tragic time. On behalf of the Ahmadiyya Muslim Community, I wish to make

it categorically clear that we condemn all such acts of terrorism and we offer our heartfelt sympathies to the victims of this barbaric atrocity.”

His Holiness said it was a cause of great regret that extremist Muslim groups had turned certain Mosques and Madrassas into “centers of extremism”, which had fueled fear and misconceptions about Islam amongst non-Muslims. In stark contrast, Holiness said that an inherent part of the worship of God was to serve mankind and to live peacefully with the people of all faiths and beliefs.

Based on these Islamic teachings, the Ahmadiyya Muslim Community had established humanitarian projects in various parts of the world, each serving mankind and bringing relief to those in need.

Ḥaḍrat Mirza Masroor Ahmad said:

“We have established hospitals, schools and colleges that are providing healthcare and education to some of the most impoverished and remote parts of the world. We seek no praise for these activities, our only desire is to help such people stand upon their own two feet so that they can fulfill their hopes and aspirations and hence live contentedly with dignity and freedom.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“In this way, rather than becoming frustrated and prone to extremism, they will grow to be responsible and faithful citizens of their nations. Where they will personally develop, they will also help their nations progress and inspire others to follow in their footsteps.”



His Holiness said that despite the teachings of Islam being categorical in rejecting indiscriminate attacks or killings, many people associated Islam with violence or warfare.

Countering the narrative of extremists, Ḥaḍrat Mirza Masroor Ahmad said:

“No matter what terrorists may claim, under no circumstances are indiscriminate attacks or killings ever justified. Islam has enshrined the sanctity of human life in chapter 5, verse 33 of the Holy Quran, which states: ‘Whosoever killed a person – it shall be as if he killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind.’”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Islam is that religion which has forever enshrined the universal principles of freedom of religion, freedom of conscience and freedom of belief. Therefore, if today there are so-called Muslim groups or sects that are killing people, it can only be condemned in the strongest possible terms. Their barbaric acts are a complete violation of everything that Islam stands for.”

His Holiness also spoke about certain individuals or groups from amongst non-Muslims who are “fanning the flames of division and hostility” and cited a Foreign Policy article that described Islam phobia as an ‘industry’ in itself. His Holiness called on world leaders to speak with wisdom and integrity at all times.

Ḥaḍrat Mirza Masroor Ahmad said:

“Regrettably, we often hear politicians and leaders making needlessly inflammatory statements that are beholden not to the truth, but to their own political interests.”

His Holiness rejected the allegation raised by certain prominent figures that the Holy Prophet Muhammad (peace be upon him) massacred those who did not accept Islam. He said that the Founder of Islam (peace be upon him) only fought as a last resort in order to defend the institution of religion and to establish the principle of universal freedom of belief.

Ḥaḍrat Mirza Masroor Ahmad said:

“The allegation that the Holy Prophet (peace be upon him) was a belligerent leader or a warmonger is an injustice and cruelty of the very highest order and such false claims can only grieve the hearts of the millions of peaceful Muslims worldwide. History bears witness to the fact that with every fiber of his being, the Prophet of Islam (peace be upon him) sought peace and reconciliation.”

His Holiness also said there are some journalists and prominent personalities who are “swimming against the tide of falsehood” by writing about Islam with justice and integrity, and quoted Ruth Cranston, a prominent 20th century author, who wrote in the 1949 book, *World Faith*: “Muhammad never instigated fighting and bloodshed. Every battle he fought was in rebuttal. He fought defensively in order to survive.”

His Holiness also praised the response of Prime Minister, Theresa May following the Westminster attack.

Ḥaḍrat Mirza Masroor Ahmad said:

“I would like to highly commend our Honorable Prime Minister for quoting some verses from the Holy Quran and condemning certain accusations that were leveled against Islamic teachings.”

Speaking about one of the causes of extremism,

Ḥaḍrat Mirza Masroor Ahmad said that a number of reports suggested that some Muslim youths had been radicalized as they felt their religious beliefs had been mocked and ridiculed in the Western world.

Ḥaḍrat Mirza Masroor Ahmad said:

“In no way does this justify or excuse them and they remain culpable and responsible for their actions. Yet common sense dictates that we should not pour petrol on an open flame. Rather, we should seek mutual understanding, respect the beliefs of others and try to find common ground.”

His Holiness mentioned the “golden principle in the cause of peace” mentioned in chapter 3, verse 65 of the Holy Quran, which encourages people to focus on those beliefs that unite them by stating: “Come to a word equal between us and you.”



Speaking about the need for mankind to pull together, Ḥaḍrat Mirza Masroor Ahmad said:

“The need of the hour is for us to knock down the barriers of fear that divide us. Rather than erecting walls that keep us apart, we should build bridges that bring us closer together... We must stand up against all forms of oppression, hatred and use all our capabilities to try and foster peace in the world.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Sadly, with the passing of time, it seems that we are losing our ability to listen and to tolerate opposing views and perspectives. Opening the channels of communication and facilitating dialogue is essential, otherwise the world’s malaise will only get deeper... Instead of

Ḥaḍrat Mirza Masroor Ahmad said:

“Thus, the Quran has taught us how to build a peaceful multicultural society, where people of all faiths and beliefs are able to live side by side. The key ingredients are mutual respect and tolerance.”

Referring to the theme of the Peace Symposium 2017, ‘Global Conflicts and the Need for Justice’, His Holiness said a lack of justice had “plagued every segment of society” and that whilst it was undeniable that today certain Muslim countries are at the “epicenter of wars and cruelties”, it was wrong to say that the rest of the world was immune from disorder.

His Holiness cited numerous reports indicating increased tensions between the United States and China, and similarly between the United States and Russia.

pointing fingers and blaming one another, now is the time for solutions.”

Thereafter, His Holiness condemned the international arms trade, which he said was a means of fueling warfare and ensuring that the world remained bound within a perpetual cycle of violence.

Ḥaḍrat Mirza Masroor Ahmad said:

“In my opinion there is one ready-made solution that can have an instant impact and begin the process of healing the world. I refer to the international arms trade, which I believe has to be curbed and restricted.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Whilst the primary interest of every nation should be the well-being of mankind and achieving peace, it is a sad truth that business

interests and the pursuit of wealth invariably take priority over such concerns.”

His Holiness deemed the argument that the sale of weapons may ‘encourage’ peace by working as a ‘deterrent’ to be “completely senseless” and said such justifications had “caused the world to become embroiled in a never ending arms race.” He also said that no nation should think it is “immune from danger” because history taught that wars “evolved rapidly and often unexpectedly.”

His Holiness warned of the risks of nuclear warfare, which he described as “unimaginable” and called on mankind to think long and hard about the type of world it wished to bequeath to future generations.

Speaking of the potential consequences of another world war, Ḥaḍrat Mirza Masroor Ahmad said:

“Rather than leaving behind a legacy of prosperity for our coming generations, we will be guilty of leaving behind only sorrow and despair. Our gift to the world will be a generation of disabled children, born with defects and intellectual disabilities. Who knows if their parents will even survive to care and nurture them?”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Always remember that if we seek to pursue our own interests at all costs, the rights of others will be usurped and this can only lead to conflict, wars and misery. We must all reflect and understand the precipice upon which we stand.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad prayed:

“My message to the world is to look at tomorrow, and not just today. Let us leave behind a legacy of hope and opportunity for our children, rather than burdening them with the horrific consequences of our sins.”

His Holiness continued:

“I pray that God grants sense to the people of the world and that the heavy clouds that loom above us give way to a bright and prosperous future.”

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, offered his condolences to the victims of the Westminster attack and paid tribute to PC Keith Palmer who sacrificed his life for the sake of defending the nation’s democracy.

Silvio Danio, Executive Director of Religions for Peace, from Italy, said:

“I want to thank you, Your Holiness, in a very special way, because listening often to your talks and very many interventions in many parts of the world, you have not only been a promoter, not only a creator of what we badly need today, that is a culture of dialogue, you have been a champion of this, you are an example.”



Ms. Setsuko Thurlow, recipient of the Ahmadiyya Muslim Prize for the Advancement of Peace, said:

“In attempting to learn about your organization’s history, mission and activities, I learned with pain of your struggle and suffering from religious discrimination and persecution. Yet, in spite of that, you have chosen the principles of non-violence, peace and justice and exemplify them in your daily lives through your motto of love to all and hatred to none. What an enlightened role model you are to the world community.”

Further, Father David Standley, representing the Archbishop of Southwark, read out a message from the Vatican in support of the Peace Symposium. The event concluded with a silent prayer led by His Holiness.

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

Global Muslim Leader Condemns Westminster Attack as an “affront to Islam”

Head of Ahmadiyya Muslim Community says Muslims must reject all forms of extremism

In advance of a major international Peace Symposium being arranged by British Muslims, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad has strongly condemned the Westminster attack and offered his sympathies to all those affected.

Earlier today in London, speaking during his weekly Friday Sermon, His Holiness condemned the Westminster attack as an “affront to the teachings of Islam” and called upon Muslims to display the true face of Islam, which he described as being of “peace, love, mercy and compassion.”

His Holiness, Ḥaḍrat Mirza Masroor Ahmad said:

“The terrorist attack in London two days ago, in which innocent and defenseless people were targeted, including a serving police officer, was completely abhorrent and cruel in the extreme. It is up to Muslims to stand up and reject all forms of extremism and terrorism. Wherever and whenever such attacks take place they must be condemned in the strongest possible terms.”

His Holiness, Ḥaḍrat Mirza Masroor Ahmad continued:

“It is the task of Ahmadi Muslims to show the true teachings of Islam which are of peace love, mercy and compassion. We offer our deepest sympathies to all the victims and those affected.”

His Holiness also condemned extremist Muslim clerics who he said were playing a fundamental role in brainwashing Muslims and inciting them towards violence.

His Holiness will be delivering the keynote address at the 14th Peace Symposium hosted by the Ahmadiyya Muslim Community in the United Kingdom on Saturday evening (25 March) to be held at the Baitul-Futūḥ Mosque in Morden, London.

During his forthcoming address, His Holiness is expected to speak about the true teachings of Islam, to condemn all forms of extremism and how to establish the genuine and long-lasting peace in the world.

Holy Quran for Libraries of Mexico



The Ahmadiyya Muslims Community of Mexico donated 160 copies of the Holy Quran to be placed in all public libraries of all municipalities of the State of Yucatan in Mexico. (Imam Noman Rana Merida, Yucatan, Comunidad Musulmana Ahmadiya de Mexico)

Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allāh be his Helper

Summaries of Friday Sermons received from

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

Friday Sermon 7 April 2017 at Baitul-Futūḥ Mosque, London

An appeal for prayers for Aḥmadīs in Algeria and Pakistan, and faith-enhancing examples of how God is guiding people towards Aḥmadiyyat.

The Promised Messiah (may peace be upon him) said: I have come as the like-of-the- Messiah and the Promised Messiah in keeping with God's promise. You can either accept me or reject me."

Allāh is causing the Jamā'at to grow despite severe opposition. Today, by the grace of Allāh, the Jamā'at is established in 209 countries.

Huzoor (May Allāh be his Helper) said: Opposition to the Promised Messiah (may peace be upon him) goes back to the time when he had not even founded the Jamā'at. Both Muslims and non-Muslims opposed him, and they do so to this day, but Allāh is causing his Jamā'at to grow all the time. Today, by the grace of Allāh, the Jamā'at is established in 209 countries. In many Muslim countries there is a systematic opposition to the Jamā'at, so much so that politicians, government officials and even judges have become a part of it. Ahmadīs in Algeria are facing great hardship. They are told that unless they say that Mirzā Ghulām Ahmad's claim was false they would be imprisoned or fined, but they refuse to do so, and are therefore imprisoned and served heavy fines. We should remember these innocent people in our prayers, as well as those in Pakistan.

Huzoor (May Allāh be his Helper) said: The precarious state of Muslim world demands that Muslims should look for the one who had been promised for the reformation of this Ummah. All the signs of his coming have been fulfilled. This is the only path that can bring back the glory of Muslims. The Promised Messiah (may peace be upon him) says, "I say truly that I have come as the like-of-the-Messiah and I am the Promised Messiah in keeping with God's promise. It is now up to you either to accept me or reject me. It is clear that Allāh has sent me as an appointed one and as the Promised Messiah (may peace be upon him). Those who oppose me oppose God."

Huzoor (May Allāh be his Helper) said: God's help was always with the Promised Messiah (may peace be upon him). The enemy was and shall always be frustrated. Newspapers in Algeria published material against the Jamā'at, but the same material is serving to introduce the Jamā'at and opening up new avenues for Tabligh. Huzoor (May Allāh be his Helper) said: We see that Allāh wishes to spread this message to the whole

world and hundreds of thousands are coming into the Jamā'at. Many people write to me stories relating to their acceptance of Aḥmadiyyat and one is amazed at how God guides people. An Aḥmadī from Algeria writes that he entered the Jamā'at after seeing the Promised Messiah (may peace be upon him) and Ḥaḍrat Khalīfatul-Masīḥ (aba) in a dream.

One Aḥmadī was introduced to the Jamā'at through MTA and then joined the Jamā'at. A lady in the Gambia was opposed to the Jamā'at but Allāh guided her and she entered the Jamā'at with eight members of her family. A missionary in Benin wrote how through his prayer 198 people entered Ahmadiyyat. A Syrian family joined Ahmadiyyat as a consequence of and blessing of their attending the Jalsa Sālāna. Thus Allāh guides people in wonderful ways.

Huzoor (May Allāh be his Helper) said: Tabligh in Africa is very difficult. People tend to think that people in Africa are mostly poor and illiterate people and therefore are easily convinced, but this is not at all true. They are tightly in the grip of strange rites and customs, which they are not ready to part with. Thus it is not easy for them to accept Ahmadiyyat. Allāh himself guides people to Ahmadiyyat through dreams. An Aḥmadī from Benin writes that during a program he received a call from a woman who expressed surprise that the Promised Messiah (may peace be upon him) had come but she and her Christian family did not know about it. She invited the Jamā'at to bring their message to the village, and more than 200 people joined Ahmadiyyat. Huzoor (May Allāh be his Helper) said: There are many instances where the mischiefs created by the opponents have drawn people towards the Jamā'at rather than repelling them away from it, even though they try all kinds of means and even offer temptations. Thus we see the fulfillment of the Promised Messiah's (may peace be upon him) words that Allāh will do everything Himself.

Allāh's work is being done slowly and it will continue unceasingly.

Huzoor (May Allāh be his Helper) said: Even if there was no other argument on our side, considering the state of the Muslim world today, Muslims should be crying out why the Messiah has not yet come. If the Mullahs had any sympathy for mankind, they would not treat us the way they do. They have not been able to accomplish anything through their fatwas against us. When God decides that something should be, no one can stop it. Our opponents are in a way our servants, because they serve to spread our message in the East and the West.

Huzoor (May Allāh be his Helper) said: We should not be perturbed by the opposition. Whether it be

Algeria or Pakistan, our message is spreading far and wide on account of this opposition. The Promised Messiah (may peace be upon him) says, "Remember, if you do not accept me, then you will never find the Messiah who was promised. I advise you not to let go of piety and fear of God and to ponder over these things in solitude. Pray to God for He will accept your prayers and shall guide you."

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise Mr. Hajī Noah Svend Hansen Sahib, a devoted Danish Aḥmadī and spoke about his services to the Jamā'at, and led his funeral prayer in absentia after the Friday prayer.

