



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

May-June 2017

USA

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Acronyms for salutations used in this publication

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

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

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Ahmediyya Khilāfat

Table of Contents

Devine Promise of Khilāfat	2
Three Propesied Periods.....	3
Devine Promise of Khilāfat	4
Khilāfat News and Announcements.....	5
Arrival of New Missionary, Imam Abdullah Dibba	11
Weekly Guidance from Ḥaḍrat Khalīfatul-Masiḥ V	12
The Historical Visit of Ḥaḍrat Khalīfatul-Masiḥ IV to Mexico	24
Ahmediyya Khilāfat and the Pledge of Allegiance to Khilāfat.....	34
68th Annual Convention of USA Jamā'at	41
Our Jalsas – Manifestation of a Grand Prophecy	44
Sad demise of Mirza Munir Baig	46
Blessings of Allah on Acceptance of Ahmediyyat.....	47
Introducing Ijaz Ahmed Khokhar	48
Procedure to Schedule Meeting with Huzoor	49



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Divine Promise of Khilāfat

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

Therefore, if after the Holy Prophet (peace and blessings of Allah be upon him) teachers who were guided by the reflection of the light of Prophethood had not been available, it would mean that God Almighty, having removed from the world at an early stage those who understood the Holy Qur'an truly and correctly, deliberately let the Qur'an become useless. But this would be contrary to His promise: **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ** That is: 'It is We Who have sent down the Qur'an and We shall continue to safeguard it.' (15[Al-Hijr]:10)

I am unable to understand that if those with complete understanding of the Qur'an and belief in its certainty through personal experience have all passed away, then how has the Qur'an been safeguarded? Does safeguarding it mean that the Qur'an, beautifully inscribed, would be preserved forever locked in safes like treasures that lie buried under the earth and are of no use to anyone? Can anyone imagine that this is the true meaning of this verse? If so, there is nothing extraordinary about it. Rather, such a claim is laughable and amounts to inviting ridicule from the enemies of Islam. Of what use is the safe-guarding, which does not serve the true purpose? It is quite possible that a copy of the Torah or the Gospel may be found which has been similarly safeguarded. There are thousands of books, which have continued to exist entirely unaltered and which are for certain the writings of a particular person. There is no particular merit in such preservation, and such safeguarding of the Qur'an would be of no benefit to the Muslims. It is true that the safeguarding of the text of the Holy Qur'an is greater than that of all other books and is in itself extraordinary, but we cannot imagine that God Almighty, Who always has a spiritual purpose, meant only the safeguarding of the text of the Holy Qur'an. The very word Dhikr [remembrance] clearly indicates that the Holy Qur'an will be preserved forever as a remembrance, and its true Dhakirin will always be present.

He did not send the Qur'an into the world till the teacher of the Qur'an had been sent. You will find that at several places the Holy Qur'an affirms. **وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ** That is: 'The Holy Prophet (peace and blessings of Allah be upon him) teaches the Qur'an and its wisdom to the people.' (62[Al-Jumu'ah]: 3). At one place, it is said:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

This means that: 'The verities and the insights of the Qur'an are revealed only to the purified.' (56[Al-Waqi'ah]:80)

This shows clearly that for the true understanding of the Holy Qur'an a teacher is needed who is purified by God Almighty Himself. Had a teacher of the Qur'an not been needed, there would have been no such need from the beginning of time. It is idle to assert that in the beginning a teacher was needed for the exposition of the difficult parts of the Qur'an, and that exposition having been made, a teacher is no longer needed. Fresh exposition is needed from time to time. The Muslims are confronted with new difficulties in every age. It is true that the Qur'an comprises all knowledge but not all its knowledge is disclosed at one time. It is revealed as difficulties and problems are encountered. Spiritual teachers, who are the heirs of the Prophets and are reflectively invested with their qualities, are sent to resolve the difficulties that arise in every age. The reformer whose functions closely resemble the functions of a Messenger bears the name of that Messenger in the estimation of Allah.

Teachers are also needed, because some portions of the teaching of the Holy Qur'an are matters of hal as opposed to qal. The Holy Prophet (peace and blessings of Allah be upon him), who was the first teacher of the Holy Qur'an and the true heir of it's teaching, demonstrated its teachings to his companions by his own practice and example. For instance, the Divine affirmation that He knows the unseen, accepts prayer, has power to do all that He wills, leads His seekers to the true light, sends His revelation to His sincere servants, and causes His spirit to descend upon whomsoever He wills out of His creatures, are all matters that can be understood only through the example of the teacher himself.

It is obvious that the superficial clerics, who are themselves blind, cannot illustrate these teachings. On the contrary, they teach that all these matters have been left behind and can no longer be experienced. Thus, they create doubts in the minds of their disciples concerning the greatness of Islam. They teach that Islam is no longer a living faith and there is no way now to discover its true meaning. It is obvious, however, that if God Almighty designs that His creatures should always drink from the spring of the Holy Qur'an, He would have made provisions for it as He always done. Had the teachings of the Holy Qur'an been limited, as the teaching of an experienced and right

thinking philosopher is limited, and did it not comprise the heavenly teaching, which can only be demonstrated by practice, then, God forbid, the revelation of the Qur'an was needless. But I know that if one were to reflect upon the distinction between the teaching of the Prophets and the teaching of the philosophers, assuming both to be true, the only distinction that would be discovered is that a great portion of the teaching of the Prophets is metaphysical and can only be understood and appreciated through practical demonstration, and can be illustrated only by those who have the personal experience of it....

There are other verses, which also indicate that it is God's design that spiritual teachers, who are the heirs of the Prophets, should always continue to be available. For instance:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

Meaning: 'O True believers among the followers of Muhammad (peace and blessings of Allah be upon him), Allah has promised those among you who believe and act righteously, that He will surely make them successors in the earth, as He made successors among those who were before them.' (24[Al-Nur]: 56)

'Those who disbelieve will continue to be afflicted with a calamity, physical or spiritual, or would descend close to their dwellings till the Divine promise is fulfilled. Surely Allah doeth not contrary to His promise.'

'And We send not a punishment till after We have raised a Messenger.'

If a person reflects upon these verses he will realize that God Almighty has clearly promised the Muslims a permanent Khilāfat. If this Khilāfat were not permanent there would have been no sense in describing it as resembling the Khilāfat of the Mosaic dispensation...

A Khalīfa is a reflection of a Prophet. As man is mortal, God Almighty designed that Prophets, who are more exalted and honored than all other beings, should be reflectively preserved forever. For this purpose, God instituted Khilāfat so that the world should at no time be deprived of the blessings of Prophethood. He who limits it to thirty years, foolishly overlooks the true purpose of Khilāfat, and does not realize that God did not design that the blessings of Khilāfat be limited to thirty years after the death of the Holy Prophet (peace and blessings of Allah be upon him) and that, thereafter, the world may go to ruin...

**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**

Three Prophesied Periods

And to say that it is in the Traditions that Khilāfat will last thirty years is a peculiar understanding. In the case that the Holy Quran says, **ثُلَّةٌ مِنَ الْأُولِيَيْنِ** و**ثُلَّةٌ مِنَ الْآخِرِينَ**, A large party from among the early Muslims, And a large party from the later ones (56[Waqi'ah] : 40, 41), then to present a Tradition against it and it give it meaning against the Quran, it is not clear what kind of understanding it is! If there is trust in the statement of the Tradition then first those Traditions should be executed which are many degrees ahead in validity and authenticity than this Tradition. As an example, the Traditions of the Authentic Bukhari that contain news about some Caliphs in the Latter Days, especially the Caliph about whom it is written in Bukhari that a voice will descend from heaven in support of him, 'This is the Guided Caliph of Allah.' Ponder here as to what status and standing this Tradition has that it is written in a book that is the most correct book after the Book of Allah. The Tradition that the objector has presented, scholars question it and have concerns over its accuracy. Has the objector not pondered that the news of the appearance of certain Caliphs that a Harith (Farmer) will come, a Mahdi (Guided One) will come, a Heavenly Caliph will come, are these news in Traditions or in some other books? It is proven from Traditions that there are three periods.

First, the period of righteous Caliphate, then the wayward period of mordacious rulers, and after this the Latter Period that will be on the pattern of prophethood, so much as that the Holy Prophet, may peace and blessings of Allah be upon him, said, 'The first and the last periods of my people are quite similar, and the two periods are like a rain that is filled with such benefaction and blessing that it is not known whether the first part carries more blessing or the last part. (Shahādat-ul-Qurān, pp. 41-42. Rūḥānī Khazā'in, Vol. 6, pp. 337-338.)

Guidance from the Promised Messiah

May peace be upon him

Divine Promise of Khilāfat

... Reason demands that for the teaching and understanding of divine books, it is necessary that, like the advent of the Prophets, recipients of revelation and persons equipped with spiritual knowledge should also continue to appear from time to time. Similarly, when we study the Qur'an and deliberate upon it we discover that the availability of spiritual teachers is part of the Divine design. For instance, God has said:

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ

‘That which benefits people endures in the earth.’ (13[Al-Ra’d]: 18)

The Prophets who strengthen people’s faith through miracles, prophecies, verities, insights and the example of their own righteousness, and benefit the seekers after truth, are obviously the greatest benefactors of mankind. And it is also obvious that they do not remain upon the earth for a long time and pass away after a short existence. Yet the purport of this verse cannot be contradictory to this reality. Therefore, with reference to the Prophets, this verse means that they continue their beneficence by way of reflection. God Almighty at the times of need raises a servant of His who becomes their example reflectively and thus continues their spiritual life. It is for this purpose that God has taught the prayer: *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ* ‘O Allah, guide us along the straight path, the path of those servants upon whom Thou has bestowed Thy favors....’ (1[Al-Fatihah]: 6-7)

Not only has He taught this prayer, but has also promised in another verse: *وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا* ‘Those who strive in Our path—which is the right path—We will surely guide them along Our ways.’ (29[Al-Ankabūt]: 70)

It is clear that the ways of God Almighty are those that have been disclosed to the Prophets.

