



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

March - April 2017

USA



Group pictures from Regional Refresher Course held in Los Angeles, California, February 2017.  
Right Center: Mirza Maghfoor Ahmad, Ameer USA. Left Center: Azhar Haneef, Missionary-in-Charge.

## 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-Şihhat 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 .....	Ḥifz-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	

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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 Tasmiya at the beginning of a chapter as the first verse.

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

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**Guidance from the Holy Qur'an**  
**In the words of the Promised Messiah, may peace be upon him**

## Prophethood in Islam

My critic has ... objected that God Almighty has said, **الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي**, 'This day have I perfected your religion for you and completed My favor upon you.' (5[Al-Mā'idah]:4)

Therefore, no reformer or Prophet is now needed. In so thinking the critic has raised an objection against the Holy Qur'an itself, inasmuch as the Holy Qur'an has promised the appointment of successors from among the Muslims and has said that through them faith would be strengthened, doubts would be set at rest and security would be restored after a state of fear. Thus, if nothing is permissible after the perfection of the faith, then, according to the critic, the Khilāfat that continued for thirty years after the Holy Prophet <sup>sa</sup> would also be rendered unnecessary, as the faith had been perfected and nothing more was needed.

The citation of the verse **الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ** by the critic is out of place. We do not allege that a reformer or a Muhaddath detracts anything from the faith or adds anything to it. What we say is that when, after the lapse of time, the holy teaching of the faith is covered with the dust of wrong thinking and the pure countenance of truth becomes hidden, then reformers, Muhaddathin and spiritual successors appear to reveal the true and beautiful countenance of the faith.

We do not know whence our poor critic has learnt that reformers and spiritual successors arrive for the purpose of adding to or abrogating the faith. Their purpose is not to abrogate but to display the light and brilliance of the faith. The conception of the critic that there is no such need reveals that he does not have much regard for the faith. He has never reflected on what Islam is, what its progress signifies, how its real progress can be achieved, and who can be considered a true Muslim. That is why he considers it enough that the Holy Qur'an being available, and there being a plethora of divines, the hearts of most people are automatically drawn to Islam and no reformer is needed. He does not appreciate the fact that reformers and spiritual successors are needed among the Muslims, in the same way as Prophets are needed among other people. It cannot be denied that Moses (may peace be upon him) was a Prophet and a Messenger and that the Torah was a complete code for the children of Israel; and just as the Holy Qur'an contains the verse **الْيَوْمَ اكْمَلْتُ لَكُمْ** (5[Al-Mā'idah]:4) so does the Torah contain verses to the effect that the children of Israel have been given a perfect and glorious Book. The Holy Qur'an also describes the Torah as such. Yet hundreds of Prophets appeared among the children of Israel after the Torah, who brought no new book and whose function was to pull people who had departed from the teachings of the Torah back to it and to purify the hearts of those who had been afflicted with doubts, atheism and lack of faith. God the Exalted has affirmed in the Holy Qur'an: **وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَتَمَّتْ نِعْمَتُنَا بِعَدْوِهَا وَالرُّسُلُ** (2[Al-Baqarah]:88), that is: 'We bestowed the Torah upon Moses (may peace be upon him) and thereafter sent many Messengers in its support and to testify to its truth.' **ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا** (23[Al-Mu'minun]:45), that is: 'Then, We sent Our Messengers one after the other.'

All these verses show that it is the way of Allah that after sending down His Book He sends Prophets in support of it. In support of the Torah sometimes as many as four hundred Prophets were sent at one and the same time; as testified by the Bible.

The reason for sending so many Prophets is that God Almighty has warned emphatically that abiding hell is the punishment for denial of His Book; as is said, **وَالَّذِينَ كَفَرُوا ذُكِّرُوا بِآيَاتِنَا أَوْ لَيْسَتْ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ** (2[Al-Baqarah]:40). This means that: 'Those who are disbelievers and reject Our signs are condemned to the fire and shall abide therein forever.'

Thus as the punishment of rejection of a Divine Book is so severe and the phenomenon of Prophethood and divine revelation is so difficult of comprehension, indeed God Almighty Himself is so transcendent that unless the human eye is illumined by divine light it is not possible to achieve true and holy comprehension of Him, let alone the comprehension of Prophets and divine books, therefore, the *Rahmāniyyat* of God demanded that his blind and unseeing creatures should be helped very greatly, and it should not be considered enough that a Messenger and a Book having been sent, thereafter, despite the passage of a long period of time, the disbelievers may be committed to the everlasting torment of hell on account of the denial of such doctrines as later generations can comprehend as merely pure and excellent statements. (Shahādātul-Qurān, pp. 43-45. Translation from Essence of Islam, 2005, Vol III, pp. 148-151)

**Guidance from the Holy Prophet Muhammad, peace and blessings of Allah be upon him  
In the words of the Promised Messiah, may peace be upon him**

## Our Faith about Mahdi

Imam Bukhari (may Allah have mercy on him), has quoted the verse: *فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ*. 'Since Thou didst cause me to die, Thou hast been the Watcher in Kitab-ut-Tafsir. In so doing, he intended to convey that the correct interpretation of the word Tawaffaitani is the one which the Holy Prophet (peace and blessings of Allah be upon him) attributed to it, that is to say, 'Thou didst cause me to die'. In the following Hadith

عَنِ ابْنِ عَبَّاسٍ - إِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ، فَأَقُولُ يَا رَبَّ أَصِيحَابِي. فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ. فَأَقُولُ  
كَمَا قَالَ الْعَبْدُ الصَّالِحُ ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ﴾

the Holy Prophet says that on the Day of Judgment some of my people will be driven to hell, and I will supplicate, 'Lord! these are my companions'. Then it will be said to me, 'You know not what they did after you'.

Upon this I will say what a righteous servant of God, i.e., Jesus son of Mary, had said when he was asked: 'Did you teach your people that they should worship you and your mother as gods?' I will say what Jesus had then said: 'I was witness over them while I was amongst them; but since Thou didst cause me to die, Thou hast been the One to watch over them'" (Bukhari, Hadith 4625, Chapter on Commentary). The Holy Prophet (peace and blessings of Allah be upon him) meant that he would make the same affirmation as Jesus would make when he would be asked whether he had taught his people to take him and his mother as gods. In this manner the Holy Prophet (peace and blessings of Allah be upon him) interpreted the expression Tawaffaitani as meaning death. (Izala-e-Auham, Rūḥānī Khazā'in, vol. 3, pp. 585-586. Translation from Essence of Islam, 2005, Vol III, pp. 194-195)

Then I studied the books of Hadith to discover whether the Holy Prophet (peace and blessings of Allah be upon him) or his companions had on any occasion applied the expression Tawaffi to a human being in any other connotation than that of death and taking possession of the soul. I had to labor hard in this search. What I discovered on checking every page of the compilations of Sahih Bukhari, Sahih Muslim, Tirmadhi, Ibn-e-Majah, Abu Dawud, Nasa'i, Darimi, Mu'atta' and Sharh-us-Sunnah etc., was that the expression Tawaffi has been used three hundred and forty six times, and in no single instance has it been used, either by the Holy Prophet (peace and blessings of Allah be upon him) or by his companions, to mean anything other than 'death', or 'taking possession of the soul'. I have gone through these books with great care line by line, and I can say that on each and every occasion the expression Tawaffi has been used only in the connotation of death or taking possession of the soul. A careful perusal of these books also establishes that, from the moment of the Call and all through his life, the Holy Prophet (peace and blessings of Allah be upon him) never used the expression Tawaffi in any connotation other than death and taking possession of the soul...

Imam Muhammad Isma'il Bukhari has made a fine point in his compilation which indicates that the Holy Prophet (peace and blessings of Allah be upon him) used the expression Tawaffi at least seven thousand times between his Call and his death, and every time he used it in the connotation of death and taking possession of the soul. Seekers after truth should be grateful to Imam Bukhari for this information. (Izala-e-Auham, Rūḥānī Khazā'in, vol. 3, pp. 583-585. Translation from Essence of Islam, Vol. III, 2005, pp. 197-198)

Our lord and master, the Seal of Prophets, has distinguished between the first Messiah and the second Messiah by declaring not only that the second Messiah would be a Muslim who is bound by the commandments of the Holy Qur'an, such as prayer and fasting etc., but he would be born in a Muslim home, would be the Imam of Muslims, would bring no new religion, would not claim any Prophethood apart from the Prophethood of the Holy Prophet (may peace and blessings of Allah be upon him), but also has described the differences in features between the first and the second Messiah. The features of the first Messiah as observed by the Holy Prophet (peace and blessings of Allah be upon him) on the night of his spiritual ascent was: medium height, rosy complexion, curly hair and a broad chest. (See *Sahih Bukhari*, p. 489.) But he described the features of the second Messiah as wheatish complexion and straight hair coming down to the ears (*Bukhari*.) Does this distinction in their features not clearly establish that the first Messiah and the second Messiah are distinct personages? The designation of both as son of Mary is a fine metaphor that has been employed to indicate resemblance in their temperaments and spiritual qualities. (Taudih-e-Maram, Rūḥānī Khazā'in, vol. 3, pp. 51-59. Translation from Essence of Islam, Vol. III, 2005, pp. 183-84)

## Guidance from the Promised Messiah

May peace be upon him

# The Messiah and his second coming

The 'Descent' or the 'Coming' does not mean the coming of the Messiah son of Mary; it is actually a figure of speech signifying the coming of someone resembling the son of Mary; and, in accordance with Divine intimation and revelation, it is the present writer—my own humble self—to whom it applies.

I am only too well aware that as soon as this view of mine, which is based on clear and definite revelation, is made public, many a hostile pen shall come alive and there will be a public outcry full of horror and rejection....

There are two Prophets concerning whom it has been supposed, on the basis of the Bible, Aḥadīth and some scriptures, that they were raised bodily to heaven; one was John, whose name is also Elia or Elias, and the other is Jesus, son of Mary. Some of the books of the Old and New Testaments state, with regard to both of them, that they were raised bodily to heaven and will at some time be seen descending upon the earth. Some of the Aḥadīth also use similar expressions with reference to them. With regard to Elias, the Gospels state that the prophecy concerning his descent was fulfilled in the advent of John the son of Zachariah. Jesus clearly said: John is Elias who was to come. Let him, who will, accept. Thus the controversy regarding the physical ascent to heaven of one of them and his descent at some later time, was settled by a Prophet, namely Jesus, and his second coming was thus explained. The agreed Christian doctrine, in accordance with the Bible, is that Elias descended from heaven in the time of Jesus, when one possessing his power and spirit was born to Zechariah as his son and was named John. But the Jews still await his descent. They believe that he will descend physically from heaven....In any event, Jesus furnished the true interpretation of the expression 'descent from heaven' and the manner of the descent of Elias was settled. But with regard to Jesus, it is still asserted emphatically that he will descend physically from heaven wearing luxurious robes and in the company of angels. Christians and Muslims do not agree on the place of the descent, whether he will descend in Mecca, or in some church in London or the Imperial Cathedral in Moscow. Had not the Christians been impelled by age-old mischief, they could have appreciated more easily than the Muslims that the descent of Jesus should be in accord with the interpretation of descent furnished by Jesus himself..

The Christians also believe that Jesus entered heaven after his ascent. According to Luke, Jesus tried to comfort a thief with the assurance: 'You will enter heaven with me today.' Christians also believe that a person, however low his station, who is once admitted to heaven will not be expelled from there. Muslims also believe the same, as Allah the Glorious has said: **وَمَا لَهُمْ لَنْ يَدْخُلُوهَا بِمُخَرَّجِينَ** (15[Al-Hijr]:49) 'Those who are granted admission into Paradise will not be expelled therefrom.'

Though there is no express mention in the Holy Qur'an of the entry of Jesus into heaven, yet his death is mentioned at three different places. In the case of holy personages, death and entry into heaven are simultaneous, as is indicated by the verses: **وَأَدْخِلْنِي جَنَّاتِي** (89[Al-Fajr]:31) **قَبِيلَ ادْخُلِ الْجَنَّةَ** (39[Ya Sin]:27), they are made to enter paradise forthwith. It is now incumbent upon both Muslims and Christians to consider whether it is possible that a favorite of God, like Jesus, should be admitted to heaven and then be expelled from it. Would this not be contrary to the promise of God Almighty, which is clearly set out repeatedly in all holy books? (Taudih-e-Maram, Ruhani Khaza'in, vol. 3, pp. 51-59. Translation from Essence of Islam, Vol. III, 2005, pp. 180-183)

In Islam, the door to Prophethood which claims to be independent (of the Holy Prophet (may peace and blessings of Allah be upon him)) is closed. (Ayyam-us-Sulh, Rūḥānī Khazā'in, vol. 14, p. 308. Translation from Essence of Islam, Vol. III, 2005, p. 125)

It should be clearly understood that the door of law bearing Prophethood is firmly closed after the Holy Prophet (peace and blessings of Allah be upon him.) There can be no book after the Holy Qur'an, which comprises new commandments or abrogates those contained in it or suspends obedience to it. The authority of the Holy Qur'an will last to the Day of Judgment. (Al-Waṣīyyat, Rūḥānī Khazā'in, vol. 20, p. 311, footnote. Translation from Essence of Islam, Vol. III, 2005, p. 125)

It has been revealed to me that the door of independent Prophethood is firmly closed after the Seal of the Prophets (peace and blessings of Allah be upon him.) Now there can arise no independent Prophet, neither old nor new. Our misguided opponents do not consider this door completely closed. According to them there is a window open for the return of the Israelite Prophet, the Messiah. (Siraj-e-Munir, Rūḥānī Khazā'in, vol. 12, pp. 5-6. Translation from Essence of Islam, Vol. III, 2005, p. 125)

# A Glimpse into family life of The Promised Messiah

**May Peace be upon him**

The family life as described by the Promised Messiah himself:

My name is Ghulam Ahmad and my father's name was Ghulam Murtada and my grandfather's name was 'Ata Muhammad and my great grandfather's name was Gul Muhammad. Our family is Mughal Barlas and it appears from my ancestral documents, which are preserved to this day, that they arrived in this country from Samarqand and that they were accompanied by about two hundred followers and servants and members of the family.

Our ancestor arrived here in the capacity of a respected chieftain and settled down in this place, which was at that time an uninhabited wasteland, situated approximately 70 miles North-East of Lahore. He established at this place a town, which he called Islampur and which subsequently became known as Islampur Qadi Majhi, which later became Qadi and was finally converted to Qādiān.

In the early days of Sikh rule, my great grandfather Mirza Gul Muhammad was a well-known chieftain in this area and his estate comprised eighty-five villages. All his dependents and relatives were regular in their worship of God. Even the maidservants who ground corn were regular in their five daily prayers and *Tahajjud*.

I have often heard my father relate that on one occasion a Minister of the Mughal Government—whose title was *Ghiāth-ud-Daulah*—came to Qādiān. Having observed the statesmanship, intelligence, courage, high resolve, perseverance and wisdom of Mirza Gul Muhammad Sahib.

Then, during the latter part of Ranjit Singh's rule, my father Mirza Ghulam Murtada returned to Qādiān and five of the villages, which had belonged to his father, were restored to him.

## Early Life

I was born around 1839 or 1840, during the latter part of the Sikh rule. In 1857, I was 16 or 17 years of age and had not reached manhood. My father had been beset by great difficulties before my birth and at one time he even had to travel through Hindustan on foot. But with my birth he began to experience a change for the better in his circumstances. It was by the sheer mercy of God Almighty that I did not partake of any of the misfortunes of my father. Nor did I participate in any of the days of rule and statehood of my ancestors. Like Jesus<sup>as</sup>, who had the nominal title of Prince because of his descent from David<sup>as</sup>, and who had lost all the insignia of statehood, I too can say that I am descended from rulers and heads of state. Perhaps this has happened so that I should have this resemblance with Jesus<sup>as</sup> as well. Though I cannot say like Jesus<sup>as</sup> that I have nowhere to lay my head, yet I know that all the rule and statehood of my ancestors has nearly come to an end. This happened so that God Almighty might establish a new hierarchy as indicated in a revelation vouchsafed to me by the Holy One, and which is mentioned in Barahīn-e-Ahmadiyya:

Holy is Allah, Blessed and High. He will raise thy status above thy ancestors. From now on, He will cut off all reference to thy forefathers and will begin with thee.

Also, He revealed to me the glad tidings:

“I shall grant thee blessing upon blessing, until kings shall seek blessings from thy garments.”

... I received my elementary education at home. When I was 6 or 7 years old, a teacher who was learned in Persian was employed as my tutor. He taught me the Holy Qur'an and a few Persian books. His name was Fadl Ilahi. When I was about 10 years old, an Arabic teacher, whose name was Fadl Ahmad, was appointed as my tutor. I conceive that since my elementary education was by way of sowing the seed of Divine Fadl [Grace], the names of both my tutors begin with Fadl. Maulawī Sahib, who was a pious and respectable gentleman, taught me with great



attention and diligence. From him I learnt some rules of Arabic grammar. When I was 17 or 18, for a few years I studied under another Maulawī Sahib whose name was Gul ‘Ali Shah. He too had been employed by my father for my tuition at Qādiān. From him I acquired further knowledge of Arabic grammar, logic, philosophy, etc., according to the then current syllabus and as far as God Almighty so willed. My father was an expert physician and under him I studied some books on medicine.

### Early Services to Father and Family

By this time, I had become so fond of reading that I gave little attention to anything else. My father repeatedly admonished me to cut down on my study of books for he was afraid that too much devotion to them might affect my health and he was also anxious that laying aside books I should begin to take an interest in his affairs and should share his responsibilities. And this is what happened. He was at that time engaged in litigation in the British Courts for the recovery of some of our ancestral villages and finally succeeded in employing me in that pursuit. For a long time I remained so occupied. I have always regretted that a good deal of my precious time was wasted in this useless pursuit. My father also committed the management of our landed property to me. But as I was by nature and disposition averse to such occupations, my father would sometimes be annoyed with me. He was most kind and affectionate towards me but he desired that I should become a man of the world like my contemporaries, but this was something I was much averse to.

On one occasion, the Commissioner was coming to Qādiān and my father asked me repeatedly that I should go out two or three (approximately 3 to 5 miles) to welcome him. But I was wholly disinclined to do so and was also not feeling well. Therefore, I could not go. This also became a cause for my father's displeasure. In short, he wished me to completely occupy myself with worldly affairs, which I could not do. Nevertheless, out of goodwill and in order to earn spiritual merit, but not for the sake of any worldly gain, I devoted myself to serving my father and for his sake I occupied myself with worldly affairs and also supplicated for him. He believed fully that I was dutiful towards my parents and often used to say that he desired me to participate in worldly affairs out of a sense of sympathy for me though he realized that faith—the thing in which I was most interested—was alone worth pursuing and that he himself was only wasting his time.

In the same way, while I was under his care I had most unwillingly spent a few years in the employment of the British Government, but he found that separation from me sat heavy on him and so he directed me to resign from my post. This I gladly did and returned home. My brief experience of official life made me realize that most people in that position lead very undesirable lives. Very few of them carry out their religious duties properly and few of them restrain themselves from indulgence in the illicit pleasures, which are meant as a trial for them. I was surprised with their way of life. I found that most of them were eager to collect money lawfully or unlawfully and all their efforts in this brief life were directed towards the world. Only a few did I find who, out of regard for the Divine majesty, cultivated the higher moral values like meekness, nobility, chastity, courtesy, lowliness, humility, sympathy for mankind, purity of heart, eating lawful food, speaking the truth and righteousness. I found most of them afflicted with arrogance, transgression, neglect of religious values, and all types of evil morals. As the wisdom of God Almighty had decreed that I should have experience of all types of people I had to keep company with those of every kind. All this time I spent in great constraint and unease.

When I returned to my father I became occupied with the management of our land but the greater part of my time was devoted to the study of the Holy Qur’an and its commentaries as well as Hadith. I would often read out portions from these books to my father, who was mostly melancholy on account of the failure of his efforts to recover a part of his patrimony. He had spent some seventy thousand rupees in the prosecution of those cases, but the result was failure. We had lost those villages long ago and their recovery was a chimera.

With each passing day, he was more and more grieved by the thought that he would face his Creator empty-handed. He often regretted that he had wasted his life in the pursuit of useless worldly objectives. On one occasion, he related that he had seen the Holy Prophet (may peace and blessings of Allah be upon him) in his dream proceeding in great dignity towards his house like a mighty monarch. My father advanced to welcome him and, when he had come close to him, he thought that he should make a present to him and put his hand in his pocket in which he found only one Rupee. Examining it closely, he discovered that it was a false coin. Perceiving this my father's eyes became wet and he woke up. He interpreted this dream as meaning that love of God and of the Holy Prophet (may peace and blessings of Allah be upon him) mixed with worldly ambition was like a false coin. (Kitab-ul-Bariyyah, Rūḥānī Khazā’in, vol. 13, pp. 162-195, footnote. Translation from Essence of Islam, Vol. IV, 2006, pp. 8-11)

## Some of Miracles, Signs, and Prophecies of the Promised Messiah, may peace be upon him

God has informed me directly through His living Word that if I am troubled by people asking how they should know that I am from Him, I should tell them: “It is sufficient proof that His heavenly signs are my witness, my prayers are accepted, knowledge of the unseen is revealed to me beforehand, and such mysteries, as are known to none other than God, are disclosed to me in advance. And the second sign is that should anyone want to challenge me in the aforesaid matters—in the acceptance of prayers, being given prior knowledge of their acceptance, and in being given knowledge of unseen matters that lie beyond the limits of human knowledge—he will surely be defeated in this challenge, be he from the East or from the West. These are the signs that have been vouchsafed to me.” [Government Angrezi Aur Jihad, Rūḥānī Khazā’in, vol. 17, pp. 29-30]

I swear by God, in Whose hand is my life, that if all the people who have witnessed the signs that have been shown for my sake and for my support were to be gathered at one place, there would be no monarch on earth whose army would exceed them in numbers. Yet the earth is so full of sin that people are rejecting even these signs. Heaven has testified in my support and so has the Earth. [I’jaz-e-Ahmadi, Rūḥānī Khazā’in, vol. 19, p. 108]

God has shown so many signs in my support that if I were to count them one by one up to this day, 16 July, 1906, I can swear by God that they are in excess of three hundred thousand. And if someone does not believe in my oath, I can provide him with proof. Some of

these signs are to do with occasions when God Almighty, in keeping with His promise, protected me from being harmed by the enemy. Some of the signs are such that, in keeping with His promise, God always fulfilled my needs and my wishes. And some are of the kind whereby, in keeping with His promise إني مهيئ من أريد إهانتك (I shall humiliate him who designs to humiliate thee) God brought humiliation and disgrace upon those who tried to harm me. Some signs are of the kind in which, according to His Prophecies, He made me victorious over those who filed lawsuits against me. Some are of the kind that pertain to the length of my ministry, forever since the world was created no impostor has ever been allowed such a long period of respite. Some signs are of the kind that are manifested through observing the condition of the age—that this age is in need of an Imam. Some signs are of the kind which represent the fulfillment of my prayers in favor of my friends. Some signs are of the kind which represent the fulfillment of my prayer against malicious enemies. Some signs are of the kind in which terminally ill patients were cured and I was informed of their recovery in advance. Some signs are of the nature whereby, for my sake, God caused a number of heavenly and earthly calamities as a testimony to my claim. Some are of the sort whereby many eminent and renowned saints saw dreams in which the Holy Prophet appeared to them and testified to my claim, among these is the *Sajjadah Nashin* Sahib-ul-‘Alam of Sindh who has nearly one hundred thousand

followers, and Khawaja Ghulam Farid of Chachrañ. Some signs are such that thousands of people pledged Bai’at at my hand only because they were informed in a dream of my truthfulness and of my being from God; while some others did so because they saw the Holy Prophet in a dream, and he told them that the end of the world is near and that this man is the last Vicegerent of God and the Promised Messiah. Some signs relate to certain eminent saints who mentioned me by name even before my birth, or before I came of age, and spoke about my being the Promised Messiah. Among these are Ne’matullah Wali and Miān Gulab Shah of Jamalpur, District Ludhiana. [Haqiqatul-Wahy, Rūḥānī Khazā’in, vol. 22, pp.70-71]

If someone were to object, ‘Where are the miracles you speak of?’, I would not merely say that I can show them, rather, by the grace of God, I would say that God has shown so many miracles in order to prove the truth of my claim that few are the Prophets who have shown so many miracles. The truth is that He has caused a river of miracles to flow and—with the sole exception of our Holy Prophet (may peace and blessings of Allah be upon him) it is impossible to find categorical evidence of so many miracles being shown by any of the past Prophets (may peace be upon him). For His part, God has incontrovertibly established the point. It is now up to the people to accept it or not. [Haqiqatul-Wahy, Rūḥānī Khazā’in, vol. 22, p. 574.] All translations from *Essence of Islam* Vol V, 2007, pp. 1-4

# Khilāfat News

## Head of Ahmadiyya Muslim Community inaugurates the Baitul-Ihsan Mosque in Mitcham, London



The Ahmadiyya Muslim Community is pleased to announce that on 7 January 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Baitul Ehsan Mosque in Mitcham, London.

Upon arrival, His Holiness officially inaugurated the mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty.

His Holiness then delivered an address to the local Ahmadi Muslims gathered at the event.

Speaking about the true purpose of a mosque, Ḥaḍrat Mirza Masroor Ahmad said:

“The purpose of a mosque is to worship the One God, and so all those who come to worship in this mosque should seek to fulfill this objective. Thus, Ahmadi Muslims should always pay full attention towards worship and

fulfilling the obligations owed to God Almighty.”

His Holiness continued:

“As a result of building this mosque, the local community will become more aware of the Ahmadiyya Muslim Community. Hence, the local Ahmadi Muslims must fulfill the rights of their neighbors and inform the local people about the true peaceful teachings of Islam so that any fears or misconceptions that they may hold about Islam are removed. May Allah enable you all to do this.”



After his address, His Holiness led the Zuhr and Asr prayers at the mosque and inspected various facilities of the mosque.

In addition to the prayer halls, the five-story building holds conference rooms, offices and various other facilities.

## 122nd Jalsa Salana Qādiān concludes with address by Head of the Ahmadiyya Muslim Community

Ḥaḍrat Mirza Masroor Ahmad says all Muslims must heed the perfect example of Holy Prophet of Islam (may peace and blessings of Allah be upon him)



The 122<sup>nd</sup> Annual Convention (Jalsa Salana) of the Ahmadiyya Muslim Community in Qādiān, India, concluded with a faith inspiring address by the World Head of the Ahmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad, on 28 December 2016.

The address took place exactly 125 years after the Jalsa Salana was first established by the Founder of the Ahmadiyya Muslim Community, the Promised Messiah, His Holiness, Ḥaḍrat Mirza Ghulam Ahmad (may peace be upon him).

His Holiness addressed the final session via satellite link from the Baitul Futūh Mosque in London. Over 14,200 people attended the Convention in Qādiān, while more than 5,200 gathered in London for the concluding session.