Friday Sermon 14 April 2017 at Frankfurt Germany

Guidance regarding choosing appropriate locations for Jamā'at's programs. Remembering the services of some deceased members of the Jamā'at.

The deceased possessed qualities that are an example for people in all walks of life, and they fulfilled their obligations.

Funeral prayer in absentia for Professor Dr Ashfaq Ahmad Sahib Shaheed of Lahore, H. Nāsir-ud-Din Sahib, missionary from India, and Sahibzadi Amatul Waheed Sahiba of Rabwah.

Huzoor (May Allāh be his Helper) said: First of all, I would like to say that this place acquired by the Jamā'at may experience a lot of noise on account of air traffic. It could not be arranged in Baitus-Subuh because of lack of space, and no other appropriate hall could be acquired, although I think that it could have been found if timely efforts had been made. It is however the habit of some amongst our people to start work right at the end, and even though many things can be done but it doesn't mean that there should be no prior planning. When I came last year, I instructed the Jamā'at to seek permission for holding our functions in Baitul-Afiyat. The work should have started right away, but it is now three years since the building was acquired and there are still hurdles in the way. It is all on account of laxity and procrastination. May Allāh grant understanding to the management and enable them to work in accordance with the ground realities. Let us pray that by the next time we have permission to use Baitul Afiyat or have acquired some other place where everyone can be accommodated.

Huzoor (May Allāh be his Helper) said: I had chosen another topic for today's sermon, but instead I will speak about some members of the Jamā'at who recently passed away. The character and qualities of these people were such as should be emulated by everyone. These qualities make them among the ones who have fulfilled the purpose of their lives and given preference to their faith over and above everything else.

The first is Professor Dr Ashfaq Ahmad Sahib who was martyred last Friday. He was the son of Sheikh Aḥmadiyya Gazette USA

Sultan Ahmad Sahib of Lahore. He was going for Jumu'a prayers in his car when he was shot at and killed by an opponent of the Jamā'at. Aḥmadiyyat was introduced into his family through his grandfather Sheikh Abdul Qadir Sahib. He was born in 1949 and acquired early education in Rabwah, and then went to Lahore where he completed his MSc Veterinary Science and was appointed as a professor. His father was a sub-inspector in Punjab Police. The deceased was very sincere and friendly and popular among both staff and students. Right from childhood he had the honor to serve the Jamā'at. He served as President and Nā'ib Zaeem-e-A'la of Halqa Sabzazar, Lahore. He looked after his wife in her long illness. He had no children, but had an adopted son who lived with him with his two children. His brother, Ilyas Sahib, who lives in Birmingham, says that the deceased taught his siblings the Salāt and its translation, he would take them to the mosque with him, and helped them with their education. Huzoor (May Allāh be his Helper) said, if everyone was to take their younger siblings to the mosque, the attendance could increase manifold. The deceased left behind six brothers and one sister.

The second deceased I wish to speak of is H. Nāsir-ud-Din Sahib, Missionary in-charge of East Godavari, India, who passed away on 7th April 2017 after drowning in the Godavari River at the age of 42. His father was the first Aḥmadī in Kerala, and his mother was also one of the early Ahmadīs. He graduated from Jāmi'a in 2000 and became a successful missionary. He looked after and trained his Jamā'at with sagacity. His wife says that they

had to live in a certain place where there was only a Jamā'at Centre, and so he would take his wife and children and lead the prayer and deliver the Dars.

Huzoor (May Allāh be his Helper) said: This is a lesson for all missionaries and life devotees. He led a simple life and did not acquire any furniture lest it should become a hurdle if he was transferred elsewhere. This is also an example for life devotees. Last year he was transferred to another place where he would walk one kilometer every day to teach the Holy Qur'an. This is also an example for others. He also possessed the virtue of hospitality. He left behind his mother, wife, two sons, and two elder brothers. For the last 18 years he was serving in Kerala state. He was a scholar and a devotee and offered Tahajjud prayer without fail. Every day he would also set aside time for office work. He was always looking after the needs of others. He studied the books of the Promised Messiah (may peace be upon him) regularly, which is a lesson for every missionary. He also wrote daily diary and acted completely upon whatever instructions came from the Khalifa without resorting to excuses or explanations. He dearly loved the Holy Prophet (sa) and the Promised Messiah (may peace be upon him).

The next deceased is Sahibzadi Amatul Waheed Sahiba, wife of Sahibzada Mirzā Khurshid Ahmad Sahib, Nazir-e-A'la and Amīr Muqāmi of Rabwah, Pakistan. She passed away at the age of 82. She was my paternal aunt, the granddaughter of the Promised Messiah (may peace be upon him), and the youngest daughter of Sahibzada Mirzā Sharif Ahmad Sahib. She had been suffering from cancer, but bore it with great patience and did not allow it to interfere with her day-to-day activities. She would perform all her duties without any fear. She

took great care of her husband and their relationship was an exemplary one. Hospitality was her outstanding quality. She had a relationship of deep love and devotion towards Khilāfat. Despite being my elder, she was very humble in my presence. Ḥaḍrat Khalifatul-Masīḥ II (may Allah be pleased with him) solemnized her Nikah on 26 December 1955. Allāh granted her six sons of whom four are life devotees. Two are doctors, one is in Niḡārat Talim, and one is a lawyer serving in Mushir-e-Qanooni office Rabwah. She served in Lajna in various capacities for 29 years. She had a refined taste in things. She also served as President of Lajna Rabwah for two years. Her husband Mirzā Khurshid Ahmad Sahib says that she fully fulfilled her role as the wife of a life devotee. She took great care in training her children. She was very kind to those in her service and their children. She recited the Holy Qur'an regularly and observed her prayers punctually. She offered Tahajjud prayer regularly from the age of 12. She brought up several poor girls in her care and got them married. She also provided dowry for many girls. She had six daughters-in-law whom she cared for like her own daughters. Even in her days of illness she did her own work herself. My sister wrote that she would treat her workers with patience and forbearance. She was always eager to alleviate people's sufferings. She was also devoted to The Holy Qur'an and Hadith, and would openly speak out if she saw anything improper. She told one of her sons that after my becoming Khalifa I was no longer her nephew, now I was only the Khalifa. She had great trust in God. She also cared after her foster relations and particularly her foster sister. In short, she had many great qualities. May Allāh continue these qualities in her children, and may they too should remain devoted to Khilāfat. May Allāh grant her a lofty status in heaven. Āmīn.

Friday Sermon 21 April 2017 at Raunheim, Germany

Pledging Bai'at to the Promised Messiah (may peace be upon him) should not only be a means to strengthening our faith, it should also motivate us to spread the message of Islām without any inferiority complex.

The Promised Messiah (may peace be upon him) came to create a Jamā'at that would bring about practical reformation in all aspects. Enhance the standards of your practical lives. This is what we need to do.

Impressions of dignitaries at the opening of mosques and addresses by Huzoor (May Allāh be his Helper). Let us continue to spread Islam's message of love and fraternity.

Huzoor (May Allāh be his Helper) said: It is by God's grace that we have been able to accept the Promised Messiah (may peace be upon him) and pledge allegiance to him. While this should serve to strengthen our faith, it should also motivate us to spread the message of Islām without any fear or inferiority complex. Some young people tend to think that in view of the current situation of the world where violence is attributed to Islām, it is better not to talk about these issues. On the contrary, the actions of these so-called Muslims should give us

courage, because the Holy Prophet had said that Muslims would become corrupt and would be given to worldliness, and then the Promised Messiah (may peace be upon him) would come to spread the message of Islām. We believe in the Promised Messiah (may peace be upon him) and act upon the Islām he taught us, hence there is no reason for us to give in to any sort of inferiority complex.

Huzoor (May Allāh be his Helper) said: People living in the West are becoming more and more inclined

towards worldliness. While they have become better in their ethical values, their standard of worship is low. They pledge with their tongues, but their actions are not consistent with what they say. There is also lack of interaction among members of the Jamā'at. It is important to teach people to respect the office bearers. The Promised Messiah (may peace be upon him) came to create a Jamā'at that would undergo practical reformation in every aspect.

Huzoor (May Allāh be his Helper) said: As our mosques increase, we come under greater scrutiny from people. And this requires that every one of us should improve our practical condition and fulfill the purpose of our Bai'at to the Promised Messiah (may peace be upon him). By the grace of Allāh, most Ahmādīs here have set good examples and have amicable relationships with people, which bring a good name to the Jamā'at. The impressions given by local administration and politicians on the occasion of the opening of mosques shows that they have a favorable impression of the local Ahmādīs. However, they did not know much about the teachings of Islām. Some even had reservations about coming to the gathering fearing terrorism. But after listening to my address, they said that they were wrong and that they now understood that the actions of some should not be attributed to Islām. They said that many of their doubts had been removed, and they said that if they were ever inclined towards religion, they would come to Islām Ahmadiyyat.

Some of the impressions after listening to Huzoor's (May Allāh be his Helper) address were as follows: "Today our view of Islām has changed. Today we have learned the meaning of Jihad. Today we realized that you do not take lives but give lives through the service of humanity. Today we have seen the Islām that spread love and not hatred." A lady said, "Today I have learned about the life of the Holy Prophet and the early years of Islām. Islām teaches the fulfillment of our obligations. If the world understood this teaching, it would become an abode of peace and harmony."

Huzoor (May Allāh be his Helper) said: The fact is that the media does not want to portray a positive image of Islām. It is therefore our duty to go on spreading Islam's message of peace and harmony. After every negative act committed in the name of Islām, it is our duty to show the world the positive image of Islām.

Huzoor (May Allāh be his Helper) said: Along with inner reformation, we also need to spread the books of the Promised Messiah (may peace be upon him). Huzoor (May Allāh be his Helper) said that Mustafa Thabit Sahib was a profound scholar, and that the Promised Messiah's (may peace be upon him) book *The Philosophy of the Teaching of Islām* played a big part in converting him to Ahmadiyyat. Learned people should be given this book. Today true knowledge and the true image of Islām can

only be found through the books of the Promised Messiah (may peace be upon him). Our young people should read these books and foster their knowledge. Since God sent the Promised Messiah (may peace be upon him) as the Arbiter for this age, He also directly granted him knowledge.

Huzoor (May Allāh be his Helper) said: Whoever professes faith should develop his faith to the point of certainly and not indulge in speculations. Only certainty can bear fruit. The Promised Messiah (may peace be upon him) says: If having believed in me, you have doubts about my decisions, then you should worry about your faith. Faith and doubt cannot coexist. Those who object have not truly recognized me. Alas, had they come to me with pure intentions, I would have shown them God that was shown to me and God would bless them and would grant them understanding, but they instead resorted to meanness and envy. How then can I make them understand. Huzoor (May Allāh be his Helper) said: We have accepted the Promised Messiah (may peace be upon him) and it is our duty to make the world to understand the true message of Islām.

Huzoor (May Allāh be his Helper) said: Having believed in the Promised Messiah (may peace be upon him), we have taken on the responsibility of reforming the world in spite of opposition. If worldly people make laws that are contrary to religion, then we have to make it clear that if something is considered wrong by our religion, we will also call it wrong. Every Ahmādī should bear this in mind. Let us raise our standards of obedience.

The Promised Messiah (may peace be upon him) says: Corruption is growing in this age and every kind of idolatry and innovation and evil is spreading. When at the time of Bai'at you pledge to give preference to the faith over the world, it is a pledge you make before God, and you must remain steadfast upon it till your death. Otherwise you have not pledged Bai'at. But if you do remain steadfast, then

God will bless you both in faith and in the world. In keeping with God's will, you should adopt Taqwa to the fullest extent. The time is perilous and the signs of Divine wrath are becoming manifest. In view of the state of the world, everyone should turn towards God.

The Promised Messiah (may peace be upon him) says: If you say something before a man but do not act upon it, he will not be happy. The same is true of God. You should not care about what others think. Keep your body clean and your heart free from envy and malice. Huzoor (May Allāh be his Helper) said: Any activity, whether it be in the form of the Internet or in other form, which makes you forget your prayers, is an idolatrous activity. Attend the five daily prayers punctually. I see a lot of room for improvement in this regard. And save yourself from social evils. Raise your standards of

brotherhood. If everyone does self-analysis and reforms himself, all other evils will disappear. We should always seek forgiveness for our sins and shortcomings. May

Allāh enable us all to do so and may we live up to our pledge of Bai'at to the Promised Messiah (may peace be upon him).

Friday Sermon 28 April 2017 at Baitul-Futūh Mosque, London

Huzur's (May Allāh be his Helper) recent tour of Germany; mosque-inauguration and foundation laying ceremonies; impressions of delegates at the Peace Symposium in London.

Ahmadīs are the ambassadors of peace and such functions are alike candle beckoning towards peace in these tumultuous times.

A homeopathic prescription for protection against a possible atomic war; an appeal for prayers for Ahmadīs in Algeria and Pakistan.

Huzoor (May Allāh be his Helper) said: During my recent tour of Germany I was asked, as I have been asked many times before, about our reaction to the growing misgivings people have about Islām. This is a question that opens the doors of Tabligh for us. The fact is that fear is because of the terrorist attacks carried out by some groups in the name of Islām. However, our reaction is not a negative one, and I always tell them that such groups and individual are emerging on account of their failure to understand the true teachings of Islām. It is also in keeping with the prophecy of the Holy Prophet (may peace and blessings of Allah be upon him) who foretold that it would be at such a time when the Promised Messiah and Mahdi (may peace be upon him) would appear to spread the true teachings of Islām. And we believe that this prophecy was fulfilled in the person of the holy founder of Ahmadiyyat. Therefore our reaction is in keeping with the teachings of the Promised Messiah (may peace be upon him) who said that we should spread Islām through peace and love. However, as a result of the extremist attacks in Western countries and the reservations people have about Islām, we have to work even harder to dispel such notions.

Huzoor (May Allāh be his Helper) said: Allāh says in the first chapter of the Holy Qur'an that He is the Lord of the Worlds and that His divinity is not confined to a specific nation, or time, or country; rather, he is the Lord of all people, all times, all places and all countries; He is the source of all grace and all physical and spiritual power, and it is through Him that everything finds sustenance. The Promised Messiah (may peace be upon him) says that since these are the attributes of God, we too should try to exercise these same qualities.

Huzoor (May Allāh be his Helper) said: A doctor who came to the opening of a mosque said that all his life he wanted to meet peaceful Muslims and that now his desire had been fulfilled and that he was lucky to have met us. A lady from Italy came with her friend who she said had been hesitant to come because of the negative notions about Islām, but after coming to the function her views had changed and she said she now realized what a beautiful religion Islām was. Three lady scholars from

Bosnia said that such programs are like beacons for peace in these troubled times. One guest said that he had always thought that all religions believe in one God and yet show different paths to Him, but after coming here he realized that in many ways religions showed the same path, and the Imam of Jamā'at Ahmadiyyat had described this in a very succinct manner and said that ISIS and other terrorist organizations had nothing to do with Islām.