There are other verses, which also indicate that it is God’s design that spiritual teachers, who are the heirs of the Prophets, should always continue to be available. For instance:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

Meaning: ‘O True believers among the followers of Muhammad (peace and blessings of Allah be upon him), Allah has promised those among you who believe and act righteously, that He will surely make them successors in the earth, as He made successors among those who were before them.’ (24[Al-Nur]: 56)

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

‘Those who disbelieve will continue to be afflicted with a calamity, physical or spiritual, or would descend close to their dwellings till the Divine promise is fulfilled. Surely Allah doeth not contrary to His promise.’ (13[Al-Ra’d]:

32) *وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا* (17[Bani Isrā’īl]: 16)

If a person reflects upon these verses he will realize that God Almighty has clearly promised the Muslims a permanent Khilāfat. If this Khilāfat were not permanent there would have been no sense in describing it as resembling the Khilāfat of the Mosaic dispensation...

A Khalīfa is a reflection of a Prophet. As man is mortal, God Almighty designed that Prophets, who are more exalted and honored than all other beings, should be reflectively preserved forever. For this purpose, God instituted Khilāfat so that the world should at no time be deprived of the blessings of Prophethood. He who limits it to thirty years, foolishly overlooks the true purpose of Khilāfat, and does not realize that God did not design that the blessings of Khilāfat be limited to thirty years after the death of the Holy Prophet (peace and blessings of Allah be upon him) and that, thereafter, the world may go to ruin...

There are many other verses in the Holy Qur’an, which give tidings of a permanent Khilāfat among the Muslims, and there are also several Aḥādith to the same effect. But what I have said already should suffice for those who accept established verities as great wealth. [Shahadat-ul-Qur’an, Rūḥānī Khazā’in, vol. 6, pp. 339-356]

Khilāfat News and Announcements

Joint Jāmi'ā Ahmadiyya UK & Canada Convocation Ceremony

25 graduates receive their Shāhid degrees from Head of the Ahmadiyya Muslim Community



The Ahmadiyya Muslim Community is pleased to announce that on 4 March 2017, the 5th Convocation Ceremony for Jamie Ahmadiyya UK and the 7th Convocation Ceremony for Jamie Ahmadiyya Canada took place in a combined event at the UK college premises in Haslemere, Surrey.

The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad presided over the ceremony and delivered the keynote address.

During the ceremony, 14 graduates from Jamie Ahmadiyya UK and 11 graduates from Jamie Ahmadiyya Canada were presented with their 'Shāhid Degree' certificates by Ḥaḍrat Mirza Masroor Ahmad and were thus enrolled as official Missionaries and Imams of the Ahmadiyya Muslim Community.

Following the presentation, Ḥaḍrat Mirza Masroor Ahmad delivered a faith-inspiring address, in which he said the young Imams bore a heavy duty of peacefully defending the true teachings of Islam from false accusations and misunderstandings.

His Holiness said the graduates had now entered a new phase in their lives as they moved from being students to representatives of the Ahmadiyya Muslim Community and this came with new challenges and far greater responsibilities.



Ḥaḍrat Mirza Masroor Ahmad said:

“As Missionaries, you will need to fulfill the responsibility of providing spiritual and moral guidance to Ahmadi Muslims and you will also need to spread the peaceful teachings of Islam to those who are unaware of its true message.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“One the one hand, Ahmadi Muslims will expect that you yourselves are models of piety and goodness, whilst on the other non-Ahmadis will also expect you to portray the true teachings of Islam. Further, there will be some non-Muslims who hold grave misconceptions about Islam and so it is your task to alleviate their concerns and tell them about its true teachings. Thus, you must now be ready for this.”

The Caliph said the seven years of study in Jāmi'a, were, in essence, a means to develop an interest in striving for knowledge and a basis for future-study. Thus, as missionaries it was their duty to continually enhance their knowledge according to the instruction of the Holy Prophet Muhammad (peace be upon him), who instructed Muslims to seek knowledge from the cradle to the grave.

Ḥaḍrat Mirza Masroor Ahmad said:

“What you will study now will not be for the sake of exams; rather you will study in order to benefit the world and yourselves and so you should keep this in mind at all times.”



His Holiness also highlighted the need for the young

Imams to develop knowledge beyond religious books and advised that they should keep abreast of current world affairs.

Speaking about the current state of the world, Ḥaḍrat Mirza Masroor Ahmad said:

“The world is rushing towards its destruction. Those immoral acts which all prophets came to stop, are being promoted, and attempts are being made to legalize them in the name of freedom.”



Ḥaḍrat Mirza Masroor Ahmad continued:

“In reality, such immoral practices are being spread as part of a planned scheme hatched against religion so that people may be pulled away from religion.”

His Holiness said it was important to use wisdom to answer those who raised objections against religion, however never should an Ahmadi Muslim try to hide his beliefs or display hypocrisy.

His Holiness also said that having pledged their lives for the service of the peaceful teachings of Islam, Missionaries should never waste time.

Ḥaḍrat Mirza Masroor Ahmad said:

“It is impossible that you have no work to do but if someone thinks they have free time, then they should create work for themselves by studying and reading books so that their knowledge increases.”

His Holiness advised that the young missionaries must look for new ways of spreading the true teachings of Islam and look to involve people in good works and use innovative methods to attract people to Mosques.

Speaking of the responsibilities of a Missionary, Ḥaḍrat Mirza Masroor Ahmad said:

“Having qualified as Missionaries, you must remember that your role comes with heavy responsibility. You must understand that it is your duty to try and bring about a spiritual revolution of piety within the world. However, before you can reform others you must reform yourselves.”

Ḥaḍrat Mirza Masroor Ahmad said:

“Wherever you are sent you must kindle a fire but, of course, I do not mean a physical fire lit by matches and fuel. Rather, the fire you must kindle is within your heart and this means you should conduct your duties with passion, zeal and devotion. Wherever you go, people should become well aware that a missionary of

the Ahmadiyya Muslim Community is spreading the beautiful and peaceful teachings of Islam.”

His Holiness also cited the services of pioneer missionaries of the Ahmadiyya Muslim Community who were sent to Africa decades ago and who lived without basic amenities and faced many hardships, yet were able to spread the peaceful teaching of Islam through their ardent prayers and hard work.

His Holiness said, a missionary’s work should not be hindered because of hardships; rather missionaries should have the potential and strength to bear adversity.

In conclusion, His Holiness drew the attention of the young Imams towards attaching the Muslim youth to their faith.

Ḥaḍrat Mirza Masroor Ahmad said:

“Wherever you go, bring the youth of that area closer to faith. Some are moving away from religion and young missionaries should bring the youth closer to their faith. You should try to take them away from the pursuit of worldly desires and inculcate self-sacrifice and the importance of religion amongst them.”

Earlier, His Holiness was interviewed by the Haslemere Herald. During the interview, His Holiness said, “the graduates of Jamie Ahmadiyya UK are not only ambassadors for the Ahmadiyya Muslim Community but are ambassadors for the United Kingdom.”

His Holiness said that “mutual respect” was the key for promoting peace in the world and inter-faith harmony.



Head of Ahmadiyya Muslim Community addresses Muslim youth event (Waqf-e-Nau Ijtimā) in London

“A Waqf-e-Nau should never be the cause of pain for others, instead they should always be kind, compassionate and caring.” – Ḥaḍrat Mirza Masroor Ahmad



On 26 February 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad addressed the concluding session of the UK National Waqf-e-Nau Ijtimā (gathering), an event held for male members of the Ahmadiyya Muslim Community in the UK who have pledged their lives for the peaceful service of Islam.

The event took place at the Baitul-Futūh Mosque in London and was attended by more than 1800 people, including over 1,400 members of the Waqf-e-Nau scheme.



During the address, His Holiness spoke of the responsibility that lay on the shoulders of Waqf-e-Nau members to practice and spread the true peaceful teachings of Islam.

His Holiness said that to merely be a part of the Waqf-e-Nau scheme was of no value in itself, rather it was only through moral and spiritual excellence that members of the scheme could attain its true blessings.

Ḥaḍrat Mirza Masroor Ahmad said:

“Never forget that you are the people who have pledged your lives for the sake of your faith and so you must strive to instill the highest standards of Islamic teachings and values within yourselves.”

His Holiness also said that Waqf-e-Nau members had a responsibility to defend Islam against the false allegations and unfounded accusations that were being leveled against it on a daily basis.

Ḥaḍrat Mirza Masroor Ahmad said:

“In today’s world people are attacking Islam from all directions and so as Waqf-e-Nau, you should be on the front lines defending your religion.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“However, this is not the era of the Jihad of the Sword, rather we are living in an age where people are attacking Islam through literature, through the media, through the internet and through other similar means, and so, it is your duty to counter the allegations made against Islam in a like manner.”

His Holiness said that much of the criticism leveled against Islam was a result of the barbaric actions of certain Muslim clerics who continued to distort and misrepresent the teachings of Islam.

Ḥaḍrat Mirza Masroor Ahmad said:

“Instead of wielding their influence with wisdom and truth, such clerics abuse their authority and the trust people have in them in the worst possible ways.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Some so-called scholars even claim that an aggressive and violent Jihad in pursuit of

conquering lands and people is justified. Indeed, it is on such authority that many extremist groups seek to justify the terrorist acts, beheadings and other brutal acts that they perpetrate. If such hate-filled and unjust beliefs were part of Islam's teachings who in their right mind would ever accept it?"

In stark contrast to the claims of such clerics, His Holiness said the Holy Quran, stated that to kill even one innocent person was akin to killing all of humankind.

His Holiness said Islam was neither a religion of violence or compulsion and nor did it permit rape, kidnapping or any of the other atrocities being falsely perpetrated by extremists in its name.

Outlining the true values of Islam, Ḥaḍrat Mirza Masroor Ahmad said:

"Islam is a religion that promotes peace and tolerance at all levels of society. It is a religion that teaches freedom of belief and seeks to build bridges between the people of difference races, nationalities and beliefs. This is the message that you must forever convey, through your words and deeds, to the rest of the world."

His Holiness said that Waqf-e-Nau members should excel in learning about Islamic teachings by studying the Holy Quran and the books of the Founder of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him), as it would provide them with the "Intellectual and Spiritual ammunition" to respond to allegations against Islam.