During his address, His Holiness spoke of the outstanding moral and spiritual example set by the Founder of Islam, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) and the unparalleled impact he had upon his followers.

Ḥaḍrat Mirza Masroor Ahmad said:

“The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) established a community of sincere followers who were unique in their worship of God Almighty.”

His Holiness continued:

“The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) once said, ‘Every prophet of God has a desire, and my ardent desire is the worship (of God Almighty) of the night’.”

Ḥaḍrat Mirza Masroor Ahmad explained the

impact of the example set by the Holy Prophet (may peace and blessings of Allah be upon him) upon those around him.

Ḥaḍrat Mirza Masroor Ahmad said:

“The worship and prayers of the Holy Prophet (may peace and blessings of Allah be upon him) were offered with intense desire that his followers became true worshippers of God Almighty and prostrated before Him alone. When they adopted his example, the same people who were previously idolaters, became the very best examples of sincere worship for all people and for all times to come. Certainly, a true spiritual revolution occurred amongst those people.”

His Holiness quoted from the writings of the Promised Messiah (may peace be upon him) who wrote:

“When one looks at the transformation that the Holy Prophet (may peace and blessings of Allah be upon him) brought about in the Arab people of those times and analyzes how they were elevated from a state of despair, a person is unable to control his tears. It was a truly magnificent spiritual reformation, the like of which has never been seen in the history of any other nation.”

Ḥaḍrat Mirza Masroor Ahmad said that despite being the most beloved of God Almighty, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) manifested the highest standards of humility at all times.

His Holiness cited the example of the victory of Mecca, the city where the Holy Prophet Muhammad

(may peace and blessings of Allah be upon him) and his followers had been severely persecuted for many years and driven out of.

When eventually the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) returned in victory, he peacefully marched into the city without any desire for vengeance and showed an unparalleled example of forgiveness and compassion.

Contrasting the example of the Holy Prophet (may peace and blessings of Allah be upon him) to worldly leaders of today and the past, Ḥaḍrat Mirza Masroor Ahmad said:

“Throughout history we have seen how when many worldly leaders have attained power they became dictators or tyrants. In fact, even when a normal person attains success or victory, he often raises his neck with arrogance and pride. However, the example of the perfect human being, the Holy Prophet of Islam (may peace and blessings of Allah be upon him) was to profess only humility and forgiveness at the time of triumph.”

Mentioning the attribute of gratefulness of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), His Holiness said that Founder of Islam (may peace and blessings of Allah be upon him) would always turn to Allah the Almighty in gratitude. Furthermore, the Holy Prophet (may peace and blessings of Allah be upon him) would also express gratitude to people.

For example, he remained forever grateful to his esteemed first wife Ḥaḍrat Khadija (may Allah be pleased with her) for her support, love and devotion throughout their blessed marriage.

Ḥaḍrat Mirza Masroor Ahmad said:

“The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) never forgot the devotion of his wife and considered it to be a favor upon him and always remained grateful to her.”

Ḥaḍrat Mirza Masroor Ahmad said that Muslims were duty-bound to follow the example of the Holy Prophet (may peace and blessings of Allah be upon him) and so it was incumbent upon Muslim men to treat their wives with love, kindness and to be grateful to them.

His Holiness also quoted the example of how the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) expressed gratitude to the Christian monarch of Abyssinia, King Negus (Najashi), who gave protection to some Muslims when they escaped the persecution of the Arab Meccans.

The Holy Prophet (may peace and blessings of Allah be upon him) remained forever grateful to the Christian King and personally received a delegation sent by King Negus out of gratitude.

His Holiness concluded his address by praying that Muslims worldwide came to reflect and honor the values taught by the Holy Prophet of Islam (may peace and blessings of Allah be upon him).

Ḥaḍrat Mirza Masroor Ahmad said:

“The Holy Prophet of Islam (may peace and blessings of Allah be upon him) set the highest possible standards of morality and righteousness in all respects and so may Allah enable all of us, to not only claim to follow him, but to truly follow his blessed example.”

The session concluded with silent prayers followed by various poems recited by attendees in Qādiān via satellite link.

## Majlis Khuddāmul-Aḥmadiyya UK Ijtimā 2016

Ḥaḍrat Mirza Masroor Ahmad addresses over 5,000 Muslim youths from across the UK.



On 25 September 2016, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalīfa, His Holiness, Ḥaḍrat Mirza Masroor Ahmad delivered a faith-inspiring address to conclude the National Ijtimā (Annual Gathering) of the Ahmadiyya Muslim Youth Association in the UK (Majlis Khuddāmul Ahmadiyya).

The objectives of the Ijtimā, held for the first time at the Old Park Farm, Kingsley, were to learn and practice the true peaceful teachings of Islam and to promote a spirit of peace, unity and love for one's country of residence. This year more than 5,000 Muslim youths attended the event.

During the final session, His Holiness led the Muslim youth in a pledge in which they reaffirmed both their loyalty to their nation and to their faith.

Speaking about this pledge during his concluding address, Ḥaḍrat Mirza Masroor Ahmad said:

“This covenant that you have made is a solemn undertaking and so these words that you repeat time and time again should not be hollow but should have meaning and should be kept at the forefront of your mind at all times. With your conduct you should practically manifest this pledge.”

His Holiness said that understanding the true meaning of prioritizing one's faith over worldly affairs requires Ahmadi Muslims to regularly study the Holy Quran.

Ḥaḍrat Mirza Masroor Ahmad said:

“It is incumbent upon all of us to study the Holy Quran, as it is our pathway to success and salvation. It is that spiritual light that has shown us the true meaning of prioritizing our faith over all worldly affairs. It is our means of learning and our means of living.”

Thereafter, Ḥaḍrat Mirza Masroor Ahmad commented, in light of the teachings of the Holy Quran, upon some of the issues affecting today's youth.

His Holiness emphasized the Islamic injunction of offering the five daily prayers in congregation with humility and sincerity.

The Caliph spoke on the importance of avoiding idle talk and bad company.

Ḥaḍrat Mirza Masroor Ahmad said:

“When you join together it should be to motivate one another towards righteousness and goodness, rather than to lead one another astray. Even the young Khuddām and older Atfāl should keep this in mind and keep good friends and good company at all times.”

His Holiness spoke in detail on the importance of chastity as mentioned in chapter 23, verse 6 of the Holy Quran which stipulates that a sign of a true believer is

that he or she are they “who guard their chastity.”

Explaining this teaching, Ḥaḍrat Mirza Masroor Ahmad said:

“To guard one's chastity does not only mean that a person should avoid sexual relations outside of marriage, rather the Promised Messiah (may peace be upon him) has taught us that it means that a believer should always keep his eyes and ears pure from anything that is indecent or immoral.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“In the Holy Quran, even before Allah has instructed women to observe Purdah, He has instructed believing men to lower their gazes and to keep their hearts and minds pure.”

Elaborating on the wisdom behind the Qur'anic teaching of 'lowering one's gaze', Ḥaḍrat Mirza Masroor Ahmad said:

“By telling men to lower their gaze, Islam actually teaches self-control because normally it is through sight that a man's emotions and desires are stirred... Remember, that modesty is an essential character trait of an Ahmadi Muslim youth and so you must avoid all things that violate the Islamic injunction of chastity.”

His Holiness also spoke about alcohol and gambling having “far-reaching and negative consequences” and said that both of these vices were a means of taking a person away from God Almighty.

In terms of alcohol, His Holiness said that the Quran clearly stated that its negative effects greatly outweighed any limited benefits it might have.

He also mentioned the example of the obedience of the companions of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) when they learned that Islam had forbidden the drinking of alcohol. Without pause or hesitation those companions immediately shattered the barrels and vessels that contained their liquor.

In terms of gambling, Ḥaḍrat Mirza Masroor Ahmad said:

“Gambling it is prohibited because it is a means of recklessly wasting a person's fairly earned and honest income or wealth... Rather, than seeking dishonest 'easy-money' through gambling, you should seek to earn a living in a fair and honest fashion. Remember, that a true Khadim is he who works hard, with honesty and integrity at all times.”

His Holiness also spoke on the Qur'anic injunction of adopting humility and avoiding arrogance as distinguishing features of true believers.

His Holiness said that office bearers within the

Ahmediyya Muslim Community must particularly focus on adopting this virtue.

Ḥaḍrat Mirza Masroor Ahmad said:

“One point I wish to emphasize is that every office bearer, no matter their age or rank, must inculcate a spirit of true humility within themselves. Thus, whether you are a local Qā'id, a Mohtamim, the national Sadr or an office bearer of any other rank or position you must remain humble at all times. In chapter 25, verse 64 of the Holy Quran, Allah the Almighty has said that a distinguishing feature of His true servants is that they walk on the earth with humility and leave behind not a single trace of arrogance or pride.”

Ḥaḍrat Mirza Masroor Ahmad said:

“Whilst every Ahmadi has a duty to be humble, courteous and gentle, of course the office bearers have a particular responsibility in this regard. The Khuddām office bearers should be of a standard that even if they are provoked, and even if others seek argument with them, they should respond only by offering peace and security, through the greeting of ‘salaam’ [peace] before peacefully removing themselves from that environment.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“Always keep in mind the Qur'anic principle, given in chapter 2, verse 149, in which Allah the Almighty has said that every person has goals and ambitions and that the target for believers should be to excel in virtue

and that they should vie with one another in good works. Thus, all Khuddām and Atfāl should remember that to be classed as a true believer they must always have the ambition to excel in all forms of goodness and continually seek to better themselves spiritually and morally.”

Earlier, a report was presented by Mirza Waqas Ahmad, the National President of the Ahmediyya Muslim Youth Association during which he informed of the various activities of the 3-day event.



During the Ijtimā, Ahmadi Muslim youths from over 100 local communities from across the United Kingdom (Qiadats) competed in various academic and sports competitions.

The Muslim youths were also able to visit the ‘The Hub’ where they participated in a number of exhibitions and had the opportunity to ask questions in a confidential environment about religion or social issues.

## Ḥaḍrat Mirza Masroor Ahmad greeted by thousands of Ahmadi Muslims in emotional scenes on arrival in Peace Village Canada



On 3<sup>rd</sup> October 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad arrived in Canada, where he was greeted by thousands of Ahmadi Muslims as he returned to Peace Village in Vaughan, Ontario after a period of more than 4 years.

His Holiness was welcomed to Canada at Toronto Pearson Airport by the National President of the Aḥmadiyya Muslim Community in Canada, Mr. Lal Khan Malik and various other officials who then escorted His Holiness to the Baitul Islam Mosque in Peace Village, the national headquarters of the Aḥmadiyya Muslim Community in Canada.

As Ḥaḍrat Mirza Masroor Ahmad arrived in Peace Village, he was welcomed by thousands of Ahmadi Muslims, who raised slogans of joy and love and

expressing their gratitude to Allah the Almighty.

His Holiness was also greeted by the Mayor of Vaughan, Hon. Maurizio Bevilacqua, Ontario's Minister of Transportation, Hon. Steven Del Duca and National Member of Parliament, Hon. Deb Schulte.

Moments after arriving, His Holiness led the Zuhr and Asr prayers at the Baitul Islam Mosque.

His Holiness has travelled from London, to attend the 40<sup>th</sup> Annual Convention (Jalsa Salana) of the Aḥmadiyya Muslim Community that takes place 7-9 October in Mississauga.

His visit also coincides with the 50<sup>th</sup> Anniversary celebrations of the Aḥmadiyya Muslim Community in Canada.

## One day we will win the hearts of people

### Ḥaḍrat Mirza Masroor Ahmad interviewed by Canadian media at Jalsa Salana Canada



On 7 October 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad held a Press Conference with representatives of the Canadian print, broadcast and ethnic media. Media outlets present included CTV and the Toronto Star.

The Press Conference took place at the International Centre in Mississauga on the first day of the 40<sup>th</sup> Annual Convention (Jalsa Salana) of the Aḥmadiyya Muslim Community in Canada.

During the 35minute Press Conference, His Holiness was asked his views on establishing peace in the world, the continued threat of terrorism and extremism and the purpose of his visit to Canada.

Speaking about his current tour of Canada, Ḥaḍrat Mirza Masroor Ahmad said:

“This year the Aḥmadiyya Muslim Community in Canada is celebrating its 50th anniversary and so the local Aḥmadiyya

Muslim Community requested me to come and address their Annual Convention.”

Upon being asked how the Aḥmadiyya Muslim Community is spreading peace in the world, Ḥaḍrat Mirza Masroor Ahmad said:

“Islam prohibits all forms of extremism and terrorism and so suicide bombings, beheadings, the killing of innocent people are all opposed to Islam's teachings. This is the message we are propagating and spreading far and wide.”

In response to a question about the Aḥmadiyya Muslim Community's slogan of ‘Love for All, Hatred for None’, Ḥaḍrat Mirza Masroor Ahmad said:

“The importance and significant of this message is obvious in today's world given that violence and disorder has spread to so many parts of the world. Hence, the message of ‘Love for All, Hatred for None’ is not only something for Muslims to follow but for all people. In today's society we need to show kindness,

compassion and must discharge the rights of one another.”

During the Press Conference, His Holiness condemned the role of extremist Muslim clerics in the spread of extremism and the radicalization of some Muslims. His Holiness said that such clerics had completely “misconstrued the true teachings of Islam” and he advised authorities to take firm measures against any cleric found to promote extremism.

Asked about his views on Canadian values, Ḥaḍrat Mirza Masroor Ahmad said:

“I am pleased that Canada is a multicultural society in which freedom of

religion and freedom of expression exists. I enjoy visiting Canada whenever I have the opportunity to travel here.”

Regarding the efforts of the Aḥmadiyya Muslim Community to curb extremism, Ḥaḍrat Mirza Masroor Ahmad said:

“We have no worldly power and so all we can do is to continue to peacefully preach Islam’s true teachings. It is a slow process but one day we shall win the hearts of people and the brutalities witnessed in the world today will stop. We are very determined and so we will never give up our tasks.

## Head of Aḥmadiyya Muslim Community delivers faith-inspiring concluding address at 40<sup>th</sup> Jalsa Salana Canada



The 40th Jalsa Salana (Annual Convention) of the Aḥmadiyya Muslim Community in Canada concluded on Sunday 9 October 2016 with a powerful and faith-inspiring address by the World Head the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness Ḥaḍrat Mirza Masroor Ahmad.

More than 25,000 people, from 32 countries, attended the Jalsa Salana, which took place at the International Centre in Mississauga.

Apart from the thousands of Ahmadi Muslims who participated, many non-Ahmadi and non-Muslim guests also attended. The entire event was also broadcast live on MTA International and streamed online.

In his concluding address, Ḥaḍrat Mirza Masroor Ahmad said Islam laid the foundation for peace by promoting true equality between peoples and nations.

His Holiness said that whilst its opponents claimed Islam to be an extremist religion, the reality was that Islamic teachings were a source of universal peace and tolerance that guaranteed freedom of belief and Aḥmadiyya Gazette USA

conscience for all people.

Speaking about how religion was viewed in the modern world, Ḥaḍrat Mirza Masroor Ahmad said:

“Today much of the world considers religion to be of secondary importance and believes that to progress there is a need to step away from religious beliefs and practices. In fact, increasingly, people living in developed nations now view religion as the root cause of the conflict and disorder that we see in the world. Yet at the same time they admit that human beings learnt basic morals and virtues through religion.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Moral decline and an increasing of lack of interest in religion in the world has been caused by the fact that the leaders of countries and their religious clerics have given precedence to their own interests over teachings of religion. True religious teachings

and values have been corrupted and this has led people away from religion.

His Holiness said that fundamental to Islamic teaching was the need to recognize God Almighty and to serve His Creation.

Ḥaḍrat Mirza Masroor Ahmad said:

“The Promised Messiah (may peace be upon him) summarized the teachings of Islam in just two lines by saying that Islam requires Muslims to fulfill the rights of God Almighty and to be devoted to Him and secondly to fulfill the rights of God’s Creation and to treat others with love and compassion. Indeed, each religion in its original form has taught this and so how can it be said that religion is the cause of the disorder prevalent in the world.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Was religion the cause of either of the two world wars that took place in the 20<sup>th</sup> Century?

Or were those abhorrent wars based upon a desire for power, conquering lands, geopolitical gains and greed?”

His Holiness said that both Muslim nations and the major powers had played a role in undermining the world’s peace. His Holiness said a prime example of this was the arms trade.

Ḥaḍrat Mirza Masroor Ahmad said:

“No Muslim nation has the ability to produce the state of the art weapons that they possess. Rather, it is the developed nations and economic powers who are producing such destructive weapons and selling them to Muslim nations. Some countries sell to the Governments and some countries send arms to the rebel elements in those same nations. For example, Saudi Arabia is using weapons purchased from the West to destroy Yemen, which is a small and weak nation.”



Ḥaḍrat Mirza Masroor Ahmad continued:

“Certain non-Muslim powers are also acting unjustly in order to pursue their own vested interests and ambitions and this is causing frustrations and restlessness to develop in different countries. Thus injustice is the true root cause of today’s conflicts and wars.

The Jalsa Salana concluded with a silent prayer led by His Holiness.

Later, His Holiness joined dignitaries and guests of the Jalsa Salana at a lunch hosted by the Ahmadiyya

Muslim Community in Canada.

His Holiness also addressed the Jalsa Salana on its first two days. On Friday he inaugurated the Jalsa Salana by raising the Liwai-e-Ahmadiyyat (Flag of Ahmadiyyat) and then delivering his weekly Friday Sermon.

On Saturday, His Holiness addressed members of Lajna Imā’illāh (Ladies Auxiliary Organization) about the role of women in Islam. He stated that no Ahmadi Muslim woman should have any complex or sense of inferiority when observing Hijab. His Holiness said that Hijab was a manifestation of the dignity and honor of a

Muslim lady.

A range of other lectures were delivered during the Jalsa Salana by various members of the Aḥmadiyya

Muslim Community.

Various guest speakers, including the Mayor of Toronto, John Tory also addressed the event.

## Utilize potential of refugees

### Ḥaḍrat Mirza Masroor Ahmad makes comments during a meeting with Chairman of Torstar

On 5 October 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad was visited by Mr. John Honderich, Chairman of the Board at Torstar Corporation (media group) at the Baitul Islam Mosque in Peace Village, Canada.

During the meeting, Mr. Honderich expressed his regret that the Toronto Star newspaper (a Torstar publication) had recently published an article about a new study that suggested extremist literature was prevalent in Canadian Mosques and had mistakenly included a photo of the Aḥmadiyya Muslim Community's Baitul Islam Mosque.

Mr. Honderich informed His Holiness, that the Toronto Star had immediately removed the photograph when notified of the error and published an official apology that stated:

“The Baitul Islam Mosque has no connection whatsoever to the content of the study — which has itself come under question — so the image of this specific mosque should never have been linked to this article... Linking

this specific mosque to any report of Islamic extremism was an unacceptable error and the Star apologizes to the Baitul Islam Mosque and the Aḥmadiyya Muslim Jamā'at community.”

His Holiness thanked Mr. Honderich for the immediate action taken by the Toronto Star to rectify the error and said that he considered the incident to be a “blessing in disguise” as it had been a means for Mr. Honderich and the writers at the Toronto Star to become further acquainted with the true and peaceful teachings of Islam and with the Aḥmadiyya Muslim Community itself.

During the meeting, His Holiness and Mr. Honderich also discussed the impact of the refugee crisis in the Western world. His Holiness said that he considered Canada to be a “tolerant nation who was ready to absorb immigrants better than many others”.

His Holiness also said that he believed that Canada should “utilize the potential of refugees” by encouraging them to enter the work force as soon as possible.

## Head of Aḥmadiyya Muslim Community makes historic address at Canada's National Parliament calling for equality and justice

The Head of the Aḥmadiyya Muslim Community welcomed to Canada by Canadian Prime Minister Justin Trudeau

His Holiness presents Louise Arbour with Sir Zafrulla Khan Award for Public Service



On 17 October 2016, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad was welcomed to Canada's Houses of Parliament by Prime Minister, Rt Hon. Justin Trudeau, Cabinet Ministers and over 50 MPs and Senators.

Later in the day, His Holiness delivered an historic keynote address entitled "Human values – the foundation for a peaceful world" to an audience of more than 225 people at a special reception held at the Sir John A. Macdonald Building at the Canadian Parliament in Ottawa.

More than 110 guests attended, including over 50 Members of Parliament. The event was also attended by a number of Government Ministers including Hon. Kirsty Duncan, Minister of Science and the official representative of the Prime Minister and Hon. John McCallum, Minister for Integration, Refugees and Citizenship.

Also in attendance were Senators, Members of the Diplomatic Corps, including 11 Ambassadors of State, media representatives, academics, NGO leaders, religious leaders and prominent figures from various other sectors of society.

During his keynote address, Ḥaḍrat Mirza Masroor Ahmad addressed various issues of global importance, including the risk of a global war, religious freedom, increasing radicalization and extremism and international relations.

His Holiness called on the world's governments to display true justice and equity in all matters. His Holiness also presented Islamic teachings and offered solutions to the world's problems based on the teachings of the Holy Quran.

Reflecting upon the need for unity in society, Ḥaḍrat Mirza Masroor Ahmad said:

"Irrespective of differences of background, I believe that on the basis of humanity, we are all joined together, and should therefore be united. All people and all organizations, must collectively endeavor to uphold human values, and strive to make the world in which we live, a better and far more harmonious place."

Ḥaḍrat Mirza Masroor Ahmad continued:

"If human values and human rights are not upheld in one country or region, it has a knock-on effect upon other parts of the world and such wrongdoing can spread further afield. Conversely, if there is goodness, humanity and prosperity in one part of the world, it will have a positive effect on other societies and other people."

Speaking about the increasing conflict in the world,

Ḥaḍrat Mirza Masroor Ahmad said:

"As a result of modern forms of communication and transport, we are all now much closer together and are no longer confined or bound by geography. Yet, it is a strange and tragic paradox that even though we are more connected than ever before, we are actually growing more distant by the day. It is extremely regrettable, and a source of grief, that instead of uniting and spreading love amongst mankind, the world has paid far greater heed towards spreading hatred, cruelty and injustice."



His Holiness admitted that fear of Islam was growing in much of the world. However, he said that fear of the religion itself was completely unnecessary.

Ḥaḍrat Mirza Masroor Ahmad said:

"Let me reassure all of you that Islam is not what you commonly see or hear portrayed in the media. As far as my knowledge of Islam is concerned, I only know of that Islam whose teachings are based on its name. The literal meaning of the word 'Islam' is peace, love, and harmony and all of its teachings are based upon these noble values."

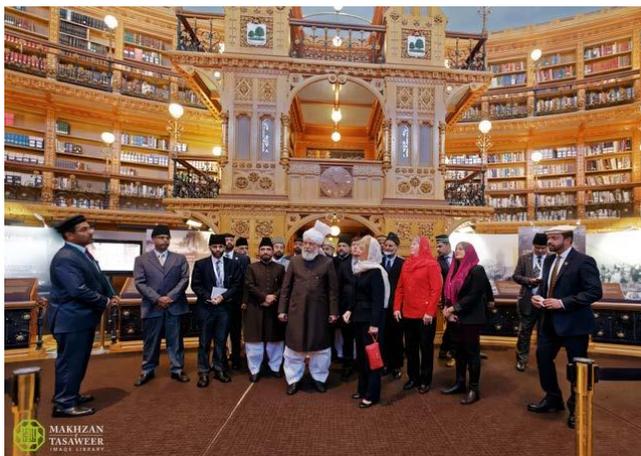
Ḥaḍrat Mirza Masroor Ahmad continued:

"Unfortunately, it cannot be denied that there are some Muslim groups, whose beliefs and actions are in total contrast to Islam's teachings. In complete violation of Islam's fundamental teachings, they are perpetrating the most horrific violence and terrorism in its name."

His Holiness said that universal religious freedom was a pre-requisite for any successful and tolerant society.

Ḥaḍrat Mirza Masroor Ahmad said:

“The Holy Quran categorically states in chapter 2, verse 257 that ‘there should be no compulsion in religion.’ What a clear, comprehensive and unequivocal statement that enshrines freedom of thought, freedom of religion and freedom of conscience. Thus, my belief and my teaching, is that every person, in every village, town, city or country has the undisputed right to choose his or her religion and to practice it.”



His Holiness said it was a cause of regret that governments in the Muslim world and also some Western Governments had sought to restrict the religious rights of some communities within their

nations.

His Holiness said that any attempt to curb religious freedom was dangerous.

Ḥaḍrat Mirza Masroor Ahmad said:

“Every individual has the right to peacefully preach and propagate his or her teaching to others. These freedoms ought to be guaranteed as basic human rights, and so legislative assemblies or governments should not unduly involve themselves in such matters.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“It is not wise for governments or parliaments to place restrictions on the basic religious practices or beliefs of people. For example, governments should not concern themselves with what type of clothing a woman chooses to wear. They should not issue decrees stating what a place of worship should look like. If they overreach in this way, it will be a means of restlessness and heightening frustrations amongst their people. Such grievances will continue to exacerbate if they are not checked and ultimately will threaten the peace of society.”



Speaking about the role of Government according to Islamic teachings, Ḥaḍrat Mirza Masroor Ahmad said:

“It is the task of the government and parliamentarians, as guardians of their nations, to legislate in a way that gives rights to their citizens rather than takes their rights away.”

His Holiness said that though religious freedom

was a principle of vital importance, wherever there was a risk of extremism or incitement to hatred, it was the task of Governments to intervene and take firm action in order to protect their people.

His Holiness also spoke of the need for justice both in domestic affairs and international relations.

Ḥaḍrat Mirza Masroor Ahmad said:

“To be handed the keys to government is a huge trust and so we often see heads of state pledge to serve their nations faithfully and with absolute justice. Sadly, in many cases such honorable pledges prove to be hollow words.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“In some countries, there are dictatorships or unjust governments, yet the major powers turn a blind eye to their cruelties, because those governments happen to support them and facilitate the procurement of their interests. Yet, in countries where the leaders or governments do not bend to the whim of the major powers, they are quite happy to support rebel elements or to demand regime change. In truth, there is no difference in the way the respective governments are treating their own people. The material difference is only that in some cases the governments cooperate with the major powers, whilst in others they do not.”

His Holiness criticized certain Governments for selling weapons to some Muslim nations “without considering the potential consequences”. He said such weapons often end up in the wrong hands or are used in

order to kill innocent civilians. Citing Saudi Arabia’s war in Yemen as a prime example of injustice and reflecting upon its potential consequences, Ḥaḍrat Mirza Masroor Ahmad said:

“It is well known that Saudi Arabia is using weapons purchased from the West in its war in Yemen, in which thousands of innocent civilians, including women and children, are being killed and so much destruction is being wrought. What will be the ultimate result of such arms trading? The people of Yemen, whose lives and futures are being destroyed, will not only bear hatred and seek revenge from Saudi Arabia but will also bear hate towards Saudi’s arms suppliers and the West in general.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“With no hope or future prospects left, and having witnessed the most horrific brutality, members of their youth will be prone to radicalization and in this way a new vicious cycle of terrorism and extremism will arise. Are such destructive and devastating consequences worth a few billion dollars?”