Huzoor (May Allāh be his Helper) said: Well-mannered Ahmadi children also have a positive impact on their environment. A lady guest said that she was thankful to the Jamā'at because ever since her children had become friends with Ahmadīs, they behaved better, and therefore she was eager to learn about our teachings. Huzoor (May Allāh be his Helper) said: This silent Tabligh that is being carried out through children places an additional responsibility upon the parents to do more for the proper upbringing of their children. We should also pray that Ahmadi children have a positive impact on others and are saved from the evils of their environment. It is this good influence that will, In Sha 'Allāh, lead to the spread of Islām in future. Another lady guest said that she was deeply affected by what she heard. She had never known that the teachings of Islām were so beautiful and I wonder why Islām has a negative connotation despite these teachings. I pray that your message of Islām should reach all people.

A Turkish police officer said that he was much impressed by our message and that if we continue to spread this message of Islām we will soon find success. He said that he had learned a lot from our organization and arrangements. Another guest said that we are the ambassadors of peace, and that all Muslims should act upon these teachings, and that he too would try to spread this message in his own sphere. A Syrian guest said that we had presented the teachings of Islām in a much better way than other Muslims. He said that before coming here he had heard that Ahmadi have a different Quran, but that this had now been proven wrong.

Huzoor (May Allāh be his Helper) said: A peace symposium was held here in London. Among the

dignitaries was a churchwarden who said that this was a very interesting and powerful message of unity which society today stands in great need of. She said she liked the fact that the Imām of Jamā'at Ahmadiyya had cited a verse of the Holy Qur'an calling for the followers of all regions to come together on what was common among them. She said that she had now learned about what was common between Islām and Christianity. She liked the concept of worship five times a day, and that worship was futile unless it was accompanied by service to humanity. A nurse, Ms. Fiona, said that the Imām had shown that Islām was a religion that had not been properly understood and that terrorists were wrongfully hiding behind its name, and he made it clear that these terrorist attacks have nothing to do with Islām. He not only raised questions but also offered solutions. He said that we should respect one another and listen to other people's views.

Huzoor (May Allāh be his Helper) said: I would also like to remind the Jamā'at that the crisis in the world is growing and there is a great need for prayers. War hysteria is growing among both big and small nations. Those who had thought that a world war was a far off

possibility are now admitting that there is a real threat. Muslim leaders are also committing atrocities and the divides among them are growing. We need to pray that may Allāh grant them understanding. The Jamā'at should also use the homeopathic medicines prescribed by Ḥaḍrat Khalifatul Masīh IV (rh) alternately for six weeks, to protect against the effects of nuclear radiation.

Huzoor (May Allāh be his Helper) said that the opening of Baitul-Afiyat was given coverage by the national TV and was watched by 2.2 million people. Likewise, the opening of Baitun-Naseer was broadcast by three TV channels with coverage of about 30 million people. The foundation laying ceremonies of various mosques were covered by TV channels and newspapers and the news reached about 20 million people. Overall, according to one estimate, the message of true Islām reached about 39 million people. By the grace of Allāh, Germany Jamā'at is doing great work. Huzoor (May Allāh be his Helper) said that as the message of the Jamā'at spreads, so does the opposition. Huzoor (May Allāh be his Helper) appealed for prayers for Aḥmadīs in Algeria and Pakistan that Allāh may grant them steadfastness and remove their difficulties. Āmīn.

Friday Sermon 5 May 2017 at Baitul Futūh Mosque, London

An exhortation to shun worldly frivolities, to be withdrawn from the world, to seek Allāh's pleasure, and to prioritize one's faith over the world in the light of the teachings of the Holy Qur'an.

The activities of this world and its wealth should only be adopted to the extent that faith remains the ultimate objective. In seeking this world, a believer should also remember the good of the hereafter, and seek the world through means that are appropriate.

Huzoor (May Allah be his Helper) recited verse 21 of Surah Al-Hadid, which is translated as follows: "Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children. This life is like the rain the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes broken pieces of straw. And in the Hereafter there is severe punishment, and also forgiveness from Allāh, and His pleasure. And the life of this world is nothing but temporary enjoyment of deceitful things." (57:21) Huzoor (May Allah be his Helper) said: Allāh says with regard to the comforts and pleasures of this world that these are all temporary things. A believer has higher objectives and seeks to attain nearness to God. We who have believed in the Imām of this age, our thoughts should be lofty. We can only become true Aḥmadīs if we stop pursuing the temporary pleasures of this world. Our aim should not be to accumulate wealth and seek pleasure, for these never result in anything good. The things of this world have been likened to the vegetation that finally turns into straw that is blown away by the winds. Neither lots of

wealth nor children avail us anything. Allāh reminds us not to take this world to be our be-all-and-end-all. The true life is the one we shall have after we die. Therefore we should seek God's pleasure and establish a relationship with Him in order to have the desired end.

Huzoor (May Allah be his Helper) said: Allāh does not forbid us from making use of worldly things, but we should not become so immersed in them as to forget about our faith. Those who come from God forsake the world, which means that having acquired faith the world becomes subservient to them. As for those who seek the world, no matter how much they get, they end up frustrated. In any case, there is no denying that the things of this world perish and that the wrongful use of our wealth renders us culpable before God. This is something that every sensible person and every believer should bear in mind. Allāh does not forbid us from earning the wealth of this world. The bounties He has provided for us are indeed permissible, provided they are earned through lawful means and do not stop us from fulfilling our obligations towards God and His creation. The Holy Prophet says: The greatest fear I have regarding my ummah is that they will start following their own desires

and will start pursuing worldly gains, and consequently they will deviate from the truth. This world is the house of deeds, what we do here will be the source of reward or punishment in the hereafter. The Holy Prophet taught us to do good deeds in order to win Allāh's pleasure, and his companions were always doing so. When they asked the Holy Prophet how to acquire Allāh's love, he said that if you become oblivious to the world, God will love you. Do not look at the world with greed, and people will start loving you.

Huzoor (May Allah be his Helper) said: Being oblivious to the world does not mean that one should completely cut oneself off from everything and stop fulfilling one's obligations to others. This is not what Islām desires. The Holy Prophet got married, had children, and he fulfilled all his obligations towards them. When he received wealth he distributed it among the poor. But he never taught that we should become like mendicants. What it means is that the world should not become a hurdle in our worship, and our engrossment in earning worldly things should not make us forget about God. There is no harm in utilizing one's abilities to earn wealth, but it should not become a hurdle in fulfilling one's obligations towards God and His creatures. Piety means that you should have more faith in God and His blessings than upon your wealth. And you should consider whatever difficulties come your way as a mean of Divine reward. People sometimes lose their minds when they suffer a financial loss; this would not be so if they had faith in God.

Huzoor (May Allah be his Helper) said: By the grace of Allāh, since Aḥmadīs believe in the Promised Messiah (may peace be upon him), they are not perturbed by material loss, and they only turn to God in such instances. For instance, businesses belonging to Aḥmadīs in Pakistan and other countries, amounting to millions of rupees were destroyed. One Prime Minister even said that he would hand Jamā'at Ahmadiyya the begging bowl; but what happened was that those Aḥmadīs earned millions after suffering this loss. Huzoor (May Allah be his Helper) said: Those who have migrated to these countries on account of such difficult circumstances should realize that their circumstances have changed for the better only by the grace of God and through the blessings of pledging allegiance to the Promised Messiah (may peace be upon him). Hence there should not be any pride or arrogance on our part. If we look enviously at something it should only be the faith of another person who is better than us with the desire to become better than him. The Promised Messiah (may peace be upon him) says that we should only indulge in the affairs and the wealth of this world to the extent that in everything faith should be our primary motivation, and it should never be relegated to a secondary position. Earn the world but always keep the

fear of God in mind. It is wrong to indulge in worldly affairs day and night and to browse the internet instead of going for prayer. Huzoor (May Allah be his Helper) said that the prayer رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً teaches us that in seeking the good of this world we also keep in mind the good of the hereafter, and that we should seek the best means for earning the world which do not hurt anyone else.

Huzoor (May Allah be his Helper) said: The desires of this world fuel the fires of avarice and become a worldly hell on account of which one's heart is never contented. The Promised Messiah (may peace be upon him) says: My Companions should not indulge in their wealth and in their families to the extent that they become a barrier between them and God. This is why wealth and children are called fitna or trial. The comforts and amenities of these countries should not make us forget about worshipping God and should not deprive us of fulfilling our obligations, and we should do our part in propagating the faith. The purpose of pledging Bai'at to the Promised Messiah (may peace be upon him) is that we should fulfil our obligations to God and to His creatures and do our best to spread Islām, and only by doing so can we give preference to our faith over the world. May Allāh enable us to do so, and may Allāh save us from being overwhelmed by materialism in this world and from the fire of hell in the next. Āmīn.

At the end of the sermon, Huzoor (May Allah be his Helper) informed the Jamā'at of the tragic martyrdom of two Aḥmadīs. The first was Basharat Ahmad Sahib of Khanpur, Pakistan who was shot and killed by unknown assailants on 3rd May. His father Muhammad Abdullah Sahib had entered Aḥmadiyyat after pledging Bai'at at the hand of Ḥaḍrat Khalīfatul-Masīḥ II . He had the privilege to serve the Jamā'at in various positions. He was regular in his financial sacrifices and punctual in his prayers and had a deep reverence for Khilāfat. The second was Professor Tahira Parveen Malik Sahiba, who was assaulted with a dagger by a university employee and embraced martyrdom. Her husband had severed ties with the Jamā'at, and so she lived alone. She had been reemployed by the university on account of her ability. Her grandfather Ḥaḍrat Malik Hassan Muhammad Sahib was a Companion of the Promised Messiah (may peace be upon him). Her father Malik Muhammad Abdullah was a life-devotee. She had her primary education from Rabwah. After graduating from Lahore she did her MSc from Punjab Agriculture College and then went to California to do MPhil in Botany and Plant Sciences. She has one daughter who went away with her father. May Allāh enable her to return to the Jamā'at. Āmīn. Huzoor (May Allah be his Helper) prayed for the deceased and led their funeral prayer in absentia after the Friday prayer.

Friday Sermon 12 May 2017 at Baitul-Futūḥ Mosque, London

In the face worldly difficulties and persecution Aḥmadīs do not lose patience nor they retract from their faith.

The Promised Messiah (may peace be upon him) has taught us to persevere in the face of abuse and not to respond to abuse with abuse, but in response to treat evil with goodness and kindness.

An account of oppression faced by Aḥmadīs in Algeria, Bangladesh, Indonesia and Pakistan, and guidelines regarding Tablīḥ on social media.

Huzoor (May Allāh be his Helper) recited verse 154 of Sūrah Al-Baqarah, which is translated as follows: “O ye who believe! seek help with patience and Prayer; surely, Allāh is with the steadfast.” (2:154) Huzoor (May Allāh be his Helper) said: There are many occasions in a person’s life when one can do nothing other than show patience. Worldly people sometimes go mad when they suffer a loss. Men of God, however, also have to suffer loss and injury only because they have believed in the one sent by God, and they suffer all hardships without lament and only pray that God may give them the strength to pass through these trials with steadfastness. Aḥmadīs are facing persecution by opponents only because we have believed in the Promised Messiah (may peace be upon him) who is the true servant of the Holy Prophet . We follow the path of believers and instead of taking the law into our own hands we prostrate before God and seek His help. We Aḥmadīs neither forsake patience on account of these tribulations, nor do we retract from our faith. Only God has the remedy for our sorrow. He is our emancipator and surely He will deliver us from these tribulations. He will reward those who make sacrifices for the Jamā‘at that He has established.

Huzoor (May Allāh be his Helper) said: There is glad tidings for those who persevere and submit before God. The Holy Prophet says that God loves nothing more than a drop of blood shed in His path and a tear shed in His remembrance in the dead of night. God likes that person very much who shows perseverance in the face of sorrow. In another tradition it is written that God has great honor for His servants and when God takes something into His own hands, why should man try to take it into his. In view of the opposition faced by the Jamā‘at today, it is our duty to seek God’s help through patience and prayer, for He has the ultimate power to protect us. The history of the Jamā‘at shows that the enemy, with all his power, has always been frustrated. Having pledged bai‘at to the Promised Messiah (may peace be upon him) who came as a servant of the Holy Prophet to unite this ummah, we will have to face opposition from Muslims as well as non-Muslims. When our message starts to reach non-Muslim countries, there too we will face opposition, and there have already been some such instances. Muslims know that the true message of Islām can only be spread through Aḥmadiyyat, but for fear of losing their pulpits they are at the forefront in opposing us and

are persecuting us like in the ancient times. Politicians also follow these clerics for the sake of votes and cheap publicity. There is a resolution under consideration in the Azad Kashmir Assembly for declaring Aḥmadīs to be non-Muslims. What did the Pakistan’s national assembly achieve by declaring us non-Muslims, could they stop our progress? Huzoor (May Allāh be his Helper) said: Aḥmadīs should pray to God with patience and be regular in observing their prayers.

Huzoor (May Allāh be his Helper) gave an account of how Aḥmadīs are persecuted in Algeria, Indonesia and described how recently an Ahmadiyya missionary in Bangladesh, Mustafizur-Rahman, was attacked with knives and daggers and critically wounded. Huzoor (May Allāh be his Helper) appealed to the Jamā‘at to pray for his quick and full recovery. The Promised Messiah (may peace be upon him) has already told us that our Jamā‘at is destined to face the same kind of opposition as was faced by Muslims at the time of the Holy Prophet . The Promised Messiah (may peace be upon him) says, I know that there are some people of weak constitution who are easily perturbed, but you should remember that it is necessary for us to undergo these difficulties. You are not superior to the Prophets and Messengers who faced such tribulations, whose purpose is to strengthen our faith in God and enable us to transform ourselves. Thus, it is important that you follow the footsteps of prophets and messengers and remain patient. You should not fight those who leave you because you have joined the Jamā‘at established by God, but should pray that God may grant them the same insight that He has granted you. And you should show with your good example that the path you have chosen is the right one, i.e., Aḥmadiyyat. Huzoor (May Allāh be his Helper) said that we do resort to legal means, but we should never let go of patience.

Huzoor (May Allāh be his Helper) said: I have received reports that some Aḥmadīs use harsh language on social media, which is not worthy of an Aḥmadi. Such reports are very disturbing. I don’t know how far it is true that the opponents use softer language than the Aḥmadīs. If such is the case, then I would say to such Aḥmadīs that they should not engage in Tablīḥ, because such Tablīḥ will not bring them closer to Allāh but lead them away from Him. It is our belief that the people who become angry are the ones who have no argument on their side. The Promised Messiah (may peace be upon

him) says, I have been commissioned to admonish you time and again that you should stay away from any occasion of disturbance and disorder, and show patience even on being subjected to foul language. Respond to evil with goodness and if anyone is about to create disorder then it is better that you quietly leave that place and respond with kindness. I truly say that you must not let go of patience. Patience is a weapon more powerful than canons. It pains me when I hear that some person while being an Ahmadi quarreled with another. I do not at all condone such behavior. A person who does not act with patience and forbearance is not part of this Jamā'at. The Promised Messiah (may peace be upon him) says, the thing that can cause the greatest fury is when vile abuse is leveled against me, but I say that you should leave this matter to God, for you are in no position to judge. Leave my case with God and show patience in the face of such abuse. You do not even know how much abuse I hear from them. I regularly receive letters filled with filthy abuses. And when I show patience, you too should do the same. Their abuse and their mischief and their schemes can never tire me. Had I not been from God, I would undoubtedly have been frightened by their abuses, but I know for certainty that God has sent me, why then should I care about such small things. Reflect, whom has their abuse harmed, them or me? Their numbers have dwindled while mine have grown. Huzoor (May Allāh be his Helper) said: Today, by the grace of Allāh, the Jamā'at is established in 209 countries. Huzoor (May

Allāh be his Helper) said: Remember that it is wrong for Ahmadi's to respond with harsh words, because they would be driving away the new generation too. Such people need to immediately change their behavior. The Promised Messiah (may peace be upon him) says, "I admonish my Jamā'at to hear abuse and bear them patiently and never respond to abuse with abuse, for in this way we are deprived of God's blessings. Remember that there is a dangerous rivalry between reason and fury. Reason cannot exist where there is anger and fury. Those who act with patience and forbearance are given a spiritual light that illuminates their mind and their powers of reflection. In order to increase our power of reason and reflection, we need to suppress our anger and fury. Huzoor (May Allāh be his Helper) said: Always remember to repent and seek forgiveness. The faculties that we employ most are the strongest. The weapons through which we will be victorious are seeking forgiveness, repentance, attaining religious knowledge, keeping in mind God's greatness, and observing the five daily prayers. Salāt is the key to the acceptance of prayers. Observe prayers and avoid every evil whether it is related to our obligations towards God or towards His creatures. May Allāh enable us to walk the path of patience and the path of His pleasure. At the end of the sermon Huzoor (May Allāh be his Helper) informed the Jamā'at of the tragic death of P. P. Nāzim-ud-Din Sahib of Kerala, India, in a train accident and led his funeral prayer in absentia after the Friday prayer.