Addressing the Waqf-e-Nau, His Holiness highlighted the need for them to adopt selflessness and

service for humanity within their nature.

Ḥaḍrat Mirza Masroor Ahmad said:

"Our Waqf-e-Nau should be selfless in nature and never selfish. You should consider how you can help others and fulfill their rights, rather than worrying about your own needs or entitlements."

Ḥaḍrat Mirza Masroor Ahmad continued:

"A Waqf-e-Nau should never be the cause of pain for others, instead they should always be kind, compassionate and caring. Hence, wherever, and whenever, you can help or assist other people, you should never waste the opportunity."

His Holiness mentioned that staying idle should be avoided in all circumstances and those who were not in full time education or employment should utilize their time in the service of Islam.

Later, His Holiness addressed the younger children present and advised them to be truthful, to work hard and to take part in outdoor activities.

Ḥaḍrat Mirza Masroor Ahmad said:

"All of you should pay full attention to your studies at school. Similarly, you should not waste your time playing computer games or other electronic games, rather when you have some free time go outside and play games or sports and take benefit from the fresh air. This will benefit your health and well-being in the long-term."

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

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

Head of Ahmadiyya Muslim Community addresses female Muslim youth event in London

"Let it be crystal clear that in no respect is a woman's status less than that of a man."

Ḥaḍrat Mirza Masroor Ahmad

On 25 February 2017, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad addressed the concluding session of the UK National Waqf-e-Nau Ijtimā (gathering), an event held for female members of the Ahmadiyya Muslim Community in the UK who have pledged their lives for the peaceful service of Islam.

The event took place at the Baitul-Futūh Mosque in London and was attended by more than 1500 women and girls, including nearly 1,000 members of the Waqf-e-Nau scheme.

During an inspirational address, His Holiness spoke in detail about the rights of women and their high status in Islam. Further, he said that the claim by certain opponents of Islam that the religion demeaned women was completely wrong.

In terms of education, His Holiness said that the Holy Prophet Muhammad (peace be upon him) had placed great emphasis on the education of girls, however during the late 19th or early 20th century, girls and women had little access to education and particularly very few Muslim girls had the opportunity to pursue secular or religious education.

His Holiness said that a major cause of this was that, in contravention of Islamic teachings, the so-called religious scholars of the time wanted women to be confined to the four walls of their homes. However, the Founder of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him), revived the true teachings of Islam and encouraged the pursuit of secular and religious knowledge amongst Ahmadi Muslim women. Hence, Ahmadi Muslim girls were excelling in education and outperforming boys in many countries.

His Holiness mentioned the schools and colleges established by the Second Caliph of the Ahmadiyya Muslim Community in India and Pakistan, which enabled girls living in small towns to gain an education.

Ḥaḍrat Mirza Masroor Ahmad said:

“Through these centers of learning, those girls, who could not afford to travel to bigger cities to study, were provided a proper education and were able to attain high standards of secular knowledge and religious teachings.”

His Holiness said that whilst there was a concept of ‘division of labor’ within Islam, the notion that the religion restricted women was entirely wrong. His Holiness gave examples from the time of the Holy Prophet Muhammad (peace be upon him) where Muslim women worked as nurses to aid those injured during defensive wars and, in some circumstances, even fought on the front lines and showed magnificent courage and bravery.

Ḥaḍrat Mirza Masroor Ahmad said:

“Nowhere does Islam say that women should be confined to the home as is sometimes alleged. For example, there are some girls and ladies, who excel in studies and achieve extraordinary results and Islam does not instruct that they should waste their talents or skills and only stay at home.”

Ḥaḍrat Mirza Masroor Ahmad further said:

“Thus, women who have the capacity to become doctors or teachers or to pursue other professions which are of benefit to humanity can do so. However, at the same time, they should not ignore their duties to their children and to their families. Such women should manage their time effectively and ensure that their children are not neglected in any way.”

Referring to those women who do not go out to work professionally, His Holiness said:

“Those girls who are well-educated, but who do not go out to work professionally, should never bear any form of inferiority complex or feel embarrassed or as

though they are wasting their talents. The truth is that looking after your homes, and caring for and raising your children, is of profound importance and of priceless value.”

His Holiness said if mothers ensure they educate their children, those mothers will be the “Foundation for a cycle of perpetual humanity, morality and peace amongst the coming generations.”

Ḥaḍrat Mirza Masroor Ahmad said:

“Remember that the key for any nation to thrive and progress lies in the hands of the mothers of that nation.”

His Holiness also said that Ahmadi Muslim women must seek to defend Islam, without fear or embarrassment, against the false allegations that were being made against it. His Holiness deemed this effort to be an ‘intellectual Jihad’, whereby Muslims were duty-bound to write and respond to those who claimed Islam was a religion of violence or oppression.

Ḥaḍrat Mirza Masroor Ahmad said:

“We are now in a period where education is the key to challenging this propaganda by waging an intellectual Jihad through those same mediums that are being used to target Islam. It is not only men and boys who can take part in this Jihad of the Pen, rather our women and girls can, and must, take part.”

Speaking about the rights of women in Islam, Ḥaḍrat Mirza Masroor Ahmad said:

“Islam is that religion which from the outset guaranteed the rights of all women. It is that religion which liberated women and established their true status and honor.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“It is only in the past century, that those people and nations who condemn Islam, have been forced to afford some basic rights to women and yet they still try to claim moral superiority. Furthermore, in the name of ‘freedom’ they have fostered an environment in which women are treated as ‘objects’ and their dignity and true status is constantly undermined.”

His Holiness also answered a specific objection raised against Islam. The allegation refers to a saying of the holy Prophet Muhammad (peace be upon him) that he had seen a vision of hell in which there were many women, who had no knowledge of their religion, who displayed no wisdom or intellect, and who were ungrateful.

His Holiness said that upon taking certain Hadith (sayings) of the Holy Prophet Muhammad (peace be upon him) out of context, some non-Muslim critics alleged that Islam has denigrated and maligned the status of women. However, His Holiness said nothing

could be further from the truth.

Ḥaḍrat Mirza Masroor Ahmad said:

“Just as the Holy Prophet (peace be upon him) repeatedly drew the attention of Muslim men to their weaknesses, and taught them how to reform, similarly he guided the women as well.”

Ḥaḍrat Mirza Masroor Ahmad continued:

“Yet, during the same era of the Holy Prophet (peace be upon him), we see how Muslim women scaled the highest peaks of morality, virtue and knowledge. For example, some women, notably Ḥaḍrat Ayesha, taught Islam to the Muslim men. Similarly, some fought in battles alongside the men and gave great sacrifices.”

His Holiness reminded the women that according to the teachings of the Holy Quran and of the Holy Prophet Muhammad (peace be upon him) there was true equality between the sexes.

Ḥaḍrat Mirza Masroor Ahmad said:

“Let it be crystal clear that in no respect is a woman’s status less than that of a man. Rather, the Holy Prophet (may peace and blessings of

Allah be upon him) was the person who established the rights of all women, in all places and for all times.”

Ḥaḍrat Mirza Masroor Ahmad further said:

“How could it ever be that, on the one hand, the Prophet of Islam (peace be upon him) proclaimed that Paradise lay under the feet of one’s mother, and that half of Islamic faith could be learned from Ayesha, and yet on the other hand, state that, God forbid, women were hell-bound?”

His Holiness also advised that Ahmadi Muslim women must ensure that they were regular in observing their five daily prayers and studying the Holy Quran. His Holiness also said that they must regularly listen to the sermons of the Caliph.

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

Earlier, various academic competitions, games and discussions took place on a variety of issues. Workshops on a number of contemporary topics took place including ‘How to be an empowered Ahmadi Muslim woman’.

Arrival of New Missionary, Imam Abdullah Dibba



Imam Abdullah Dibba is from Gambia. He is 27-year old. He is a born Ahmadi. He devoted his life to become a missionary in 2007.

He completed his high school education in his home country, The Gambia and went to university to

study Economics and Management. Later he joined Jāmi’a to become a missionary.

He studied in Jāmi’a Ahmadiyya UK and earned Shāhid degree in 2015.

Huzoor (may Allah be his helper) has appointed him to serve in USA as a Missionary. Ma Sha’ Allah. He arrived here along with his wife Mrs. Isatou Trawally on Saturday Feb. 11, 2017.

We welcome him wholeheartedly and extend every sort of cooperation and support, which he may need during the service of Ahmadiyya Islam in USA.

May Allah, the Almighty, make him one of the outstanding assets of our team of missionaries and grant him the best abilities to serve the cause of Allah in USA.

Respected Amir Sahib has asked him to serve in Baltimore Jamā’at till the completion of Philadelphia Mosque and thereon he will be stationed in Philadelphia.

We all pray for his success.

(Mukhtar Ahmad Malhi General Secretary USA Jamā’at)

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 3 February 2017 at Baitul-Futūḥ Mosque, London

**We should always remember the aims of the Jalsa,
because these are not confined to these three days but apply to our entire lives.
The aims and objectives of the Jalsa stated by the Promised Messiah (may peace be upon him)
and the start of Jalsa Sālāna in Bangladesh and Sierra Leone.**

**We can only acquire piety and experience true worship if we fulfill our obligations to God and to His creatures.
Give up personal enmities and pray for your reformation.**

Huzoor (May Allāh be his Helper) said: Today is the beginning of Jalsa Sālāna Bangladesh. This time I am not going to address the last day of this Jalsa, therefore the Bangladesh Jamā'at has requested that I say something about them in this Friday sermon. By the grace of Allāh, Bangladesh is a Jamā'at of sincere members. It is also one of the countries where Aḥmadīs have sacrificed their lives and borne hardships but remained firm in their faith in Aḥmadiyyat, the true Islām. May Allāh ever increase them in faith and conviction. Likewise, Jamā'at Sierra Leone is also holding its Jalsa Sālāna. They have also asked for prayers for the success of the Jalsa. They have fear about bad weather and security. May Allāh bless this Jalsa in every way. Āmiḳn.

Huzoor (May Allāh be his Helper) said we should always bear in mind the aims and the spirit of Jalsa Sālāna. These objectives have been outlined by the Promised Messiah (may peace be upon him). Every Aḥmadiḳ in the world should always bear them in mind, because they are not related to just the three days of the Jalsa but they are the aims of our entire lives.