His Holiness also said that international institutions such as the United Nations needed to ensure fairness and equity between members’ states.

Ḥaḍrat Mirza Masroor Ahmad said:

“If only the major powers and the international institutions, such as the United Nations, had truly acted upon their founding principles, under all circumstances, then we would not have seen the toxic plague of terrorism infect so many parts of the world. We would not have seen the world’s peace and security repeatedly undermined and destroyed. And we certainly would not have witnessed the

huge refugee crisis, which now confounds and frightens the people of Europe and other developed countries.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“The United Nations must also play its role in establishing peace in the world, unencumbered by politics, injustice or favoritism.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“I hope and pray that Allah the Almighty enables the United Nations and the world’s governments to act in this way so that true and long-lasting peace may be established. The

alternative does not bear thinking about, because if we continue as we are then the world is charging madly towards a huge catastrophe in the shape of another world war.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“May Allah grant wisdom to the world’s leaders and policy makers so that the world we leave behind for our children and future generations is a world of peace and prosperity.”

During the event, His Holiness, Ḥaḍrat Mirza Masroor Ahmad presented Hon. Louise Arbour, the former High Commissioner for Human Rights at the United Nations and a former Canadian Supreme Court Judge with the Sir Zafrulla Khan Award for Public Service. This award recognized her outstanding public service during her long and distinguished career.



Upon receipt of the award, Hon. Louise Arbour said:

“I am deeply honored to receive this very prestigious award that is named after a great jurist, lawyer, judge and a great diplomat. I am particularly honored to be associated with Sir Zafrullah Khan, as he was a Chief Judge and President of the International Court of Justice... I have also always been deeply impressed by the promotion of the culture of peace that the Ahmadiyya Muslim Community has stood for and continues to stand for.”

A number of guest speakers also took to the stage.

Hon. Kirsty Duncan, Minister of Science and official representative of Prime Minister Justin Trudeau said:

“It is an honor and privilege to be here tonight to welcome His Holiness, Ḥaḍrat Mirza Masroor Ahmad, the Fifth Caliph and leader of the Ahmadiyya Muslim Community to Parliament Hill. All of Parliament Hill has come together today to join His Holiness, to celebrate with the Ahmadiyya Muslim Community and

to demonstrate our strong support... The Ahmadiyya Muslim Community makes an enormous difference here in Canada and always demonstrates Love for All, Hatred for None.”

Dr. James J. Zogby, Vice-Chair of the United States Commission on International Religious Freedom said:

“Your Holiness, Ḥaḍrat Mirza Masroor Ahmad, on behalf of the US Commission on International Religious Freedom I am honored to be with you tonight. What has always impressed us about the Ahmadiyya Muslim Community is how, despite being all too often victims of persecution, you remain champions for the rights of others who are being persecuted. In a world where intolerance seems to be increasing the Ahmadiyya Muslim Community remains a strong advocate of tolerance and goodwill.”

Earlier in the day, His Holiness held a range of meetings with Federal Ministers of Canada’s Government, Senators and MPs. His Holiness also held a meeting with Prime Minister Rt. Hon. Justin Trudeau.

The Head of the Ahmadiyya Muslim Community was also officially recognized by the Speaker of Parliament during a session of Question Period, in which all present members of the House of Commons, including the Prime Minister, stood and gave His Holiness a standing ovation.

Further, Hon. Judy Sgro MP, read out a Members Statement in the House of Commons that stated:

“Mr. Speaker, earlier today the global spiritual leader of the Ahmadiyya Muslim Community arrived in Ottawa for a formal visit to Parliament Hill.

During his time with us, he will meet with Cabinet Ministers, Senators, Members of Parliament, and the Prime Minister in an effort to further underscore his peaceful message of love for all and hatred for none.

This work is part of an ongoing effort undertaken by His Holiness to showcase the peaceful nature and beauty of the faith (of Islam) and while calling on global powers to advance an agenda of peace, religious freedom, and the advancement of human rights in Canada and around the world.

I applaud His Holiness and members of the global Ahmadiyya faith for their work, and I extend a hand of friendship on behalf of my constituents and the people of Canada.”

The special reception concluded with a silent prayer led by Ḥaḍrat Mirza Masroor Ahmad. Following dinner Parliamentarians and guests were able to meet personally with His Holiness.

## Prime Minister Trudeau of Canada receives and welcomes the Head of Aḥmadiyya Muslim Community in Ottawa



On 17 October 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad was received by the Prime Minister of Canada, Rt Hon, Justin Trudeau at the Prime Minister's Office in Ottawa.

During the meeting, Prime Minister Trudeau expressed his pleasure at welcoming His Holiness to Canada.

The Prime Minister thanked His Holiness for his continued efforts to promote peace worldwide and stated that his Government greatly appreciated the efforts of the Aḥmadiyya Muslim Community in Canada and considered it to be an integral part of the nation.

Ḥaḍrat Mirza Masroor Ahmad thanked the Prime Minister for his words and said that he wished to personally congratulate the Prime Minister on his election last year.

His Holiness also said that he had listened to Question Period in the House of Commons earlier in the day and he had noted that a number of the “burning issues of today” had been discussed and debated.

Later, Prime Minister Trudeau said:

“Your Holiness, your friendship and leadership is very important to Canada and we appreciate the way the Aḥmadiyya Muslim Community condemns all forms of extremism.”

Thereafter, His Holiness attended a meeting with the Prime Minister and 6 Federal Ministers. In the

meeting, the Prime Minister again appreciated the efforts of Ḥaḍrat Mirza Masroor Ahmad to spread peace in the world. The Prime Minister also congratulated the Aḥmadiyya Muslim Community in Canada on its 50<sup>th</sup> anniversary.



Ḥaḍrat Mirza Masroor Ahmad recalled his previous meeting with the Prime Minister in 2012, which took place in Peace Village. At the time, Mr. Trudeau was not leader of the Liberal Party.

Ḥaḍrat Mirza Masroor Ahmad said:

“When I first met you in 2012 I prayed for you and said that I believed that one day you will be Prime Minister.”

Further discussions then took place about the need for inter-faith dialogue amongst different communities,

the importance of education for all people and of religious freedom.

Regarding religious freedom, Ḥaḍrat Mirza Masroor Ahmad said:

“All people should be granted true religious freedom and all people should have the right to peacefully practice their faiths and beliefs. Governments should not seek to interfere or legislate against peacefully held religious beliefs.”

His Holiness expressed his concerns about the continued rise of extremism and terrorism in different parts of the world and the associated risks in the Western world. He said that he considered the 2008 global financial crash to be a major cause of the terrorism witnessed in the world today.

His Holiness said high unemployment and a state of financial desperation and hopelessness had led certain Muslim youths to becoming vulnerable to

extremism. Thus, he said that providing job opportunities and helping people stand upon their own feet is a means of ensuring national security.

Ḥaḍrat Mirza Masroor Ahmad reiterated that all forms of terrorism and extremism were not linked to Islam.

Ḥaḍrat Mirza Masroor Ahmad said:

“If all Muslims followed the true teachings of their religion then no Muslim would ever be radicalized because the Founder of Islam, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) said that to love one’s nation was a part of Islamic faith. Thus, it is the duty of every Muslim to love his nation, to strive for its betterment and to serve it faithfully. That is why Ahmadi Muslims do not get radicalized because we follow the true teachings of Islam.”

## Ḥaḍrat Mirza Masroor Ahmad says justice is a pre-requisite to conflict resolution

### Addresses Canada’s first National Peace Symposium

On 22 October 2016, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad delivered the keynote address at the 1<sup>st</sup> National Peace Symposium hosted by the Ahmadiyya Muslim Community Canada.

The event was held at the Baitul Islam Mosque in Peace Village, Vaughan, with an audience of over 600 people, comprising government officials, including the

Mayor of Vaughan, Hon. Maurizio Bevilacqua, Member of Parliament, Deb Schulte, and City Councilor, Marilyn Iafrate.

During his keynote address, Ḥaḍrat Mirza Masroor Ahmad said that the Ahmadiyya Muslim Community was an entirely peaceful sect of Islam because it followed the true teachings of Islam. Hence it should not be considered to be a ‘liberal’ or ‘reformist’ group.



Ḥaḍrat Mirza Masroor Ahmad said:

“It is absolutely true that we, Ahmadi Muslims, are peace-loving and seek to build bridges of love and hope between different religions and different communities. However, this is not because we have deviated from Islam or ‘modernized’ it in any shape or form. Rather,

it is because we follow Islam’s authentic teachings.”

His Holiness referred to a saying of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), that Muslims should love for others what they love for themselves. His Holiness said this principle laid down the foundations for peace and it was incumbent on Muslims to reflect upon this.

Ḥaḍrat Mirza Masroor Ahmad said:

“Do we have ambitions to be mired in poverty and to go to bed hungry every night? Do we want our children to be plagued by ill-health, to be uneducated and to be placed in danger? Of course, no normal person would ever hope for any of these things. Therefore, as Muslims, we must seek prosperity not only for ourselves but also for others.”

His Holiness said that conflicts arose between people and nations from time to time, however rather than prioritizing self-interest, they ought to be resolved with justice and fairness.

The Caliph referred to chapter 4, verse 136 of the Holy Quran that requires a Muslim to be willing to testify against himself, his parents and his loved ones in order to establish justice.

Ḥaḍrat Mirza Masroor Ahmad said:

“Islam teaches that a Muslim’s first loyalty must always be to the truth and so a person must never hide the facts or give false testimony. A person should not be governed by his own personal desires, as this leads to bias and prejudice and takes a person away from what is fair and what is right. This enlightened principle is the means to solve the problems of the world and to transform all forms of hatred into peace, tolerance and mutual respect.”

His Holiness said that Muslims are in fact commanded to go beyond the level of adopting justice. The Holy Quran says that a person should “**give like kindred**”.

Explaining this teaching, Ḥaḍrat Mirza Masroor Ahmad said:

“It means that a person should offer sympathy and compassion and be willing to serve others without any expectation, just as a mother serves and selflessly nourishes her child without any desire for reward or recompense. This is the altruistic and benevolent spirit that Islam advocates and teaches, wherein it calls on Muslims to open their hearts for the good of mankind.”

Referring to the treatment of prisoners of war, His Holiness said that in the modern world it was often the case that prisoners were kept in inhumane conditions with little or no recourse to justice.

In complete contrast, His Holiness narrated the example of the Battle of Badr where the non-Muslims of Mecca waged a war against Islam.

The Muslims were victorious and the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) instructed the prisoners of war that could read

and write to educate the Muslims who were illiterate. This was their means of freedom.

Ḥaḍrat Mirza Masroor Ahmad said:

“It was an incomparable example of how even from amongst a state of bitter war and conflict some good could ultimately be retrieved. Those who had themselves shown no mercy towards the Muslims were treated with compassion and consideration and utilized as teachers.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“This example exhibited two beautiful aspects to the character of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). On the one hand, he was neither vengeful nor bitter towards those who had persecuted him and his followers. Secondly, it proved how highly he valued education and learning. He desired for people to better themselves and to progress in all spheres of their lives and education was the key to this.”

Highlighting the Qur’anic teaching of not casting envious looks at the wealth of others, His Holiness said that ignoring this principle had led to world’s peace being undermined time and time again.

Ḥaḍrat Mirza Masroor Ahmad said:

“Some governments completely ignore the human rights abuses taking place in countries because they wish to have access to the oil or natural resources of those nations. However, members of the public are not blind, deaf or dumb. They can see that such policies are not based on justice and naturally this leads to frustration and anger.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Nations must be fair in their dealings and should not be governed by narrow self-interest but rather by what is right, what is just, and what is in the interest of the world at large.”

Concluding his address, His Holiness warned of the possibility of an imminent Third World War.

Ḥaḍrat Mirza Masroor Ahmad said:

“We are charging madly towards a catastrophic and devastating world war. The consequences of such a war do not bear thinking about. The misery, horror and destruction could last for generations to come. Therefore, we can only hope and pray that Allah the Almighty grants wisdom and sense to humanity.”

Prior to the keynote address, various dignitaries spoke about the importance of peace and the efforts of

the Aḥmadiyya Muslim Community.

Lal Khan Malik, the National President of the Aḥmadiyya Muslim Community, Canada, said:

This Symposium is being held to promote a deeper understanding of Islam and inspire a concerted effort for lasting peace. We have the honor of launching our first national Peace Symposium today here with a keynote address by His Holiness, Ḥaḍrat Mirza Masroor Ahmad, World Head of the Aḥmadiyya Muslim Jamā'at.



Hon. Maurizio Bevilacqua, the Mayor of Vaughan

## Mayor of Mississauga welcomes Head of Aḥmadiyya Muslim Community to Canada

Mayor Bonnie Crombie praises integration of Ahmadi Muslims during meeting at Baitul Islam Mosque



On 24 October 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad was visited by Bonnie Crombie, the Mayor of Mississauga at the Baitul Islam Mosque in Peace Village, Canada.

During the meeting the Mayor welcomed His

said:

“When I think about you, Your Holiness, I think about your incredible message; the message of peace, love and compassion, and also something the world needs a lot more of, that is, interfaith dialogue and interreligious harmony.”

Deb Schulte, MP said:

“I want to thank His Holiness very much for taking the time to come to Parliament Hill (on 17 October). He gave a wonderful speech with a message of love for all and hatred for none, focusing on religious tolerance around the world. He also included several suggestions on policy direction that we might want to take and we very much appreciate the time that he took to share his wisdom with us.”

City Councilor Marilyn Lafrate presented a gift to His Holiness to commemorate the 50<sup>th</sup> anniversary of the Aḥmadiyya Muslim Community in Canada and said:

“Most people will know that I am probably the most ardent champion of the Aḥmadiyya Muslim Community. A Community that speaks to love, speaks to tolerance, speaks to giving back to the community which is very unique.”

His Holiness to Canada and spoke of her admiration at the way Ahmadi Muslims had successfully integrated into Canada. She also thanked His Holiness for the continued charitable endeavors of the Aḥmadiyya Muslim Community in Canada, including providing large contributions to local food banks in Mississauga.

Upon learning that youth unemployment levels in Mississauga were significant, His Holiness said that schemes should be developed to provide jobs and skills to young members of society.

His Holiness said that he considered youth unemployment to be a security issue as economic hardship was a trigger for crime and radicalization.

The Mayor asked His Holiness about his recent travels. In response, His Holiness informed that during the past three months he had attended the Annual Convention (Jalsa Salana) of the Aḥmadiyya Muslim Community in the United Kingdom, Germany and most recently in Mississauga where the 40th Jalsa Salana Canada was held.

## Head of Aḥmadiyya Muslim Community says principle of justice being undermined by financial interests

On 28<sup>th</sup> October 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad delivered an historic lecture at York University in Toronto in front of an audience of more than 180 guests, including academics, politicians, media and thought leaders.

The event titled

“Justice in an Unjust World “ was organized by the Aḥmadiyya Muslim Community Canada in collaboration with York University.

During his address, His Holiness spoke of increasing conflict in the world and the heightened risk of another world war.

His Holiness began his address by stating that whilst human intelligence had been utilized to rapidly progress in technological and scientific advancements, it had also, on occasion, been used as a ‘force for evil and destruction’.

Ḥaḍrat Mirza Masroor Ahmad said:

“Technology has been developed that has the capability of wiping nations off the map with the press

of a button. I am referring to the development of weapons of mass destruction that are capable of inflicting the most unimaginable horrors and devastation. Such weapons are being produced that have the potential to destroy not only civilization today but to also leave behind a legacy of misery for generations to come.”

Referring to the current global unrest, His Holiness said that as a Muslim leader, it was a cause of grief to him personally, that today’s world conflicts and terrorism were being associated with Islam.

Thereafter, His Holiness quoted Islam’s primary sources, the Holy Quran and the sayings of the Founder of Islam (may peace and blessings of Allah be upon him) to dispel the myth that Islam was a religion that promoted violence, extremism or terrorism.

Referring to a famous saying of the Holy Prophet (may peace and blessings of Allah be upon him) that a person should desire for others what he desires for himself, Ḥaḍrat Mirza Masroor Ahmad said:



“In terms of verbal proclamations, it is very easy to say that “Yes we do desire the best for others”, however in practice it is much more difficult and challenging. Wherever there is a conflict of interests, most people tend to prioritize their own interests and welfare over and beyond the rights of others.”

Ḥaḍrat Mirza Masroor Ahmad quoted chapter 4, verse 59 of the Holy Quran, which requires Muslims to ‘make over the trusts to those entitled to them’.

His Holiness emphasized the duty of citizens to participate in the democratic process elections as an example of the trusts placed on the people.

Ḥaḍrat Mirza Masroor Ahmad said:

“When it comes to elections or nominations, a person should not vote automatically for his ally or party member, rather they should consider who is the most qualified and suitable for the task at hand. Thereafter, those who are elected and handed the keys to government or power should exercise their duties with honesty, integrity and justice. This teaching is the model of democracy that Islam champions.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“This should be the guiding principle when voting for individuals or for particular policies, rather than merely following party lines or personal relationships.”

His Holiness said that at an international level, weaker nations often relied on powerful nations so it was incumbent upon the latter to fulfill the trusts placed in them.

Ḥaḍrat Mirza Masroor Ahmad said:

“At the United Nations, it should not be that certain countries wield undue power and



“There is no doubt that such injustices have shattered the foundations of world peace and have enabled terrorist groups such as Daesh to take root and grow. These groups are now not just a threat to the Muslim world but to all humanity.”

His Holiness said that it did not seem that the world’s major powers had learnt from past errors and cited the arms trade as an example of how financial incentives were being prioritized over and beyond morality and justice.

Ḥaḍrat Mirza Masroor Ahmad said:

“A number of Western countries are continuing to sell weapons to Saudi Arabia that are being used to target the people of Yemen. No Muslim country has large-scale weapons

influence, or that the permanent members of the Security Council care only for their own interests and utilize their veto power even where it is in conflict with the interests of the majority. Rather, all members of the United Nations should work together and fulfill the covenant of trust upon which the institution was founded – to maintain the peace and security of the world.”

His Holiness said he believed that self-interest had become the ‘hallmark’ of the powerful members of the United Nations. He said that the ability of the permanent members of the Security Council to utilize a veto power was implicitly unfair.

Ḥaḍrat Mirza Masroor Ahmad also said that there had been various foreign policy mistakes in recent years and that the 2003 Iraq War was a “prime example”, wherein many of those who initially supported the war now accepted it was a grave mistake.

Citing the consequences of such mistakes, Ḥaḍrat Mirza Masroor Ahmad said:

factories that can produce such huge quantities of deadly weapons and so their only source is the Western world.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Even Western writers and commentators have spoken of the hypocrisy and immorality of the international arms trade, yet when questioned about such sales, governments either ignore the question or seek to justify what is patently unjustifiable. All they care about is that their cheques clear so that billions are added to their own national budgets.”

Ḥaḍrat Mirza Masroor Ahmad said:

“In short, money talks and morality is left nowhere to be seen. How on earth can peace be achieved in such

an environment?”

Referring to Islamic standards of justice, His Holiness quoted chapter 4, verse 136 of the Holy Quran, which requires that Muslims should be willing to give testimony against themselves and their loved ones in order to uphold truth and justice.

The Head of the Aḥmadiyya Muslim Community also referenced chapter 5, verse 9 of the Holy Quran which states, ‘and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness.’

Ḥaḍrat Mirza Masroor Ahmad said:

“This is the exalted standard of justice advocated by Islam and so if today’s Muslim governments are not following this teaching it is their fault. Hence, it would be entirely unjust and wrong to blame Islam for their misdeeds.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“If we truly want peace in our time then we must act with justice. We must value equality and fairness. As the Prophet of Islam (may peace and blessings of Allah be upon him) so beautifully stated, we must love for others, what we love for ourselves. We must pursue the rights of others with the same zeal and determination that we pursue our own rights. We should broaden our horizons and look at what is right for the world, rather than what is only right for us. These are the means for peace in our age.”

The Chancellor of York University, Mr. Greg Sorbara, and Ontario’s Minister of Research, Innovation and Science, Hon. Reza Moridi hosted the event.

Prior to the keynote address, both Mr. Sorbara and Mr. Moridi took to the stage and welcomed His Holiness to York University, whilst Mr. Lal Khan Malik, the National President of the Aḥmadiyya Muslim Community in Canada, also gave a welcome address.

Chancellor of York University, Mr. Greg Sorbara said:

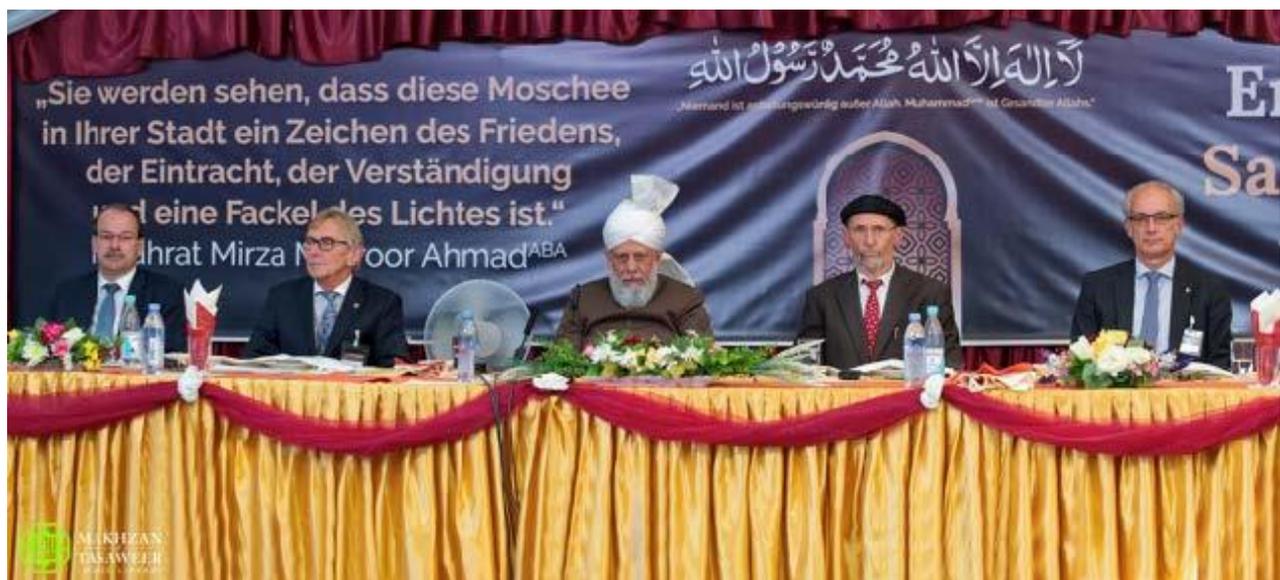
“The Aḥmadiyya Muslim Community Canada is growing as fast and as dynamically as any organization in the country with a mission that needs to be heard around the world, and that is the mission of peace and love for all and hatred for none.”

Hon. Reza Moridi, said:

“We are so fortunate that in the Muslim world we have a leader, Ḥaḍrat Mirza Masroor Ahmad, His Holiness, who leads the Muslim world with his teachings, with his books, his sermons and his meetings. He advocates peace he advocates brotherhood, he advocates equality of all human beings and we are so blessed to have leaders such as His Holiness.”

Both prior to and following the event, His Holiness met personally with Mr. Sorbara and Mr. Moridi.

## The Salam Mosque inaugurated in Iserlohn, Germany



The Aḥmadiyya Muslim Community is pleased to announce that on 6 September 2016, the World Head of

the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad

inaugurated the Salam Mosque (Mosque of Peace) in the German city of Iserlohn.

Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty.

His Holiness then led the Zuhr and Asr prayers at the new Mosque and later planted a tree at the Mosque premises to further mark the occasion.

Thereafter, a special reception, attended by more than 40 dignitaries and guests, was held to mark the opening of the Mosque. Various dignitaries attended including the Mayor of Iserlohn.

“I take this opportunity to congratulate you on the opening of the Salam Mosque here in Iserlohn. The Ahmadiyya Muslim Community has and continues to show its commitment to peace in this country.”

Thereafter, the keynote address was delivered by Ḥaḍrat Mirza Masroor Ahmad in which he addressed and explained various issues according to the teachings of Islam.

Speaking about how the Islamic greeting of ‘salaam’ was a means of peace in society, Ḥaḍrat Mirza Masroor Ahmad said:



“When a Muslim greets anyone, whether Muslim or not, he greets them with a salutation of peace. If a Muslim understands the wisdom underpinning this greeting then it is impossible that he or she could ever seek to cause harm to anyone, whether Muslim or not.”

At a time when Islam was commonly portrayed as an extremist religion and Muslims were branded as disloyal citizens, His Holiness said that Ahmadi Muslims were faithfully serving the nations in which they lived according to the teachings of their religion.

Ḥaḍrat Mirza Masroor Ahmad said:

“There are Ahmadi Muslims serving in the German army and other offices. For example,

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

Mayor of Iserlohn, Peter Paul Ahrens said:

“This Mosque is called ‘Salam’ and this means it is a Mosque of peace and certainly the Ahmadi Muslims in this area have always lived in this way. I also greatly appreciate that the Ahmadiyya Muslim Community opens the doors of its Mosques to all people.”

Commissioner, Thomas Gemke said:

there are Ahmadi Muslims involved in research. They are serving the nation and working towards its betterment and progress with the intention of serving it in the best way. However, they are not doing any favor upon this nation because serving your country is a necessary part of the Islamic faith and so it is their religious duty and obligation. Every Ahmadi Muslim living in Germany, no matter where they are from, must become a loyal member of this nation and serve it with sincerity.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“In a couplet, the Founder of the Ahmadiyya Muslim Community wrote that serving humanity was amongst his foremost objectives. This is in fact the teaching of the Holy Quran and the Holy Prophet of Islam (may peace and blessings of Allah be upon him). Hence, serving others, irrespective of their faith or beliefs, is a fundamental task and purpose of the Ahmadiyya Muslim Community.”

His Holiness said the new Mosque would prove to be a symbol of peace and security and would be a means of peace for the local society and neighbors.

Ḥaḍrat Mirza Masroor Ahmad said:

“Islam has established and enshrined the rights of one’s neighbors and according to its teachings the scope of one’s neighbor is extremely vast. It includes work colleagues, those who travel with you, your acquaintances and all those who live nearby. Hence, in essence all of the people of this city are our neighbors and so it is the duty of the local Ahmadi Muslims to serve and care for all members of the society.”

His Holiness said that selflessness was a key component in the development of peace. He said Islam taught that people should forsake their own rights for the sake of others.