Friday Sermon 19 May 2017 at Baitul-Futūh Mosque, London

The duties and responsibilities of Ahmadi men in the light of the teachings of Islām. No religion safeguards the rights of women as forcefully as Islām.

Ḥadīth: The best among the believers in their morals is the one who is best towards his wife.

Be pious and set a virtuous example for your children, only then will the next generation become a source of peace and fulfilment for you.

Huzoor (may Allāh be his Helper) said: Islām guides us in every respect, and if we act upon its teachings we can create a harmonious society. There are many commandments in the Holy Qur'ān, and God has summarized them in this one verse, Verily in the Prophet of Allah you have an excellent example. All our success lies in following in the footsteps of the Holy Prophet and adopting the moral standards he demonstrated in every aspect of life, and which his true servant, the Promised Messiah (may peace be upon him), expounded for us in this age. Huzoor (may Allāh be his Helper) said: Today I will speak about the responsibilities of men. Often men do not pay attention to the upbringing of their children and are cruel to their wives. Huzoor (may Allāh be his Helper) said that if, even after pledging Bai'at to the Promised Messiah (may peace be upon him), we treat our wives the way ignorant people do, then our Bai'at is

of no use. Are men, who are responsible for fulfilling their obligations to God and for bringing about practical transformation, fulfilling their obligations? In spite of his busy life, the Holy Prophet fulfilled his obligations to his family and taught them to uphold God's Oneness and to worship Him. Ḥadīrat Ayesha (may Allah be pleased with her) relates that the Holy Prophet would wake up for Tahajjud and would also wake her up. He would help in household chores and when it was time for prayer he would go to the mosque.

Huzoor (may Allāh be his Helper) said: This is the example we have to follow. The Holy Prophet said to his companions: The best among you in morals is the one who is best towards his wife. The Promised Messiah (may peace be upon him) says: We should tolerate everything from our wives other than indecency. We should show our gratitude for being men by being kind

to women. Those who fight with their wives over trivial things should come to their senses and beware lest they lose their faith. Huzoor (may Allāh be his Helper) said: In Western countries such cases sometimes involve the police and it causes embarrassment for the Jamā'at. Those who speak ill of their wives should also reflect on their own condition. If a person is pious then his wife can also become pious. Counselling through action rather than words is more effective. When a man wakes up to pray at night, the woman will learn to do the same. Women have an accepting nature, therefore the practical example of the husband is sufficient. A person should be so virtuous that his wife should not be able to lay a finger upon his character. In that case, even if a woman is not devout, she will start to change. Sometimes the women are more devout than the husbands and complain about them not being mindful of their faith.

Huzoor (may Allāh be his Helper) said: On the one hand we have the expectations the Promised Messiah (may peace be upon him) has of us, and on the other hand we hear of these complaints that men do not attend to their prayers, or that their religious knowledge is weak, or that they watch unsuitable programs on TV. Huzoor (may Allāh be his Helper) said when children go astray, it is more often because the man of the house is not virtuous. If we want the proper upbringing of our children, then our men must do some introspection. The Promised Messiah (may peace be upon him) says that man is the master of the house, and if he is setting a negative example then this will spread into his progeny. Huzoor (may Allāh be his Helper) said: When anger crosses the proper bounds, it is the harbinger of insanity. Those who become furious out of proportion are deprived of wisdom. A believer should never utter words of anger even when responding to an opponent. Huzoor (may Allāh be his Helper) said that the auxiliary organizations and Nazārat Islāh-o-Irshād should teach members in these matters. Learning and Da'wat Ilallāh is of no use if there is no harmony in our households. Huzoor (may Allāh be his Helper) said: Women closely watch their husbands. There are many who do not leave Islām but get involved in wrongful activities in the name of freedom, and then their women follow the same path. But after some time when men try to bring them back, it results in quarrels, breaking up of homes, and destruction of children's lives. The Promised Messiah (may peace be upon him) says that no religion upholds the rights of women more forcefully than Islām. Just as women have obligations to men, so do men have obligations towards women. The Promised Messiah (may peace be upon him) says that the relationship

between man and wife should be like that of true friends. Every man should abide by the Ḥadīth, "The best among you is the one who is best towards his wife." Huzoor (may Allāh be his Helper) said: Men also have responsibilities as parents and they should not put all the burden for this on their wives. When boys reach the age of seven or eight they require the attention of their fathers, and the fathers need to lead them with their example. Fathers need to be watchful in order to protect their kids from the evils of society. If they keep close to their children they can soon overcome their weaknesses. It is also important to pray for the children. Proper upbringing comes only by the grace of God, but we need to do our best as well. The Promised Messiah (may peace be upon him) says that good upbringing is the work of God and it is a kind of idolatry to rebuke kids on every trivial matter. This is something our Jamā'at should avoid. I pray for my children and generally guide them regarding rules and etiquette. Some people are worried about leaving wealth behind for their children, but they are not the least concerned about leaving pious progeny. Those who are only engrossed in acquiring wealth are perturbed on account of their children in their very lives. The tribulation one suffers on account of one's children is very hard indeed. Ḥaḍrat Dawood (may peace be upon him) says, "I was a child, then I became young, and now I am old, but I have never seen the progeny of a pious person short of food or begging." Allāh cares for several generations of a righteous person. Therefore, become righteous and leave a holy example for your progeny. Pray and strive that your children become pious and devout. Strive for it just as you strive for accumulating wealth. Huzoor (may Allāh be his Helper) said: While Islām places obligations on parents, it also places obligations on the children. A man asked the Holy Prophet that he wished to go for Jihad. The Holy Prophet asked, are your parents alive? If so, go and look after them, this is your Jihad. The Holy Prophet also said: One of the best acts of piety one can do is to be kind to the friends of one's parents and to pray for one's parents after they die and to fulfil the promises they have made. Whoever wishes for a long life should fulfil his obligations towards his parents. If a man wisely fulfils his obligations towards his parents and his wife, then there should be no domestic quarrels. Huzoor (may Allāh be his Helper) said: Even in the case of religious differences, children are obligated to look after their parents and pray that Allāh may guide them as well. In short, a man should fulfil his obligations as a husband, a father and a son. This will then guarantee harmony in society. May Allāh enable everyone to do so. Amīn.

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



Ansar Housing Project

The Ansar Housing Complex is the culmination of desires of Ahmadis in the United States to have a place to live together as a community. The need for such a community had continued to manifest in various forums and meetings of Majlis Ansarullah, USA over the last many years. On April 24, 2017, the groundbreaking was held for the Ansar Housing Project in Joppa, Maryland. It was a direct outcome of the Majlis Ansarullah Shura proposal from 2014 “to acquire a place that could be used to provide service to Ansar members.” The planned housing project will have 49 villas along with a mosque/community center.

The project formally got underway with the groundbreaking. The event was attended by over 50 people including men and women who had come from as far away as Florida and New York. Sadr Majlis Ansarullah, USA, Faheem Younus Qureshi was present to personally welcome all the guests. It was also an occasion for the guests and prospective buyers to meet with the builder and his representatives who would be working on the project for the next many months. Please find additional information at ansarus.org. (Rafi Malik)



Financial Sacrifice and Waṣiyyat

Saiyed Burhan A Qaderi and Dr. Anwar Ahmad

Say, 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.'

The Holy Quran- (6[Al-An'ām]:163)

The thing which sets apart the Ahmadiyya Muslim Community from other religious organizations is that it is divine community, founded by Ḥaḍrat Mirza Ghulam Ahmad Qādiāni, the Promised Messiah (may peace be upon him); for all religious denominations. Their members are characterized by a high degree of righteousness combined with financial sacrifice. The multi-fold approach of Ahmadiyya Muslim Community of world-wide leadership, the missionary zeal and the financial sacrifice has resulted in a Godly community whose mission is to preach pristine Islam to the world which possess a very distorted image of Islam. Now a days the Islam is under attack from various quarters. It is the Ahmadiyya Muslim Community under the leadership of Khalifatul-Masīḥ V (aba), that is actively engaged to thwart the vehement attacks through pen and presentations. It is gratifying to note that the western world is beginning to see the beautiful face of Islam tarnished by the opponents and extremist Muslims. All of it requires fervent prayers and financial sacrifice on our part. For this we mention below the Qur'anic verses with our notes to indicate that the sacrifice does not go in vain but is returned to you manifold. The reward is in this world as well as hereafter.

Financial Sacrifice

- **You cannot attain to righteousness unless you spend out of that which you love (3[Al Imran]:93).** The ultimate objective of true faith is achieved through this. Allah has drawn a line and left no choice.

- **Who believe in the unseen and observe Prayer and spend out of what We have provided for them (2[Al-Baqarah]:4).** The verse infer that the two main qualities of righteousness are prayer and financial sacrifice.
- **Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is beautiful and All-Knowing (2[Al-Baqarah]:69).** So whom do you listen to, Satan or Allah. The choice is clear.
- **And whatever of wealth you spend, the benefit of it will be for yourselves, for, you spend not but to seek the favor of Allah. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged(2[Al-Baqarah]:273).** Does it not sound like security deposit rather than just giving. If the U. S. government or another entity promises you; you believe them. But if Allah promises, would you have any doubt? You be the judge.
- **Those, who spend in prosperity and adversity(3[Al Imran]:135).** One should not hesitate in spending when times are tight. As can be seen from the above verse, that spending in adversity will result in prosperity for the giver and or for their progeny.
- **Who is it that will lend Allah a goodly loan that He may multiply it for him manifold. And whatever of wealth you spend (2[Al-Baqarah]:246).**

- **Who is he who will lend to Allah a goodly loan? So He will increase it manifold for him, and He will have a noble reward (57[Al-Hadid]:12).** It is unthinkable that Allah will default his loan. In fact the following verse promises that Allah multiplies several fold for the money spent for his cause.
- **The similitude of those who spend their wealth in the way of Allah is like the similitude of a grain of corn which grows seven years. In each year a hundred grains. And Allah multiplies it further for whomsoever He pleases and Allah is Bountiful, All Knowing(2[Al-Baqarah]:262).**

Nizam-e-Waṣiyyat

The Promised Messiah (may peace be upon him) instituted the Nizam-e-Waṣiyyat for those Ahmadīs who are righteous and willing to contribute more from 1/10th to 1/3rd of their earnings and property, to be spent on dissemination of knowledge of Quran, propagation of Islam, helping the orphan and the needy. Such people owing to their extra ordinary sacrifice would be recipients of divine favor. These are the people whose life is dictated by the classic verse: **قُلْ إِنَّ صَلَاتِي وَنُسُكِي**

وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

(6[al-An'am]:163)

Say, My Prayer and my sacrifice and life and my death are all for Allah, the Lord of the worlds(6:163). The personification of this verse is reflected in the personality of Holy Prophet (s.a.) and then by his buruz - the Promised Messiah (may peace

be upon him) and his successors in this age.

The full significance of the verse can be realized by the following writing of the Promised Messiah (may peace be upon him) :

But if you, shall in reality, die by killing your baser selves, then you shall appear in God and God shall be with you. And the house in which you live will be blessed and God's mercy will descend on the walls which are the walls of your houses. And that city shall be blessed where such a person lives. If your life and your death, your every action and

movement, and your kindness, and your anger are for God only and if, in any trouble or difficulty you do not put God to test and shall nor sever your relationship with Him-rather, under these trials, you step forward towards God- then I truly say to you that you will be chosen people of God. (The Promised Messiah (may peace be upon him) – The Will, p. 11). Their passing would be blissful as stated above by Promised Messiah (may peace be upon him) with the Allah's promise according to Qur'anic 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[Al-Fajr]:28-31). They will be buried in a special graveyard called Behishtī Maqbarah in accordance to the verse-Do thou enter paradise (36[Ya Sin]:27) and the revelation of the 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.

Ahmadi Life of Panaullah Sahib

My father's name was Muhammad Panaullah. He was born into a Sunni Muslim family. He died on January 3rd, 2017 in Dhaka, Bangladesh (Surely we are from God and to Him we shall return). He was 85 years old. May God place him in Heaven.

My father became Ahmadi about fifty years ago. He was the first Ahmadi in our village. My grandfather's name was Muhammad Abdul Ghafur, and he was a very pious man. He knew the Quran and Aḥādīth, and also did Hajj. Every Ramadan, he would do I'tikāf. However, he did not accept Ahmadiyyat. Only those find the path of righteousness that is guided by God. By the immense grace of God, my father, Panaullah Sahib, did find the path of righteousness, and he became Ahmadi.

Panaullah Sahib was very simple, and a kind-hearted person. He was the second out of seven brothers. Muhammad Panaullah's goal was to convey the message of God to people. For a long time, he was the Tabligh secretary in our Jamā'at. He was also the President of

our Jamā'at. He always helped the needy. He was a businessman.



Many people became Ahmadi from his Tabligh in Bangladesh. He loved Allah, Prophet Muhammad (saw), and the Promised Messiah and Mahdi Ḥaḍrat Mirza Ghulam Ahmad (may peace be upon him). He liked to recite Ḥaḍrat Mirza Ghulam Ahmad's poems, and recited them on every Jalsa in Bangladesh.

When Panaullah Sahib became Ahmadi, he was ill-treated by all the villagers, and religious fundamentalists. They lodged seven

cases against my father. All of the cases were false. Samdani Sahib, an Ahmadi lawyer, helped my father, and my father won all of the cases. When Panaullah Sahib became Ahmadi, he did not stay in his home village. The religious fundamentalists said Panaullah is Qādiāni, if he lives in our village, we will kill him. So, for about one year, he lived in another district. Sometimes, my father would come in the night to see us, and leave before next morning.

After one year, my father came back to our village. In the meantime, the main religious fundamentalist died and the villagers did not make too much of an issue, and became silent. The villagers also understood the true religion, and now my uncles have also become Ahmadi.

Some days later, my father moved to Dhaka with my mother and his children. He spent his life being attached to the Jamā'at. I am requesting prayers from everyone so that God may elevate his status in Heaven.