The Promised Messiah (may peace be upon him) said that one of the aims of the Jalsa is to inspire piety and righteousness. These are lifelong objectives. Another aim of coming to the Jalsa is to gain true understating of the fear of God. This fear is not that which frightens you but it is the kind of fear that one has of displeasing one's beloved. Another aim of the Jalsa is that its atmosphere should soften the hearts, inspire us to strive for God's love, and foster such harmony and brotherhood that others should look upon us with admiration for demonstrating the true teachings of Islām. The Promised Messiah (may peace be upon him) also taught that his followers should be meek and humble and should cast aside all arrogance and pride. They should attain spiritual heights and then spread spirituality among their countrymen. Opposition cannot stop us from our mission. It is our

duty to keep spreading the message of Islām everywhere with wisdom and sagacity.

Huzoor (May Allāh be his Helper) said: Today when Muslims have deviated from the teachings of Islām, it is Aḥmadīs who have to inform the world of its teachings, and for this it is essential to have a relationship with God, to beseech him, and to show our own high moral examples, so that the world can see that the true example of Islamic teaching and worship and human sympathy and high morals are only to be seen among Aḥmadīs.

Huzoor (May Allāh be his Helper) said: The Jalsa is not held only so that Aḥmadīs can come together for three days and listen to matters of faith, rather its purpose is that members should make use of this atmosphere to remove the rust from their hearts. There is no doubt that Bangladeshi Aḥmadīs are very firm in their faith and have sacrificed their lives for it. Allāh desires from each of us that in this time of the rejuvenation of Islām we should progress in practice as well. We should offer our prayers punctually and in their true spirit, as I have elaborated in my previous sermons, and we should fulfill our obligations to our fellow creatures with all our ability.

The Promised Messiah (may peace be upon him) says, "Taqwā means to avoid the subtle paths of sin.... True piety is that man should serve mankind and show such fidelity in the path of God as to be ready to sacrifice one's very life. This is why Allāh says, "Allāh is with those who shun evil and do good deeds." Do remember that it is no merit in merely shunning evil unless one also performs good deeds. Taqwā is the lowest step, and it can be likened to the cleaning of a utensil before the choicest food can be put in it. Now, if a utensil is cleansed but no food is put on it, will it serve to satiate one's hunger? Of course not! The same is the case with Taqwā, which means to clean the utensil of the ego."

The Promised Messiah (may peace be upon him) also says, "Prayer is the elixir that can turn soil into gold. It is the water that washes our inner impurities. It is with prayer that one's soul melts and flows like water onto the threshold of the One God. Prayer means to stand before God and bow and prostrates, and its reflection is the Ṣalāt that Islām teaches. The purpose of physical worship that, on account of the mutual relationship between the body and the soul, the soul should move toward God and should become engaged in a spiritual standing, bowing, and prostrating. Man requires striving for progress, and prayer is also a kind of striving."

Huzoor (May Allāh be his Helper) said: True Salāt is only experienced after one receives true knowledge from God by His grace, and this requires striving, effort, and steadfastness. Taqwa and true worship can only be achieved after one fulfills one's obligations to God and His creatures. The Promised Messiah (may peace be upon him) says, "The fact is that the most difficult matters are those that relate to our obligations towards our fellow creatures, because we have to deal with them all the time and we are always faced with this test. This is why it is important to be vigilant in these matters. My belief is that one should not even treat the enemy with excessive severity.... I say truly, do not take anyone to be your personal enemy and free yourself completely of rancor. If you are with God and He is with you, then he can turn your enemies into your servants. But if you are estranged from God and

disobey Him, then you have no enemy greater than God. Man can protect himself against the creatures, but no one can escape God's wrath.... Once Ḥaḍrat Ali (may Allah be pleased with him) was fighting an enemy for the sake of God, and overcame him and sat on his chest. At once the fallen man spat on Ḥaḍrat Ali's (may Allah be pleased with him) face, whereupon Ḥaḍrat Ali (may Allah be pleased with him) stood up and let him go saying, "I was fighting you for the sake of God, but now that you have spat on my face, my ego has become a part of it, and I do not wish to kill you for myself." This shows that he did not consider his personal enemy to be his enemy. If you deceive someone for selfish reason and spread enmity all around, then there is nothing that invites God's wrath more.

Huzoor (May Allāh be his Helper) said: No one should be hurt on the basis of personal grievances. And when you see that someone is the enemy of God and the Holy Prophet (may peace and blessings of Allah be upon him), you should leave him and pray for him and strive to reform him and respond to his attacks in lawful ways, but never should you become an all-out enemy of such a person.

At the end of the sermon Huzoor (May Allāh be his Helper) prayed that Allāh may grant us the true understanding of Taqwa, and make our prayers and our Salāt the means to draw us closer to Him. May we understand the subtleties of our obligations to God's creatures. May our every action be undertaken first and foremost with the intention of pleasing God. Āmiṅn.

Friday Sermon 10 February 2017 at Baitul-Futūḥ Mosque, London

God has sent the Promised Messiah (may peace be upon him), the true servant of the Holy Prophet (may peace and blessings of Allah be upon him), to bring us closer to Allāh and teach us His religion.

Faith-inspiring instances of people accepting Aḥmadiyyat being guided towards Aḥmadiyyat through dreams.

It is the duty of every one of us to pray with pain and strive to spread the true teachings of Islām in the world.

Huzoor (May Allāh be his Helper) said: Today the world is increasingly becoming immersed in materialism, and religion has been relegated to a secondary position. Indeed, a growing number of materialistic people are denying even the existence of God. Even in this age, however, there are many who seek Allāh and seek to recognize the religion and the path that leads to Him. And when people seek God with a true zeal, then God shows them the way and grants them satisfaction and conviction through various means. In this age, according to His promise, Allāh sent the true servant of the Holy Prophet (may peace and blessings of Allah be upon him), the Promised Messiah (may peace be upon him), and has announced that in order to satiate your spiritual desires and your thirst for true religion you should pledge obedience to him and then you will witness the signs of the acceptance of your prayers.

Huzoor (May Allāh be his Helper) said: Allāh says that when people sincerely seek Him, He guides them in various ways. The history of the Jamā'at is full of such instances that serve to strengthen the faith of the newly initiated, as well as of old Aḥmadīs. A 65-year-old woman in Gambia was suffering from severe pain in her foot and it was difficult for her even to walk. She went to another town for treatment and there she happened to listen to the Friday Sermon on MTA. When she returned home she was told in a dream to follow the person she had seen on MTA. She then pledged the Bai'at and the pain in her foot was cured. She now tells this story of her cure from pain to everyone.

Another friend in Burkina Faso says that he used to listen to the Ahmadiyya radio regularly, but then some Maulawī forbade him from interacting with Aḥmadīs. After some time, he saw in a dream that a crowd had

gathered around a person and someone told him that this was the person he should have listened to. He says that he was so affected by this dream that he re-established his contacts with the Jamā'at. And when he came to the mission house to pledge he saw on the TV the exact scene as in the dream where the Khalifa was addressing Jalsa Sālāna Germany. He has become a sincere Ahmadi□ and has started preaching. A man who has gone through such experiences, surely gradually his faith gets stronger and stronger.

A gentleman from Syria says that he had some Ahmadi□ friends and he accepted many of their beliefs except the death of Jesus. One Ahmadi□ friend told him to pray and seek guidance from God. He then started praying and one day saw in a dream that he was traveling towards a high place when he came upon a piece of land that he felt would take him down into a deep ravine, suddenly a man picked him up and told him, "Do not come near this place again. Know that Jesus is dead. Now you can proceed on your way." He then went to meet his Ahmadi□ friend, and there he saw the picture of the Promised Messiah (may peace be upon him) and at once remembered that this was the same person who had saved him in the dream.

A missionary from Benin writes that the Chief of the area became an Ahmadi□ and started preaching to other Muslims. He said to them that he used to be a chief of idolaters and that it was Aḥmadīs who had shown him the beautiful face of Islām. So, you too should stop persecuting this Jamā'at, which represents love, peace and brotherhood. He says that he wishes he could build a house alongside the mosque and tell everyone who comes there that Aḥmadiyyat is true Islām.

A friend in Cameroon wanted to build a house, but his father came to him in a dream and told him to build a mosque instead. So he gave both the land and the building to the Jamā'at.

A friend from Ivory Coast says that he used to pray that his village should incline towards true Islām. Once

he prayed fervently during Ramaḍān, and just days later an Ahmadi□ missionary came to the village and introduced the Jamā'at. 55 people accepted Aḥmadiyyat that same day.

Huzoor (May Allāh be his Helper) said: While people in the West have forgotten religion, and are craving after material things, poor people in far off areas are offering anguished prayers that God may send someone to show them the true path. As a result of their prayer, servants of the Promised Messiah (may peace be upon him) reach those areas and teach them the true Islām. Today only those who believe in the Promised Messiah (may peace be upon him) can teach true Islām. It is the duty of each one of us to strive and pray in order to spread the message of Islām to the whole world and to become servants of the Promised Messiah (may peace be upon him).

Huzoor (May Allāh be his Helper) said: Superficial Bai'at is of no use. True Bai'at means that the relationship established through Bai'at should be strengthened with love and devotion, and that the path of the leader should be followed. There is no certainty about life, therefore we should turn towards righteousness and devoutness as soon as possible. We should do self-evaluation every morning and evening. May Allāh strength the faith of new Aḥmadīs and may the flame of Aḥmadiyyat keep growing in their hearts, and may Satan never be able to stop them. We old Aḥmadīs should always strive to further embellish our faith.

Huzoor (May Allāh be his Helper) prayed: May Allāh enable us to grow closer to Him. May we not become the cause for anyone to stumble? May we fulfill the objectives of the Bai'at? May our sight be on the pleasure of God and not on the material things of this world? And may we see the true Islām spreading the world soon, so that we can tell people that the path, which they see as harmful, is the source of their salvation.