Ḥaḍrat Mirza Masroor Ahmad said:

“A while ago someone asked me how we could establish peace in society and what my definition of peace was. I answered by saying that in my opinion the definition of peace was to seek to fulfill the rights of other people, rather than to demand or seek your own rights. If all people fulfill the rights of others then conflict or discord is impossible. Certainly, this is type of society Ahmadi Muslims desire and strive for.”

Reflecting upon the sudden influx of refugees into Germany during the past year, His Holiness said that both the host nation and the refugees should respect one another.

His Holiness said that immigrants should seek to integrate and contribute to the local society. He said that learning the German language was extremely important and that he had instructed Ahmadi Muslim Imams to deliver sermons in the local language.

His Holiness said that the vast majority of Ahmadi Muslims living in Germany had learned German and that the Ahmadi Muslim youth living in the country spoke it as their first language.

Earlier in the proceedings one of the guest speakers had spoken of the fact that Muslims preferred not to shake the hands of people of the opposite sex.

During his address, Ḥaḍrat Mirza Masroor Ahmad responded directly to these comments.

His Holiness noted that the issue of the handshake was not something that defined integration and that in a free society people should have the right to greet others according to their customs and beliefs. He said that a woman ought not be forced to shake the hand of a man and vice versa.

His Holiness said this was part of Islamic faith and it would be entirely wrong to claim that it was a sign of

inequality. His Holiness pointed to the fact that Islam had established the rights of women from the outset and far earlier than in the Western world.



His Holiness also referred to unjust ‘double standards’ in such matters. He noted that there were people of the Jewish faith who did not shake hands with people of the opposite sex but no one dared to criticize them out of fear of being branded anti-Semitic.

He said that integration was not defined by handshakes or other minor issues, but was defined by a desire to serve one’s nation and to work for its progress and to be peaceful and law abiding citizens.

Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“I hope and expect that now this Mosque has been built the local Ahmadi Muslims will convey the true message of Islam and where they will fulfill their obligations of worship, they will also fulfill the rights of their neighbors. They should serve them even more than previously and fulfill the rights of both the women and men in this region. May Allah enable them to do this.”

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

## The Subhan Mosque in Morfelden-Waldorf, Germany inaugurated



The Ahmadiyya Muslim Community is pleased to announce that on 6 September 2016, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Subhan Mosque (Mosque of Purity) in the German city of Morfelden-Walldorf.

Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty.

His Holiness then led the Zuhr and Asr prayers at the new Mosque and later planted a tree at the Mosque premises to further mark the occasion.

Thereafter, a special reception, attended by around 150 dignitaries and guests, was held to mark the opening of the Mosque. Various dignitaries attended, including the Mayor of Morfelden-Walldorf.



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

Representing the Protestant Church, Father Jochen Muhl said:

“I would like to take this opportunity to congratulate the Ahmadiyya Muslim Community upon the inauguration of this Mosque. You are good people and our friends.”

President of the Buddhist Community, Matthias Groninger said:

“It is a great honor for this town that His Holiness, Ḥaḍrat Mirza Masroor Ahmad is visiting us. I congratulate you all on the building of this Mosque which I believe to be a symbol of peace.”

Mayor of Morfelden-Walldorf, Heinz-Peter Becker said:

“A fundamental human right is religious freedom and we see that here in Germany and it is part of our Constitution. Certainly, the Ahmadiyya Muslim Community upholds

human rights and is against all forms of religious compulsion.”



Thereafter, the keynote address was delivered by Ḥaḍrat Mirza Masroor Ahmad in which he addressed and explained various issues according to the teachings of Islam.

Speaking about how all religions in their original form were forces for peace, Ḥaḍrat Mirza Masroor Ahmad:

“All the major religions of the world are present in this town and if their followers act upon the true teachings of their respective religions then you will never see any conflict or division arise. All religions, in their original form, seek to establish values of peace, love and tolerance.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“The purpose of a Mosque is to establish peace and indeed every true place of worship is a symbol of peace and harmony. When the Holy Prophet of Islam (may peace and blessings of Allah be upon him) was permitted to fight a defensive war it was for the sake of establishing the peace and freedom of belief.”

His Holiness said that the wars fought in early Islam were for conducted for the sake of establishing universal religious freedom.

Ḥaḍrat Mirza Masroor Ahmad said:

“Where Islam granted the Holy Prophet (may peace and blessings of Allah be upon him) permission to engage in a defensive war it was in order to protect the people of all faiths and all places of worship. It was to protect churches, temples, synagogues, mosques and the places of worship of all people.”

Speaking of the need for people to join together and for increased dialogue, Ḥaḍrat Mirza Masroor Ahmad said:

“Dialogue between different communities and groups is extremely important and the way to break down barriers and to foster mutual understanding. We should remember that we

all make mistakes and have weaknesses and so it is better to focus on each other's qualities and try to ignore their shortcomings. This is the way to build bridges and the means for peace.”



Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“A message of peace and harmony echoes in all directions from our Mosques wherever they are built and wherever our community is established. Now that this Mosque has been inaugurated, I am confident that the local Ahmadi Muslims will spread Islam’s message of love and peace far and wide.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“I pray that with each day that dawns the local people will come to the realization ever more that this Mosque is not merely adding to the physical beauty of this town, but rather is a means of peace and security for them.”

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

## Baitul-Afiyat Mosque in Scarborough Canada inaugurated

New Mosque majority funded by Ahmadi Muslim Ladies



The Ahmadiyya Muslim Community is pleased to announce that on 11 October 2016, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Baitul Afiyat Mosque (House of Peace

and Security) in Scarborough, Ontario Province, Canada.

His Holiness arrived at the new Mosque at 1.30 pm where hundreds of members of the local Ahmadiyya Muslim Community greeted him.

Upon arrival, His Holiness unveiled a plaque to commemorate the event before leading a silent prayer in thanks to God Almighty.

Thereafter, His Holiness inaugurated the Mosque by leading the Zuhr and Asr prayers.

Following the prayers, His Holiness met local Ahmadi Muslims and distributed sweets to children.

Whilst speaking to Ahmadi Muslims in the Mosque, Ḥaḍrat Mirza Masroor Ahmad said:

“It is not just enough to build this Mosque and to remain satisfied. Rather, now it is your

duty to ensure that this Mosque remains full at all times.”

The Baitul Afiyat Mosque was purchased in 2008 and over the next few years it was re-developed into a Mosque.

A special distinction of this Mosque was that the

vast majority of the cost was funded by Lajna Imā'illāh Canada (Aḥmadiyya Ladies Auxiliary Organization).

In total, Lajna Imā'illāh contributed \$1million dollars to this project, whilst the rest of the cost was paid by local Ahmadi Muslims.

## Bai'at Ceremony after Friday Sermon on 6<sup>th</sup> October 2016

Following the conclusion of the Friday Sermon, His Holiness led an emotional Bai'at ceremony in which several people took the pledge of allegiance at the hand of the Khalifa for the very first time.



## Introducing Missionary Sheikh Ahmad Salman



I was born on 26/Sep/1984 in Faisalabad, Pakistan. I migrated to Canada in 1999 at the age of 14 with my family. After graduating from high school, I joined Jāmi'a Ahmadiyya and earned my Shahid degree.

I am Missionary in Northern California Region.

I have visited (Ghana) Africa, UK, India, and Pakistan for missionary work. I have also worked as the Regional Missionary in Western Ontario Region in Canada, besides serving as a volunteer with Humanity First, a sister organization of the Community that serves disaster struck and socially disadvantaged individuals and families in the poorer communities of the world.

# 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 4 November 2016 at Bait-e-Mahmood, Regina, Canada

**Inauguration of Bait-e-Mahmood Mosque at Regina, Canada, and advice to the office-bearers and auxiliary organizations of the Jamā'at to thank Allāh, make financial sacrifices and keep the houses of Allāh well-inhabited. It is in the nature of the Aḥmadiyya Jamā'at to sacrifice life, wealth and time for the sake of Faith, for its members have made the winning of Allāh's pleasure their objective.**

**The Jamā'at has set a good example by working voluntarily for the construction of the mosque. This tradition should be kept alive and efforts should be made to save as much money in this way as possible.**

Huzoor (May Allāh be his Helper) recited verse 18 of Sūrah Taubah:

Verily, he alone is worthy of maintaining the Mosques of Allāh who believes in Allāh, and the Last Day, and observes Prayer, and pays Zakāt, and fears none but Allāh; so these it is who are far more likely to be counted among the guided. (9:18)

Huzoor (May Allāh be his Helper) said: We are thankful to Allāh that He enabled the Jamā'at in Regina, Canada, to build a mosque. Indeed, it is a beautiful mosque. Around 160 members of the Jamā'at live here and in the area surrounding the mosque. About 400 people can offer Prayer in it and additional arrangements can be made to accommodate around 100 more people. In other words, the mosque is three times bigger than the current need of the Jamā'at in this area. The expenses for the construction of the mosque have also been borne by the local chapter of the Jamā'at. The minimum bid made for the construction of the mosque was 2.8 million dollars, which was to reach a total of 3.5 million dollars after having incurred various other expenditures. However, the total cost of the project has been 1.6 million dollars, which means the mosque was completed in less than half the estimated cost. A worldly-minded person cannot understand how this has happened. The reason is that he is absolutely unaware of what financial sacrifice is and how commendable the standards of sacrifice set by the Jamā'at of the Promised Messiah are. Indeed, it is members of the Jamā'at of the Promised Messiah among whom you can find the examples of sacrificing one's life, wealth and time for the sake of Faith. And, this is the hallmark of the Aḥmadiyya Jamā'at everywhere. Wherever they are living in the world, God enables them to make sacrifices, and the reason for this is that they have made the pleasure of the Almighty God their objective.

Huzoor (May Allāh be his Helper) mentioned the three real brothers of the Saskatoon Jamā'at who helped save half of the estimated cost of the project. Also, Huzoor (May Allāh be his Helper) spoke about other volunteers including male and female members of the Jamā'at from Saskatoon and from other areas in Canada and said: These people cared least for their money and time. I have been told that the volunteers worked for around 41500 hours on the project. Such passion can be witnessed among the Ahmadīs everywhere by the grace of Allāh.

Huzoor (May Allāh be his Helper) said: On the one hand, there are people who want to spread disorder, and on the other Ahmadīs are offering their wealth and time for the construction of a house of Allāh in a country which, from the worldly point of view, is a developed and materialistic society. The reason for this is that the Holy Prophet (may peace and blessings of Allah be upon him), said: 'The one who builds a house of Allāh [in this world], God builds for him a house in heaven.'

The purpose of the sacrifice made for the building of the houses of Allāh is to obtain the pleasure of Allāh as well as to remove the misconceptions that the people of this world harbor regarding the true Faith. We need to convey it to the world that our mosques and teachings are not going to be a means of disorder and destruction in the world; rather they are means of earning good of this world and the hereafter, of creating love for Allāh's creation in the world and of fulfilling Allāh's rights upon us.

Huzoor (May Allāh be his Helper) said: By doing voluntary works for the mosque, the volunteers of the Canada Jamā'at have also obtained the distinction of saving a large amount of Jamā'at funds. May Allāh abundantly bless the finances and lives of all those who have made contributions in this regard.

Huzoor (May Allāh be his Helper) spoke about the

plan to construct some smaller mosques and said: Our resources do not allow us to construct a mosque at every place. Therefore, the tradition, which has been set by doing voluntary work for, this mosque is really a commendable one and must be kept alive. Efforts should be made to save as much of Jamā'at's money as possible. Huzoor (May Allāh be his Helper) highlighted the importance of building mosques in light of an extract from the writings of the Promised Messiah and said: We should try to fulfill the wish of the Promised Messiah. Another thing, which we ought to keep in mind, is that sincerity towards the Jamā'at should not be a temporary and transitory passion; rather there is a need to perfectly fulfill the objectives. One shouldn't show off. Instead mosques should be built for the sake of Allāh alone.

Speaking about those who immensely sacrificed their time for the sake of the construction of the mosque, Huzoor (May Allāh be his Helper) said: God never leaves one without reward if one's intention is good. God showers His blessings upon such people. Huzoor (May Allāh be his Helper) drew the attention of the members of the Jamā'at towards thanking Allāh, fulfilling the rights of the mosques upon them, establishing Prayer and spending in the way of Allāh.

Huzoor (May Allāh be his Helper) also drew the attention of the office-bearers and auxiliary organizations of the Jamā'at towards inhabiting the mosques and said: 'In order to express your thanks to Allāh for the construction of the mosque, we should

convey the message of the true Faith to every single person of this area. By doing so, we will not only be thanking Allāh, but also fulfilling the rights people have on us. It is their right upon us that we should convey to them the message of the true Faith and brings them out of the filthy life they are living. In certain respects, these people have abandoned all moral values in the name of freedom. It is for the Ahmadīs today to save the world from destruction. However, the only condition for this is that our steps should always move forward. It is a huge responsibility of the Ahmadīs to save the world from destruction. We should try to save the world, which is fast forgetting God. Hence, we all need to feel the anguish the Promised Messiah felt for the sake of the people of this world. We should set such excellent examples so that the Jamā'at and the Promised Messiah are commended by everyone. May God enable us to obtain this objective and may our tomorrow be better than today. May our children and future generation be able to understand that the true wealth are the sacrifices our forefathers made and the mosques they built and the propagation of the true Faith they performed and the advice they tendered to their children to firmly stick to the true Faith. May Allāh enable our coming generations realize this and develop such thinking in them. May our coming generations too be recipients of the fruits of Allāh's grace. May God enable us to achieve this objective. *Āmīn*

## Friday Sermon 11 November 2016 at the Bait-un-Nur, Calgary, Canada

**Announcement of the commencement of the 83rd year of Tahṛīk Jadīd. The importance of making sacrifices in the way of Allāh, and how Allāh rewards them in return.**

**In the previous year, Pakistan stood first, followed by Germany, UK and USA.**

**Allāh has made MTA the means for linking the Jamā'at to Khilāfat. Listen to the sermons, there is a lot of difference in listening to the whole sermon as against listening to a summary.**

Huzoor (May Allāh be his Helper) said: The Promised Messiah says that man loves wealth so much that it is written in the books of dream interpretation that if a man dreams that he has given his liver to someone, it means giving away one's wealth. Spending out of one's wealth forms a major part of sympathy for God's creatures without which faith is not perfected. Spending in the way of Allāh is a sign of man's goodness and righteousness. God's pleasure, which is the source of true happiness, cannot be attained without going through temporary hardship. Blessed are those who do not care for hardships in seeking Allāh's pleasure. Huzoor (May Allāh be his Helper) said: Today people think that they can only attain happiness and contentment by accumulating wealth and spending it on themselves. But a believer who understands the

essence of faith realizes that Allāh has given us the bounties of this world for our benefit but the true purpose of our lives is to win Allāh's pleasure, to walk the path of righteousness and to fulfill our obligations to His creatures. True contentment comes from spending our wealth in the cause of Allāh. If we look around us today, we will realize that the love of wealth is the source of all the evil and mischief in the world.

Huzoor (May Allāh be his Helper) said: Today Jamā'at Aḥmadiyya is the only community that spends in an organized way for the purpose of spreading the faith. There are many who undergo much hardship in order to contribute. The Jamā'at has the most excellent financial and expenditure system.

Speaking about the blessings that accrue from giving Chanda, Huzoor (May Allāh be his Helper) said:

Allāh had promised the Promised Messiah that He would grant him a Jamā'at of people who would love him and whom He would cause to grow in faith. Those who strive towards Allāh, Allāh bless their efforts. There are many examples of how Allāh blesses those who pay Chanda, and such phenomena are experienced by Ahmadīs in every country. Those who make sacrifices for the sake of Allāh, Allāh bless them beyond measure.

Huzoor (May Allāh be his Helper) said: This Chanda is spent for spreading Islām. The Centre spends this money in Jamā'ats that are unable to finance their budget. Hundreds of school, dozens of hospitals, and hundreds of mosques and mission houses are built every year through the Chanda of Taḥrīk Jadīd and Waqf Jadīd. Millions of dollars are spent on MTA.

Huzoor (May Allāh be his Helper) said: The analysis shows that there is not as much inclination towards watching MTA as there should be and that some people do not listen to my sermons live. The Jamā'at is spending all this money for the teaching and training of the Jamā'at. If you are unable to listen to the live sermon on account of the time difference, then you should at least listen to the repeat telecast. Many non-Ahmadīs listen to these sermons and write to me about it. Allāh has made MTA a link between Khilāfat and the Jamā'at. If you do not pay due attention to it in your homes your children will start to move away. So before such a time comes that you regret you should attach yourself to Khilāfat and for this the best medium is MTA. Many good programs are broadcast on MTA, but

at the very least you should listen to the sermons. It is not enough to say that the Missionary read out the synopsis and we know what the sermon was about. There is a great difference in listening to the whole sermon and listening to a summary.

Huzoor (May Allāh be his Helper) announced the statistics for the [outgoing] year of Taḥrīk Jadīd. By the grace of Allāh members made a sacrifice of 10,933,000 pounds sterling, which was 1,717,000 pounds higher than the previous year. Jamā'at Pakistan came first in terms of contribution, followed by Germany, UK, USA, Canada, India, Australia, a Jamā'at of the middle east, Indonesia, a Jamā'at of the middle east, Ghana and Switzerland, respectively. In terms of per person contribution, USA stood first, followed by Switzerland, UK, Finland, Singapore, Germany, Norway, Japan, and Canada. Among African countries, Mauritius came first, followed by Ghana and Nigeria. There was an overall increase of 90,000 contributors and the total number of contributors was 1,404,000. Speaking of Pakistan's three leading Jamā'ats Lahore, Karachi and Rabwah, Huzoor (May Allāh be his Helper) said that despite financial hardship, the standard of Chanda in Pakistan is very high. Huzoor (May Allāh be his Helper) also read out the positions of Jamā'ats within Germany, UK, Canada, USA, India and Australia. Huzoor (May Allāh be his Helper) prayed that may Allāh bless the lives and wealth of all those who have contributed and enable them to make greater sacrifice in future and become firmly linked with Khilāfat.

## Friday Sermon 18 November 2016 at Baitul Futūh Mosque, London

**Canadian Jamā'at, like most Jamā'ats around the world, is growing in devotion and sincerity.**

**Impressions of the dignitaries and media coverage of two symposiums, opening of three mosques, and the address at the Parliament House.**

**All this is by the grace of God, which we should value. Canadian Ahmadīs in particular should bear this mind.**

Reflecting on the recent tour of Canada, Huzoor (May Allāh be his Helper) spoke about the Jalsa and other engagements. Huzoor (May Allāh be his Helper) said: By the grace of Allāh, Canadian Jamā'at, like many Jamā'ats around the world, is growing in devotion and sincerity. Young men and women are filled with the zeal to serve the Jamā'at. These young people have worked particularly hard in terms of media relations. They were able to garner wide coverage, and God blessed their efforts. This time there was a marked difference in our relationship with the media. Ultimately it was all due to the grace of Allāh who has immensely blessed our efforts. While in the past we were trying to get more media attention, this time the media was keen to interview the Jamā'at's Head, and some of their requests had to be declined due to shortage of time. Our media team should apologize to

those whose requests were refused either through writing or by meeting them personally, and this is necessary for future liaison.

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, three new mosques were inaugurated. I delivered addresses at the Parliament and at York University. Peace symposiums were held in Toronto and Calgary. By the grace of Allāh, on every occasion people acknowledged the beauty of the teachings of Islām. In Toronto I gave three interviews. The first was to Global News Toronto, which was watched by 300,000 people, and more than 100,000 have watched it online. The second was to the Chief Correspondent of CBC and our message reached 10 million Canadians. These were all senior journalists. The Mail and The Globe published full-length reports. Videos were also uploaded to YouTube, and the news reached 1.5 million

people. The coverage on the lecture reached 500,000 people.

Huzoor (May Allāh be his Helper) said: In Ottawa I had a one-on-one meeting with the Prime Minister. This meeting was held in a very cordial atmosphere and I thanked him for his cooperation. The address at the parliament was attended by six Canadian ministers, 57 National MPs, Ambassadors from 11 countries, representatives from USA and Libya, a minister from Ontario and many other dignitaries. Speaking about the media coverage, Huzoor (May Allāh be his Helper) said that the Canadian Prime Minister tweeted on his Twitter account that he was pleased to meet with the Khalīfa of Jamā'at Aḥmadiyya, Mirzā Masroor Ahmad. The news reached about 4 million people through various sources.

Huzoor (May Allāh be his Helper) said: The symposium at Iwane-Tāhir was attended by 614 non-Ahmadīs. The third function was the address at York University. This is the third largest university in Canada with 53,000 students and 7,000 teachers. In Saskatoon our message reached around 1.79 million people. About 200 guests attended the opening of the Mahmood Mosque in Regina and the coverage from various sources reached 1.97 million people. Then there was the opening of Baitul Aman mosque in Lloydminster. In Calgary a peace symposium was held which was attended by 644 guests. Up to eight TV channels in Calgary covered this event. Therefore, the message reached about 5 million people in Calgary. Huzoor (May

Allāh be his Helper) quoted some of the impressions of the guests who attended the programs.

Citing the figures for the overall media coverage, Huzoor (May Allāh be his Helper) said that 32 TV channels broadcast news items in five languages, reaching 40 million people. 30 news items were reported by radio stations in six languages reaching 8 million people. 227 newspapers published news items in 12 language reaching 4.8 million people. Our message reached 14.6 million people through the social media. Overall it reached more than 60 million people. All praise belongs to Allāh. All this has come about through His grace and we should be appreciative of this and follow up on all this work. Canadian Ahmadīs in particular should be mindful of this so that Allāh may increase His favors on them. Always remember that our intention in everything should be to spread the message of Ahmadiyyat and Islām, to establish God's oneness, and to raise His flag everywhere in the world. If this remains our intention, God will bless what we do and enable us to do even more.

Huzoor (May Allāh be his Helper) said, I say to Ahmadīs living in Peace Village in particular that they should cultivate a true Ahmadi atmosphere and set exemplary standards. Their expressions of love for Khilāfat should keep increasing even afterwards. They should never forget their true purpose, which is to establish a relationship with Allāh and to never waver in safeguarding this relationship. May Allāh enable us all to do so. Āmīn.

## Friday Sermon 25 November 2016 at Baitul Futūh Mosque, London

**All Ahmadīs, particularly the office-bearers, should ask themselves whether they are fulfilling the trusts placed in them and are making their decisions based on justice and impartiality.**

**As we teach justice to the world, we should exemplify it in our own conduct.**

**Remembering Mr. Adnan Muhammad Sahib of Halab, Bashir Begum Sahiba of Qādiān, and Rana Mubarak Ahmad Sahib of Lahore.**

After reciting verse 136 of Sūrah, Al-Nisa', which is translated as follows: O ye who believe! be strict in observing Justice, being witnesses for the sake of Allāh, even though it is against you or against parents and kindred. Whether he is rich or poor, Allāh is more regardful of them both than you are. Therefore follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allāh is well aware of what you do. (4:136)

Huzoor (May Allāh be his Helper) said: We tell the world that the solution to all its problems lies in the Holy Qur'an. In response to a question from a journalist in Canada, I said that all worldly powers have done everything they could in order to eradicate extremism, but the problem still persists. There is only one thing that has not been tried, and it is to solve these

problems in the light of the Qur'an's teachings. On hearing this they are all reduced to silence. Muslim countries have also not acted upon the Qur'an's teachings, and this is why they are the most affected by this evil. And this is a great tragedy. Although no one has directly asked me that if these teachings are indeed practicable then why do Muslims countries do not reform themselves, still these questions arise in their minds. This is why when speaking to these audiences I first speak of the state of the Muslims and then show these powers a reflection of their own conduct. I tell them the fact that the Muslims are not acting upon these teachings is also proof of Islam's and the Holy Prophet's truthfulness, because all this had been foretold. Huzoor (May Allāh be his Helper) said: When Ahmadīs look at these events, instead of being worried they should be happy that they are the ones who are

fulfilling the other part of the prophecy.

Huzoor (May Allāh be his Helper) said: I have said previously in many sermons that this verse embodies the standards that Islām has set in terms of justice and impartiality. In order to further the mission of the Promised Messiah we have to practically demonstrate the teachings of the Holy Qur'an in our lives. Today we need to set these examples both at the level of the Jamā'at and the society. People can ask us whether we ourselves conduct ourselves according to these standards of justice and impartiality. Huzoor (May Allāh be his Helper) explained the connotation of the words qist (Equity) and adl (Justice) and said that each of us need to reflect on whether or not we conduct ourselves according to these standards.

Huzoor (May Allāh be his Helper) said: Once in a lawsuit, the Promised Messiah gave a testimony against his own family. Huzoor (May Allāh be his Helper) said that the Promised Messiah expected his followers to meet the highest standards in keeping with the Holy Qur'an. If they have the authority to make judgments, they should do so rising above all considerations of kinship or friendship. The highest standards of justice must be met regardless of who loses as a result. Once we have set these standards, we will be able to say that today we are the ones who, acting upon the teachings of Islām, have the courage to be just even to our enemies. We have to set these standards because we are the ones who will guide the world in future. And if we do not set these standards then we are being disloyal to the pledges we have made. Every Ahmadī, and office-bearers in particular, should make sure that their judgments meet the highest standards of justice.

Speaking about some complaints regarding those

who make decisions or give verdicts, Huzoor (May Allāh be his Helper) said: A decision has to be made in favor of one party, but both parties should be satisfied that their point of view was heard and that the person made the decision according to his understanding. Addressing the departments that deal with public matters, Huzoor (May Allāh be his Helper) said: They should give their judgments after using all their capacities to thoroughly look into the matter and then make a judgment. And they should also pray that Allāh may enable them to reach the correct decision. Every office-bearer should make sure that everyone working with him is fulfilling the norms of justice. We should all work purely for the sake of Allāh. All Ahmadīs, and office-bearers in particular, should be role models for others. Our character should be such that the testimony given by an Ahmadī is never challenged.

Huzoor (May Allāh be his Helper) said: Describing the signs of a believer, the Holy Prophet (may peace and blessings of Allah be upon him) stated that faith and infidelity, truth and falsehood cannot live together in one heart; nor can honesty and dishonesty be together. May Allāh enable every Ahmadī to fulfill the norms of justice. This beautiful teaching should continue into our future generations so that when the time comes we should be able to establish true justice.

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the tragic martyrdom of Mr. Adnan Muhammad Sahib of Halab (Syria), and the sad demise of Bashir Begum Sahiba, wife of Chaudhary Manzoor Ahmad Cheema Sahib Dervish of Qādiān, and that of Rana Mubarak Ahmad Sahib of Lahore. Huzoor (May Allāh be his Helper) led their funeral prayer in absentia after the Friday prayer.