(By Noorjahan Begum)

Why Jesus Did Not Die On The Cross

Jonathan M.A. Ghaffar

“The standard explanations for the crucifixion of Jesus created a deep mystery of motive and consequence, raising many questions about what truly is God’s plan for our salvation.”

The crucifixion of Jesus Christ (peace be upon him) is undeniably one of the most emotionally charged and controversial events in all of religious history. It is also one of the most powerful and political, in that it laid the foundation for Christianity’s main principle of mankind’s spiritual salvation—that Jesus Christ was destined by God to die on the cross for our sins. But is this really God’s or even Jesus’ idea? The facts about what happened to Jesus 2,000 years ago have been shrouded in mystery for as long as Christianity has existed as a major world religion. The commonly held views of the events of the crucifixion and the life and purpose of Jesus are well known to virtually every Christian and most others who have come in contact with Western Christian nations. But is this view, in fact, the truth? Or is there another explanation that must be considered for all true believers in Christ to fully understand Jesus, his status and his mission.

It is this alternate explanation of the reasons for, and results of, the crucifixion that I wish to bring to light before you now. It is the universal belief of all Muslims that Jesus did not die on the cross, because this would prove him to be a false prophet and a false Messiah for the Jewish people, which Muslims do not accept. Islam teaches that Jesus was a true and beloved prophet of God, just like the Old Testament prophets before him, and that he was the Messiah foretold for the Jewish people in their scriptures. On this point, Muslims are closer to Christians in this regard than Jews.

Most Muslims, however, believe as Christians do: that Jesus was taken up physically alive into Heaven and that he will return to Earth again in the same body before the End of the World—although Jesus’ mission when he returns will not be to bring Christianity to the Muslims, but to bring Islam to the Christians and the rest of the world.

I belong to a Muslim Community known as Ahmadiyyat, founded by Mirza Ghulam Ahmad in 1889. We believe that Mirza Ghulam Ahmad was the Promised Messiah and Imam Mahdi foretold in Islamic scripture and traditions. As an Ahmadi Muslims, we believe differently about a few key points relating to Jesus and the crucifixion.

From revelations to the Promised Messiah and through research done by him and his companions in the 1890s, we have conclusive evidence that Jesus did not die on the cross—for the same reasons stated earlier—but

unlike the rest of the Muslim world, we believe that Jesus was actually put on the cross, only he did not die as a result of this crucifixion. He survived so that he could complete his stated mission to “gather and preach to the Lost Sheep of the House of Israel” and to fulfill the Sign of Jonah he gave to the Jews prior to his crucifixion—as Jonah was “three days and three nights alive in the belly of the whale,” Jesus, too, would be “three days and three nights alive in the belly of the earth.” As Jonah survived his ordeal and went on to successfully preach to his people, so too does Jesus say he will survive a similar trial and go on to preach to his people, the Lost Ten Tribes of Israel.

He survived the crucifixion with the Divine help of Almighty God and the help of his trusted friends. One of these, Nicodemus, was a physician who treated his wounds with 100 pounds of medicinal plants and spices: the famed mixture of aloe and myrrh mentioned in the New Testament.

Another close friend was Joseph of Arimathea, a wealthy and powerful Jew in whose open-air sepulcher Jesus was taken for treatment and recuperation after the crucifixion. When Mary Magdalene first sees Jesus outside the tomb, she moves to embrace him but he stops her and says, “Touch me not, for I have not yet ascended.” That is, he is still suffering from his recent wounds but has not died from them. He even tells “Doubting Thomas,” who thinks he’s a ghost (as do all the other disciples), to stick his fingers into Jesus’ fresh wounds so he may know Jesus is not dead nor a ghost, but very much alive.

It is our belief that Jesus survived the crucifixion because he was not and could never be “accursed of God,” and so he could go on to fulfill his stated mission to preach to his people. We believe that he traveled extensively throughout the Near East where the Lost Ten Tribes of Israel were known to be: in Syria, Iraq, Iran, India, Afghanistan and Kashmir. We believe Jesus eventually died at the age of 120 and is buried in Kashmir, in the city of Srinagar.

An Ahmadi Imam I know has personally visited the sacred tomb of Jesus, and has been inside it to clean it and to pay his respects. Many may be astonished to hear that Jesus’ mother, Mary, is believed to be buried in Pakistan, in the town named after her: Murree. Some Christians may have heard that the disciple Thomas is buried in Madras, Southern India. He is. Why was he

there? The tombs of Jesus, Mary and Thomas are all pieces in a religious puzzle that few Westerners have ever heard of, but to millions of Muslims and Hindus in the Near East, these places are common knowledge.

The standard explanations for the crucifixion of Jesus created a deep mystery of motive and consequence, raising many questions about what truly is God's plan for our salvation. What were the motivations of the various groups involved in the crucifixion? What were the consequences of their involvement? The past 2000 years of world history have been filled with the reverberations from the events of that terrible day. And most important of all: Did Jesus truly claim to be God incarnate who came to be put to death for our sins? Or did these ideas come from other religions and other, later followers of Jesus such as Mark, Luke, Paul and the 4th century Roman Emperor Constantine? None of these men ever met Jesus or witnessed his crucifixion and its aftermath.

We can learn a lot about the answers to these questions by examining closely the actions and words of the various people involved in, or who are said to have witnessed, the crucifixion of Christ.

At the time of the crucifixion, while most people were just curious bystanders, some of the people were certainly the devoted followers and relatives of Jesus, such as his mother Mary and the disciples. No one could argue that this second group was not in deep anguish and sorrow over what was being done to Jesus. If Mel Gibson's 2004 film "The Passion of the Christ" can move entire audiences of devout Christians to tears 2000 years after the crucifixion, how much more powerful was the experience to those who knew and loved Jesus during his lifetime?

And surely, the reason for these tears today and 2,000 years ago was the same: those who loved Jesus did not want to see him tortured so cruelly and be put to death in such an evil and idolatrous manner. And especially if you were a devout Jew, the spiritual significance of being put to death by crucifixion was even more painful, because this pain came from the fact that in the Old Testament, Book of Deuteronomy (21:23), to be put to death on a cross—"hanged on a tree"—was to be proven a false prophet or Messiah; to be accursed of God and to turn away from God and have Him turn away from you because you have chosen to reject God and follow instead in the footsteps of Satan. God forbid! How could anyone think Jesus fits this description? No one. But that is what "accursed of God" means, and this is why it hurt the followers of Jesus so deeply at the time, and why it hurts me so deeply today as a Muslim—where love and respect for Jesus and all other prophets is a requirement of my faith—to have Jesus called "Satan" by those who say he was "accursed of God." I cannot believe this!

It was no accident that the Jews needed Jesus to be crucified on a cross—the sacrificial altar to the Roman sun god. The death of Jesus on the cross would prove he was a false prophet and not the Messiah the Jews were expecting to restore to them the Kingdom of David and their holy lands. Was Jesus a false Messiah? According to Jewish expectations of the time, he was not what they were looking for. He came to bring them back to the Kingdom of God, not the Kingdom of David.

The other group of people at the crucifixion was composed of citizens who disbelieved in Jesus and the Roman soldiers whose job it was to whip and then crucify him. This group was involved in all kinds of abuse against him, making fun of him, spitting on him, calling him a liar, a fabricator, an imposter, and telling him to "save himself and come down off the cross if he was the Messiah" as he claimed. Could these people have been right in their accusations? Why did they all assert that the proof of Jesus' claim to be the Messiah would be for him to come down off the cross and survive the crucifixion and not, as Christianity holds, to die as a sinless sacrifice because of it?

How could this central belief of Christians in the death of Jesus on the cross for their sins be such a foreign idea to the Jews of Jesus' time? Should he not have made this idea crystal clear to his followers and disciples? Jesus should have stated clearly and repeatedly to all his followers, enemies and accusers at every opportunity that his only purpose in life was to be put on the cross to die for the sins of mankind.

When Pilate tells the Jews at the trial of Jesus that he plans to release him, Jesus should have told him, "No, you must crucify me so I can pay for the sins of the world. This is why I have come." But he does not say this—in fact, Jesus never says anything remotely like this at those times when he should have spoken up the loudest to proclaim his mission: in the court before Pilate and Herod and the Jewish leaders, and while he is on the cross afterwards. And in the end, the charge against Jesus for which he was crucified was not that he was the Son of God, literally or otherwise, but that he was conspiring to make himself King of the Jews and start a rebellion against the Roman Empire.

And the one statement Jesus makes while on the cross that seems to contradict everything we are told about his purpose is: "Father, forgive them for they know not what they do." Why was Jesus asking God to forgive them for crucifying him if that was God's plan and if that's what Jesus knew and wanted as well? And did God forgive them? Was God happy about the crucifixion or was He angry? Some say the weather was a Sign of God's displeasure that happened?

All of a sudden, they were engulfed in a severe windstorm and sudden darkness caused by an eclipse of sun, accompanied by an intense earthquake. They

became very frightened, and most of them ran away from the scene. It can be reasoned that many of those who fled, including many of Jesus' closest disciples, were all religious-minded Jews who considered the upheaval in the heavens and the earth to be signs of the displeasure of God at the events being undertaken against Jesus.

In regards to the recording of the events of the crucifixion, there are no verifiable first-hand accounts from reliable sources or witnesses to explain what happened to Jesus after he was taken down from the cross. Virtually all-reputable scholars say that the "John" listed, as being present could not have been the same John who later wrote the Gospel of John and the Book of Revelation and who is reported to have died in AD 120—87 years after the crucifixion! Nor in the Bible is there a "Gospel of Nicodemus," the physician who was an eyewitness to the crucifixion. In fact, a careful study of the New Testament reveals there was much uncertainty about the events of the crucifixion. The Holy Quran in 4:159 states with regard to whether or not the Jews succeeded in killing Jesus by crucifixion: "They were all in a state of doubt about it—they had no certain knowledge thereof, but only pursued a conjecture. None of them were sure (as to what really happened to Jesus) but they could only guess."

The Jews knew very well that a strong, healthy person of 33 years, hanging on a cross for 3 to 4 hours, could not die—even Pilate knew this because he "marveled" at the news that Jesus had died so soon. Pilate knew that it took days, not hours, to die from crucifixion. In fact, the other two thieves crucified alongside Jesus were still alive until their legs were broken. Jesus' legs were not broken.

The Jews also knew that Pilate favored saving Jesus' life when he went so far as to pronounce him "not guilty" before the court. More than once Pilate tells the Jews that Jesus should be released. In a last-ditch effort to save him, Pilate proclaims that he will flog Jesus and then release him—beaten but not dead -- in the hope that this degrading punishment would satisfy his Jewish enemies. Pilate in no way expected Jesus to die from this whipping as evidenced by his words "and then release him." Despite what is depicted in the movie "The Passion of the Christ" as a merciless, brutal and prolonged beating of Jesus nearly to death, Christian historians generally state that Jesus was lashed only 39 times. This would be in accordance with a "chastisement" as punishment and not a whipping meant to kill someone.

Another event depicted in the film "The Passion of the Christ" that seems to spell the deathblow for Jesus is when the Roman soldier pierces his side while on the cross. In the movie, the soldier is shown thrusting his spear savagely up into the body of Jesus. Christians often say that if Jesus had still been alive on the cross, this deep spear thrust into his side and presumably up into

his heart certainly would have finished him off. But is this what actually happened? There was no autopsy performed on Jesus to determine how he died or if he was even dead. And if we examine the piercing event with basic common sense and with an understanding of the Greek word for "pierce" a completely different picture emerges.

Jesus was presumed to be dead when the Roman soldiers came to dispatch the two crucified thieves who were still clearly alive. The soldiers broke their legs, thus killing them, but they did not break the legs of Jesus, so he could not have died from clubbing. So it is stated that a soldier takes his spear and pierces Jesus in the side, and blood and water are reported to issue forth.

The obvious question is, why did the soldier pierce Jesus' side? To "finish him off" as some claim, or to do what would be a natural test for responsiveness to pain—jab someone with a sharp object to see if they react, thus indicating they are still alive so you can "finish them off" by breaking their legs. But when Jesus did not react, the soldiers did not proceed with the next phase of leg breaking, believing that he was already dead. The actual meaning of the Greek word for "pierce" means "to prick or scratch, to jab or poke." Not the forceful, full-powered vicious thrust as depicted in "The Passion of the Christ."

When trauma victims enter the ER at a hospital, they often appear dead, with no visible signs of life. One of the first things doctors do is poke them with something sharp or pull back on their fingernails or toenails to see if they react from the pain. Another thing they regularly do in trauma treatment is they put a hole in the injured person's chest to relieve any pressure caused by edema—the internal swelling of body organs and tissues—that may be suppressing vital signs and keeping the heart and lungs from functioning well. When they do this, the heart often starts beating with renewed vigor and strength, and the lungs are able to inflate easier as well. Also, blood and other fluids like water that have collected in the outer tissues often come gushing out as the pressure is equalized. So in all probability, the piercing of Jesus' side saved his life, thus relieving the pressure on his heart and lungs. And everyone knows blood doesn't flow out of a body unless there is a beating heart to produce blood pressure.

Also, after the crucifixion, the body of Jesus was given to his disciples. This was not the common practice; usually the enemies took the body so they could desecrate it. But it was Jesus' friends who took his body down from the cross—one of whom, Nicodemus, was purported to be a medical doctor who treated him with 100 pounds of aloes and myrrh. The Jews have never anointed the bodies of their dead with perfumes or spices, but the ancient Greeks and Romans did.

All of this—taken together with Jesus' own prediction that he would be back after three days and

nights, fulfilling the sign of Jonah, who went into the belly of the whale alive, stayed there alive for three days and nights, and then came out alive—leads inescapably to the conclusion that Jesus Christ never meant to die on the cross for anyone’s sins, nor did he in fact die, but was saved by the Hand of God to disprove the charges by the Jews that he was a false prophet and a false Messiah. God’s destiny sometimes works just like this – what seems like a defeat is actually a divine means of success and escape from one’s enemies.

For further information about this fascinating subject of world and faith shaking import, I invite you to visit the website www.JesusinIndia.com and to also go to alislam.org/library to read the books “Where Did Jesus Die?” by J.D. Shams, and “Christianity: a Journey from facts to Fiction” by the Fourth Khalifa of the Ahmadiyya Muslim Community, Mirza Tahir Ahmad (may Allah showers His mercy on him).

Ḥaḍrat Chaudry Inayat Ullah Ahmadi

Mirza Mahmood Ahmad

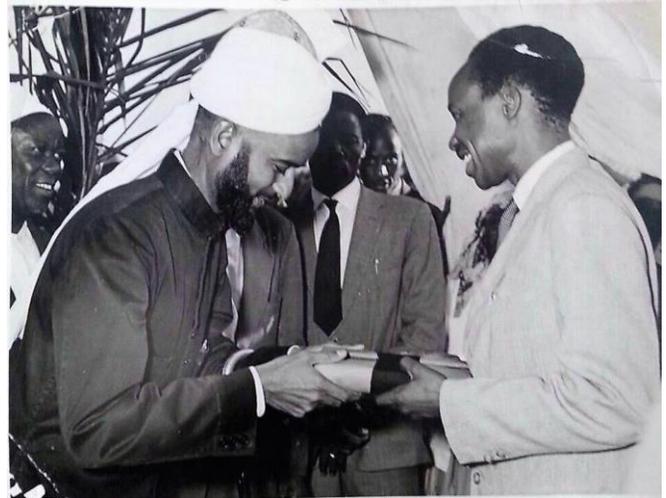
My father in Law Ḥaḍrat Chaudry Inayat Ullah Ahmadi passed away between the night of December 8th and 9th, 2015, at the age of almost 96 years. انا لله وانا اليه راجعون. He was born on 1 January 1920 in Amritsar, India. The name of his father is Ḥaḍrat Chaudry Allah Bukhsh (may Allah be pleased with him) who was one of the companions of the Promised Messiah (may peace be upon him). He was the owner of a printing press in Qādiān. Originally he was the follower of Maulawi Sanaullah of Amritsar. In 1894, according to the traditions of the Holy Prophet Muhammad peace and blessings of Allah be upon him) the moon was eclipsed on the 13th night of the month of Ramadan. He heard the people talking about the claim of the Promised Messiah (may peace be upon him). The people were saying that, this is in favor of the claim of Mirza Sahib. He mentioned this to Maulawi Sanaullah Amritsari. Maulawi Sanaullah said that it is necessary that sun should also be eclipsed in the same month of Ramadan.