Friday Sermon 17 February 2017 at Baitul Futūh Mosque, London

History bears witness that every word of the Prophecy about Muṣliḥ Mau'ūd (may Allah be pleased with him) was fulfilled in the 52-year Khilāfat of Ḥaḍrat Mirzā Bashir-ud-din Mahmood Ahmad (may Allah be pleased with him). For people who are fair-minded and have a spiritual insight, the prophecy regarding Muṣliḥ Mau'ūd (may Allah be pleased with him) is a great proof of the truth of the Promised Messiah (may peace be upon him). Some important dreams and visions of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) that reveal how the prophecy that he would be blessed with the holy spirit was fulfilled in his person.

The 20th of February is known in the Jamā'at with regard to the prophecy regarding Muṣliḥ Mau'ūd (may Allah be pleased with him). This was a prophecy that gave the Promised Messiah (may peace be upon him) the tidings of a great son with many extraordinary

qualities. It also contained the prophecy of the extraordinary progress of his Jamā'at under the leadership of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him), and every word of this prophecy was fulfilled during the 52-year long Khilāfat of Ḥaḍrat

Muṣliḥ Mau'ūd (may Allah be pleased with him). For a fair-minded person with spiritual insight, this prophecy is a major proof of the truth of the Promised Messiah (may peace be upon him).

Huzoor (May Allāh be his Helper) said: Today I will relate some significant dreams and visions of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) that demonstrate how the prophecy about him being blessed with the holy spirit was fulfilled. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) was granted the mantle of Khilāfat in 1914 and all the scholars and members of the Jamā'at could see that the Prophecy of Muṣliḥ Mau'ūd (may Allah be pleased with him) was being fulfilled in his person. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) himself, however, did not announce this until 1944, thirty years after becoming Khalīfa, when he announced on the basis of a dream that he was indeed the Muṣliḥ Mau'ūd (may Allah be pleased with him). He said that on account of his disposition he found it difficult to relate these dreams and vision, but he had to do it when it was necessary.

In the past, scholars and members of the Jamā'at had urged him to proclaim himself as Muṣliḥ Mau'ūd (may Allah be pleased with him), but he would say that if he was indeed Muṣliḥ Mau'ūd (may Allah be pleased with him) and the prophecies were being fulfilled then there was no need for making a claim. He also asked how many of the Mujaddidīn in Islam had themselves claimed that they were Mujaddidīn? He said, to make a claim to a station was only mandatory for those ordained by God, just as the Promised Messiah (may peace be upon him) was. Hence, he thought that there was no need for him to make such a claim. In essence, when God considers someone to be true, it is not essential for they're to be a claim as well. And anyone who wishes to judge such a person should do so on the basis of God's help and support for him. Finally, when Allāh told him to make the announcement, he did so.

Huzoor (May Allāh be his Helper) said: While this announcement overjoyed the members of the Jamā'at, the Ghair Mubā'īn started raising all sorts of objections. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) said: When I announced that I was the Muṣliḥ Mau'ūd (may Allah be pleased with him), at that time Maulawī Muhammad Ali Sahib started raising the kinds of objections in the manner that Maulawī Sanaullah used to do. But whenever I relate a dream or vision, he can never relate anything in turn. Hence, he is left with empty objections. Huzoor (May Allāh be his Helper) said: Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) received a revelation during the lifetime of the Promised Messiah (may peace be upon him) انال فين نبخ وكفوق ال في ك ف روال ال ي و ال في ال هـ. This revelation hints at the sequence in which the prophecy would be

fulfilled. It shows that unlike Prophets he would inherit a ready-made Jamā'at, and that there would be opposition, but that Allāh would grant his followers supremacy over his opponents till the Last Day. While the followers of Jesus gained supremacy after 300 years, in my case God started granting me and my followers supremacy within weeks and it is growing with each day.

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) was also told in a vision about two names Muhyuddin and Mu'inudin. This meant that the Promised Messiah (may peace be upon him) was Muhyuddin who rejuvenated the faith, and Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) was Mu'inudin, who helped the faith.

Upon the demise of the Promised Messiah (may peace be upon him), Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) received the revelation اعلموا آل داود ان ل و آل داود that is, O progeny of Dawood, along with being grateful to Allāh, also act upon His commandments. In this he was commanded to act upon the Divine will, and was also likened to Ḥaḍrat Sulaiman (may peace be upon him).

Once Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) was praying in Bait-ud-Du'ā when it was revealed to him that the Promised Messiah (may peace be upon him) was Ibrahim, and Ḥaḍrat Khalīfatul-Masīḥ I (may Allah be pleased with him) was Ibrahim Adam, and so was he himself.

Another testimony is that an angel taught Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) the meanings of Sūrah Al-Fātiḥah through a vision. He said that this meant that the knowledge of Sūrah Fātiḥah in particular and the Holy Qur'an in general had been given to him and that it would manifest itself from time to time-

Once Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) received the revelation "We shall cut them to pieces." At that time these opponents thought that they were 95% of the Jamā'at, while today the condition is such that Khwaja Kamaluddin wrote before his death that the revelation received by Mirzā Mahmood had been fulfilled and that his group (i.e. Khwaja Sahib's group) had indeed been torn to pieces. In short, by time and again revealing matters of the unseen to the Muṣliḥ Mau'ūd (may Allah be pleased with him), Allah fulfilled the part of the prophecy that said that he would be blessed with the holy spirit. Huzoor (May Allāh be his Helper) said: members would attend the Jalsas that will be commemorated on 20th February and watch programs on MTA so as to learn about this prophecy which contains more than 52 signs, all of which were majestically fulfilled in the person of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him).

Friday Sermon 24 February 2017 at Baitul-Futūḥ Mosque, London

Every Ahmadi should gain nearness to Allāh and rouse His mercy through prayers, Ṣadaqah, and Istighfār. The state of the world today is inviting God's wrath, hence Istighfar, Ṣadaqah, and prayers are the need of the time. The difficulties that come about as a result of man's own actions can be averted through Istighfar and penitence, provided that our repentance and giving Ṣadaqah is in keeping with God's injunctions.

Huzoor (May Allāh be his Helper) said that everyone is aware of the state of the world today and how there is chaos and turmoil everywhere. Anti-Islām elements blame Islām for this situation. It is true that some Muslim groups are committing barbaric acts in Muslim and non-Muslim countries, and these acts have nothing at all to do with Islām, but it is also true that such conditions are being deliberately created for the Muslims. Islām for the most part has been harmed by selfish Muslims or hypocrites who, for their own vested interests, become a tool of other powers. In any case, the world overall is in a chaotic state, and even we Ahmadi Muslims become a target because of it, even though those who know us are aware that Aḥmadiyyat teaches and practices nothing other than love, peace and fraternity.

Huzoor (May Allāh be his Helper) said rightist groups are gaining power in Eastern Germany, Holland and other parts of Europe, and the situation in USA is known to all. Thus, Aḥmadīs are facing hardships not only as Muslims in non-Muslim countries, but also as Aḥmadīs in Muslim countries. And all this is because we accepted the one who came in accordance with God's promise. In Pakistan, the mullahs enjoy a free reign on account of the tyrannical laws, and even the courts are forced to abandon justice for fear of the mullahs. The same attitude is now being adopted by courts in Algeria where Aḥmadīs have been sent to prison on false accusations under the pressure of the mullahs. At the moment, at least 16 Aḥmadīs are jail in Algeria just for the sake of Aḥmadiyyat.

Huzoor (May Allāh be his Helper) said: What should Aḥmadīs do in such a situation when we neither have worldly power, nor wealth, nor oil-money? There is only one thing that Aḥmadīs all over the world should do, and it is to gain Allāh's nearness through prayers, Ṣadaqah and Istighfar, for these are the things that rouse God's mercy and bring man under God's refuge.

Huzoor (May Allāh be his Helper) said that man is full of shortcomings and at times we do not attend to our prayers or giving Ṣadaqah or offering Istighfar as we should. But if we are to invite Allāh's blessings and rouse His mercy and to thwart the schemes of our opponents, then we must pay full attention to these matters, which will win us Allāh's pleasure and approbation. Allāh says that I accept your repentance and Istighfar, which means that if you do these things He will remove your difficulties and anxieties, draw you

closer to Him, forgive your past sins, and enable you to become His true servants.

Regarding the importance of prayer and Ṣadaqah, the Promised Messiah (may peace be upon him) says that Ṣadaqah is derived from the word "Ṣidq" (or sincerity), because when man gives Ṣadaqah in the way of Allāh he demonstrates his sincerity to God. And prayer produces anguish and humility. And when prayer and sincerity come together, they are a potent remedy. Istighfar (seeking forgiveness for one's sins) is also a form of prayer, and when man prays to God keeping in mind his own shortcomings, this creates a fervor and anguish in the heart.

Huzoor (May Allāh be his Helper) said that when man pledges to avoid sins in future, he invites Divine mercy, and to such people Allāh has given glad tidings through the Holy Prophet (may peace and blessings of Allah be upon him) wherein He says, "Tell my servants that if they take one step towards me, I shall come forward two steps, and if they come walking, I shall come running." The Holy Prophet (may peace and blessings of Allah be upon him) says, "God is magnanimous and gracious, so that when a person raises his hands towards Him in supplication, He hesitates to return him empty-handed."

Huzoor (May Allāh be his Helper) said, it is possible that the results may not be as man might expect them to be, or may not transpire at that time, but God sometimes manifests them in other ways, but at times they are manifested at once. In any case, we should have firm faith that God does accept our prayers.

Huzoor (May Allāh be his Helper) said: Remember that God knows what is in our hearts, therefore merely superficial actions are not accepted by Him. The Holy Prophet (may peace and blessings of Allah be upon him) says that Allāh does not leave any action unrewarded. The Holy Prophet (may peace and blessings of Allah be upon him) also said that if a person does not have the means to give Ṣadaqah, Allāh accepts his good deeds as Ṣadaqah on his behalf. He also said that God will accept whatever you do to avoid sins and shortcomings and save you from hardship and tribulation. In short, the only way to get out of these difficult conditions is that we submit humbly towards God. We should offer Istighfar and give charity both on a Jamā'at level and an individual level.

The Promised Messiah (may peace be upon him) says, “These are fearful times, there you should busy yourself in Istighfar and penitence and keep scrutinizing yourself. People of every religion believe that punishment can be averted through Şadaqah, but this is before the tribulation arrives and not afterwards. Busy yourselves in Istighfar so that your turn does never come.”