## Friday Sermon 2 December 2016 at Baitul Futūh Mosque, London

**Our success lies in making our judgment according to God's commandments and not to force the Khalīfa to make decisions on the basis of our own egos.**

**To report against the office-bearers without identifying oneself is against the commandments of the Holy Qur'an. Remembering Sajid Mahmood Sahib of Karachi, Sheikh Abdul Qadir Sahib of Qādiān, and Tanveer Ahmad Loon Sahib of Kashmir.**

Huzoor (May Allāh be his Helper) said that some people make complaints against office bearers or other people and demand immediate action against them as they are tarnishing the image of the Jamā'at. But very often people who make such complaints remain anonymous and do not give their names, or else they give fictitious names and addresses, and hence no action can be or is taken on such complaints.

Huzoor (May Allāh be his Helper) said that this habit of complaining anonymously is mostly prevalent in Pakistan and India, and it is not new because such instances have been found in every period. Once Ḥaḍrat

Musleh Mau'ūd (may Allah be pleased with him) gave a sermon on this issue and said that those who write such letters are either liars or hypocrites. If they were really true and courageous, they would not care about anything. While they pledge to sacrifice their lives, wealth, time and honor, when it comes to what they think is the honor of the Jamā'at, they start concealing their names lest it should tarnish their name. Therefore, someone who has shown weakness to start with, it is quite possible that he might also be false in his other statements. Allāh says in the Holy Qur'an that if you hear of something you should first look into it. Ḥaḍrat Musleh Mau'ūd (may Allah be pleased with him)

says that those who write such anonymous letters are themselves guilty of concealing their own names, and yet want their complaints to be accepted as it is and for the accused to be punished immediately.

Ḥaḍrat Musleh Mau'ūd (may Allah be pleased with him) said that Fasiq doesn't only mean an evil-doer, rather, according to the lexicon, it means anyone of quick temper, who quarrels over every minor thing, does not obey or cooperate, who magnifies other people's little faults and says that others must be punished on the basis of what he says and should not be forgiven. Huzoor (May Allāh be his Helper) related the story of a person who, on account of his temperamental nature, used to pass verdicts against everybody.

Huzoor (May Allāh be his Helper) said: All those who make such anonymous complaints should bear in mind that this is against the Qur'anic injunctions, because the Holy Qur'an says that you should first make inquiries about the one making the complaint. If we started acting on every complaint with such inquiry, then, instead of progressing, the Jamā'at would start to decline. The real thing is to act upon Qur'anic injunctions and Sunnah.

Huzoor (May Allāh be his Helper) said: Some people on account of their disposition and culture are wont to be very rigid in some matters. There is no basis for such things. Ḥaḍrat Musleh Mau'ūd (may Allah be pleased with him) illustrated this with an incident related to the Promised Messiah (may peace be upon him) and Ḥaḍrat 'Ammā Jan. Those who complain about relationship between a man and woman should know that they have to produce four witnesses, otherwise the Qur'an has laid out a punishment for such accusations.

Huzoor (May Allāh be his Helper) said that such people break the Shari'ah's strict commandments by not giving their names, while insisting that such and such things are against the Shari'ah. If you wish to apply the Qur'an's law to others, then you should first apply it to yourself. Sometimes they say that such and such a person took a false oath. But when such a matter was put before the Holy Prophet (may peace and blessings of Allah be upon him), he said that he had to judge according to God's commandment. Therefore, always remember that someone's complaint will not be acted upon according to his own principles. Where two witnesses are required they should be presented, and where four witnesses are required they should be presented, then the matter shall be securitized and judged accordingly. Our success lies in making our decisions according to God's commandment. Let us not force the Khalīfa to make decisions based on our own egos. May Allāh give the complainants the understanding that their complaints should be accompanied by evidence and their names and thus they will become part of the investigation. Especially when they see that the Jamā'at is being tarnished by certain acts, they should come out and complain openly. Likewise, may Allāh enable the office-bearers who have been appointed by the Khalīfa to make judgments with fairness and according to Divine injunctions. Āmīn.

At the end of the Sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the tragic martyrdom of Sheikh Sajid Mahmood Sahib of Karachi, and the sad demise of Sheikh Abdul Qadeer Sahib Dervish Qādiān and Tanveer Ahmad Loon Sahib of Kashmir and led their funeral prayers in absentia after the Friday prayers.

## Friday Sermon 9 December 2016 at Baitul Futūh Mosque, London

**Jamā'at Aḥmadiyya is, and will continue to offer sacrifices in order to spread the message of peace and for spreading their faith that is Islām.**

**An exhortation to the Jamā'at to show patience and steadfastness in the aftermath of the police raid on Taḥrīk Jadīd offices in Rabwah.**

**Many prophecies, of the Holy Qur'an and those mentioned in Hadīth in support of the Promised Messiah's (may peace be upon him) claim, have been fulfilled.**

**If we are to be a part of the Jamāat's progress and victory, we have to turn to prayers, develop our spirituality, and establish a relationship with Allāh.**

Huzoor (May Allāh be his Helper) said: Those who have veils on their eyes and who have decided not to believe can never witness God's help and His signs. It has always been the way of those who reject God's Messengers that even after witnessing signs they ask to be shown a sign. Therefore, on account of their extreme transgression, God seals their hearts so that they are unable to perceive the truth. Sometimes God visits such people with His wrath as a sign for His Messengers.

Huzoor (May Allāh be his Helper) said: The same was the case with the enemies of the Promised Messiah (may peace be upon him). They saw signs but even after witnessing them they just ignored them. Some of these "leaders of the unbelievers" became manifestations of God's wrath. The Promised Messiah (may peace be upon him) detailed numerous signs of God's help that had been shown to him. He also told of the many signs and prophecies foretold by the Holy Prophet (may

peace and blessings of Allah be upon him) that had been fulfilled in his favor. The religious leaders, however, did not accept these signs and led others astray as well — as they continue to do even today. The Promised Messiah (may peace be upon him) wrote about the many signs of his truthfulness that had been manifested at various times, such as the eclipse of the sun and the moon, the plague, the digging of canals, setting up of new settlements, the breaking asunder of mountains, the publication of books and magazines, the invention of new means of transport, and many more signs foretold by the Holy Qur'an and the Holy Prophet (may peace and blessings of Allah be upon him). Ḥaḍrat Musleh Mau'ūd (may Allah be pleased with him) said that instead of looking at these signs, people just resort to leveling ridiculous allegations against the Promised Messiah (may peace be upon him).

Huzoor (May Allāh be his Helper) said: Allāh had consistently told the Promised Messiah (may peace be upon him) that his Jamā'at would have to make sacrifices in the same way as the followers of past Prophets did. The Promised Messiah (may peace be upon him) once saw in a dream that he had entered the house of Nizām-ud-Din, which means “the administration of the faith.” Therefore this dream means that ultimately Jamā'at Aḥmadiyya will become “the administration of the faith” and will prevail over all others. As to how this supremacy will come about, the Promised Messiah (may peace be upon him) says that that some will achieve it in the way of Hassan (may Allah be pleased with him), and some in the way of Husain (may Allah be pleased with him). Huzoor (May Allāh be his Helper) said: Ḥaḍrat Hassan (may Allah be pleased with him) achieved success through peace, and Ḥaḍrat Husain (may Allah be pleased with him) through martyrdom. Thus the Promised Messiah (may peace be upon him) was told that the Jamā'at will reach the status of Nizām-ud-Din, but it will do so partially through peace and love and harmony, and partly through sacrifices and martyrdom. If anyone thinks that we will attain supremacy without peace and love and sacrifices, then he is severely mistaken. We will at times have to opt for peace and reconciliation, and at times we will have to follow in the way of Ḥaḍrat Husain (may Allah be pleased with him), which means that we will prefer to die rather than submit to the enemy. Both these ways are destined for us. For us it is neither solely the part of the Messiah (may peace be upon him), nor that of the Mahdī (may peace be upon him), it is a path in between that we have to tread. One supremacy will come through peace and harmony and the other through making of sacrifices, and then will the Jamā'at enter the house of Nizām-ud-Din and succeed. Both these examples are being shown by the Jamā'at today. We are spreading the message of peace and harmony,

and we are also making sacrifices. Where there is help from God, there is also opposition from the people. This is the way it has always transpired with the followers of Prophets, but this opposition does not frighten us, rather it increases us in our faith.

Speaking about the recent raid of the CTD on the Offices of Tahrik Jadid and Zia-ul-Islam Press in Rabwah, Huzoor (May Allāh be his Helper) said: After the recent raid in Rabwah by the Counter Terrorism Police, which has been set up to counter terrorism, in which two of our missionaries and some workers were taken away, I have received letters from Rabwah, even from women saying that we are not afraid, our faith is and will remain strong, we will face every hardship and make sacrifices. Huzoor (May Allāh be his Helper) said that this is the spirit each one of us should have. Allāh has promised that the final victory belongs to our Jamā'at. Opposition has always been there and always will be.

These people are afraid of us because we tell them to fear God and to seek refuge from His wrath. And they respond by saying, “Who are Ahmadīs to tell us to fear God? And who can be a greater terrorist than one who tells us to fear God, therefore, they should be arrested and killed.” May Allāh give these people true understanding and save the country from the Maulawī who are the real terrorists and who have spread mischief in the country, and no life is safe from them. May Allāh also grant this special police the courage that instead of going after peaceful and patriotic citizens who abide by the law, they should apprehend those at whose hands the lives of the citizens are not safe, who are destroying the country from its roots, and also those who are busy pillaging the country. Ahmadīs should pray that Allāh may keep Pakistan safe and save it from the clutches of the aggressors. Ahmadīs make sacrifices and will continue to do so, and Allāh will cause these sacrifices to bear fruit.

Huzoor (May Allāh be his Helper) said: Ahmadīs are also being persecuted in Algeria at the hands of the government. May Allāh enable that government to realize that Ahmadīs are peaceful citizens. They accuse Ahmadīs of conspiring against the government, whereas nowhere do Ahmadīs ever fight against their government. We will remain peaceful, and we have to make sacrifices for this, we will do so. In Sha Allāh.

Ḥaḍrat Musleh Mau'ūd (may Allah be pleased with him) said that the worst kind of antagonism is shown by one's own kin, because they cannot bear for someone from among them to be honored. Huzoor (May Allāh be his Helper) also cited the revelation revealed to the Promised Messiah (may peace be upon him) that the family's ancestral line would terminate, except for his own. And this is what happened. When this revelation

was revealed, there were 70 members of that family, and today there are none. They disappeared and so did their progeny. This too is a great sign of the truth of the Promised Messiah (may peace be upon him). Then Huzoor (May Allāh be his Helper) shed light on the revelation to the Promised Messiah (may peace be upon him) “Tai Aai” (The Aunt came) and said that it comprises three prophecies. First, that his Khalifa would be from among his progeny. Second, that the paternal aunt would enter the Jamā’at. And the third was about the longevity of the maternal aunt, who died in 1927. This was a great sign. There are many other prophecies that consist of just two words.

Huzoor (May Allāh be his Helper) said: When the Promised Messiah (may peace be upon him) visited Delhi, he also visited the tombs of saints and said: “I pray so that the souls of these saints may be moved, and so that their descendants do not deviate from the light that God has sent to guide the world today. Surely, the time will come when Allāh will open their hearts to acceptance.” Huzoor (May Allāh be his Helper) said:

Even today it is the duty of the Delhi Jamā’at to spread the message of the Promised Messiah (may peace be upon him). Huzoor (May Allāh be his Helper) said that the most important thing is to pray.

Huzoor (May Allāh be his Helper) said: Christianity found acceptance about 300 years after Jesus. If we look at our own situation, we will find acceptance long before that. Whether it is Pakistani Maulawī, religious leaders, or worldly powers, they are of no consequence in the eyes of God. They can never bar the Jamāat’s progress. However, in order to achieve this progress we cannot depend solely on the missionaries, and we should all join in with our prayers and by raising our spiritual standards. These are the two things that will end the opposition to the Jamā’at and open the path to our progress. May Allāh enable us to do so. Āmīn.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about the sad demise of Sufni Zafar Sahib, a missionary from Indonesia and led his funeral prayer in absentia after the Friday prayers.

## Friday Sermon 16 December 2016 at Baitul Futūh Mosque, London

**We believe the Promised Messiah to be a prophet who is completely subordinate to the Holy Prophet (may peace and blessings of Allah be upon him).**

**We fully believe in the true meanings of Khatamun-Nabiyyin and in the final Sharīah.**

**Describing the attack on the Aḥmadiyya Mosque in Dulmial, Pakistan, by a mob celebrating 12 Rabi’ul-Awwal, Huzoor (May Allāh be his Helper) advised Ahmādīs to observe patience and abide by the law.**

**Jamā’at Aḥmadiyya holds Seeratun Nabi conferences in over 200 countries.**

**Al-Fadl published special Khatamun-Nabiyyin issue.**

**We can sacrifice our lives but will never turn our back on Lā Ilāha Illallāhu Muḥammadur-Rasūlullah.**

Huzoor (May Allāh be his Helper) said: We are in the Islamic month of Rabi-ul-Awwal. This month has great significance in the Muslim world, and particularly in the Indo-Pak Subcontinent, because the Holy Prophet (may peace and blessings of Allah be upon him) was born on the 12th of this month. Ḥaḍrat Sahibzada Mirzā Bashir Ahmad Sahib (may Allah be pleased with him) has cited an Egyptian scholar’s research according to which the correct date is the 9th of Rabi’ul-Awwal. In any case, this is the month in which our lord and master the Holy Prophet (may peace and blessings of Allah be upon him) was born. It is a pity, however, that while Muslims celebrate this day to commemorate the birth of the Benefactor of Mankind, their own hearts are estranged from one another. Allāh describes the believers as people who are very compassionate towards one another. Far from compassion, these people are thirsty for one another’s blood. Hundreds upon hundreds of Muslims are being killed at the hands of other Muslims. Such acts are abhorrent to God and His Messenger, and yet they perpetrate them in the name of God and His Messenger. They are setting examples of brutality in the

name of God, Who is the Sustainer of the world and Most Compassionate and Merciful, and in the name of the Benefactor of Mankind, and are depriving women and children and innocent people of their homes, depriving them of food and shelter and killing them. Allāh says that the deliberate killing of one Muslim will lead you to hell. You can never be safe from the fire of hell by killing innocent people. However, these so-called custodians of the faith and worldly leaders with vested interests are making less knowledgeable and gullible Muslims to commit atrocities by promising them paradise. They have defamed Islām so much that the first impression that arises in the minds of Western people when they hear the name Islām is cruelty and brutality.

Huzoor (May Allāh be his Helper) said: But there is one point on which these leaders and ulema come together and cooperate with one another. The Holy Prophet (may peace and blessings of Allah be upon him) said that these ulema would be the worst of the creatures living under the firmament of heavens and would create great mischief. This is what is happening today. These ulema are igniting fires instead of putting

them out. The Holy Prophet (may peace and blessings of Allah be upon him) said that at such a time the Promised Messiah (may peace be upon him) would appear and he would inform people about the true teachings of Islām and once again bring it together as one Ummah. But these ulema refuse to accept this. Instead they play with people's passions by feeding them with false notions, and create mischief by using concocted beliefs that are baseless. These mischief mongers inflame people's passions by claiming that Ahmadīs do not believe in Finality of Prophethood. In response to this we can only say, "May the curse of God be upon the liars." Ahmadīs believe in the meaning of the Finality of Prophet hood that is told by the Holy Qur'an and Hadīth, which is that no Prophet can now come who is not the Holy Prophet's servant and is not bound by his Sharī'ah.

Huzoor (May Allāh be his Helper) said: If we believe the Promised Messiah (may peace be upon him) to be a Prophet, it is only as a complete servant of the Holy Prophet (may peace and blessings of Allah be upon him). This was also the view held by great scholars of the past. Ḥaḍrat Shah Waliyyullah Dehlvi write in Tafhimat-e-Ilahiya that Finality of Prophet hood means that no one can come with a new Sharī'ah from God, but one can come without the Sharī'ah. Similarly, Ḥaḍrat Ayesha (may Allah be pleased with her) said: "Do say that the Holy Prophet (may peace and blessings of Allah be upon him) is Khatamun Nabiyyin, but do not say that there shall not be a Prophet after him." Therefore, if we accord Ḥaḍrat Mirzā Ghulām Ahmad of Qādiān the status of a Prophet, we do so believing him to be a perfect servant of the Holy Prophet (may peace and blessings of Allah be upon him). Thus the claims of the ulama that Ahmadīs believe Mirzā Ghulām Ahmad to be Prophet is only meant to create mischief. Muslims should look at their own condition and reflect whether or not there is a need of a reformer to appear and unite this Ummah. This prophecy has surely been fulfilled.

Speaking of the recent events in Pakistan, Huzoor (May Allāh be his Helper) said: About four days ago, some Maulawis and rioters attacked our mosque in Dulmial on the occasion of 12 Rabi'ul-Awwal. There were Ahmadīs inside the mosque who did not let them in and closed the doors. However, upon the assurances of the police that they would protect the mosque the doors were opened. The rioters then entered the mosque and the police stood aside. The rioters took all the things in the mosque and burnt them. In their own estimation they did a great service to Islām. We, however, do not and will not fight the law. We do not care about material things, but if it comes to our faith in God's oneness and the Holy Prophet (may peace and blessings of Allah be upon him), we will not abandon these even if we lose our lives.

Huzoor (May Allāh be his Helper) said that our opponents think that by holding such gatherings and making abusive speeches they are doing a service to Islām. However, the real responsibility to serve Islām was taken up by Jamā'at Aḥmadiyya when the Promised Messiah (may peace be upon him) made his claim and said that he had come to establish Tauhid and the honor of the Holy Prophet (may peace and blessings of Allah be upon him), and that he had come for the rejuvenation of Islām. In the time of Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him), non-Muslims denigrated the Holy Prophet (may peace and blessings of Allah be upon him). At that time Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) held large conferences all over India where Ahmadīs and non-Ahmadīs were invited to forget their differences and defend the Holy Prophet (may peace and blessings of Allah be upon him). Even non-Muslims were invited to come and speak on the life of the Holy Prophet (may peace and blessings of Allah be upon him), and many of them did come and gave lectures on this subject. When the first such convention was held in Qādiān in 1928, two Hindu poets presented their eulogy of the Holy Prophet (may peace and blessings of Allah be upon him). Several newspapers praised these conventions and published reviews on them. Al-Fadl published a special Khatamun Nabiyyin number. Thereafter these conventions have been held regularly by Jamā'at Aḥmadiyya. Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) even suggested that these conventions should not be confined to 12 Rabi'ul-Awwal but should be held all the year around. This is the history of the Jamā'at. Today, by the grace of Allāh, these conventions are held in more than 200 countries. It is only Ahmadīs who are and will remain cognizant of the true status of Finality of Prophet hood and inform the world about it. This is important because the Promised Messiah (may peace be upon him) said that if you wish to reach God, you must hold on to the Holy Prophet (may peace and blessings of Allah be upon him).

Huzoor (May Allāh be his Helper) read out some extracts from the writings of the Promised Messiah (may peace be upon him) regarding the true meaning of Finality of Prophet hood, obedience to and love for the Holy Prophet (may peace and blessings of Allah be upon him), the purpose of the coming of the Holy Prophet (may peace and blessings of Allah be upon him) and the revelation of the Holy Qur'an, the character of the Muslims, and defending the honor of Islām and the Holy Prophet (may peace and blessings of Allah be upon him).

Huzoor (May Allāh be his Helper) said: We are fortunate to have pledged Bai'at to the Promised Messiah (may peace be upon him) and it is our duty to

carry on his mission. In Barahīn-i-Aḥmadiyya, the Promised Messiah (may peace be upon him) cited one of his revelations and said Send Durood on Muhammad and the progeny of Muhammad who is the lord of the sons of Adam and is the Khatamun-Nabiyyin. This means that all blessings are because of him. Subhannallah, there is such proximity between this lord of mankind and the One God that being his lover makes one a beloved of God, and his servant becomes the leader of the world. The Promised Messiah (may peace be upon him) said that we should recite Durood with the intention that Allāh may send down His bountiful blessings on His noble Prophet and make him the source of blessings for the whole world, and that Allāh may manifest his greatness and his glory in this world and in the hereafter. We should not do it for ourselves, thinking that we will thus attain so much blessings,

rather it should all be meant for the Holy Prophet (may peace and blessings of Allah be upon him).

Huzoor (May Allāh be his Helper) said: No matter what our opponents say and no matter what they accuse us of, we love the Holy Prophet (may peace and blessings of Allah be upon him) and we are more cognizant of his being the Khatamun-Nabiyyin than anyone else. And all this has been bestowed upon us by the Promised Messiah (may peace be upon him). We pray that after every attack and atrocity of the enemy, Allāh may further strengthen us in our faith and enable us to send Durood on the Holy Prophet (may peace and blessings of Allah be upon him) more than before, so that Muslims too should understand his status and these lost souls should return to the right path, and the beautiful teachings of Islām should spread in the whole world. Āmīn.

### Friday Sermon 23 December 2016 at Baitul Futūh Mosque, London

**Today, in the manner of the enemies of past Prophets, wayward religious leaders are inciting the masses in the name of religion and are attributing false statements to the Promised Messiah (may peace be upon him).**

**We are not going to respond to oppression and tyranny in the same way, rather we are going to counter them with the weapons of prayer and perseverance.**

**Aḥmadīs who live in safety in far away countries, if they have sympathy for their brothers they should stick to prayers and steadfastness.**

**These times of tribulation will surely come to an end. In order to hasten the end of these tribulations it is important to progress in righteousness.**

Huzoor (May Allāh be his Helper) said: Opposition to the Jamā'at and the atrocities heaped upon Aḥmadīs by the opponents are nothing new, nor is the opposition to the followers of Prophets anything unprecedented. Religious scholars and leaders tell their followers strange lies about Prophets and thus try to incite them. Prophets have always been ridiculed, this too is not a new phenomenon that the Jamā'at faces today. Allāh says in the Holy Quran:

"And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive — and if thy Lord had enforced His will, they would not have done it; so leave them alone with that which they fabricate —" (6:113)

These words of God are true even today that religious leaders lead people astray in the name of religion and incite them to violence. They attribute things to the Promised Messiah and his Jamā'at that have no truth in them whatsoever.

Huzoor (May Allāh be his Helper) said: For Aḥmadīs who are firm in their faith, these trials and tribulations only serve to strengthen their faith. Some however say that oppression against Aḥmadīs has

reached the climax and that we should now respond to aggression with aggression, and that we should use worldly means to raise our voice. Huzoor (May Allāh be his Helper) said that such thinking is extremely naive and misguided. It might be that such people, in the flow of their passions, have forgotten our basic teaching and what the Promised Messiah (may peace be upon him) taught us. Or it might be that they want to create mischief in the Jamā'at while posing as its wellwishers, or it might even be a ploy of our opponents. In any case, we are not going to respond to aggression with aggression, rather we are going to counter it with love and kindness and prayers. The Promised Messiah (may peace be upon him) has taught us again and again that the progress of the Jamā'at and the destruction of our enemies will only come about through prayers. In Sha Allāh. Our duty therefore is to mold our character according to God's teachings, adopt righteousness, and pray and supplicate before God. The Promised Messiah (may peace be upon him) came as the Prince of Peace, and from day one he had said that his path was not an easy one, rather it is full of tribulations where we will have to trample upon our emotions and make sacrifices of our lives and wealth.

Huzoor (May Allāh be his Helper) said: By the grace

of Allāh, members of the Jamā'at continue to make sacrifices in this path, and they also write to me that they do not fear the attacks of the opponents and their faith is now even stronger than before. But even if one person says something that is contrary to the teaching of the Jamā'at, he causes mischief and gives the opponent an opportunity to attack us even more. This is particularly true when such things are shared on WhatsApp, Facebook, or Twitter. Therefore, in response to the enemy's aggression and tyranny, we are not going to resort to aggression, nor are we going to raise arms against any government. Our only weapon is the weapon of prayer. The Promised Messiah (may peace be upon him) has taught us that if we must pray and show patience if we wish to succeed.

Huzoor (May Allāh be his Helper) said: We are not going to respond to abuse and atrocities by taking the law into our own hands. It has been witnessed in Pakistan and other Muslim countries that even if we justly defend ourselves, the law sides with the aggressor and not with us. Oppressed Ahmadis are not granted bail because the law is helpless against the Maulawī, and most judges keep adjourning the cases. Thus neither are law enforcement agencies willing to protect us, nor is the law willing to give us justice. It is not our teaching to create mischief in the land. Therefore we have only one way open to us, and it is to hold fast God and carry our prayers to their climax. Each of us should consider whether we have attained the standard of prayer that God requires from us; and instead of looking towards worldly means we should ask ourselves if we carried the anguish of our souls so far where it merits acceptance. Our duty is to hold fast to God through prayer and patience. Anyone who shows impatience will only harm himself. While the majority of those who are being tormented are showing patience and praying and are strong in their faith, some who are sitting far away and free from any such suffering are saying the wrong kind of things. If they indeed have true sympathy for their suffering brothers, they should beseech God and pray to Him. The Promised Messiah (may peace be upon him) says, "If someone insults us, then we complain before God and not in any court." Huzoor (May Allāh be his Helper) said: We too should show kindness in face of insult and ridicule. Every one of us should hold fast to prayer and perseverance, for this is the sign of faith. Explaining the fact that it is not easy to walk with him, the Promised Messiah (may peace be upon him) says, "I do not know what dangerous and terrible forests and thorny fields we yet have to traverse. Therefore those who have sensitive feet should not burden themselves for my sake."

Huzoor (May Allāh be his Helper) said: A believer's standard of righteousness is very high indeed. They face the hardship and mischief created by the enemy and do

not fear. They bear suffering and yet forgive their enemies. They are the ambassadors of peace. Therefore, our every action should be in accordance with the teachings of Islam. We should always avoid being led by temporary passions. We should keep scrutinizing our hearts to see how righteous we are. Huzoor (May Allāh be his Helper) read an extract from the writings of the Promised Messiah (may peace be upon him) regarding Taqwa and its attainment and said: If we give way to temporary passions and our actions are not in accordance with the teachings of Islām, then this cannot be called Taqwa. If our words and our actions do not reflect the light of God, then we should be worried about our level of Taqwa. If in these troubled times we are not acting upon the teaching and guidance of the Imam of the Age, then we will drift away from the light that has been given to us on account of our following him. These are the factors that we should consider first of all.

Huzoor (May Allāh be his Helper) said: We should be filled with the certainty that God's help is near, and that it is He who will create countries for us and level the earth for us. And if we wish to attain anything without Him, then we will not get anything. We have before us the example of organizations who, with abundant resources, started out with the aim of establishing an Islamic state, but they ended up doing nothing other than committing atrocities and barbarity. They ended up being called the defamers of Islām rather than its servants. To serve Islām is now the destiny of the Promised Messiah (may peace be upon him), and this will only transpire through his Jamā'at if we walk in the footsteps of the one whom God has sent. Otherwise, no matter how we try through worldly means, we do not have the power or resources to attain anything. But if we abide by Taqwa, fear God, and carry our prayers to the highest level, then we shall be granted the light and power that no one can resist. Allāh says "Verily, the most honorable among you in the sight of Allāh is he who is the most righteous among you." It is true that we have to face opposition from worldly people, but is the enemy not defeated and frustrated on every occasion? Did not every barrier that was placed before the Jamā'at cause it to grow even further? Today by the grace of Allāh the Jamā'at has grown so far as to be established in 209 countries. If they try to suppress us in one place, God provides us the means to progress in ten others. Allāh says that He does not even leave a common pious man without honoring him, how then can it be that God will abandon and not fulfill His promise to the Jamā'at of one whom He has sent? If we remain steadfast, we will see the enemy vanquished.