On the other hand, the Promised Messiah (may peace be upon him), who had full confidence in Allah, said that now the sun will also be eclipsed. He told his companions to gather on the roof of the Masjid Mubarak Qādiān, to view the eclipse of the Sun on the appointed day and time. It was a great surprise and a faith-inspiring occasion, when the sun also eclipsed in the same month of Ramadan as it was foretold, and the Promised Messiah (may peace be upon him) and his companions together witnessed the eclipse of the Sun. How happy would be the Promised Messiah (may peace be upon him) and his companions present there? Nobody can imagine! Such a great heavenly sign was shown by Allah in the favor of Ḥaḍrat Mirza Sahib and a prophecy of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) was fulfilled. So the sun was eclipsed on the 28th of the month of Ramadan according to the prophecy.

After this, Ḥaḍrat Chaudry Sahib's father related to Ahmadiyya Gazette USA

Maulawi Sanaullah Amritsari, that now sun also got eclipsed. Maulawi Sahib being helpless told him, “OK, you go and pledge allegiance at the hands of Mirza Sahib, but my heart does not incline to this.” On this, he pledged allegiance at the hands of Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (may peace be upon him), Al-Hamdu Lillah. This is, how Ahmadiyyat came into the family of my father-in-law.

After accepting Ahmadiyyat, Ḥaḍrat Chaudry Allah Bakhsh setup a ‘steam press’ in Qādiān and a number of books and other literature of the Promised Messiah (may peace be upon him) was published.



Ḥaḍrat Chaudry Inayat Ullah Ahmadi is offering literature to Julius Nyerere, the President of Tanzania

Once the Promised Messiah (may peace be upon him) was going on a journey to Lahore and Ḥaḍrat Allah Bakhsh asked for the permission to go with him. The Promised Messiah (may peace be upon him) said, “You are already engaged in great Jihad by publishing my books in your press, so you are directly participating with me in the Jihad of Pen. Therefore there is no need for you to go on journey with me.”

When he moved to Qādiān, my father in-law was only five years old. He completed high school in Qādiān. Then in 1939, he went to Uganda with his elder brother. During this, The Promised Messiah (may Allah be pleased with him) made an announcement that Ahmadi young men should not sit idle. They should always keep themselves busy doing something. Hearing this, he joined the British Army there in Uganda. He started preaching Ahmadiyya Islam to his colleagues like a full-fledged missionary.

In one of his articles in the daily Al-Fazl Rabwah' dated 9th June 1984, he himself wrote:

“I remember that once in 1940, during my services in the army, I was on vacations in East Africa and was traveling to Zanzibar, Dar es Salaam and then from there arrived in Tabora. There I met Sheikh Mubarak Ahmad, who used to live there in those days. He was the only missionary in East African countries. He used to teach religion class of a secondary school twice a week. One day, Sheikh Sahib, sent this humble one in his place to teach the students. In this way, the Almighty God enabled me to convey the message of Allah to about one hundred Muslim and non-Muslim students of then biggest institution of Tanganyika. In those days the Muslims and non-Muslims would listen to the speeches of different religions together. The students, on seeing a new Ahmadi teacher, came to listen to me. The hall was full with audience and many students were in the balconies and windows. By the grace of Allah, there was a great impact of my speech on the audience. Among the students, there were two Ahmadis; Jumu'a Abdullah, who later on became the provincial commissioner of Tanzania, and Sheikh Amri Abaidi. I met both of them separately and advised the latter to dedicate his life and go to Rabwah, our international headquarters for religious education. He responded positively and later on proved to be a great asset to our community. Julius Nyerere, who became the president of Tanzania, and many others, who became the ministers later on, also came to listen to my speech.”

One day in 1943, during the service of British Army, he came to know that the Promised Messiah (may Allah be pleased with him) made an appeal to the Jamā'at to dedicate to become missionary. After hearing this, he quickly dedicated his life for Islam and Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) graciously accepted his dedication.

In 1946, he resigned from the British Army and requested to join the Jāmi'a Ahmadiyya for further education. The Khalīfatul-Masīḥ II was already familiar

with his work through his preaching reports during his services in the British Army, he said that there is no need for him to go to the Jāmi'a Ahmadiyya, rather he should report to Shaikh Mubarak Ahmad, the missionary in-charge of East Africa and go to him to help him in the outreach work. The Khalīfatul-Masīḥ II (may Allah be pleased with him) also wrote to him that he will pray for him and Allah will increase his knowledge with His grace. He then under the supervision of Sheikh Mubarak Ahmad, served the Jamā'at, first in Nairobi and then in Kisumu (Kenya) and preached the message of Islam extensively.

He used to say about the revelation of the Promised Messiah (may peace be upon him), “I shall carry thy message to the corners of the Earth,” that ‘corner’ does not necessarily mean a specific place, rather it means each house, street, village, town, city and any country of the world.

In 1951, he was made the in-charge for Tabora, the Jamā'at Headquarter in Tanganyika. After that he was stationed in Morogoro and Dar es Salaam one after the other. He traveled to many big and small towns of that country. He was very popular in the Jamā'at as well as in the non-Ahmadi and non-Muslim people. He wrote himself in the same article of the daily Al-Fazl, the reference of which has been given above:

“I was chosen as the secretary of the Chambers of Commerce of Tabora for two years, and the president of the Muslim Association of Pakistan, Tabora; also chosen as the secretary of the Muslim Cemetery Committee. I was also chosen as the member of the District Development Committee, and member of the town Committee as well. For two to three years, I was chosen as the president of the Hockey Association of the Western Province of Tanzania. Moreover, I was offered the membership of the National Assembly of Tanganyika by the African National Union (the only political ruling party), but I preferred to serve the Jamā'at of Allah and refused to go in to the politics. Al-Ḥamdu Lillāh.”

He served in East African countries for almost thirty-four years up to 1973 as a servant of Allah. He was called back to Pakistan when he was serving as a Chief Missionary in Dar es Salaam, Tanzania.

He was awarded a piece of land for his services in the British Army and was given the choice to get it in any country he liked. He preferred to get it in Tanzania. He named that land Rabwah, and gave that as a gift to the Ahmadiyya Muslim Community, Tanzania, and helped the Community to build a school on it.

After he returned to Pakistan, he served as a Murabbi of Ahmadiyya Muslim Community at Dera

Ghazi Khan, District Sialkot and District Jhang. After retirement, he was elected as the president of Dārul-Uloom Gharbi, Rabwah.

When Ḥaḍrat Khalīfatul-Masīḥ IV (Allah’s mercy be on him), migrated from Pakistan to United Kingdom, he also migrated to London after some time and made his residence on the Brandreth Road, Tooting, London. He resided there till his last breath and preferred to reside there. He used to say, “The Promised Messiah (may peace be upon him) passed way on Brandreth Road (in Lahore) and I would also like to go to my Creator on the Brandreth Road.” Allah, the Almighty, fulfilled his desire and he passed away when he was still living there.

He was loyal to Ahmadiyya Khilāfat and used to tell all his children and grandchildren to be loyal in all circumstances. He would write to the Khalifa of the time regularly for prayer.

He had a great personality. He was truly simple in his habits. He had a very kind heart. He helped the needy in any way he had the capacity to do so. If he advised someone, he advised in privacy and that was very effective. He gave precedence to his faith over all worldly things.

Amongst his great friends was Ḥaḍrat Sahibzada Mirza Waseem Ahmad. Whenever he came in London, he visited him. Ḥaḍrat Mir Mahmood Ahmad, Principal Jāmi‘a Ahmadiyya, (may Allah give him long life and good health to serve the Community), also visited him every time he was in London.

In his last 10 -11 years, he was bed-ridden and was not able to walk but his mind was very active. During his illness, he talked, saw, recognized and responded to people, especially to his friends. Once Ḥaḍrat Mir Mahmood Ahmad asked him to recognize him. He responded in the words, “How is your Jāmi‘a Ahmadiyya?”

After some years when he was unable to speak, he responded by nodding his head and by smiling. He remembered Allah all the times, at home or in the hospitals. He repeated the words, “Ya Allah” (O Allah), so much and so often, that the nurses of the hospitals also memorized the word “Ya Allah” and asked what the meaning of that phrase was.

During his illness, all his family members—the sons, the daughters, the daughters-in-law, the sons-in-law and the grandchildren, served him a lot for his different needs. All of them had their specific duties. All kinds of dealing, with the pharmacies, medicines and follow up

of all appointments were done by Ch. Zafrullah Ahmadi and his wife. Zafrullah Ahmadi was also helping him to trim his beard regularly. Ch. Habeebullah Ahmadi was dealing with doctors and other medical staff but the ones who served him the most was my mother-in-law, Ch. Nasrullah Ahmadi and his wife, because they were fortunate to live with him in the same house. May Allah reward all of them abundantly.

He passed away between the night of Tuesday and Wednesday on December 8th at the age of almost 96 years. انا لله وانا اليه راجعون.

Ḥaḍrat Khalīfatul-Masīḥ V (may Allah be his Helper) very affectionately led Funeral Prayer on Friday December 12, 2015. During the Friday Sermon, he said so many kind words about his life and services for the Ahmadiyya Muslim Community and his preaching, especially in the East Africa. After Funeral Prayer, the Khalīfatul-Masīḥ met with all the family members, and asked them how they were doing. He very kindly accepted our request of meeting with the whole bereaved family. During the Mulāqāt, Huzoor (may Allah be his Helper) asked every one his/her name and relation with the deceased. He prayed for all of us and gave us the opportunity once again to shake hands with him. He gave sweets to the young children and pens to the school-going children. This meeting left such a lasting effect on all of us that we will forever keep this in our hearts for whole of our lives. We also had a group photo with the Khalīfatul-Masīḥ V. We all are very grateful for this and pray for his good health and long prosperous life. We are extremely blessed that he gave us so much time from his very busy schedule.

We want to thank Respected Ata-ul-Mujeeb Rashed, the Imam of the London Mosque, for being in the graveyard for the entire time during the burial of my father in-law and also led the silent prayer after the grave was ready.

We are also thankful to Respected Rafiq Hayat, the Amir of the U.K. Jamā‘at, who came home to meet with all of us and shared our sorrow with him. We are very grateful to all our well-wishers who came to our home or called us from within the country and from abroad for the condolence. We pray for them, that may Allah reward all of them abundantly.

In the end, I pray for my father in-law, that may Allah elevate his status in Jannatul-Firdaus and enable me and all his relatives to follow his footsteps in all his good deeds. Amen.

Upcoming Topics for Al-Hilal

My Most Memorable Jalsa... Deadline September 30

Send articles to al-hilal@ahmadiyya.us



Interfaith Peace Symposium in Orlando

Organized by Orlando, FL Jamā'at. Held on February 12, 2017 in Jacksonville, FL

Dr. Wajeeh Bajwa, President, Orlando Jamā'at

Alhamdulillah, the first Interfaith Peace Symposium held in Jacksonville, FL by the Orlando, FL Jamā'at, was a success. The Jamā'at invited three religious speakers: a Hindu, a Christian, and a Jew. Qā'id Khuddām Orlando spoke on behalf of Islam. Orlando Jamā'at President, Dr. Wajeeh Bajwa, presided over the event while Orlando Jamā'at Tabligh Secretary, Habeeb M. Shafeek, served as moderator. After recitation of the Holy Qur'an with translation, Jamā'at Tabligh Secretary offered welcoming remarks and also provided a brief overview of the Ahmadiyya Muslim Community.

The representative of each faith spoke for 15 minutes on if and how their religion promotes peace:

The Rabbi, Matt Cohen, discussed the importance of supporting one another despite our religious differences (citing the Muslim travel ban and immigration), and of the importance of loving your neighbor as yourself: 'where there is no peace, prayers are not accepted.'

The Hindu speaker, Dr. Nehu Patel, gave some concrete examples of how Hinduism promotes peace, emphasizing that the journey to

peace starts with the self, then expands to the family, the society and the world and: 'in the joy of others lies our own'

The Christian Senior Pastor, Mark Eldredge, opined that religion does not promote peace. He focused on the message of Jesus being the way to salvation, because sin (or sin, as he put it) is too deeply rooted in mankind for us eliminate it on our own.

The Ahmadi Muslim spoke last and, just as Islam is the last religion revealed as a universal way of life, he explained that religion is a continuum, Islam being the final and perfect means to peace, and how Islam promotes respect for all prophets and all religions sent by God.

To complete the presentations, a Nasira and a Tifl (sister and brother) read aloud the eleven points of True Islam. A question and answer session was held, and an announcement was made about weekly 'Coffee, Cake and True Islam' gatherings at the same location every Tuesday from 6.00-7.00 PM. Orlando Jamā'at President gave the concluding remarks, emphasizing the peaceful nature of the

Ahmadiyya Muslim Community and thanking the speakers and attendees; each guest speaker was given a gift bag containing books and the introduction to the Jamā'at 'one pager'.

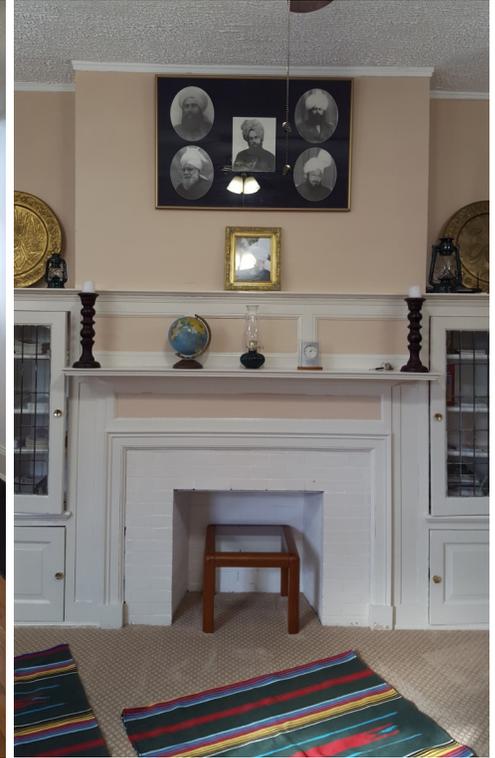
Each guest speaker had brought members of his congregation with him. There were 17 guests in the attendance, not including the three guest speakers. Refreshment time provided opportunity for introductions one-on-one discussion. Lajna members had the opportunity to speak to female guests, all of whom were very pleased with the event and expressed enthusiasm for more gatherings in the future, In Sha' Allah.