Huzoor (May Allāh be his Helper) said: The hardships we are witnessing are minor, but the way people have become heedless and are inviting God’s wrath, the world seems to be going towards destruction that will be caused by man’s own hands. In this age, it is the duty of those who believe in the Promised Messiah (may peace be upon him) that while they should repent and offer Istighfar for their own protection, they should pray generally for that world that God may bring people to their senses.

The Promised Messiah (may peace be upon him) says that the episode of Ḥaḍrat Yūnus (may peace be upon him) shows us that penitence and supplication can avert even that which has been decreed. All religions and all 124,000 Prophets agree that tribulations can be averted through prayer and Şadaqah. The Holy Prophet (may peace and blessings of Allah be upon him) once said that man’s crying and

supplication and Sadaqah cool down God’s wrath and avert an evil death. The Holy Prophet (may peace and blessings of Allah be upon him) says, “Save yourself from fire, even if it is by giving away half a date.”

Huzoor (May Allāh be his Helper) said, Istighfar from the bottom of one’s heart protects against future sin and invites God’s mercy and brings one closer to Him. The Holy Prophet (may peace and blessings of Allah be upon him) said, “For whoever of you the door of prayer is opened, for him is opened the door of mercy.” Of all the things we seek from Allāh, the most cherished is seeking His refuge. The Holy Prophet (may peace and blessings of Allah be upon him) said that prayer is beneficial against tribulations that have come or are yet to come.

Huzoor (May Allāh be his Helper) said: May Allāh enable us to understand the essence of prayer, and to bow down before Him and seek His forgiveness and offer Şadaqah that avert all tribulations. May the prayers of the Holy Prophet (may peace and blessings of Allah be upon him) and the Promised Messiah (may peace be upon him) be accepted in our favor.

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā’at of the sad demise of Sa’dah Bartawi Sahiba of Damascus, and led her funeral prayer in absentia after the Friday prayer

Friday Sermon 3 March 2017 at Baitul-Futūh Mosque, London

Separation between parents impacts the children psychologically, morally and in other ways.

The main cause of family and marital problems is estrangement from and ignorance of faith and an inclination towards worldliness.

The solution for all matrimonial problems lies in the Holy Qur’an, Ḥadīth and teachings of the Promised Messiah (may peace be upon him). Seek Allāh’s blessings and act righteously.

Huzoor (May Allāh be his Helper) said that problems relating to matrimony and conjugal relationships are causing a lot of anxiety in households. They do not only affect the husband and wife but also their parents and even the children. Such problems cause the children to suffer both in material and spiritual terms. Almost every day I receive letters or meet people who relate such problems.

Regarding some problems arising from marriages contracted outside Pakistan, Huzoor (May Allāh be his Helper) said that the major cause of this is the fact that both sides do not reveal everything about themselves truthfully. The verses that are recited on the occasion of Nikāḥ stress the need for telling the truth, whereas people often do not speak the truth about themselves. Sometimes parents force their daughters to marry men who are not compatible with them in terms of education and lifestyle. Likewise, some men marry according to their parents’ desire and then start tormenting their wives afterwards. No one party can be

blamed one hundred per cent, because in some instances the men are at fault while in others the women are at fault. Conjugal problems affect the children as well. Sometimes after spending many years together and having several children, a man starts complaining that he cannot live with his wife anymore and wants to divorce her, or that he wants to take another wife; or the wife says that she has spent her life in torment and now wants Khul’. Huzoor (May Allāh be his Helper) said that the ratio of Khul’ in our Jamā’at is greater than that of divorce. In any case, it is the children who suffer. Statistics collected by international institutions also prove that separation between husband and wife adversely affects the children, no matter who they live with.

Huzoor (May Allāh be his Helper) said: Another fact that causes problems among couples is the interference of the wife or the husband’s parents. Some wives complain that their husbands do not fulfill their responsibilities. In short, there is no end to complaints

from both sides, which sometimes go on for many years even after the children have grown up. It is mostly childish things, impatience and wrong friendships that are at the root of such problems. If all the marital problems of different age groups are summed up in one sentence, it would be that they are caused by ignorance and lack of interest in religious teaching and an inclination towards materialism. The solution to these problems can only be found in the light of the Holy Qur'an, Ḥadīth, and the teachings of the Promised Messiah (may peace be upon him).

Huzoor (May Allāh be his Helper) said that we are fortunate to have accepted the Promised Messiah (may peace be upon him) who took from us the pledge that we shall give priority to our faith over everything worldly. And in matters of matrimony, we have the Holy Prophet's specific instruction that faith must be given priority. The Holy Prophet (may peace and blessings of Allah be upon him) said: "A man marries a woman for four things: her wealth, her lineage, her beauty, or her piety. I advise you to marry a pious woman, and may God bless you." If both sides make faith and piety their priority, then most of these problems will automatically disappear.

Huzoor (May Allāh be his Helper) said that since we do not know how a person really is, it is important to perform the Istikhāra, or ask God to guide us, and to stop us if the matter is not good for us. Prayers that are offered before marriage help to lead a happy life after marriage. But Satan keeps attacking in various ways, therefore it is important to always keep praying for a happy and loving relationship.

Ḥaḍrat Khalīfatul-Masīḥ I (may Allah be pleased with him) says: I advise you to care for your relatives in keeping with Taqwa, and be truthful. If you want to see success in your life, then Taqwa is essential.

The Promised Messiah (may peace be upon him) says: In matters of matrimony, one should only see if

the person has a good character and is pious. Islām does not differentiate between race and caste. The basic principle is to decide on the basis of Taqwā, all else are false innovations. And it is also important to consider compatibility.

Huzoor (May Allāh be his Helper) said: Once the boy's side has seen the girl's photograph and has received all the relevant information, they should not unnecessarily delay the decision and cause emotional distress for the other side.

The Promised Messiah (may peace be upon him) says: It is evident from the Holy Qur'an that marriage has three benefits: piety and virtue, preserving one's health, and progeny. If these three things are kept in mind, then there will be no problems in matrimony.

Huzoor (May Allāh be his Helper) said: I receive complaints from some countries that people do not wish to marry missionaries. Such thinking is wrong and one should always give priority to faith.

With regard to taking more than one wife, the Promised Messiah (may peace be upon him) says, "You should not be overwhelmed by lust and desire, but if there is a genuine need, you can take a second wife."

Huzoor (May Allāh be his Helper) prayed that Allāh may enable all members of the Jamā'at, men and women, to solve their problems in keeping with Allāh's teaching, and to give priority to the faith over the world. Thus we will also enable our future generations to follow the right path and to serve the faith.

After the Friday prayer, Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Muhammad Nawaz Mumin Sahib of Germany, Sayyed Rafiq Ahmad Safeer Sahib of UK, Dr Mirzā Laeeq Ahmad Sahib, son of Sahibzada Mirzā Hafeez Ahmad Sahib, and Ameenullah Khan Sahib, ex-missionary, USA and led their funeral prayer after the Friday prayer.

Friday Sermon 10 March 2017 at Baitul-Futūḥ Mosque, London

The students of Jāmi'a should adopt humility and seek Allāh's blessings and His approbation.

Missionaries and Presidents and Amīrs should work, together with mutual cooperation, in everything on the basis of piety and Taqwā.

Presidents and Amīrs should show humility and a spirit of cooperation towards missionaries so that more and more young people are encouraged to enrol in Jāmi'a.

Huzoor (May Allāh be his Helper) said: Jāmi'as have been established in several countries, and missionaries are now coming out into the field. At first missionaries were only trained in Rabwah and Qādiān, but a few days ago a joint convocation of those who passed from Jāmi'a Canada and Jāmi'a UK was held. So, now we have missionaries being trained in Jāmi'as in UK and Canada, and these are boys who grew up in

the West and then volunteered to study in Jamia and succeeded. Most of them are also a part of the Waqf-e-Nau scheme. Despite living in Western countries with all the attractions of the world, to devote oneself for the service of the faith speaks to the goodness of their nature and their preference for the faith over above everything else. And, remember, this is not possible without God's grace. Huzoor (May Allāh be his Helper)

said: All those who are studying in Jāmi'as in the West or in other countries should inculcate humility and consider their devotion to be a blessing from God and always seek His grace. There is a growing need for missionaries and therefore more and more Waqifeen-e-Nau should volunteer for Jāmi'a. Parents have the responsibility to inculcate in their children the desire to come to Jāmi'a. Currently there are Jāmi'as established in Rabwah, Qādiān, UK, Germany, Canada, Ghana, Bangladesh and Indonesia. We should at least fill the capacity of these Jāmi'as in order to meet our needs for missionaries. Speaking about the obligations and limits of missionaries and Presidents or Amīrs, Huzoor (May Allāh be his Helper) said: Missionaries should remember that they have to fully obey whoever is administratively placed above them. They have to show an example of obedience and humility so that there is no negative influence on the Jamā'at. And if they think that they are being treated unjustly, they can report to the national Amīr or even to me. Huzoor (May Allāh be his Helper) said: I also say to the Presidents and Amīrs that it is their duty to foster respect for the missionaries. The President should be the foremost in every Jamā'at with regard to respecting missionaries and working in coordination with them. Similarly other office-bearers should also cooperate with the missionaries in their respective spheres, and the missionaries should also cooperate with the President or the Amīr with perfect humility and righteousness. After all, we have a single purpose, which is to teach and train the members of the Jamā'at, to inspire into them respect of the institutions of the Jamā'at, to establish a strong bond with Khilāfat, to establish Tauḥīd, and to spread the true Islām all over the world. There is no question of limits of authority in all this. We should all work together as one and remember Allāh's commandment "help one another in righteousness and piety." Huzoor (May Allāh be his Helper) said: It has been seen that wherever there occurs even the slightest divide between the President, office-bearers, and missionaries, Satan takes advantage of it and roots of piety and righteousness start shaking. Huzoor (May Allāh be his Helper) said: Presidents and missionaries should particularly bear in mind that they should give preference to mercy and sympathy and to cover people's weaknesses. Huzoor (May Allāh be his Helper) said: I have laid down all this very clearly so that Presidents, Amīrs and missionaries should know that our goals are very vast and we have an important objective before us, therefore if sometimes there is any disagreement between us, it should be solved quickly. Huzoor (May Allāh be his Helper) said: Cooperation is of the essence. Neither should the President or Amīr try to have his way in everything, nor should the missionary consider his own opinion to always be correct and try to have it implemented. Missionaries