Huzoor (May Allāh be his Helper) said: Each of us needs to bring about a transformation in ourselves.

Those who are weak should do self-assessment. Those who think they are stronger in faith should look for newer paths of righteousness. These times of tribulation will surely be over, but for this to come about faster we need to continuously raise our standards of Taqwa. The Promised Messiah (may peace be upon him) says, "Do not think that God will let you perish. You are a seed that was sown in the earth by the hand of God, and He says that this seed will grow and flourish." Huzoor prayed: May Allāh enable each one of

us to become a flourishing branch of this tree and to live up to the expectations of the Promised Messiah (may peace be upon him). May we defeat every attack of the enemy by progressing in Taqwa, prayers and being steadfast. Āmīn.

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Malik Khalid Javed Sahib, son of Malik Ayyub Ahmad Sahib of Dulmial, Pakistan, and led his funeral prayer in absentia after the Friday prayers.

## Friday Sermon 30 December 2016 at Baitul Futūh Mosque, London

**If we spend new year's night and the dawn of the new year with prayers and introspection, we will be blessed in the hereafter.**

**Every Ahmadi should remember the pledge of Bai'at and judge himself accordingly and set down his goal accordingly.**

**We should pray that in the coming year we do not repeat any spiritual shortcomings of the previous one.**

**At the start of the new year we should pray that God may forgive our past sins and enable us to do more good deeds in the coming year.**

Huzoor (May Allāh be his Helper) said: The new year is about to start. We start the new year both with the lunar and solar calendars. Today the Gregorian Calendar is the one that is most popular and all countries use it to calculate days and months. This is why everywhere in the world the year starts on 1st January and ends on 31st December. Worldly people while away their months and years in frivolities worldly pleasures. There is no limit to what these people do on the New Year. The night between 31st December and 1st January is full of frivolity in the world at large and in the Western world in particular. They spend the whole night in revelry and singing and dancing. In short, they end the year and begin the new year with frivolous and untoward activities. Most of the world has lost the eye of faith, hence they cannot see what a believer sees or should see. A believer should shun all frivolity and reflect on what the past year brought and what it took away, what we lost during this year and what we gained. Are we going to reflect on what worldly gains we had or are we going to look at what spiritual progress we made. And if we are going to look at our spiritual condition, then what are the criteria we have to consider to know what we have gained or lost. We Ahmadi are blessed that Allāh enabled us to accept the Promised Messiah (may peace be upon him) and Mahdi, who gave us the essence of the teachings of Allāh and His Holy Prophet (may peace and blessings of Allah be upon him) and said that by looking at this criteria we can judge whether or not we are living up to the purpose of our lives.

Huzoor (May Allāh be his Helper) said: Only if you bear these standards in mind will you become true

believers. Only if you live up to these conditions will you be able to gauge the level of your faith. The Promised Messiah (may peace be upon him) received a pledge of Bai'at from every Ahmadi and therein he laid down some conditions which give us guidance on how to act. He expected every Ahmadi to do self-analysis every day, every week, every month, and every year. Therefore, if we begin every new year with prayers and introspection, then we will be blessed in the hereafter. But if we begin the year by exchanging wishes like worldly people, then we would have lost much and gained nothing, or very little. If we find weaknesses in ourselves and our introspection is not satisfactory, then we should pray to God that the next year may not be like the previous one in terms of weakness in our faith, and that we should take every step in accordance with His will. Each day we should tread in the path of the Holy Prophet (may peace and blessings of Allah be upon him). Every day and night we should strive to fulfill our pledge of Bai'at to the Promised Messiah (may peace be upon him). Do we abstain from the shirk of our latent desires, from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion? Do we offer the five daily prayer punctually, invoke Durood on the Holy Prophet (may peace and blessings of Allah be upon him), and ask forgiveness for our sins, and praise and glorify God? Do we live up to the commandments to abstain from harming others, practicing forgiveness and humility, and remaining faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial? Do we completely submit to the authority of the Holy Qur'an

and the Holy Prophet (may peace and blessings of Allah be upon him) ? Have we given up pride and vanity and do we pass our days in humility, forbearance and meekness? Do we uphold faith, the honor of faith, and the cause of Islam every day in our lives? Do we keep ourselves engrossed in the service of Islām and God's creatures? Are we using all our faculties to benefit God's creation? Do we pray that we should live up to our duty of obedience to the Promised Messiah (may peace be upon him)? Have we entered into a real bond of brotherhood with the Promised Messiah (may peace be upon him)? Do we pray that we may grow in our relationship of love and devotion to Khilāfat? And do we teach our children to do the same? And do we regularly pray for the Khalīfa and for the Jamā'at?

Huzoor (May Allāh be his Helper) said: If the answer to most of these questions is in the affirmative, then, despite some weaknesses, we have gained a lot in the previous year. But if most of the answers are in the negative, then this is something we need to worry about. And this can be remedied by praying during these nights and making a solemn pledge for the new year. Pray that Allāh may forgive our past shortcomings, and in the coming year we should gain and not lose, and that we may be counted among the believers who are ever ready to sacrifice everything for His pleasure.

Huzoor (May Allāh be his Helper) read the following extract in which the Promised Messiah (may peace be upon him) says:

“My entire Jamā'at who is present here and others should listen to this advice very attentively. Those who entered this Jamā'at and are associated with me as followers, by doing so they should attain righteousness and they reach the highest standards of piety, and no thought of mischief or transgression or debauchery should ever cross their minds. They should be the people who offer prayers five times a day, abstain from dishonestly, never harm anyone with their tongue, never indulge in any evil deeds, and not even the thought of mischief, aggression or creating disturbances should enter their minds. Thus they should

shun all sorts of criminal acts, and unwarranted words and deeds. And they will become God's pure-hearted people and there shall not remain in them any poisonous element. Sympathy for mankind shall be their principle and they shall fear God.... God desires that you become a community that sets an example of righteousness for all people. Be quick to remove from among yourself one who sows discord. Become vigilant and pure-hearted, and you will be recognized through your five-time prayers and moral superiority.... The truth is that when a field is sown and cultivated with hard work, weeds also grow in that field which are worthy of being pulled out and burnt. This is the law of nature, and our Jamā'at is not outside this law. I know that the people who have truly joined our Jamā'at have such hearts that they are by nature averse to evil and love righteousness. And I am hopeful that their lives will be an excellent example for others.”

At the end of the sermon Huzoor (May Allāh be his Helper) said: May Allāh enables us to live our lives in keeping with these teachings and fulfill the pledge of Bai'at that we have made. May our lives be spent seeking the pleasure of Allāh. May we mold our lives according to the wishes of the Promised Messiah (may peace be upon him) and set a righteous example for others.

May Allāh overlook our shortcomings and bless us with His bounties. May Allāh show us the success that is destined for the Jamā'at of the Promised Messiah (may peace be upon him). May the new year be a harbinger of great blessings, and may the enemy be frustrated in their ever-increasing designs against the Jamā'at. As for Pakistani Ahmadīs who are sad that they were unable to travel for Jalsa Sālāna Qādiān this year, may Allāh fulfill their desire. May Allāh help Ahmadīs in Algeria who are in difficulties. May Allāh provide the means for the release of all who are in prisons. As the enemy grows in aggression, we should mold our lives according to the God's desire and focus on prayers. May Allāh enable us to do so. Āmīn.

## Upcoming Topics for Al-Hilal

**The Best Things I've learned from the Holy Quran (Please do not mention more than three)**

**Deadline: June 30**

**My Most Memorable Jalsa... Deadline September 30**

Send articles to [al-hilal@ahmadiyya.us](mailto:al-hilal@ahmadiyya.us)

## Friday Sermon 6 January 2017 at Baitul Futūh Mosque, London

**Making sacrifices has been so ingrained in the Jamā'at of the Promised Messiah (may peace be upon him) that generation after generation the Jamā'at continues to make sacrifices.**

**Announcement of the start of the year of Waqf Jadīd. Pakistan stood first in terms of collection, followed by UK, Germany and USA.**

**Faith inspiring examples of Allāh's love and compassion for those who make financial sacrifices for His sake.**

Huzoor (May Allāh be his Helper) said: People spend money for personal desires and objectives, and sometimes by way of charity and alms-giving. However, there is no community or group in the world today whose members in every town and every country make financial sacrifices for the single purpose of the propagation of faith and service of humanity. There is only one Jamā'at that is doing this and it is the Jamā'at that God established for this purpose. It is the Jamā'at of the Promised Messiah (may peace be upon him) — the true servant of the Holy Prophet— that has been given the task of spreading Islām in the entire world. This Jamā'at has been making financial sacrifices for Islām and humanity for the last 128 years, and it does so because the Promised Messiah (may peace be upon him) has taught us how to best spend our money and make sacrifices. The Promised Messiah (may peace be upon him) says, "I say again and again that you should spend in the way of Allāh. It is Allāh's promise that whoever spends in His path will be recompensed manifold and will be granted abundantly in this world and in the hereafter. Therefore, I now urge you to spend out of your wealth for the progress of Islām."

Huzoor (May Allāh be his Helper) said: The Companions of the Promised Messiah (may peace be upon him) understood this and offered their possessions for the service of the faith. The Promised Messiah (may peace be upon him) said that the sacrifices made by Ḥaḍrat Munshi Abdul Aziz Patwari Sahib (may Allah be pleased with him) and Ḥaḍrat Shadi Khan Sahib (may Allah be pleased with him) were indeed enviable. The Promised Messiah (may peace be upon him) gave many examples of people who made sacrifices and did not care about their own needs. Making sacrifices has been so ingrained in the Jamā'at of the Promised Messiah (may peace be upon him) that generation after generation it continues to make sacrifices. Huzoor (May Allāh be his Helper) said that even people who joined the Jamā'at later and live in far off countries, when they listen to these examples and understand the spirit of sacrifice, they too make astonishing sacrifices. Compared to the well-to-do, the less affluent and poor people are foremost in making sacrifices. They do not think of what their meager contribution can do, rather they understand the Holy Qur'ān when it says:

"And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do." (2:266)

Huzoor (May Allāh be his Helper) said: The sacrifices of these poor people are like the light rain which, when it falls on the garden of faith, brings forth abundant fruit by the grace of God. In spite of being a poor community, we are carrying out the work of spreading Islām and serving humanity all over the world. And God so blesses our work that people are left wondering how we achieve so much with such meager resources. This happens because the people who make these sacrifices strive to be among those regarding whom Allāh says that they are those who spend their wealth to seek the pleasure of Allāh. And when the pleasure of Allāh is the objective, it is bound to bear much fruit.

Huzoor (May Allāh be his Helper) said: Even today we find countless such instances. A girl student of Uganda, far away from Qādiān, required certain things before the admission to University, but she paid her Chanda instead with the conviction that God would provide for her. Three days later she received some money from an aunt which was ten times more than what she had paid as Chanda.

An Ahmadī in Kerala, India, had lent a lot of money to someone and the borrower was not returning. He wrote a cheque of a large amount of Chanda and said that there was no cash in the bank at the moment. The very next day he called the Jamā'at and said that he had received the amount he had lent and the cheque could now be cashed.

Likewise, a widow in Tanzania gave Chanda and Allāh returned to her a greater amount.

Saeedi Sahib is a Dā'i Ilallāh in Congo who, despite his meager means, goes around preaching on his own expense and also gave 53,000 francs as Chanda, and he said, "I am an old Ahmadī, so I should be an example for the new ones." He is more than 60 years old and collects Chanda along with Tabligh. This is the spirit that was breathed into Ahmadīs living in far off lands after they accepted the Promised Messiah (may peace be upon him).

A new Ahmadī in Benin gave 1000 francs as Chanda and said, “My economic situation is not good, but I do not want to be left behind in any appeal by the Jamā‘at I have joined.”

Then there are some new Ahmadīs in Burkina Faso who, after listening to the Sermon at the end of last year, brought all the money they had collected to celebrate new year and instead gave it as Chanda Waqf Jadīd. They said that since the Khalīfa had taught them how to celebrate the new year, they were going to give 76,000 francs as Chanda and spend the night offering Tahajjud.

Huzoor (May Allāh be his Helper) said: We can see that even in this age we find people who enter the Jamā‘at of the Promised Messiah (may peace be upon him) and within days they acquire a deep desire to make sacrifices for the faith. This should be food for thought for people who are well to do and live in rich countries and yet their sacrifices are meager. Although most among us make extraordinary sacrifices, many affluent people pay less attention to this.

Huzoor (May Allāh be his Helper) said: I now announce the 60th year of Waqf Jadīd. Jamā‘ats all over the world collectively contributed 8,020,000 pounds during the previous year, which is 1,129,000 pound more than the year before that. This year, too, Pakistan stood first in terms of total contribution, followed by UK, Germany, USA, Canada, India, Australia, a Jamā‘at in the Middle East, Indonesia, a Jamā‘at in the Middle East, and Ghana. Among countries that made extraordinary increase in terms of their local currencies, Ghana is foremost, followed by Germany, Pakistan, Canada and Mali. USA stood first in terms of per capita contribution, followed by Switzerland and Finland. Despite being foremost, UK is still behind Africa in terms of per capita sacrifices.

Huzoor (May Allāh be his Helper) said: This year 1,340,000 members made contributions, which is 105,000 more than the previous year. Huzoor (May Allāh be his Helper) said that Nigeria has either been lax or the report is not accurate. As far as the sincerity of the members is concerned, there is no lack of that, whether it is in Africa or anywhere else. Perhaps they have not been approached properly. It is mostly the secretaries who show laxity. Speaking of some complaints from Rabwah, Huzoor (May Allāh be his Helper) said that sometimes people are deprived of contribution due to negligence on part of the secretary for Waqf Jadīd. Similar has been the case with Nigeria. There has also been a slight decline in USA, although they have come on top in terms of per person contribution. Counties where the number of contributors have declined should look at what is wrong. The weakness lies not in the members but in the workers.

Huzoor (May Allāh be his Helper) prayed that Allāh may bless the lives and wealth of all those who have made these sacrifices. May Allāh enable the office-bearers to be more active and do their work properly. The number of contributors should grow and everyone should join even if they are contributing a small amount.

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā‘at of the sad demise of Asma Tahira Sahiba, wife of Sahibzada Mirzā Khalīl Ahmad Sahib who was the son of Ḥaḍrat Musleh Mau‘ūd Khalīfatul-Masīḥ II (may Allah be pleased with him), and the sad demise of Chaudhry Hameed Nasrullah Khan Sahib, former Amīr of Lahore Jamā‘at. Huzoor (May Allāh be his Helper) led their funeral prayer in absentia after the Friday prayer.

## Friday Sermon 13 January 2017 at Baitul Futūh Mosque, London

**On the pretext of freedom and fashion, nudity is becoming commonplace among men and women in this age. It is considered to be a sign of coming from a developed nation to publicly display nudity.**

**Every Ahmadī boy and girl, man and woman, should try to raise standards of their modesty and piety and protect him or herself against depravity in society.**

**In the name of freedom of speech and conscience, anti-Islām forces are bent upon eliminating Islamic teachings and values from Islamic society.**

To begin with, Ḥaḍrat Khalīfatul-Masīḥ V (May Allāh be his Helper) said: Some people believe that religion and Faith restrict their freedom and impose constraints on them. However, in the Holy Qur’an, God says that while people have been taught Faith, they have not been overburdened in any respect. Rather, the purpose of the Shari‘ah is to lessen burdens on them and protect them from all kinds of afflictions and dangers. Hence,

Divine word has clarified that there is not even a single precept in Islamic teachings as is meant to impose hardship on a person. Instead, every commandment is a source of mercy and blessings for him.

Huzoor (May Allāh be his Helper) said: On the pretext of freedom and fashion, nudity is becoming commonplace among men and women in this age. It is considered to be a sign of coming from a developed

nation to publicly display nudity. This evidently is affecting our own children as well to some extent. Some [Ahmadī] girls write to me and ask why purdah is important in Islam and why they cannot go out without wearing a coat or a burqa. The first thing to be remembered in this regard is that if we wish to remain firm in our faith, it will be necessary for us to act upon all the commandments of the Almighty God and His prophet

. The Holy Prophet (may peace and blessings of Allah be upon him) said that modesty is part of Faith. Therefore, to wear a modest dress and observe purdah are necessary if we intend to protect our faith. Hence, every Ahmadī boy and girl, man and woman, should try to raise the level of their piety and purdah and protect him or herself from immorality in society. It is for the parents, and especially for the mothers, to make their children aware of Islamic teachings and the evils prevalent in society. Only then will our coming generations remain firm in their faith and will be protected against the venom of the so-called developed world.

Speaking about a letter which an Ahmadī girl wrote to him regarding purdah and working in a bank, Huzoor (May Allāh be his Helper) said: Women who are doctors or are concerned with some research work are at times faced with genuine problems. They cannot work wearing traditional burqa or hijab. One example of this can be when they are in the operating theatre. But, even there their dress is such that they are almost properly covered wearing loose-fitting, baggy garments. Moreover, even doctors can work in hijab. In Rabwah, Dr Fahmida Munir Sahiba and Dr Nusrat Jahān Sahiba used to observe proper purdah; rather they were quite strict in the observance of purdah. No one was able to raise an objection against them. Nor were their professional duties affected by their observance of purdah. When one's intention is good, one can find numerous ways to truly practice one's Faith. So, even if one does not cover oneself [for some reason] at one's place of work, one should do so immediately after coming out of it. Working in a bank is not a service to humanity as such. So, while working at such places, one cannot be allowed to remove hijab, especially when one is wearing fashionable clothes and has put on make-up.

Huzoor (May Allāh be his Helper) mentioned the lawsuit that was filed in Switzerland by a girl seeking permission to swim separately from boys, and said: At this, human rights organizations, which are generally very vocal about personal freedoms, said that though it was her personal right, it was not such a significant issue that a verdict should have been given in her favor. Hence, when it comes to Islamic teachings and modest behavior among women, human rights organizations come up with so many excuses [to avoid a just opinion].

Under these circumstances, Ahmadīs have to be even more careful. In the schools where swimming is compulsory, young girls should swim wearing burkinis, so that they know that they are required to dress modestly. Parents should also make children realize that boys and girls have to swim separately.

Huzoor (May Allāh be his Helper) said: In the name of freedom of speech and expression, anti-Islām forces are bent upon eliminating Islamic teachings and values from Islamic society. These people are striving to eliminate religion in the name of freedom of speech and expression in such a manner that no one can accuse them of resorting to compulsion and thus they are seen as sympathizers. Islam is not a religion that imposes unreasonable restrictions on its followers. Rather, depending on the situation its teachings have an aspect of flexibility about it. For instance, there is no restriction of purdah for a doctor or a patient. To save human life and help it out of pain is the supreme purpose. Similarly, permission has been granted even to eat carrion and pork to the extent to which one needs them for one's survival. But the way satanic forces want us to behave their purpose is to eliminate Faith for good. Therefore, it is we Ahmadīs who need to wage a jihad against this. [It is, however, to be remembered that] in the time of the Promised Messiah (may peace be upon him), there is no jihad of sword. This is the time for jihad of reforming the self.

Huzoor (May Allāh be his Helper) said: I wish to particularly address the Muslims living in the developed world and generally the Ahmadī Muslims living in every part of the world that they should strive to reach the pinnacle of loyalty to their country making sacrifices for it and contributing the best they can towards its progress and prosperity. When this happens, the mouths of satanic forces will themselves become shut, for they will realize that Muslims are true supporters of their country and nation. If we voluntarily impose some religious restrictions upon ourselves, the worldly courts have no right to interfere in this matter. Such interference will only create restlessness and rifts between the local population and refugees. However, if someone is involved in harming the country or is disloyal to it or is spreading misinformation and hatred, then the governments are justified in apprehending such elements and punish them. But the state has no right to bar someone from acting upon the teaching of one's religion and accuse him of being unable to integrate in society. We, Ahmadī Muslims, must remember that if our men and women and our youth do not strive to uphold our religious values, there will be no guarantee of our survival. We will become worthy of a more severe punishment from God, for we understood the truth but failed to act upon it. The developed nations have touched the peak of their

progress, but now their moral degradation and immoral acts are leading them to decline. Hence, under these circumstances, instead of dying ourselves in their complexion, our job is to sympathize with them on humanitarian grounds and lead them to the right path.

Huzoor (May Allāh be his Helper) said: It is sad that some people go so far as to ask if purdah is the only thing necessary for the progress of Islam and Ahmadiyyat. Some say purdah is a backward trend. I would like to say that if we want to conquer the world, we will have to abandon such thinking. Those who raise such questions should know that if they keep following the worldly-minded people and spend their lives like them, they will lose themselves in worldly pursuits. Piety and Faith will then be visible only in name and gradually this too will no longer be the case. Hence, none of Divine commandments should be taken for granted. One should rather fear Allāh in this regard. Islam needs for its progress every single commandment issued by God and His prophet, peace and blessings of Allāh be upon him. The restriction of purdah is not meant for women alone; rather men and women both have been commanded to observe it. God commanded the believing men to restrain their eyes, because it is necessary for the obtainment of purity. Hence, before God went on to command women to observe purdah, He first commanded men to keep away from every such thing as might stir carnal passions in them. To ogle at women and get mixed up with them, to watch nude films and to chat, either through Facebook or some other means, with people one is not permitted to talk

to, makes life impure. While explaining the restraining of the eyes, the Promised Messiah (may peace be upon him) said: 'Casting restraint eyes on forbidden things and saving yourselves (from possible slip) and seeing other permissible things is called 'the restraining of the eyes' in Arabic...One should safeguard all such holes in one's body through which vice can enter the body. The term, 'hole', covers the sexual organs as well the ears, nose and mouth'.

Huzoor (May Allah be his Helper) said: Some women raise the objection that if they cover their face, their make-up gets spoiled. I would like to clarify that if they do not put on makeup, they can keep their faces uncovered down to the mouth, but if they have put on make-up, then they must cover their face. They should decide whether they want to act upon the commandments of the Almighty God and hide their beauty or want to show to the world their beauty and make-up. [The Holy Qur'an provides] details of the people before whom a woman can demonstrate her beauty. Secondly, the beauty that itself becomes evident, such as the face and height, etc., they surely cannot remain hidden. Here, I would also say to the Ahmadi missionaries and their wives that they too should be careful regarding their dress and the safeguarding of their eyes. The wife of a missionary is also like a missionary. She should also show her best example in all aspects of life. May God enable our men and women both to follow all Islamic injunctions to perfection! Āmīn

## Friday Sermon 20 January 2017 at Baitul Futūh Mosque, London

**It is the duty of missionaries and office-bearers to constantly remind members of the Jamā'at about the importance of congregational prayers.**

**We should become punctual in our congregational prayers and through them seek spiritual pleasure and bliss. Every Ahmadi man and woman should be punctual in their prayers.**

**And men in particular should strive to offer their prayers in the mosque in congregation**

Huzoor (May Allāh be his Helper) said: We all know that the Salāt has been enjoined upon every Muslim and that the Holy Qur'an is full of exhortations to this effect. The Holy Prophet (may peace and blessings of Allah be upon him) said that Salāt is the essence of worship and that forsaking Salāt brings one closer to infidelity and idolatry. The Holy Prophet (may peace and blessings of Allah be upon him) said that children should be exhorted to offer Salāt when they are seven years old, and when they reach the age of ten, the parents can, if necessary, use strict measures to make them regular in Salāt.

Huzoor (May Allāh be his Helper) said: Children hear these teachings about the importance of Salāt in various gatherings, but they have no effect on them if

they go home and see that their own parents are not punctual in their prayers. Such children will think that these commandments are not important, and they will then start ignoring all Islāmic commandments. Such parents remain deprived and will also deprive their children. Parents often worry about the material desires and progress of their children, but have scant regard for the things that truly matter. The Holy Prophet (may peace and blessings of Allah be upon him) said that prayer is like an outpost that is set up on a country's border to save it from attacks.

Huzoor (May Allāh be his Helper) said that the greatest enemy of man from which he needs the protection is Satan and sinfulness and the desire of this world, and the thing that protects him is Salāt with

congregation. The Promised Messiah (may peace be upon him) says that the reason why Salāt with congregation merits 27 times greater reward is because it fosters unity.

Huzoor (May Allāh be his Helper) said: It is true that Salāt is obligatory upon every individual believer and everyone needs to pay attention to it, but it is also the duty of the Jamā'at and the office-bearers to keep reminding and raising awareness about it. I often stress on this commandment in my sermons, but it is the task of missionaries and other office-bearers of the Jamā'at to convey this message again and again to every member. We will only become true Ahmadīs if we offer our prayers punctually and derive spiritual pleasure from them.

The Promised Messiah (may peace be upon him) said that just as a drunkard drinks and keeps drinking until he becomes intoxicated, in the same way a believer should pray and keep praying steadfastly until he experiences spiritual pleasure. Huzoor (May Allāh be his Helper) said that this is the target we should bear in mind, and whether things are going well or badly we need to remain consistent in Salāt until we receive spiritual pleasure out of it.

Huzoor (May Allāh be his Helper) said that not only our personal troubles, but the general worrisome condition of the world should create anguish in our hearts so that we offer fervent prayers. The situation in Pakistan is very troubling and the oppression has reached an extreme, therefore every Ahmadī in Pakistan should strive to offer the prayers that bring spiritual pleasure.

Huzoor (May Allāh be his Helper) said: I recently received a report from Khuddāmul Ahmadiyya Pakistan which said that thousands more Khuddām are now listening to my Friday Sermon. However, the figure of those who offer congregational prayers was only a third of those who listen to the Friday Sermon. The question is, what is the use of listening to the Sermon if we do not attend to our fundamental obligations?

Huzoor (May Allāh be his Helper) said: I stress the importance of congregational prayers in almost every second or third sermon. Also, considering the situation in Pakistan, if members still do not fully turn towards God, then when will they do so? Are we trying to test God by saying that we will not reform ourselves, and that it is His job to change our circumstances? In such a situation, we have no right to complain to God. God never says that once you have believed in the Promised Messiah (may peace be upon him) then you can do whatever you like, and that He will grant success nonetheless. Huzoor (May Allāh be his Helper) said,

success will not come through slumber and heedlessness.

Huzoor (May Allāh be his Helper) said: When we look at the Jamā'ats there is a lot of room for improvement. In some Jamā'ats the attendance in mosques is good but still many people miss one or two prayers. And the reason is that the office-bearers do not give this matter their full attention and their priorities seem to lie elsewhere.