Refreshments were served and guests also took time to look at the Jamā'at literature available at several tables. Some took books (Life of Muhammad, Philosophy of the Teachings of Islam, Message of Peace) flyers with them. After the guests departed, all who were present helped with cleanup.

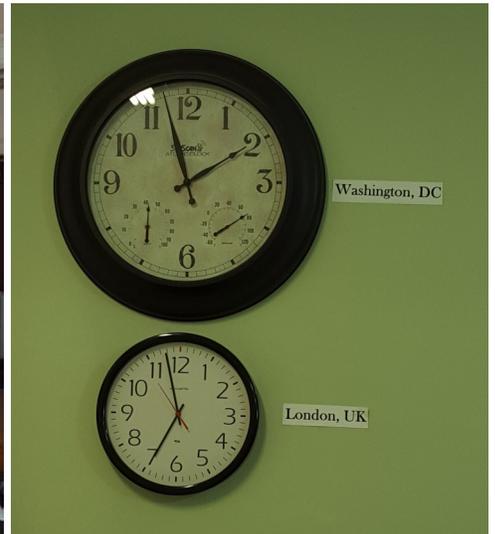
Photographs of the event are available at: <http://orljamaat.org/content/photo-gallery> (Select album: 2017-02-12 - Peace Symposium)

American Fazl Mosque, Washington DC

When you are in DC, Dr. Zaheer Bajwa, our missionary there, will be very excited to take you around and show the clean and tidy environs of the mosque. This is a multistory building. Missionary's residence is located on one of its floors.



View from the street (above left). Foyer area (above middle). Living room (above right and below left and bottom right).



Clocks in the mosque show time both in DC and in London, UK (above right). Missionary's office (below left and middle).



Early Days of Baltimore Chapter



Br Kareem, founding member, is standing in the middle in the back .



Br Rahman, president early 1960s.



Early 1960s. Entire membership at Freemont Ave.



Br Wali, president at the Freemont Ave.



Members in front of the center

1961 Jalsa attendees



Collection of Abdul Latif Bennett

Ahmadiyya Muslim Community USA National Calendar 2017

January 7-8 Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
January 8 Sun.....	Review of 2016 Activities and Plan for 2017 Activities.....	Jamā'at/Local
January 13-15 Fri-Sun.....	Anṣār Leadership Conference	
January 22 Sun.....	Siratun-Nabī Day	Jamā'at/National
January 27-29 Fri-Sun.....	Majlis-i-Şihḥat Event	
February 4-5 Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
February 11 Sat	National Āmilah Meeting (Los Angeles, CA)	Jamā'at/National
February 11 Sat	Regional Refresher Course (Los Angeles, CA) (Afternoon)	
February 17-18 Fri-Sat	Public Affairs Seminar 2017 (Bait-ur-Raḥmān, MD)	Jamā'at/National
February 26 Sun.....	Muṣliḥ Mau'ūd Day	Jamā'at/Regional/Local
March 4-5 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
March 18 Sat.....	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring MD)	Jamā'at/National
March 18-19 Sat-Sun.....	National Tarbiyat and Tahir Academy Meeting (Bait-ur-Raḥmān, MD)	Jamā'at/National
March 25 Sat.....	Masiḥ Mau'ūd Day	Jamā'at/Regional/Local
March 31-April 2 Fri-Sun.....	Lajna Mentoring Conference	
April 1-2 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
April 2 Sun.....	Taḥrīk Jadīd Day	Jamā'at/National
April 8 Sat.....	Qaḍa Orientation Seminar (Bait-ur-Raḥmān, MD).....	Jamā'at/National
April 9 Sun.....	Waqf-i-Nau Evaluation & Parents Day Jamā'at	/Regional/Local
April 14-16 Fri-Sun.....	Marital Matters Awareness.....	Jamā'at/National
April 14-16 Fri-Sun.....	12th Boys Trip to Jāmi'ah Canada.....	Jamā'at/National
April 22-23 Sat-Sun	Local Qur'ān Conference.....	Jamā'at/National
April 28-30 Fri-Sun	National Majlis-i-Shūrā	Jamā'at/National
May 6-7 Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
May 12-19 Fri-Fri	Humanity First Awareness Week	
May 13-14 Sat-Sun.....	Anṣārullāh Regional Ijtimā'	
May 20 Sat.....	National Āmilah Meeting (Oshkosh).....	Jamā'at/National
May 21 Sun	Khilāfat Day.....	Jamā'at/Regional/Local
27 May 25 June Sat-Sun	Ramaḍān	
June 3-4 Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
June 26 Mon.....	Eid-ul-Fitr	
July 1-2 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
July 5-12 Wed-Wed.....	3rd Waqf-i-Nau Training Camp 2017 (Bait-ur-Raḥmān, MD)	Jamā'at/National
July 7-9 Fri-Sun.....	Jalsa Sālāna Canada	
July 7-9 Fri-Sun.....	Spiritual Fitness Camps	
July 14-16 Fri-Sun	Jalsa Sālāna USA	
July 16-23 11th	11th Waqf-e-Nau Boys Jāmi'ah Orientation Camp (Hādī Mosque, Harrisburg, PA).....	National
July 28-30 Fri-Sun.....	Jalsa Sālāna UK.....	
August 5-6 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
August 5-20 Sat-Sun	Hifz-ul-Qur'ān Class	Jamā'at/National
August 12 Sat.....	National Āmilah Meeting (New York, NY).....	Jamā'at/National
August 12 Sat.....	Regional Refresher Course (New York, NY) (Afternoon).....	/
August 12-13 Sat-Sun	Spiritual Fitness Camps	/
25-27 August Fri-Sun.....	Jalsa Sālāna Germany	
September 1 Fri	Eid-ul-Aḍḥā	/
September 2-3 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
September 8-9 Fri-Sat	Lajna Day on the Hill, Lajna Public Affairs Seminar	
September 8-10 Fri-Sun	Marital Matters Awareness.....	Jamā'at/National
September 15-17 Fri-Sun.....	Lajna East Coast Ijtimā'	/
September 23 Sat	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring, MD)	Jamā'at/National
September 23-24 Sat-Sun.....	National Anṣārullāh Ijtimā'	/
September 24 Sun	Taḥrīk Jadīd Day.....	Jamā'at/National
October 7-8 Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
October 13-22 Fri-Sun	Taḥrīk Jadīd Collection Week.....	Jamā'at/National
October 15 Sun	Religious Founders Day	Jamā'at/National
October 27-29 Fri-Sun	Lajna Majlis-i-Shūrā	
October 28 Sat.....	National Āmilah Meeting (Detroit, MI)	Jamā'at/National
October 28 Sat.....	Regional Refresher Course (Detroit, MI) (Afternoon)	
November 4-5 Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
November 4-5 Sat-Sun.....	West Coast Qur'an Conference	Jamā'at/West Coast
November 19 Sun	Sirat-un-Nabi Day	Jamā'at/Regional/Local
November 25 Sat	Humanity First National Annual Telethon	
December 2-3 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
December 9 Sat	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring, MD)	Jamā'at/National
December 22-24 Fri-Sun	West Coast Jalsa Sālāna	
December 26-28 Tue-Thur	Jalsa Sālāna Qadian	



মসীহ মাউদ (আঃ)-এর লেখা থেকে

‘আমাদের নেতা ও প্রভু আঁ হযরত সাল্লাল্লাহু আলাইহে ওয়া সাল্লামের প্রতি খোদা তাআলার তরফ থেকে যে সকল নিদর্শন ও মোজেজা প্রকাশিত হয়েছিল, তা কেবল সেই যুগের মধ্যেই সীমাবদ্ধ ছিল না। বরং, তার ধারাবাহিকতা কেয়ামত পর্যন্ত সচল থাকবে। অতীতে যে নবীরা এসেছিলেন, তাঁরা কেউই তাঁদের পূর্ববর্তী নবীর উম্মতরূপে নিজেদেরকে গণ্য করতেন না, এবং নিজেদেরকে ‘উম্মতি’ বলে প্রচারও করতেন না। যদিও তাঁরা পূর্ববর্তী নবীর ধর্মেরই সাহায্য করতেন এবং তাঁদেরকে সত্য বলে জানতেন। কিন্তু, আঁ হযরত সাল্লাল্লাহু আলাইহে ওয়া সাল্লামকে এক বিশেষ এই গৌরব দান করা হয়েছিল যে, তিনি- **খাতামুননবীঈন**। এর এক অর্থ হচ্ছে, নবুওয়্যাতের সমস্ত পূর্ণতা, উৎকর্ষতা বা কামালাত তাঁর ওপরে খতম হয়ে গেছে; এবং দ্বিতীয় অর্থ হচ্ছে, তাঁর (সা.) পরে আর নতুন শরীয়তওয়ালা কোন রাসুল নেই; এবং তার (সা.) পরে এমন কোন নবী নেই, যিনি তাঁর উম্মত-বহির্ভূত। বরং, এমন প্রত্যেক ব্যক্তি, যিনি খোদা তাআলার সহিত বাক্যলাপের সম্মানে সম্মানিত, তিনি সেই সম্মান লাভ করেন একমাত্র তাঁরই (সা.) কল্যাণে এবং তাঁরই মধ্যস্থতায়; তিনি উম্মতি, তিনি মুস্তাকিল বা সরাসরি নবী নন। তাঁকে (সা.) এতো উচ্চ মর্যাদা দিয়ে কবুল করা হয়েছে যে, আজ বিভিন্নউব শ্রেণীর অন্তত: পক্ষে বিশ কোটি মুসলমান তাঁর গোলামী করার জন্য কোমর বেঁধে দন্ডায়মান আছে। এবং যখন থেকে খোদা তাঁকে সৃষ্টি করেছেন, তখন থেকেই বড় বড় শক্তিশালী সম্রাটগণ! যারা দিগিজয়ী ছিলেন, তাঁরাও তাঁর (সা.) পদতলে নিজেদেরকে সামান্য ভূত্যের ন্যায় উৎসর্গ করেছিলেন। এবং বর্তমানকালেও মুসলিম বাদশাহগণ তাঁর সামনে নিজেদেরকে নগণ্য চাকরের মতই মনে করেন, এবং তাঁর (সা.) নাম উচ্চারিত হওয়ার সঙ্গে সঙ্গেই সিংহাসন থেকে নেমে আসেন।

অতএব, এটা বিবেচনা করে দেখার বিষয় যে, এই যে মান-ইজ্জত, এই যে শওকত ও ঐশ্বর্য, এই যে সৌভাগ্য, এই যে জালাল বা গৌরব ও প্রতাপ, এবং এই যে হাজারো আসমানী নিদর্শন, এই হাজারো ঐশী আশিস ও কল্যাণ, তা কি কোন মিথ্যাবাদী লাভ করতে পারে? আমরা বড়ই গৌরবান্বিত যে, যে নবী সাল্লাল্লাহু আলাইহে ওয়া সাল্লামের আঁচল আমরা আঁকড়ে ধরেছি, তাঁর ওপরে খোদা তাআলার কৃপা-কল্যাণের কোন সীমা নেই, অন্ত নেই। তিনি খোদা তো নন ঠিকই, কিন্তু তাঁরই মাধ্যমে আমরা খোদাকে দেখেছি। তাঁর ধর্ম, যা আমরা পেয়েছি, তা খোদার ক্ষমতাসমূহের আয়না। যদি ইসলাম না হতো, তাহলে এই যুগে এটা বুঝানোই সম্ভব ছিল না যে, নবুওয়্যাত কি জিনিষ। এছাড়া, ‘মোজেজা’ সম্ভব কি না, এবং তা প্রাকৃতিক নিয়মাবলীর আওতাভুক্ত কি না, এসব কিছু সমাধান হয়ে গেছে সেই নবীর (সা.) চিরস্থায়ী কল্যাণ দ্বারা। এবং তাঁরই বদৌলতে আজ আমরা অন্যান্য জাতির মত কেবল কেচ্ছা-কাহিনীর কথক নই, বরং আমাদের সাথে রয়েছে খোদার নূর এবং খোদার আসমানী-সাহায্য। আমরা কী বস্তু যে, আমরা তাঁর কৃতজ্ঞতা করি! যে খোদা অন্য সকলের কাছে গোপন, যার গোপন-শক্তি অন্য সবার ধারণার অতীত, সেই মহাগৌরব ও প্রতাপের অধিকারী খোদা শুধু এই নবী করীম সাল্লাল্লাহু আলাইহে ওয়া সাল্লামেরই কারণে আমাদের ওপরে প্রকাশিত হয়েছেন।’

(চশমায়ে মারেফাত, পৃ ৮-১০)

কফি, কেক ও খাঁটি ইসলামের উপর রিপোর্ট

গত ১৬ই এপ্রিল, ২০১৭ তারিখে আমেরিকার বাংলা ডেকের ওয়েস্ট কোস্ট শাখার খালিদ ইসলাম সাহেবের গ্রানাডা হিল্‌স্ অফিসে একটি তবলীগি সভার আয়োজন করা হয়। দশজন লোক সভায় উপস্থিত ছিলেন এর মাঝে ছয়জন ছিলেন অতিথি। অতিথিদের দুইজন ছিলেন বিশ্ববিদ্যালয়ের প্রভাষক বাংলাদেশী মুসলমান আর দুইজন ছিলেন স্বামী-স্ত্রী দম্পতি (স্বামী ফিলিপিনো বংশোদ্ভূত আর তার স্ত্রী কন্সোলীস বংশোদ্ভূত)।

সভা যদিও দুপুর ১টা পর্যন্ত হওয়ার কথা ছিল, বিকেল চারটা পর্যন্ত সভা চলতে থাকে এবং অতিথিদের সাথে কথা বলার সুযোগ হয়। অতিথিদের জন্য দুপুরে পেরুর সুস্বাদু খাওয়ার আয়োজন করা হয়।

অমুসলমান অতিথিগণ ধর্মেবিশ্বাসের এক নতুন দিক খুঁজছিল, খৃস্টধর্মের বিভিন্ন শাখায় নিজেদের অভিজ্ঞতা পরে পরে বিভিন্ন স্তরে তারা জিজ্ঞাসা ছিল। তাদের এবং অন্যান্য অতিথিদের সাথে আলোচনায়, আহমদীয়া মুসলিম জামাতের স্রষ্টার নৈকট্যপ্রাপ্তির পথে এই আশ্রয় চেষ্টার প্রতি তাদের আন্তরিক মূল্যায়ন প্রকাশ পায়। অমুসলমানদের অতিথিদের নিকট আমাদের দৃষ্টিভঙ্গি দুটি ভিন্ন স্তরে তুলে ধরা হয়: প্রথমত, একজন সত্যাত্মবোধী বর্তমান যুগে যেসকল আধ্যাতিক প্রতিবন্ধকতার সম্মুখীন হয় তাঁর প্রেক্ষাপটে কেন ইসলাম ধর্ম হিসেবে একটি যৌক্তিক পছন্দ এবং দ্বিতীয়ত, মসীহর দ্বিতীয় আগমনের মাধ্যমে ধর্মেবিশ্বাসে এক ঐশী আলোড়ন সৃষ্টির প্রয়োজন।

সব মিলে, এই সভা সকল অংশগ্রহণকারীর জন্য বেশ সন্তোষজনক ছিল। অতিথিদেরকে আগামী সভার আয়োজনের ব্যাপারে আশ্বস্ত করা হয়, তাদেরকে বিভিন্ন জ্ঞানের সূত্রের সাথে পরিচিত করা হয় এবং সূচনামূলক লেখনী প্রদান করা হয়।

সকলের নিকট আমাদের এই ক্ষুদ্র প্রচেষ্টার সফলতার জন্য দোয়ার আবেদন রইল।

-আব্দুল আহাদ চৌধুরী





BOLETÍN AHMADÍA

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

Implorad la ayuda de Dios con paciencia y oraciones

Resumen del sermón del viernes del 12 de mayo de 2017

Su Santidad Hazrat Jalifatul Masih V comenzó su sermón del viernes recitando el siguiente versículo del Santo Corán:

“¡Oh vosotros, los que creéis! Buscad ayuda con la paciencia y la oración; ciertamente, Al-lah está con los constantes”.