are responsible for teaching and training since they have more religious knowledge, and their level of piety should also be higher than others. When missionaries understand this, they will naturally gain a status among the office-bearers and members of the Jamā'at. Presidents and Amīrs should bear in mind that just as they are the representatives of the Khalīfa in matters of administration, in the same way it is the responsibility of the missionaries, as representatives of the Khalīfa, to use all possible means for intellectual and spiritual growth of the Jamā'at. Therefore, Presidents, Amīrs and missionaries should work in coordination. Huzoor (May Allāh be his Helper) said: It is the responsibility of Presidents, and office-bearers to inspire into members of the Jamā'at respect for missionaries so that more and more young people are motivated to devote their lives. Huzoor (May Allāh be his Helper) said that a missionary devotes his entire life for the service of God and His religion, whereas the office-bearers are only selected for a certain time period. If some office-bearer is not benefitting the Jamā'at, then the missionaries can pray for their guidance or that Allāh may remove them from their positions. Huzoor (May Allāh be his Helper) said: Missionaries as well as Presidents should bear in mind that they should not speak against anyone else in their homes. Office-bearers, and particularly the Amīrs and presidents, should spread love and kindness so that every member of the Jamā'at feels that they are safe under them. They should meet everyone smiling and with kindness. The office chair should increase them in humility instead of arrogance. The doors of every office-bearer and missionary should be open for everyone. We should always keep the example of the Holy Prophet before us, because he used to greet everyone with a smile. Huzoor (May Allāh be his Helper) said: I have said many times before that office-bearers should deal with the issues brought before them quickly, and if there is some delay in resolving them, they should at least inform the concerned parties of it. If they meet the people cordially and with a smile, people are relieved of half their problems and complaints. Every decision and action should be based upon Fear of Allāh, great humility and justice. The Holy Prophet has admonished authorities and rulers in this regard. Huzoor (May Allāh be his Helper) said: Thus it is the duty of office-bearers, who are representatives of Khalīfatul-Masīḥ everywhere, to perform their duties duly. The office-bearers of the auxiliary organizations should also fulfil their responsibilities and realize their obligations. The aim of the auxiliary organizations was to motivate the Jamā'at at all levels and so that Khalīfatul-Masīḥ receives information through various sources about the condition of the Jamā'at. Every office-bearer should consider work of Jamā'at a blessing of Allāh. Office-bearers, Presidents, Amīrs and auxiliary organizations all should have mutual cooperation. Mutual

cooperation could increase the pace of Jamā'at's progress manifold. Huzoor (May Allāh be his Helper) said: the office-bearers should have the heart to listen even to complaints against themselves, and then do introspection and try to reform themselves. I also advise members of the Jamā'at to raise their own standards of Taqwā, because then the office-bearers will naturally progress in Taqwā as well. Also instil this saying of Holy Prophet in the hearts of your children that we ought to fulfil our responsibilities. We have to

listen to and obey our leaders no matter what the circumstances. We don't have worldly leaders in the Jamā'at thus we should obey the Jamā'at's institutions in the same spirit. We can convey our concerns to Khalīfatul-Masīḥ or to our superiors, but there should not be any element of rebellion. Huzoor (May Allāh be his Helper) prayed: May Allāh enable us to do everything for His sake, may we live up to the expectations of the Promised Messiah (a.s.), and may we come under God's benign protection. Āmīn.

Friday Sermon 17 March 2017 at Baitul-Futūḥ Mosque, London

Those who seek to spread Islām through violence, instead of reason and argument, are disobeying Allāh and His Prophet. In Algeria, Aḥmadīs are being harassed and imprisoned, but they remain steadfast in their faith. Wherever there is opposition, it causes the Jamā'at to grow. Aḥmadīs should spread our peaceful teaching with wisdom.

Huzoor (May Allāh be his Helper) said: These days there is a growing influence of racist and nationalist politicians and communities in the West. Observers say that all this is due to the policies of these governments. Whatever the case may be, their rhetoric all hinges around barring Muslims from coming to these countries. They also say that if Muslims live in these countries, they must adopt the Western ways. They say they are threatened by the minarets and the hijab and when Muslim women do not shake hands with men. Some say that Muslims are a danger because they come from countries where there is extremism. But it is also true that Western countries are supplying weapons surreptitiously both to the governments and the rebels for their own vested interests, thus fueling these conflicts. If this help is not given by them, these militant activities cannot last for long. Huzoor (May Allāh be his Helper) said: Whenever Islām has suffered setbacks, it has been on account of the Muslims' own misdeeds, conspiracies, rebellions, prioritizing one's own interests as against those of the Ummah, and forgetting the teachings of Islām. Instead of growing in spirituality, worldly interests became their objective. And the leaders are doing the same in the guise of religion. Instead of seeking the person about whom it was foretold that he would bring back the faith from the Pleiades, they have turned against him and are persecuting his followers. Huzoor (May Allāh be his Helper) said: Aḥmadīs in many countries are facing persecution. They are being harassed and put in jails, but still they remain steadfast in their faith. Those who are responsible for such acts should remember that God is watching and hearing the prayers of the oppressed, and the transgressors will have nothing in this world or the hereafter. Huzoor (May Allāh be his Helper) said: If the people who are giving Islām a bad name had any sympathy for it they would have thought whether Islām can triumph through extremism and bloodshed and destruction. If this is their thinking, then they are disobeying God and the Holy Prophet ṣ. Huzoor (May Aḥmadiyya Gazette USA

Allāh be his Helper) said that politicians are also silent because of their fear of religious leaders and their worldly interests. Huzoor (May Allāh be his Helper) said: Whoever rejected the Promised Messiah (a.s.) also deviated from God's commandments. They see opposing the Promised Messiah (a.s.) as an easy way to make money. In such circumstances Aḥmadīs should also reflect if we become silent out of fear or show weakness by agreeing with our opponents, then what is the use of our Bai'at? Huzoor (May Allāh be his Helper) said: The Promised Messiah (a.s.) taught us to obey Allāh's commandments, walk in the footsteps of the Holy Prophet ṣ, and invite people to the path of God with wisdom and the best argument. There is no mention anywhere that Islām should be spread through coercion. Acting with wisdom does not mean showing cowardice, rather it means to say the truth without creating mischief. The truth does not require coercion. Those who think that spreading Islam through violence is a virtuous deed are secretly leading hypocritical lives. One who speaks in anger and fury cannot speak wisdom. Huzoor (May Allāh be his Helper) said: Anyone who is harsh and is easily roused to anger cannot utter words of wisdom. Anger is half madness. However, this is how the maulawis act against us everywhere, and in so doing they only defame Islām. Huzoor (May Allāh be his Helper) said that when spreading our message we should remember the saying of Ḥaḍrat Ali (r.a.) that people have their own dispositions and we should speak to them accordingly. We should speak when we know that someone is ready to listen. Do not indulge in lengthy debates, rather say a few words and then talk again later and keep in touch. Huzoor (May Allāh be his Helper) said: Some people in Australia have gone so far in their enmity of Islām that they say that if a Muslim woman refuses to shake hands with a man, she should be deported. Aḥmadīs should counter such things with wisdom within their own sphere of influence. Huzoor (May Allāh be his Helper) said that along with our regular programs, we should

also arrange programs that highlight peaceful nature of Islām. Only Jamā'at Ahmadiyya can try to stop the anti-Islām euphoria sweeping many countries. The Promised Messiah (a.s.) says that when falsehood gains speeds, so does the truth. Places where there is opposition to Ahmadiyyat are the ones where Ahmadiyyat spreads. This is also what we are also seeing in Algeria. Therefore, instead of being afraid, we should spread our message with truth and with our own

example. May Allāh enable us to become the true exemplars of Islām and may each of us become defender and demonstrate its truth. Āmīn. At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Maulana Hakeem Muhammad Din Sahib of Qādiān, Maulana Fazal Ilahi Anwari Sahib of Germany, and Ibrahim bin Abdullah Sahib of Morocco and led their funeral prayer after the Friday prayer.

Friday Sermon 24 March 2017 at Baitul-Futūḥ Mosque, London

23rd March is a very important day in Jamā'at Ahmadiyya.

The purpose of the Promised Messiah's (a.s.) coming was to establish Tauḥīd and inspire compassion for humankind. The Promised Messiah's (a.s.) love for the Holy Prophet^s is evident from his every action.

Critics should read the Promised Messiah's (a.s.) expressions of love for the Holy Prophet^s.

The Promised Messiah (a.s.) said:

I love mankind just as a compassionate mother loves her children. I have utmost love and compassion for mankind.