Huzoor (May Allāh be his Helper) said: Everyone listens to my sermons, but it is the duty of the office-bearers to constantly remind the members about it. If members become worshippers who find pleasure in worship, they will automatically be motivated to make financial sacrifices, and even many of the difficulties of other departments, such as Umoor Aama and Qadā' etc. will be resolved.

Huzoor (May Allāh be his Helper) said: The overall situation of the world is such that war seems to be on the horizon. At such a time we need God's refuge, and, in the words of the Promised Messiah (may peace be upon him), we have to love the Lord of Miracles. One way to do this is to offer Salāt in the prescribed manner and seek spiritual pleasure in offering it.

Huzoor (May Allāh be his Helper) said: Some people think that the people of the West are progressing even without performing any worship, and we at least offer two or three prayers a day. They should remember that a punishment awaits those who forget God in the hereafter, therefore we should not follow in their footsteps. If we wish to save ourselves and our children, we should not look at them, but we should follow the teaching that God has given us. And the first thing God commands us after believing in Him is to offer Salāt.

Every Ahmadī man and woman should be mindful of this, and men in particular should strive to offer their prayers with congregation. In this age the Promised Messiah (may peace be upon him) has fully elucidated for us the importance, method and philosophy of prayer. Allāh has given us the honor of accepting him, but if we do not follow his teachings and rest content with offering just two or three prayers in a day, then our Bai'at is of no use.

At the end of the sermon, Huzoor (May Allāh be his Helper) prayed that Allāh may enable us to become regular in our prayers and that we offer them solely for His sake and for seeking His pleasure. May Allāh grant us spiritual pleasure in our prayers, and grant us the realization that we can only be saved from today's calamities and tribulations if we become God's true servants. May Allāh enable us to do so. Āmīn.

## Friday Sermon 27 January 2017 at Baitul Futūh Mosque, London

**The Auxiliary Organizations and the Jamā'at administration should organize things in such a manner that instead of deterioration every new day leads the Jamā'at towards further progress and we are able to achieve the very objective of our creation. Utmost attention should be paid towards punctual offering of the daily prayers.**

**The solution of jurisprudential questions about daily prayers in the light of the decisions of the Promised Messiah (may peace be upon him). It is the duty of women to inculcate the habit of prayer in children, and to remind and urge men to attend prayers in the mosque.**

Huzoor (May Allāh be his Helper) said: In the last sermon, I reminded the Jamā'at about the importance of the observance of the daily prayers. I have received letters from many individuals, Jamā'ats and auxiliary organizations expressing remorse for past laxity and promising to make enduring plans for the future. May Allāh enable them to do so, and may our mosques be inhabited by worshippers in the true sense. The office-bearers should, however, remember that to get the best results out of anything it is important to have consistency and steadfastness. Many tasks are undertaken with great zeal, but slowly people become lax, and this is partly due to human nature. Laxity among individuals, although worrisome, is not as dangerous as laxity on the part of office-bearers. If the system set up to invigorate the members itself becomes lax or loses interest, then it becomes very difficult to overcome the laxity that besets individuals on account of their human nature.

Huzoor (May Allāh be his Helper) said: Therefore, Jamā'ats and auxiliary organizations should draw out solid plans for the attendance of prayers — which God has declared to be the purpose of our lives — so that with time, instead of growing lax, our every step should be towards progress. Only by progressing in worship will we find success. Hence this is a matter of crucial importance that office-bearers need to be very serious about.

Huzoor (May Allāh be his Helper) said: Lajna should also play their role in this regard. It is the duty of women to observe children at home and inculcate in them the habit of offering prayers punctually. It is also their duty to keep reminding and urging men to attend their prayers in the mosques. If women fulfill their duty in this regard, it can bring about an extraordinary transformation.

Huzoor (May Allāh be his Helper) said that some people when reminded about prayers answer back that they do not need to be reminded because it is a matter between them and God. Likewise some women say that when they remind their husbands about prayers, they start quarrelling. And some men tell their wives not to wake them for Fajr because at that time they are in deep sleep.

Huzoor (May Allāh be his Helper) said that if it was

a matter of one's own desire whether to pray or not, then why did the Holy Prophet (may peace and blessings of Allah be upon him) say that whoever among husband and wife wakes up first should waken the other, and, if they still keep slumbering, to sprinkle some water on them. Huzoor (May Allāh be his Helper) said that in another hadith there is even stronger admonition in this regard.

Huzoor (May Allāh be his Helper) said that it is wrong to think that we are free whether to pray or not and that it is a matter between us and God. If the Jamā'at we profess to be a part of takes a survey and asks us about our prayers, then, instead of becoming angry and furious, we should cooperate. On the other hand, if a person prays and then goes about bragging about his prayers, this is not a commendable act. The importance of Salāt should be clear to everyone, and we should all try to observe Salāt in keeping with the commandments of God and the Holy Prophet (may peace and blessings of Allah be upon him).

Huzoor (May Allāh be his Helper) said: By the grace of Allāh people from various sects have joined the Ahmadiyya Muslim Jamā'at. Some of these people bring with them customs that are not normally practiced in the Jamā'at. Having believed in the Promised Messiah (may peace be upon him) as Hakam and Adal, we have to follow what he has taught us. And whatever he has told us is in conformity with what we have learned from the Holy Prophet (may peace and blessings of Allah be upon him) and his Companions.

With regard to the custom of Rafa Yadain, or raising of hands during prayer, the Promised Messiah (may peace be upon him) said, "There seems to be no harm in it, and it doesn't matter if someone practices it or not... It seems that the Holy Prophet (may peace and blessings of Allah be upon him) used to practice Rafa Yadain at one time and then gave up the practice." Once the Promised Messiah (may peace be upon him) was asked about reciting Fatihah along with the recitation of Imām, Rafa Yadain, and saying Āmīn aloud, and the Promised Messiah (may peace be upon him) said, "These practices are proven from Hadīth and can be followed." Ḥaḍrat Abdullah Sanauri (may Allah be pleased with him) was a companion of the Promised Messiah (may peace be upon him) who used to practice

Rafa Yadain and Amin bil Jahr constantly. After a time the Promised Messiah (may peace be upon him) said, "This custom seems to have been practiced quite enough," and the Promised Messiah (may peace be upon him) was alluding to Raf'a Yadain.

Regarding the question where the hands should be placed while standing in prayer, the Promised Messiah (may peace be upon him) said, "My own inclination is to hold them above the naval." Later the Promised Messiah (may peace be upon him) said that he had found an authentic Ḥadīth to support this view.

In answer to the question to as to why we raise the ring finger when reciting Shahadat during prayer, the Promised Messiah (may peace be upon him) said, "In the age of ignorance, the disbelievers used to raise this finger when cursing. Allāh corrected the Arabs in this and enjoined that the finger be raised when professing the oneness of God so that this former connotation is negated.

Addressing the question of whether verses of the Holy Qur'an should be recited during Rukū or Sajdah, the Promised Messiah (may peace be upon him) said that this should not be done, because the Word of God is majestic whereas Rukū and Sajdah are states of humility and meekness, and the Word of God has to be respected.

With regard to reciting the Fātiḥah along with the Imām, the Promised Messiah (may peace be upon him) sought the counsel of several scholars and said,

"Our faith is that there is no prayers without Fatihah)." Therefore whether one is praying alone or behind an Imām, one should recite the Fātiḥah.

Regarding the person who is late in joining the prayer, the Promised Messiah (may peace be upon him) said that it is written in a hadith that whoever joins the Rukū, joins the Rak'ah. But one who does this deliberately is a sinner.

Regarding the sequence of prayers, Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) said that it is important to offer the prayers in their proper sequence. However, if one does not know which prayer the Imām is leading, then the worshipper will be offering whichever prayer the Imām is offering, and the worshipper can offer his earlier prayer afterwards.

Huzoor (May Allāh be his Helper) prayed that Allāh may enable us to become the sincere members of the Jamā'at in the manner that the Promised Messiah (may peace be upon him) desired of us

At the end of the sermon Huzoor (May Allāh be his Helper) spoke about the atrocities being perpetrated against the Jamā'at in Algiers and the bravery and steadfastness demonstrated by Ahmadīs. Then Huzoor (May Allāh be his Helper) asked the Jamā'at to pray that Allāh may remove their difficulties and grant them steadfastness and protect Ahmadīs from false accusations. Āmīn.

## Introducing Najeemdeen Dayisi, President Bloomington IL

Najeem started his professional career as a project engineer with Etteh Aro and Partners, Nigeria in 1994 after graduating from the University of Lagos. He joined Accenture three years later as a Process and Technology consultant in their financial services practice where he participated in numerous projects spanning multiple countries involving various clients in the banking and financial services.

After his MBA (Finance & MIS) at the University of Illinois at Chicago in 2004, Najeem joined the finance team at Caterpillar where he held various positions in Corporate Treasury before becoming the Internal Funding Administrator responsible for Europe, Africa, Middle East and CIS and later Supervisor of the Treasury Process and Technology team which supports the Treasury



Workstation and other system tools for the Global Treasury team and their customers all over the world. He is currently the Global Solution Lead for Caterpillar's Treasury and Accounts Receivables Enterprise Systems.

Alongside his professional obligations, Najeem takes equal joy in community activities. He is the lead recruiter for Finance at the University of Illinois at Chicago for Caterpillar; he is a Past President of Professional Communicators Club (Toastmasters) of Peoria, IL, the current President of the Effective Communicators Club (Toastmasters) of East Peoria, IL; the President of Yoruba United Association of Central Illinois; and the Chair, Development for Africa Business Resource Group, Caterpillar Inc. He has been a Junior Achievement volunteer for the past nine years.

Najeem has held various positions within the USA Jamā'at including Nā'ib Qā'id MKA, Secretary Tabligh, Secretary Ta'lim, Secretary Ishā'at, Za'im Anṣārullāh, and currently President for Bloomington, IL Jamā'at.

# Story of My Mexico City Trip

Arif Naseem

I arrived in Mexico City and was the first one to volunteer as a Waqf-i-Arizi there. Waseem Sahib, National Secretary Tabligh, met me at the airport and we went together to the our new mission established there.

Since I learned the meaning of this Arabic line, I have made it a part of my life. The line is La Haula Wa La Quwwata Illa Billah, Oh Allah protect me from sin and give me ability to do good. Shukr Al-Hamdu Lillah, Allah as a result has given me a few Tabligh opportunities.

Firstly, Shukr Al-Hamdu Lillah, according to Honorable Huzoor's wishes, about 2 years ago, I went to Bay Point California. Then I went to Merida last year and this year I went to Mexico City. In Merida, I was one of the first to volunteer in first new mission for 30 days. In the same way, this year right in front of my eyes, I saw a very average building converting into a mosque and a mission house. Our mosque and mission is located in an upscale, and affluent neighborhood.

Our new mosque is blessed because as soon as we got the keys, some good souls started to take interest in Ahmadiyyat. In these same days, Dr. Syed Waseem Ahmad got one great opportunity to do an interview with CNN. If God wills, this connection can be fruitful in the future In Sha Allah.

As soon as we got the possession of the mosque, by Allah's Grace, the first 5,500 copies of the Spanish translation of the Holy Quran was printed and delivered to the land of Mexico City for the first time ever.

It took pretty much all morning to take all of the Holy Qurans out of truck and into the mosque. Now the walls that were once bricks and blocks were now covered with boxes of Holy Qurans. Shukr Al-Hamdu Lillah. After that the time that we spent there our normal thoughts changed completely. Thank God, we got many opportunities for Istighfar and Tasbih and prayers for the upcoming new converts and nations.

In addition, I was made in charge of teaching Arabic class. We were also distributing thousands of fliers daily. In those flyers, we were providing information regarding our two weekly programs of coffee, cake and Islam and also Arabic class. The time of Arabic class was 3 pm. However, sometimes some people came way too early and would stay there until late evening. In the same way, new groups would come and inquire about Islam and take refreshments.

Giving fliers was one of the main tasks we did. As a

result, we tried to focus mainly on fliers and distribute as many as we can. Often, we went twice a day to distribute fliers in different trains, close and far. Some of our destinations were even 50-60 miles away. On some of the days we had to change dozens of trains. There were long distances and many steps between trains. Remember that Mexico City train system is one of the deepest and busiest in the world where 20 million people live and stations are 3 extra-long levels deep.

The other most important thing we could do was to show our best behavior and character. Generally people can read much in books, however, with this new message and teaching, these people would like to see the example and practice of the teachings. This may be one of the biggest ways of Tabligh.

One day one person came in who was very simple and was wearing very ordinary clothes. We gave him a lot of respect and made him comfortable. Dr. Waseem told him what was appropriate and he was somewhat impressed. Later, I found out he was also an artist. I learned a few more things about his profession and asked him if he can show us and bring his art. Next time when he came, there were some few more people sitting there. I introduced this artist to everyone. I saw his art and complimented him. I asked everyone if they were interested to buy any of his artwork. He brought with him 3 pieces of art work. From those, I bought one for his asking price. He was so happy for this step I took that he gave the other two as a gift to our Jamā'at even though he told us that he had spent on some many years to finish. He appreciated us on many occasions.

Then another friend came to mosque after reading our fliers. On the second meeting, even though I could not speak much Spanish, but due to my behavior and hospitality, he was impressed. He asked Dr. Wasim Sahib one evening, that he wants to cook something for me and he wants to know how spicy he should make the meal. This gesture of his really impressed Dr. Waseem Sahib, Shukr Al-Hamdu Lillah.

Then one young 18 year old gentleman came to mosque. It seemed like he was from a well to do family. After spending only one evening together, he desired to show me around Mexico City. He also wanted to distribute fliers with us during this trip, in different areas of the city.

Then one day in Arabic class, one sincere friend brought with him 2 kids to learn Arabic. After class these two kids ages 6 and 8 were fresh, energetic and noisy. Due to their energy levels, we would remember

them for a long time. One of the things they were doing, they were throwing crackers on the back of the fan and the crackers were turning into dust and spread all over the room. Remember this that Mrs. Waseem had cleaned the building spotless and it now took her several days to bring the mosque to the same spotless, clean condition. I tried my best to keep these kids busy. I played hot potatoes with a real potato in the backyard. The bottom line and most important thing is the outcome of the visit. That was when he left, you could tell the respect was so obvious from his eyes. The length of his embrace said so much about his inner feelings.

When I was there, there were three young families living near mosque. From those, two families are

## Leaving matters to Almighty God

This year since January or February, I was thinking and very much concerned that I had to travel. However, circumstances were not much favorable because of variety of reasons. More than one location, construction work was taking place. Then, finally one day, after seeing Almighty's enormous blessings, I decided to go. I started this journey by my mom who is 82 years old and she has not gone to hospital lately. I went to her and asked her permission to be allowed to go for Waqf-i-Arizi for 30 days to Mexico. She happily gave her permission and she gave me a bundle of prayers to take along. After this I felt satisfaction.

Next thing, I did was to write a letter to Huzoor for prayers. All the other problems seemed to be resolved and became easy after writing this letter. I asked Dr. Syed Waseem permission and he also graciously responded positively. Before leaving for Mexico, I also met Maulvi Mehdi Sahib for permission, instruction, advice and prayers and asked if he had anything for me to take along to Mexico.

Jamā'at arrangements for us to stay were not available except hotels or the two Jamā'at families' homes. Now let us see God's miracle on the day I had my flight and the hour I arrived in Mexico International airport, in the same moment, Dr. Syed Waseem arrived there. We didn't even have to look for each other. As soon as I entered the immigration line, I noticed that he was in the same line further down. Some local Ahmadīs came to receive us and say welcome to us. They said welcome very nicely. For the first two nights, we took a hotel in Mexico City, I and Imam Adnan Haider. We spent only one night when Almighty God blessed us with a mosque and mission. I saw right in front of me with my own eyes a regular building being converted to a mosque and a mission house. We bought from spoons to fridge and other household things and furniture with each other's advice and we organized them in the mosque. We cleaned the entire mosque in a manner

Pakistani and one family is from Indonesia. Ma Sha Allah, all the three families are very much dedicated competing with each other. These are the families which took care of many other families before even the mosque came into existence, sometimes they kept families for up to 6 months. May Allah bless them abundantly.

In the same way, another Ahmadi Khadim came from another town to help in Waqf-i-Arizi putting aside his own issues.

During this time, I got the opportunity to lead and perform Tahajjud and other congregational prayers. Also, I was given the task to cook, serve and clean during this time. May Allah accept my humble efforts.

that it can fulfill our purpose of usage, depending on God and prayers, we fulfilled all of these tasks.

In the beginning, we had to pray for a few days on a hard floor but soon, we got foam floor chairs and tables for sitting and for prayers. While I was there, MTA was also installed and we heard Huzoor's Khutbas very clearly and peacefully. We heard and obeyed. Another thing took place. That was when you step out of your home, good health, becomes one of the most important things. Even when you have upset stomach, you become useless. However, Allah continuously blessed me with a strong immune system even though, right and left, all around, people were sneezing, and coughing. Buses and trains were fully packed and everyone was stuck with each other. However, when Allah makes a plan... He is with you. Shukr Al-Hamdu Lillah.

Some people came to masjid due to my flyer efforts and prayers. May Allah enable them to benefit from practicing Ahmadiyyat to these and those who received the flyers but have not attended mosque. I have prayed, I am praying, and will continue to pray. All of you who want can pray along with me or pray for those who are doing Tabligh in Mexico. You all can help them too. May Allah increase us in our faith.

Besides this, what else I was able to do was, there is an incidence that one of the cooler days, around late afternoon, a lady from somewhere came who was barely walking. She came on a very busy intersection and bowed down to her knees. She stayed in the same position for a long time. I was not able to judge if she was drunk or if she had a mental disability. The thing that I did not like at that moment, was where I was distributing my flyers, she was not too far from me. Everyone young and old was paying full attention to her. Those who were not paying attention, they were looking towards her due to other's attention to her, because this lady was only covering her bottom half of

body. When for a long time no one did anything, but just watch her, then finally I had to leave my work and make a move to resolve this unbearable awkward situation. The one and only jacket I brought with me from USA, I put on her. Because of that, everyone's attention got diverted to something else. After a long time, finally some people came from somewhere and they put the jacket on her nicely, pulling up the zipper and put the hood on her head and took her on the side.

In these 30 days, some days I changed many trains just to get to the most busiest train stations. At one occasion, our 4 Ahmadi's went to the train station to do something. When they came back, out of 4, 3 of them lost their very expensive cell phones. One of them lost 2 phones. In total, 4 phones were lost. However, God protected me each step, even though in the evenings, late night, I came by myself after giving out fliers.

## Distributing fliers

I have been saying La Haula Wa La Quwwata Illa Billah repetitively especially as soon as I open my eyes in the morning. It means "there is no power nor might except with/by Allah". I pray to Allah that He gives me the opportunity to do good. Because of that reason, God is frequently providing me these opportunities, thank God. Before I leave from the masjid, I ask permission. Knowing this, because of Waqf-i-Arizi, Jamā'at has full rights to my time. Then I begin my journey with prayer and have always positive expectations. On my way I look out for the hurdles I have to go through, like branches, stones, or slippery fruit peels etc. In the same way, I look out for people in need along the way because of their old age or physical needs or the weight they are carrying. Also, I give to the needy. For those I can't do much for, I just pray for them.

After reaching my destination, I look around and pile up on the side anything that is out of the ordinary or does not belong there. When I am near stairways like in train stations, I try to help those who were carrying heavy loads. Pretty much everyone I give fliers to and those who refuse them, the number of people who

We always went out in pairs to and to give fliers, but on the way back, the other person would go separately and I would return alone.

One more thing I noticed during this trip and that was another of Allah's blessings, was that I always had lot of love and respect for visitors. However, I quickly noticed that in their hearts was lots of love and respect for me and the Jamā'at as well. Their aggression in their appreciation for us showed that their feelings of love and respect was so obvious. I still have connections with those who I met during my stay and In Sha Allah in the future I will continue to keep in touch and pray for them.

During this entire trip, God blessed me with good health, safety and protection. I reached my home safely on April 16, 2016 and thanked God for blessing me with this memorable and spiritual trip.

refuse, are much higher and I say Hello to them, Hola or good morning etc. That is how I address them with a lot of respect. At their acceptance of my flier, I must say thanks graciously. During all of this time, I often pray.

When there is a rush, I try to give way to the disabled, handicapped or those with vision impairment. I always obey the laws of the land. I always avoid spreading unnecessary rubbish. I also try to recycle or re-distribute fliers off the ground.

Every time somebody stopped me for any reason to not distribute fliers, from a particular location, I immediately obeyed, regardless if it was coming from a uniformed person or a private businessman. I often uncover good nature of these people and tell them or mention to them their unique qualities. Besides that, with this feeling or being impressed, I give out fliers, knowing it is their generosity and kindness that they let me into this country and allowed me to give out these fliers. The prayers I prayed for, one of them was that the time comes soon when these people will see the truth of Islam and Ahmadiyyat and will open up their hearts for the love of Ahmadiyyat and Islam. Amen.

## Introducing Missionary Hammad Ahmad

Born on September 28, 1986 in Sierra Leone.

Raised in Toronto, Canada.

Completed Shahid Degree from Jāmi'a Ahmadiyya Canada in 2011.

Posted to USA on October 2013.

Originally assigned to work in the National Tarbiyyat Department and resided in Baltimore, MD.

Currently assigned as a missionary at Masjid Baitur-Rahman in Silver Spring, MD; and serving the three Jamā'ats of Silver Spring, Laurel, and Potomac.

Ahmadiyya Gazette USA



# Diabetes – Part 1

Dr. Lutf ur Rehman. Nashville, TN

## What is Diabetes

Diabetes mellitus refers to a group of diseases that affect how our body uses blood sugar (glucose). Glucose is vital to our health because it's an important source of energy for the cells that make up our muscles and tissues. It's also our brain's main source of fuel.

If you have diabetes, no matter what type, it means you have too much glucose in your blood, although the causes may differ. Too much glucose can lead to serious health problems.

Chronic diabetes conditions include type 1 diabetes and type 2 diabetes. Potentially reversible diabetes conditions include prediabetes — when your blood sugar levels are higher than normal, but not high enough to be classified as diabetes — and gestational diabetes, which occurs during pregnancy but may resolve after the baby is delivered.

## Symptoms

Diabetes symptoms vary depending on how much your blood sugar is elevated. Some people, especially those with prediabetes or type 2 diabetes, may not experience symptoms initially. In type 1 diabetes, symptoms tend to come on quickly and be more severe.

Some of the signs and symptoms of type 1 and type 2 diabetes are:

- Increased thirst
- Frequent urination
- Extreme hunger
- Unexplained weight loss

Presence of ketones in the urine (ketones are a byproduct of the breakdown of muscle and fat that happens when there's not enough available insulin)

- Fatigue
- Irritability
- Blurred vision
- Slow-healing sores

Frequent infections, such as gums or skin infections

Although type 1 diabetes can develop at any age, it typically appears during childhood or adolescence. Type 2 diabetes, the more common type, can develop at any age, though it's more common in people older than 40.

To understand diabetes, first you must understand

how glucose is normally processed in the body.

## How insulin works

Insulin is a hormone that comes from pancreas, a gland situated behind and below the stomach.

The pancreas secretes insulin into the bloodstream.

The insulin circulates, enabling sugar to enter your cells.

Insulin lowers the amount of sugar in your bloodstream.

As your blood sugar level drops, so does the secretion of insulin from your pancreas.

## The role of glucose

Glucose — a sugar — is a source of energy for the cells that make up muscles and other tissues.

Glucose comes from two major sources: food and your liver. (Liver has large stores of Glycogen which can be converted into glucose by the body)

Sugar is absorbed into the bloodstream, where it enters cells with the help of insulin.

Your liver stores and makes glucose.

When your glucose levels are low, such as when you haven't eaten in a while, the liver breaks down stored glycogen into glucose to keep your glucose level within a normal range.

## Causes of type 1 diabetes

The exact cause of type 1 diabetes is unknown. What is known is that your immune system — which normally fights harmful bacteria or viruses — attacks and destroys your insulin-producing cells in the pancreas. This leaves you with little or no insulin. Instead of being transported into your cells, sugar builds up in your bloodstream.

Type 1 is thought to be caused by a combination of genetic susceptibility and environmental factors, though exactly what many of those factors are is still unclear.

## Causes of prediabetes and type 2 diabetes

In prediabetes — which can lead to type 2 diabetes — and in type 2 diabetes, your cells become resistant to the action of insulin, and your pancreas is unable to make enough insulin to overcome this resistance. Instead of moving into your cells where it's needed for energy, sugar builds up in your bloodstream.

Exactly why this happens is uncertain, although it's believed that genetic and environmental factors play a role in the development of type 2 diabetes. Being overweight is strongly linked to the development of type 2 diabetes, but not everyone with type 2 is overweight.

### Causes of gestational diabetes

During pregnancy, the placenta produces hormones

to sustain your pregnancy. These hormones make your cells more resistant to insulin.

Normally, your pancreas responds by producing enough extra insulin to overcome this resistance. But sometimes your pancreas can't keep up. When this happens, too little glucose gets into your cells and too much stays in your blood, resulting in gestational diabetes. (Will continue next month in part 2)



**Regional Waqf-e-Nau Ijtimā held on Aug 27, 2016 in Atlanta, GA.**  
A total of 71 members attended, 39 Waqf-e-Nau boys and girls and 17 parents.

## 10<sup>th</sup> Waqf-e-Nau Boys' Jāmi'a Orientation Camp

By the sheer Grace of God, yet again another Jāmi'a Orientation Camp was held successfully in Baitul-Hadi Mosque in Central Jersey Jamā'at. The camp was held from July 22nd to the 28th and a group of Jāmi'a students conducted the camp as teachers, mentors, friends, and older brothers.

The goal of the camp was to enlighten the participants of the daily life of a Jāmi'a student and to establish a bond with each other. Students of the camp would begin the day with Fajr Prayers at 5:00 AM, followed by announcements for the day and recitation of the Holy Quran. Afterwards, the students were given time to rest and get ready for Breakfast at 8:00 AM. Right after roll call, classes would start at 9:00 AM with subjects including, Translation of the Holy Quran, Stories of the Holy Quran, Islamic Law, Hadith and History of Islam. There would be a break in between class time for snacks and classes would start again. At 1:00 PM, Zuhr Prayer would start, following this would be lunch with different items on the menu including biryani, chicken curry, spaghetti, BBQ just to name a few. After Lunch, the students used this time to rest and catch up on work for the day until Asr Prayer. Sports started afterwards in which groups competed against each other in basketball, ultimate freebie, and other sports. At 7:30 PM, dinner would be served

followed by Maghreb prayer. After prayer, cleaning duties would be assigned to the groups until Ishā Prayer which was at 9:30 PM. Promptly after Ishā Prayer, there were different sessions that were held including, Question and Answer session with the Jāmi'a students and team building activities. The students would then prepare for bed because lights were turned off at 11:00 PM.