Hazur dijo que la gente sufre muchas pruebas a lo largo de su vida. La gente sufre muchas dificultades y en algunos casos no tiene más opción que mostrar paciencia y entereza. Algunas personas lloran, se lamentan y quejan. Algunos incluso han perdido sus facultades mentales. Pero también están aquellos creyentes que atraviesan tales dificultades solamente por aceptar los profetas de Dios y lo hacen sin quejarse. Sin embargo, realizan plegarias en imploran la ayuda de Dios.

Hazur declaró que otras personas solamente leen la historia de los profetas de Dios. Sin embargo, los áhmadis están viviendo situaciones similares a las que atravesaron los profetas anteriores por haber aceptado al Mesías del Santo Profeta Mohammad^{sa}. Somos aquellos que no abandonan la paciencia ni la fe. Sabeos bien que solo nos postramos ante nuestro Dios. Solamente Él eliminará nuestras dificultades y preocupaciones, pues Él nunca abandona a quien busca Su ayuda.

El Santo Profeta dijo: “Los asuntos de los creyentes son asombrosos. En verdad, todos sus asuntos son para su propio bien. Si le ocurre algo bueno, lo agradece y le beneficia. Si le acontece algo malo, muestra paciencia, y esto es bueno para él.

Actualmente, cuando los áhmadis de todo el mundo sufren persecución,



debemos mostrar paciencia. Al-lah es Quien capturará a los líderes de los incrédulos y nos protegerá. La historia de la Comunidad atestigua que esta gente siempre ha fracasado y que la Comunidad siempre ha progresado. El Mesías Prometido ha escrito que el Santo Profeta^{sa} mostró la paciencia más sublime y aconsejó a sus seguidores a seguir su ejemplo.

Por lo tanto, nosotros, al aceptar a la persona enviada para el renacimiento del islam, también tenemos que sufrir este tipo de persecución que, hoy en día, proviene principalmente de los musulmanes. Sin embargo, cuando el islam se extienda a los países occidentales, esta gente también se opondrá a nosotros. Se dan cuenta ahora que en realidad este es el verdadero islam que triunfará al final. Sin embargo, en esta época, son los clérigos musulmanes quienes persiguen a los áhmadis. Los políticos no tienen un gran conocimiento de la religión, pero apoyan y siguen a los clérigos para obtener votos.

En tales condiciones cada ahmadi debe salvaguardar sus oraciones y culto. Esto es lo que atraerá la gracia divina. Se ha arrestado a muchos áhmadis en Argelia, y una persecución similar existe en Indonesia, Pakistán y Bangladesh. Recientemente el misionero Mustafizur-

Rahman fue apuñalado con una navaja en Bangladesh. Aunque aún no está fuera de peligro, está mejorando. Que Dios le conceda una vida saludable y larga. Amin.

El Mesías Prometido nos ha informado de estas hostilidades y persecución. Dijo que mi comunidad hará frente a una persecución similar a la que sufrieron los seguidores del Santo Profeta. Cuando alguien entra en esta comunidad, sus padres, amigos y parientes cercanos le abandonan. Algunas personas muestran preocupación. Sin embargo, recordad que estas aflicciones deben ocurrir. Ocurren para que se refuerce vuestra fe. Debéis ser siempre perseverantes en las oraciones. No debéis luchar contra aquellos que os abandonan a causa de vuestra fe, sino que debéis pedir por ellos para que Dios les conceda una sabiduría y percepción similar a la que habéis recibido vosotros.

Hazur dijo que le habiann informado algunos áhmadis que muestran mucha severidad a la hora de debatir con no áhmadis o musulmanes. Dijo que de ser esto es cierto, es mejor que tales áhmadis se abstengan de predicar. Dijo que Dios prefiera la paciencia y que no existe justificación para la severidad si tenemos argumentos que nos apoyen.

El Mesías Prometido dijo: “Os he amonestado en numerosas ocasiones a que os abstengáis de cualquier tipo de desorden o lenguaje severo. El arma de la oración es la que conquista los corazones. Por lo tanto, tal gente deberá cambiar de actitud. Dios ha decretado que la comunidad del Mesías Prometido logrará la victoria. Por lo tanto, debemos intentar siempre merecer el agrado de Dios a través de las oraciones y la paciencia. Que Dios nos ayude a ello.”

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Del Sagrado Corán

¡Oh creyentes! Se os prescribe el ayuno, como fue prescrito a los que os precedieron, para que seáis justos. El ayuno prescrito debe durar un número fijo de días.

Pero aquél de entre vosotros que esté enfermo o de viaje ayunará el mismo número de días con posterioridad.

Y para los que sólo pueden ayunar con gran dificultad hay una expiación: alimentar a un pobre. Y quien realiza una buena obra con obediencia voluntaria, mejor para él.

Y el ayuno es bueno para vosotros, si lo supierais.

(C.2: V. 184-185)

Ahadiz (Relatos del Santo Profeta^{sa})

“Al-lah, el Señor del Honor y la Gloria dice: Todo las demás obras del hombre son para sí mismo, pero el ayuno es puramente para Mí y Yo le recompensaré por ello. El ayuno es un escudo. Cuando alguno de vosotros observe el ayuno, deberá evitar charlas vanas y ambientes ruidosos. Si alguien le ofende o pretende pelearse con él, deberá responder de esta forma: “Estoy ayunando. Por Aquel en Cuyas manos está la vida de Muhammad, el ayuno de quien observa el ayuno es más puro a los ojos de Dios que la fragancia del almizcle. El que ayuna experimenta dos gozos: Se alegra al abrir el ayuno y se alegra al encontrar a Dios a través del ayuno.”

(Bujari y Muslim)

Malfudat (escritos del Mesías Prometido)

RAMADAN



Hazrat Mirza Ghulam Ahmad
1935-1908

Aquel que esperan deseosos el Ramadán para poder ayunar no se verán privados de las bendiciones del ayuno en los cielos si alguna si no consiguen ayudar en Ramadán a causa de alguna enfermedad. En este mundo hay mucha gente que suele buscar excusas y piensan que pueden engañar a Dios del mismo modo en que engañan a otra gente en el mundo. Los que están acostumbrados a buscar pretextos intentan buscar causas y añaden detalles tangenciales para justificarse, pero no están justificados ante Dios el exaltado. En lo que respecta a las discusiones complementarias, se pueden prologar para siempre. Si uno lo desea, puede ofrecer la oración en la posición de sentado durante su vida entera y no ayunar nunca, pero Dios conoce las intenciones. Dios el exaltado conoce a quien posee un corazón puro y lo recompensa en mayor medida, pues aprecia el auténtico sufrimiento. La gente que busca excusas depende de justificaciones inventadas, pero estas explicaciones carecen de valor ante Dios el Exaltado...

En una ocasión, cuando ayuné durante seis meses, me reuní con un grupo de profetas (en una visión). Me preguntaron por qué me imponía semejantes dificultades y me aconsejaron a renunciar a ellas...

El hombre, pues, se somete a dificultades por la causa de Dios,, El, le dice, con la misma compasión que tienen los padres, que no tiene que someterse a tales dificultades.

(Malfudat, Vol. II, págs. 564; Nueva Edición)

Actividades de la Yamaat en México

EVENTOS DEL 10 DE MAYO



El 10 de mayo de 2017, con motivo del Día de las Madres, la Comunidad Musulmana Ahmadía de Mérida visitó el Asilo Brunet Celarain y el Hospital Materno Infantil de Mérida donde se entregaron flores a todas las mujeres de la tercera edad así como a algunas mujeres que acaban de convertirse en madres en un día tan especial. También se les entregó canastas con frutas.

Compartir tiempo y convivir es una labor social que no sólo debe realizarse en fechas especiales. Es una oportunidad para llevar alegría y amor a quienes más lo necesitan.

Las mujeres de la Comunidad Musulmana Ahmadía de Mérida consiguieron que este evento fuera un éxito. En el evento también participaron algunos niños.

EVENTO EN LA BIBLIOTECA DE MÉRIDA

El 7 de abril de 2017, la Comunidad Musulmana Ahmadía de Mérida celebró un evento en la Biblioteca Central Estatal "Manuel Cepeda Peraza" conjuntamente con el Gobierno del Estado de Yucatán a través de la Secretaría de la Cultura y las Artes (SEDECULTA). En el acto estuvieron presentes el Imam Noman Rana, Presidente Nacional de la Comunidad Musulmana Ahmadía México, el Jefe del Departamento de Fomento Literario de la SEDECULTA, el Dr. Jorge Cortés Ancona, la Coordinadora de la red de las bibliotecas públicas muni-

cipales, D^a Clotilde Moguel Medina y el Director de la biblioteca central, D. Luis Alberto Solís Vasquez .

La Comunidad Musulmana Ahmadía presentó una exhibición de libros. Por otro lado, el Imam de la Comunidad Musulmana Ahmadía, Azhar Goraya, presentó una charla con el título: "El verdadero Islam y su mensaje de Paz y Amor", a la cual asistieron aproximadamente 65 personas. Al final del evento se entregó presentes a los invitados especiales como gesto de agradecimiento.



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EL AYUNO

El ayuno es otra forma de adoración que se encuentra en todas las religiones del mundo. Aunque existen grandes diferencias respecto al modo de ayunar y sus condiciones, el concepto básico del ayuno está presente en todas partes. Allí donde no se menciona claramente, es probable que haya sido interrumpido o bien haya terminado debido a una decadencia gradual de la práctica. El caso de Buda es un ejemplo interesante. Comenzó la búsqueda de la verdad a través de una forma de ayuno riguroso, pero se dice que después abandonó esta práctica por afectarle adversamente a su salud. Esto explica la razón de su interrupción, pero no significa en absoluto que hubiera dejado de creer en el ayuno. Tal vez por ello algunos budistas, en distintos lugares, todavía observan cierto tipo de ayuno. El ayuno en el Islam es una institución ejemplar y debe ser estudiado en profundidad. Existen dos tipos de mandamientos respecto al ayuno. Uno se refiere al ayuno obligatorio y el otro, al opcional. El ayuno obligatorio se divide a su vez en dos categorías:

Hay un mes completo cada año en el que se prescribe el ayuno a los musulmanes de todo el mundo. Como tal mes es un mes lunar, cambia a lo largo del año en relación con los meses solares. Esto crea un equilibrio universal en los fieles. En ocasiones, el ayuno durante los meses de invierno resulta fácil durante el día, en comparación con las largas noches del invierno, mientras que durante los meses de verano los días se hacen largos y rigurosos. Como los meses lunares rotan a lo largo del año, los musulmanes de todas partes del mundo pasan periodos de ayuno fácil y otros de ayuno riguroso.

El ayuno en el Islam comienza en todas partes a la primera aparición de la aurora y termina con la puesta del sol. Durante este período hay que abstenerse por completo de todo tipo de alimento y bebida. No es solamente el hambre y la sed física lo que constituye el ayuno musulmán, sino también las noches anteriores al comienzo del ayuno, que adquieren un carácter mucho más importante y juegan un papel clave en la institución del ayuno. Los musulmanes se despiertan muchas horas antes del amanecer para la oración individual y el recuerdo de Dios. Asimismo, en todos los hogares musulmanes se recita el Sagrado Corán en mayor medida que en los días ordinarios. Gran parte de la noche se dedica, por tanto, a los ejercicios espirituales, los cuales constituyen la esencia del ayuno. Durante el día, aparte de la restricción de alimentos y de agua, se exhorta especialmente a todos los musulmanes a evitar las charlas vanas, riñas o cualquier otra acción que atente a la dignidad de un verdadero creyente. No se permite indulgencia en los placeres carnales, e incluso marido y mujer llevan durante el día vidas separadas, a excepción de la relación humana formal, común a todas las personas. En el Islam se hace tanto hincapié en la limosna y el cuidado de los indigentes, que se ha convertido en parte de la vida cotidiana de un musulmán. Sin embargo, en Ramadán, el mes del

ayuno, los musulmanes están obligados a redoblar sus esfuerzos en este campo. El Santo Profeta^{sa} dijo que el gasto en la causa de los pobres era su práctica rutinaria diaria, comparable a una brisa que nunca cesaba de llevar consuelo y alivio a los necesitados. Sin embargo, durante el Ramadán, los cronistas de los hadices nos recuerdan que la brisa parecía aumentar su velocidad y comenzaba a soplar como los vientos fuertes. Es tal el hincapié que se hace en la limosna y el cuidado de los indigentes que en ningún otro periodo del año los musulmanes se dedican a tales fines filantrópicos como lo hacen en Ramadán.

Los demás ayunos obligatorios están relacionados principalmente con la condonación de los pecados por Dios. Esto también incluye la violación de los ayunos obligatorios. El ayuno opcional se fomenta hasta tal punto, que se convierte en una parte de la vida de un musulmán. Aunque la mayoría de los musulmanes no van más allá del mes de ayuno obligatorio, algunas personas guardan ayunos ocasionalmente, especialmente en momentos de dificultad. Como se espera que las oraciones ofrecidas durante el ayuno sean más productivas, algunas personas observan ayunos adicionales para poder resolver sus problemas y otras lo hacen solamente para obtener los favores especiales de Al-lah. No hay un límite establecido, salvo que el fundador del Islam lo desaconsejó a quienes habían prometido ayunar de forma continuada durante toda su vida. Cuando el Santo Profeta^{sa} fue informado de un caso parecido, desaprobó tal práctica y reprobó a la persona en cuestión por intentar lograr la liberación forzando, por decir así, su voluntad. Dijo a tal persona: "No sólo no conseguirás agradar a Dios someténdote a dificultades o incomodidades, sino que incluso puedes merecer Su desagrado." Indicó que el énfasis excesivo en la austeridad puede inducir a la negligencia hacia la propia esposa e hijos, parientes y amigos, conocidos, etc. El Santo Profeta^{sa} le recordó especialmente sus responsabilidades en el área de las relaciones humanas. "Cumple equitativamente con tu deber hacia Dios y hacia la creación de Dios" fue el consejo. A algunos, después de una insistencia petulante, les permitió ayunos opcionales sólo al estilo de David, la paz sea con él. El Santo Fundador del Islam dijo que la práctica de David era ayunar un día y abstenerse de hacerlo al día siguiente.

La institución del ayuno es muy importante, pues eleva al creyente en casi todas las esferas de su vida espiritual. A través de la experiencia personal aprende, entre otras cosas, el significado del hambre, la pobreza, la soledad y el malestar de los sectores menos favorecidos de la sociedad. La abstención de tales prácticas durante el mes de Ramadán, que son permisibles en la vida cotidiana, juega un papel constructivo en el perfeccionamiento del carácter humano.

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