This year the students really insisted on a very exciting day at Six Flags, and for this the students were willing to do more and have extra classes. So, we held extra classes before Zuhr prayers and after Zuhr prayers. This was probably the first time at these camps, in which the students were ready to have double classes.

All in all, by the Grace of Allah, the Jāmi'a Orientation Camp was a huge success. All the students in the camp as well as the teaching team consisting of students from Jāmi'a Ahmadiyya Canada worked very hard. The local organizers, and volunteers were also very cooperative and supportive. May Allah accept the efforts put forth by all those who were a part of the camp and bless the mission to spread the message of the Promised Messiah (may peace be upon him) to the corners of the earth. Amen.

## Recognition by Los Angeles City

On February 14, 2017 Los Angeles County held its annual board meeting on February 14, 2017 in their offices in Los Angeles. Ms. Hilda H. Solis, supervisor of 1st District invited Imam Mohammed Zafarullah at their board meeting to commend the humanitarian services rendered by Ahmadiyya Muslim community.



The Supervisor of the 1st District Hilda H. Solis briefly introduced the Imam Mohammed Zafarullah and the Ahmadiyya Muslim Community. She commended the Ahmadiyya Muslim Community and Imam Mohammed Zafarullah for the humanitarian and social services provided by them locally and internationally. She spoke very highly about the Ahmadiyya Muslim Community and Imam Zafarullah. Then she invited Imam Mohammed Zafarullah to address the Board and attendees of the meeting.

Imam Mohammed Zafarullah very eloquently introduced the Ahmadiyya Muslim Community and himself. He explained about the services community is

rendering to humanity all over the world and especially in the poor and remote regions of the world. He told the audience how Ahmadiyya Muslim Community is helping by opening schools, colleges, and hospitals in very poor regions of the Africa and providing them with clean drinking water. Locally community is helping poor and needy people by providing them lunch boxes every weekend. Local chapters are helping poor and needy by providing blankets and other day to day requirements. At the end of his speech Imam Sahib displayed the sticker with the slogan “Love For All Hatred For None.”



We delivered the book authored by our beloved Huzoor “World Crisis and Pathway to Peace” to the Board Director, the Supervisor, and some other members of the Board. (Qadir Malik)

## Introducing Ahsan Mahmood Khan, President LA East



My father is Anwer Mahmood Khan, National Tahrik-e-Jadid Secretary USA, and I am the grandson of Maulana Abdul Malik Khan (Missionary and Nazir Islah-o-Irshad, Rabwah Pakistan).

I was born in Portland, Oregon in 1976 and have lived most of my life in Southern California. I am an ophthalmologist (eye surgeon) in practice in Orange County, California for 10 years, having completed my training from UCLA Medical School and then residency/fellowship in Chicago.

I currently serve as President of the Los Angeles East Jamā‘at as well as Director of the Gift of Sight program for Humanity First USA.



# BOLETÍN AHMADÍA

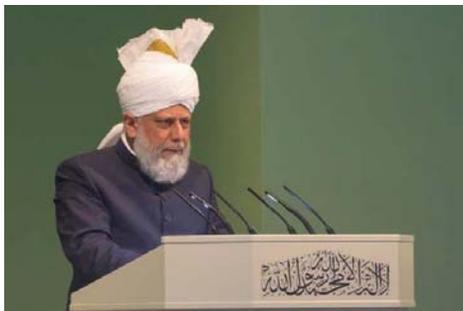
Boletín Oficial de la Comunidad Musulmana Ahmadiya de EE.UU.- Una publicación bimensual, espiritual y educativa

## El modo islámico de celebrar el Año Nuevo

Resumen del sermón del viernes del 30 de diciembre del 2016

“De acuerdo con el calendario gregoriano, el Año Nuevo comenzará si Dios quiere dentro de dos días. La gente mundana pasa el año sumida en placeres mundanos, comenzando el año nuevo con actividades inútiles y vanas. Lo hacen por haber perdido su sentido espiritual. Los verdaderos creyentes permanecen apartados de tales acciones.

El Mesías Prometido nos ha expuesto la esencia del Islam y nos ha ofrecido las condiciones del Bai'at para guiarnos. Por lo tanto, solamente conseguiremos mejorar en el futuro si comenzamos el Nuevo Año a través de una evaluación interna y a través de las plegarias. Si a pesar de todo nuestra debilidad prevalece y nuestro análisis interno no nos depara paz, entonces debemos pedir a Dios que el año venidero no aminore nuestro ascenso espiritual. Nuestra vida cotidiana debe reflejar el modelo perfecto del Santo Profeta<sup>saw</sup>. Debemos pasar los días y noches demostrando el cumplimiento del pacto hecho al Mesías Prometido<sup>as</sup>. Una forma de evaluarnos es preguntándonos si hemos intentado mantenernos alejados del *shirk* durante este año. El Mesías Prometido dice que la unidad de Dios no significa solamente declarar *La ilaha* verbalmente, mientras se



albergan miles de ídolos en el interior. *Shirk* significa otorgar un rango divino a cualquier otra cosa en vuestras vidas. ¿Nos hemos mantenido apartados de la falsedad durante este año? ¿Nos hemos apartado de todo aquello que induce a pensamientos indecentes? En la actualidad existen muchos programas obscenos en la televisión e internet, que constituyen un tipo de adulterio. ¿Hemos intentado evitar las miradas licenciosas? ¿Hemos evitado todo tipo de disputas con otros creyentes? ¿Nos hemos apartado del *zulm* u opresión, es decir, de usurpar ilegalmente la riqueza ajena? ¿Hemos evitado ser motivo de discordia para los demás? También constituye *fasad* o disensión aconsejar mal a una persona que sigue su fe y el *nizame yamaat* con fidelidad. ¿Ofrecemos las oraciones y el *Tahayyud* según lo prescrito por Al-lah y el Santo Profeta<sup>saw</sup>? El Santo Profeta<sup>saw</sup> ha dicho que el abandono de la oración conduce al *shirk* y al *kufr*.

¿Hemos recitado *istighfar* con regularidad durante este año? El Santo Profeta<sup>saw</sup> dijo que Al-lah aleja las dificultades de aquel que recita regularmente *istighfar*. ¿Hemos mantenido una relación de amor y afecto con Al-lah durante el año y hemos intentado en lo posible seguir el Santo Corán y las ordenanzas del Santo Profeta<sup>saw</sup>? ¿Hemos cumplido la promesa de dar prioridad a nuestra fe sobre todos los asuntos mundanos y obedecer al Mesías Prometido en todos los asuntos? ¿Hemos mantenido relación con Hazrat Jali-fatul Masih durante este año y aconsejado a nuestras familias a hacerlo? Si la respuesta es afirmativa a muchas de estas preguntas, entonces hemos ganado mucho este año a pesar de nuestras debilidades. Si la respuesta es negativa, entonces debemos preocuparnos por nuestro estado y comenzar el Año Nuevo con plegarias para que Dios elimine nuestra debilidad.

Que Dios nos ayude a vivir nuestras vidas de conformidad con los deseos del Mesías Prometido. Que Dios cubra nuestras debilidades y muestre las victorias destinadas a esta Comunidad en nuestras vidas y que destruya los planes malvados de nuestros enemigos y mantenga a todos los áhmadis a salvo en todo el mundo, especialmente en Pakistán y Argelia.

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Para más información, visite [www.islamespaz.org](http://www.islamespaz.org)



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## DEL SAGRADO CORÁN

“¡Él es Quien envió a Su Mensajero con la guía y la Religión verdadera, para hacerla prevalecer sobre todas las demás religiones. Y Al-lah es suficiente como Testigo. Muhammad es el Mensajero de Al-lah. Quienes están con él son severos para con los incrédulos, pero compasivos entre sí. Los ves inclinándose y prosternándose en la oración, buscando la gracia de Al-lah y Su agrado. En sus rostros están marcadas las huellas de la prosternación. Esta es su descripción en la Torah. Y su descripción en los Evangelios, es como la simiente que echa su brote, se robustece, se desarrolla y se afirma en su tallo, complaciendo a los sembradores. Y Él hace que los incrédulos enrojezcan de ira ante su contemplación. Al-lah ha prometido a aquellos que creen y hacen buenas obras, el perdón y una gran recompensa.”

(C.48Vs: 29-30)

## HADIZ (RELATOS DEL SANTO PROFETA<sup>SA</sup>)

“No encuentran satisfacción dos personas codiciosas. Una es la que busca conocimiento, que nunca le satisface, y la otra es la que persigue los bienes mundanos con sus adquisiciones mundanas”.

(de Anas bin Malik, Baihaqi)

“La búsqueda de conocimiento es obligatoria para todo musulmán, sea hombre o mujer.”

(de Anas, Ibne Mayah)

## MALFUDAT (ESCRITOS DEL MESÍAS PROMETIDO)



Hazrat Mirza Ghulam Ahmad  
1935-1908

### APARTAOS DE LA ARROGANCIA

Exhorto a mi Comunidad a apartarse de la arrogancia porque es uno de los vicios más abominables a la vista de Dios, el Señor de la Gloria. Sin embargo, quizá no comprendáis perfectamente lo que es la arrogancia: Sabedlo de mí, que hablo con el espíritu de Dios:

Todo el que desprecia a su hermano por considerarse más instruido, inteligente o hábil es arrogante, porque en lugar de considerar a Dios la Fuente de todo conocimiento y sabiduría, se atribuye a sí mismo estos méritos. ¿Acaso Dios no tiene poder para privarle de sus facultades mentales y agraciarse al hermano que consideraba inferior con un conocimiento, inteligencia y destreza superiores? De igual modo, es arrogante la persona que pensando en sus riquezas y en su alto estatus desprecia a su hermano, por olvidar que, en realidad, es Dios quien le ha favorecido con este privilegio; está ciego, porque no se da cuenta de que Dios tiene el poder de azotarlo con la desgracia y hundirlo, de la noche a la mañana, en la ruina más absoluta y de proveer al hermano que desprecia de mayor riqueza y prosperidad; e igualmente es arrogante la persona que se enorgullece de su salud física, belleza y buena apariencia, y de su fuerza y valor, y ridiculiza desdeñosamente a su hermano, haciéndole objeto de mofa, llamándolo con nombres irónicos y poniendo en evidencia sus defectos físicos. Este individuo ignora la existencia de Dios, que posee el poder de causar en él defectos físicos que podrían dejarle en peor estado que a su hermano.

(Rohani Jazain, Vol. 18, pág. 402; Nuzul Masih (El Advenimiento del Mesías), pág. 26)

## EL PAPEL DE UN JADIM

Extractos del discurso de Hazrat Jalifatul Masih V en la sesión de clausura de la Reunión Nacional de Juddamul Ahmadía de Inglaterra, el 29 de Septiembre del 2016



“Las oraciones en congregación se convierten en un símbolo de la fuerza de una comunidad. Los miembros de Juddamul Ahmadía tienen una edad en la que gozan de la máxima fuerza física y poseen un gran potencial para progresar y avanzar en todas las esferas de su vida. No debería resultarles difícil cumplir con las obligaciones de la adoración a Allah, por lo que todos los Juddam y Atfal deberán mantener regularidad en sus oraciones, que deberán ofrecer en congregación en lo posible. Dios dice: “Que rechazan todo lo que es vano”.

En esta época, la inmoralidad y el vicio se ha extendido por doquier y ha adoptado muchas formas diferentes. Un ejemplo es cuando la gente se reúne en grupos para perder el tiempo en actividades inútiles y charlas vanas. Tristemente, en nuestra comunidad hay gente que tiene la mala costumbre de realizar comentarios innecesarios, criticar al *Nizame Yamaat* (sistema administrativo de la Yamaat) o exponer sus quejas personales. Esto no es propio de un creyente, por lo que lo que nuestros hombres y chicos áhmadis deben evitar tal ignorancia y ociosidad y ser un ejemplo de virtud y piedad. Cuando os reunáis, debéis hacerlo con el fin motivaros unos a otros hacia la virtud y la piedad en lugar de descarriaros mutuamente.

Los Juddames jóvenes y los aftales de más edad también deben tener presente esto y mantener buenas amistades y buena compañía en todo momento. También existen otros muchos vicios y enfermedades que propagan la inmoralidad en la sociedad de hoy y que tristemente aumentan día a día. Por ejemplo, el uso indebido del internet y las redes sociales

son cada vez más comunes, y esto incluye conversaciones inapropiadas online entre chicos y chicas jóvenes.

Igualmente, el internet se utiliza para ver películas indecentes e inmorales, incluyendo pornografía. El consumo de tabaco o el empleo del *shisha* son también ejemplos de vicios que se están en boga. Además, incluso las cosas permitidas pueden perjudicar cuando se abusa de ellas. Un ejemplo de ello es cuando la persona permanece despierta a altas horas de la noche viendo la televisión o navegando por internet y no consigue levantarse para la oración de Fállar. Aunque lo que vea no sea inadecuado, el resultado final es que se aparta de la virtud, convirtiéndose de esta forma un acto permitido en inmoral, opuesto al rango de un auténtico musulmán. En resumen, cualquier cosa que tenga un efecto pernicioso o nocivo sobre la mente de una persona se incluye en lo que el Santo Corán considera vano. Dios dice en el Santo Corán: “Y quienes preservan su castidad”.

La salvaguardia y protección de la propia castidad y modestia no incumbe solamente a las mujeres, sino que también es obligatorio para los hombres. La protección de la propia castidad no significa solamente que la persona deba evitar relaciones sexuales fuera del matrimonio, sino que significa, según nos ha enseñado el Mesías Prometido, que un creyente debe mantener siempre puros sus ojos y oídos de cualquier cosa que sea indecente o inmoral. Como ya he mencionado, la pornografía es algo totalmente obsceno, y verla es despojar de castidad a los propios ojos y oídos. También es erróneo y opuesto a la enseñanza islámica de modestia la mezcla libre de chicos y chicas jóvenes así como el establecimiento de relaciones mutuas o amistades inapropiadas.

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## EL PAPEL DE UN JADIM

A las mujeres áhmadis se les insta a observar el pardah y a preservar su modestia. No obstante, en el Santo Corán, incluso antes de prescribir Al-lah a las mujeres la observancia del pardah, ha prescrito a los hombres creyentes recatar sus miradas y mantener los corazones y mentes libres de pensamientos o intenciones lascivos. Por ello, Dios explica muy claramente en el capítulo 24, versículo 31: “Di a los hombres creyentes que recaten su mirada y guarden sus partes privadas. Esto es más puro para ellos. En verdad, Al-lah sabe lo que hacéis”.

Este es el pardah que se requiere del hombre y el medio para proteger a la sociedad de la impureza, indecencia y peligro. Ninguna enseñanza del Islam puede ser considerada hueca o superficial, pues cada una de sus enseñanzas posee una gran sabiduría y profundidad. Por lo tanto, al decir a los hombres que recaten su mirada, el Islam enseña el autocontrol ya que, por lo general, las pasiones y deseos del hombre se incitan a través de la mirada. Para proteger a la sociedad de indecencias y actos indebidos el Islam ha prescrito a hombres y mujeres bajar la mirada ante el sexo opuesto, o abstenerse de cualquier cosa que pueda aumentar la lujuria, fuera de los límites prohibidos. Recordad que la modestia es un rasgo característico de un Jadim, por lo que debéis evitar todas las cosas que violen el mandamiento Islámico de la castidad. Si lo lográis, podéis afirmar haber conseguido un verdadero progreso y prosperidad espiritual.

Otros dos graves vicios que predominan en la actualidad son el alcohol y los juegos de azar. Aquí en Occidente se consideran normales. Sin embargo, el Corán los ha prohibido expresamente pues los dos vicios tienen repercusiones negativas y de largo alcance. En el capítulo 2, versículo 220 del Santo Corán, hablando de estos vicios, Dios el Todopoderoso dice: “Te preguntan sobre el vino y los juegos de azar. Diles: en ambas cosas hay un gran pecado y también algunas ventajas para los hombres; pero su mal es mayor que sus ventajas”.

Dios el Todopoderoso ha prohibido el alcohol y los juegos de azar por ser instrumentos que alejan a la persona de la virtud. Efectivamente, no es posible que por un lado Al-lah prescriba a los musulmanes adoptar la piedad y, por otro, les permita utilizar libremente aquello que les arrastre a la dirección contraria.

Respecto al alcohol, en aquellos casos que existe un beneficio legítimo, como en el caso de ciertas medicinas, puede utilizarse hasta cierto punto. De lo contrario, está totalmente prohibido en el Islam, pues aleja a la persona de la moralidad, virtud y piedad. Por ejemplo, una persona que se halla bajo la

influencia del alcohol no estará en condiciones de ofrecer las oraciones o progresar espiritualmente.

Sin vacilar un momento, los compañeros que antes se dedicaban a beber alcohol destrozaron los recipientes que contenían su licor. Ya he hablado de los efectos perniciosos del alcohol. Los médicos y científicos de la actualidad también reconocen abiertamente sus efectos perniciosos. Se afirma que al beber alcohol se destruyen miles de células cerebrales de la persona, y sus efectos corrosivos sobre el hígado también son bien conocidos.

En cuanto a los juegos de azar, se prohíben por contribuir al derroche imprudente del propio salario o riqueza adquiridos con justicia y honestidad. Apostar por la propia riqueza, ya sea en casinos o de otro modo, como en máquinas de juego, estaciones de servicio, comercios o apostar con cartas es convertir una riqueza legal y legítima en un medio de inmoralidad y maldad. Es, como hemos afirmado anteriormente, una barrera hacia la piedad. En el capítulo 5, versículo 91, Dios también dice: “¡Oh vosotros, los que creéis! Los intoxicantes, el juego de azar, los ídolos y las flechas de la suerte no son más que una abominación de las obras de Satanás. Absteneos, pues, de cada una de ellas para que prosperéis.”

Por lo tanto, todos los hombres, mujeres o niños áhmadis deben alejarse con firmeza de tales cosas. En lugar de pretender conseguir “dinero fácil” a través del juego, debéis aspirar a ganar vuestro sustento de forma justa y honesta. Recordad que un verdadero Jadim es aquel que trabaja arduamente con honestidad e integridad en todo momento. Si en verdad deseáis vivir vuestras vidas de acuerdo con las enseñanzas islámicas, debéis absteneros de todo aquello que advierte y prohíbe el Corán. Las recompensas para tal obediencia son inmensas. De hecho, el mismo Dios dice que aquellos que renuncian a lo que es ilícito alcanzarán el verdadero “falaah”, que significa “éxito”, “prosperidad”, “felicidad” y “tranquilidad”. Cada persona desea por naturaleza la tranquilidad y estar libre de todo tipo de ansiedad y preocupación, por lo que Dios nos ha hecho un gran favor al revelarnos el Santo Corán para desvelarnos el modo de lograr la verdadera felicidad y prosperidad.

Aquí sólo me he referido a temas que afectan a la sociedad y a los jóvenes de hoy en día. Sin embargo, existen muchas otras ordenanzas en el Santo Corán y debemos prestar mucha atención a cada una de ellas. Debemos intentar adoptar todo lo que establece el Corán y debemos rechazar todos los actos pecaminosos que no se atienen al rango de un creyente y que nos alejan de Dios el Todopoderoso y de Su culto”.

Página oficial en Twitter y proveedor principal de información Islámica en español de la Comunidad Musulmana Ahmadía EE.UU.:  
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## পাশ্চাত্যে খাঁটি ইসলামের শিক্ষা প্রচারে আহ্মদীয়া মুসলিম জা'মাত



প্রচার মাধ্যমে এবং বর্তমান রাজনৈতিক পরিস্থিতিতে আজকাল ইসলাম এবং মুসলমানদের নিয়ে অনেক মন্তব্য এবং পর্যালোচনা দেখা যায় কিন্ত স্থানীয় কোন মুসলমানের সাথে সরাসরি যোগাযোগের মাধ্যমে তাদের ধর্ম নিয়ে খোলামেলা আলোচনার সুযোগ খুব কমই আছে। সমাজে বাড়ন্ত বিভক্তি দূর করতে আমাদের একে অপরকে আরো ভালো করে জানার জন্য একত্রিত হওয়া উচিত, যাতে করে আমরা শ্রদ্ধাপূর্ণ সমঝদার সম্প্রদায় সৃষ্টি করতে পারি।



এছাড়া মুসলমান নামধারী কিছু সন্ত্রাসীর কর্মকাণ্ডের কারণে ইসলামের প্রকৃত শিক্ষা সম্পর্কে মানুষ আসলেই অজ্ঞ হয়ে আছে। এই অজ্ঞতা মানুষের মাঝে ক্রমাগত ভীতি, সন্দেহ ও ভুল ধারণা সৃষ্টি করছে ইসলামের প্রতি। ইসলামের প্রতি মানুষের এই ভুল ধারণা ও ভীতি দূর করার জন্য আহ্মদীয়া মুসলিম জা'মাত বিশ্বের বিভিন্ন প্রান্তে যুক্তি, দলিল ও সম্প্রতি প্রদর্শনের মাধ্যমে জিহাদ করে যাচ্ছে।

এই প্রচারেরই অংশ হিসেবে আমেরিকাতে দেশজুড়ে আহ্মদীয়া মুসলিম জা'মাত "True Islam" ক্যাম্পেইন চালু করেছে। আইসিস এর মতো জঙ্গীবাদী দলগুলো ইসলাম সম্পর্কে মানুষের

অজ্ঞতার উপর ভিত্তি করে বেড়ে উঠে। এজন্যে মানুষ ইসলামের প্রকৃত শিক্ষা এবং মুসলমানেরা সত্যিকার অর্থে কিসে বিশ্বাস করে তা সম্পর্ক যত জানবে তত মানুষ আইসিস এর প্ররোচনার শিকার কম হবে।

এই ক্যাম্পেইন ইসলাম সম্পর্কে এগারটি ভ্রান্ত ধারণার জবাব প্রদান করে। কেবলমাত্র পবিত্র কোরআনের শিক্ষা এবং মহানবী (সাঃ) এর অনুকরণীয় জীবনাদর্শ প্রদর্শনের মাধ্যমে, "True Islam" ক্যাম্পেইন সকল আমেরিকানদেরকে ইসলামের প্রকৃত শিক্ষার সাথে পরিচিত করাতে চায়। একইভাবে, এই ক্যাম্পেইন অসম্মত মুসলমান নেতৃত্বের ফলে সৃষ্ট জঙ্গীবাদের বিষ ছোবলের নাশ করে। যে এগারোটি ইসলামের শিক্ষাকে তুলে ধরা হয়েছে, তা হলো:



খাঁটি ইসলামের শিক্ষা -

১। সকল প্রকার সন্ত্রাসকে সম্পূর্ণরূপে পরিহার  
২। লেখনীর মাধ্যমে ও আত্মসংশোধনের অহিংস  
জিহাদে বিশ্বাস

৩। নারীর সমঅধিকার, শিক্ষা এবং ক্ষমতায়নে বিশ্বাস

৪। বিবেক, ধর্ম এবং বাক-স্বাধীনতার সমর্থন

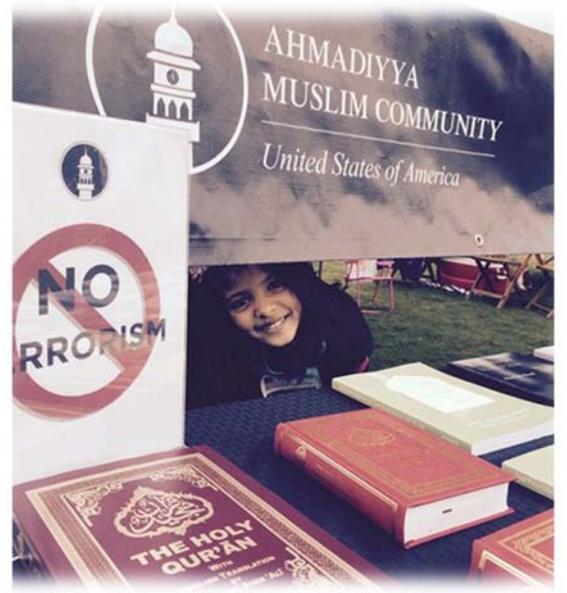
৫। ধর্ম এবং রাষ্ট্রের পৃথকীকরণে সমর্থন

৬। স্বদেশের প্রতি আনুগত্যে বিশ্বাস

৭। মানবাধিকারের সার্বজনীন ঘোষণাপত্রকে  
সম্মতকরণ

৮। পবিত্র কুরআনের সব আয়াতের প্রতি বিশ্বাস  
স্থাপন এবং মিথ্যাকে নিষিদ্ধকরণ

৯। মুক্তির পথে কোন ধর্মের একচেটিয়া আধিপত্যে  
অস্বীকৃতি



১০। এক ও অভিন্ন মুসলিম নেতৃত্বের  
প্রয়োজনীয়তায় বিশ্বাস

১১। খুনী মসীহ ও মাহদীর ধারণাকে পরিপূর্ণরূপে  
প্রত্যাখ্যান

মুসলমান, অমুসলমান যে কেউ

[www.trueislam.com](http://www.trueislam.com) এই ওয়েবসাইটে যেয়ে এই  
এগারোটি পয়েন্টের অনুমোদন করে ইসলামের  
খাঁটি শিক্ষার সমর্থনকারী এবং শান্তিপূর্ণ প্রকৃত  
ইসলামের প্রচারে গুরুত্বপূর্ণ ভূমিকা রাখতে  
পারে। এ যাবৎ ১৩,৭০১ জন এই ক্যাম্পেইনের  
সমর্থন করছে এই ওয়েবসাইটের মাধ্যমে এবং  
এই সংখ্যা প্রতিনিয়ৎ বৃদ্ধি পাচ্ছে।

এই ক্যাম্পেইনের অধীনে আহ্মদীয়া মুসলিম  
জামাত সারা আমেরিকা জুড়ে প্রত্যেক সপ্তাহে  
কোন এক বিশেষ সময়ে মুসলমানদের একটি  
বিশেষ জমায়েতের ব্যবস্থা করছে। এর নাম  
দেওয়া হয়েছে "কফি, কেক ও খাঁটি ইসলাম"।  
এধরনের সমাগমের মূল উদ্দেশ্য হচ্ছে যেন  
একটি বন্ধুত্বপূর্ণ পরিবেশে মানুষ ইসলাম  
সম্পর্কে তাদের মতামত জানাতে পারে এবং  
বিনা বাধায় প্রশ্ন করতে পারে আর এছাড়া স্থানীয়  
মুসলমানদের সাথেও সাক্ষাৎ করতে পারে। এরই  
সাথে আহ্মদীয়া মুসলিম জা'মাত দেশজুড়ে  
"Meet a Muslim" ক্যাম্পেইন চালু করেছে,  
যেখানে পথচারীরা তাদের মনের যেকোন প্রশ্ন  
একজন মুসলমানের কাছে রাখতে পারে।  
এভাবে তাদের ইসলাম বা মুসলমানদের প্রতি  
ভুল-ধারণা এবং ভীতিও দূর হচ্ছে।