Huzoor (May Allāh be his Helper) said: Yesterday was the 23rd of March. This is an important day in the history of Jamā'at Ahmadiyya when the Promised Messiah (a.s.) took the oath of Bai'at and laid the foundation of the Jamā'at. He said that: I am the Promised Messiah (a.s.), and I have been sent to establish Tauḥīd and to fill people's hearts with the love of God. And I have been given this status on account of my true obedience to and love for the Holy Prophet^s. He said: For all the sons of Adam there is now no other Prophet and intercessor other than Muhammad^s, therefore you should have true love for this glorious Prophet. There is neither a Prophet equal to this Prophet, nor a book equal to the Holy Quran. No one is given eternity but this chosen Prophet lives forever. Huzoor (May Allāh be his Helper) said: They are indeed unjust who claim that the Promised Messiah (a.s.) in any way lowered the status of the Holy Prophet^s — God forbid. This allegation is being made in Algeria these days and lawsuits are being brought even against women and they are being imprisoned. However, even these women write to me that only after accepting the Promised Messiah (a.s.) have they found true love for the Holy Prophet^s, hence they can never turn back from their faith. Huzoor (May Allāh be his Helper) said: while we pray that Allāh may ease the hardships of Ahmādīs, we also pray that Allāh may enable people to accept the true lover of the Holy Prophet^s who came to revive Islām and to establish Tauḥīd. The Promised Messiah (a.s.) says: If you become God's, He will become yours, and you will be helped in all that you do. God is a precious wealth. You should not follow in the footsteps of other people who are totally engrossed with the worldly means and thus became estranged from God. I do not forbid you to employ the means to an appropriate extent, but I do forbid you to become such servants of the means as to forget God who in fact provides the means. Citing examples of the Promised

Messiah's (a.s.) love for the Holy Prophet^s, Huzoor (May Allāh be his Helper) said: Once the Promised Messiah (a.s.) was reciting couplet by Ḥaḍrat Hassan bin Thabit in praise of the Holy Prophet^s and his eyes became filled with tears. He said: I wish these verses had been said by me. Huzoor (May Allāh be his Helper) said: Can those who accuse the Promised Messiah (a.s.) of lowering the status of the Promised Messiah (a.s.) show examples of such love for the Holy Prophet^s? Ḥaḍrat Mirzā Bashir Ahmad Sahib states that the Promised Messiah (a.s.) experienced all kinds of difficulties but never expressed sorrow or grief on his blessed countenance. However, when it came to his love for the Holy Prophet^s, tears flooded from his eyes. The Promised Messiah (a.s.) once stated that if all of his progeny were murdered before his eyes and his own hands and feet were cut off and the pupils of his eyes were gouged out, it would not pain his heart as it has been pained by the unholy attack on the Holy Prophet^s. Huzoor (May Allāh be his Helper) said: The Promised Messiah's (a.s.) love for the Holy Prophet^s is evident from his every action. He made it clear to all people and all religions that there is no religion like the religion of Muhammad^s. The critics should read about these expressions of love. The Promised Messiah (a.s.) says: I received everything through obedience to the Holy Prophet^s. If I did not follow the Holy Prophet^s, then even if my actions were as great as a mountain, I would not have received this honor. Huzoor (May Allāh be his Helper) said: Those who still choose to object will be answerable to God. Huzoor (May Allāh be his Helper) said: The Promised Messiah (a.s.) did not only come to establish Tauḥīd and inform the world of the true status and rank of the Holy Prophet^s, but also to fulfil the rights of God Almighty's creation and to instill love and compassion for them. Thus, in the ten conditions of Bai'at, it is written: —That under the impulse of any passions, he shall cause no harm whatsoever to the

creatures of God in general and Muslims in particular, neither by his tongue, hands, nor any other means. || And –That he shall keep himself occupied in the service of God's creatures for His sake only and shall endeavor towards the beneficence of mankind to the best of his God-given abilities and powers. || Huzoor (May Allāh be his Helper) said: There are only two aspects to religion: to love God, and to love His creatures and to feel their pain like one's own. The Promised Messiah (a.s.) said that the love he had for the whole of mankind was far greater than the love a benevolent mother had for her children, and that he was only the enemy of false doctrines which have obliterated the truth, and he was not the enemy of any individual. The Promised Messiah (a.s.) says: I have been told that of all the religions, Islām is the true one. Out of all the Guidance only the Guidance in The Holy Quran remains in a perfect state and free from human interpolation. It has been explained to me that out of all the Messengers, the one who brought teachings which are perfect, superlative and unmatched in wisdom, teachings which display the qualities for the best example of man's life, is none other than the Chosen One, Muhammad, peace and blessings of Allah be upon him. It has been revealed to me that I am the Promised Messiah sent by Him and that I am the arbiter for both internal and external disputes. God has named me the Promised Messiah, and it was the demand of the time that I should be so named. Huzoor (May Allāh be his Helper) said: If only people understood that the Promised Messiah (a.s.) and Imām Mahdī has arrived and that the mission of spreading Islam will only be achieved through his community – and not through swords, guns or terrorism. Huzoor (May Allāh be his Helper) said: Atrocities are occurring in Europe in the

name of Islām by either individuals or groups. In London a few days ago innocent people were attacked and killed in the most barbaric and cruel fashion. All of this has happened because the so called Muslim scholars have led people astray. Instead of inspiring them with the beautiful teachings of Islām, they infuse them with thoughts of cruelty and barbarity. Huzoor (May Allāh be his Helper) said that in this situation it is the duty of Aḥmadīs to reveal the beauty of Islām to the world. As far as the enemies of Aḥmadiyyat are concerned, they can do nothing. Allāh has sent the Promised Messiah (a.s.), and He will cause him to succeed and spread Islām through him. We must raise our voice against these atrocities and sympathize with the victims. The Promised Messiah (a.s.) says: Listen, this is the prophecy of the One who created the heavens and the earth that He will cause this Jamā'at to spread in the whole world. The days are near when this faith shall be honored and all those against it shall be frustrated. God will bless this Jamā'at and it shall remain dominant until the Last Day. They mock me, but was there ever a Prophet that was not mocked? The Promised Messiah (a.s.) said: Three centuries will not have passed from the time he was writing this, when Christians and Muslims will rid themselves of this false concept relating to the son of Mary and there will remain only one true religion. The Promised Messiah (a.s.) only came to sow the seed, and he said you will see this seed grow and flourish. Huzoor (May Allāh be his Helper) said: Today the seed sown by the Promised Messiah (a.s.) is bearing fruit. If we wish to become the fruitful then we should conduct ourselves in such a way that the love of God and His Prophet should be evident in our every action. May Allāh enable us to do. Āmīn.

Friday Sermon 31 March 2017 at Baitul-Futūh Mosque, London

Allāh is the Concealer of faults and the Forgiver of sins. We too should overlook our brothers' weaknesses and sins instead of publicizing them. The Holy Prophet^s says that if a man overlooks the weakness of his brother, Allāh will conceal his sins on the Day of Reckoning.

True sympathy requires that when we see a weakness in people, we should pray for them and try to reform them.

Huzoor (May Allāh be his Helper) said: There is no person in the world who is free from sin. Allāh is the Concealer of faults and Forgiver of sins. He has taught us to pray that we be saved from sins and errors and has exhorted us to seek forgiveness for our sins, for if we do so He will conceal our faults and will hear our supplications. The Promised Messiah (a.s.) says that when someone truly repents, Allāh forgives his sins. Allāh forgives a person despite thousands of faults. Allāh forgives people's faults even though He sees them, whereas man raises a hue and cry over other people's faults without even knowing them. If God were to hold everyone accountable, He would destroy everything, but His mercy supersedes everything. If we

understand this and stop prying into other people's affairs and trying to find their weaknesses, we can build a society that is full of love and harmony. Huzoor (May Allāh be his Helper) said: Many of us are eager to expose other people's faults, but when our own weaknesses are exposed, we become furious. We should desire for our brother what we desire for ourselves. If you wish that your faults are concealed, then you should conceal the faults of your brother. This is essential for a peaceful society. When we see a fault in someone, then, instead of exposing it, we should conceal it and seek Allāh's refuge lest our own faults are exposed. If we conceal other people's faults with good intentions, then we merit Allāh's blessings. Therefore

we should always seek forgiveness of our faults from Allāh. Huzoor (May Allāh be his Helper) said: It is written in a hadith that if a person conceals the sin of his brother, Allāh will conceal his sins on the Day of Reckoning. And he who exposes his brother's sins, his own sins shall be exposed so that he will be humiliated in his own home. Huzoor (May Allāh be his Helper) said: Instead of looking for other people's faults, we should analyze our own selves. However, if there is some evil that is affecting the Jamā'at or the society, then you can convey it to those who are responsible for their reformation or inform the Khalīfatul-Masīh. Making people's faults public is forbidden because it would only serve to spread that evil in society. Huzoor (May Allāh be his Helper) said: I would also like to remind the office-bearers that they should undertake the work of reformation with great care, and people should never be given the impression that their shortcomings were made public by such and such office-bearer. Such things can have adverse reactions. The Holy Prophet^s says that if a person works to help out his brother, Allāh will also save him from one hardship. Concealing other people's faults is necessary to attract God's grace and mercy. The Promised Messiah (a.s.) says: The fact is that Allāh conceals the faults of people, because He is Sattār, and if He did not do so, everyone would know what evils are hidden inside everyone. Therefore, instead of exposing other people's faults, we should examine our own selves. The perfection of man's faith demands that he should adopt Divine attributes and try to mold himself accordingly. For instance, God is Forgiving, man should also forgive; God is Merciful, man should also act with mercy and compassion. Huzoor (May Allāh be his Helper) said: Some people, when they hear of another's shortcoming, cannot rest until they have told everyone about it. It is written in a Hadith that Allāh covers the sins of those who hide the shortcomings of their brothers. In order to purge evil and spread harmony, it is essential to spread what is good and virtuous. To publicize people's weaknesses just for the pleasure of gossip is a great sin that every Ahmadi must avoid. Huzoor (May Allāh be his Helper) said: We have pledged in our Bai'at that we will not hurt our fellow beings in any way. The wounds inflicted by the tongue are not easily healed. We can

only express true sympathy for others when we hide their weaknesses and try to correct them. The Promised Messiah (a.s.) says: When you find weakness in someone, you should advise him separately, and if he does not listen to you then pray for him, and if neither of these have any effect on him, then consider this as a matter that has been decreed. If God has accepted him as he is then you also should not become furious at his weakness. Even godly people at times do wrongful things. Many a thief and fornicator have turned into godly and virtuous people. Therefore, it is not our way to hastily abandon anyone. If someone's child is ill-behaved, he tries his best to reform him. The Holy Qur'ān does not teach us to publicize people's weaknesses, rather it teaches us to offer advice with patience and kindness. Prayer has great effect, and pitiable is the person who speaks of another's weakness a hundred times but does not pray for him even once. One should only speak of another's weakness when one has first supplicated for him for forty days. Huzoor (May Allāh be his Helper) said: If we are not abiding by God's commandments, then we are not fulfilling our pledge, and thus are guilty of sin. What did the Promised Messiah (a.s.) want from us? He wanted that we should pray and conceal each other's faults. We should always help one another through prayers, only then can we become the Jamā'at that the Promised Messiah (a.s.) desired, and only thus shall we find God's forgiveness. In order to seek Allāh forgiveness and to receive His blessings, the Holy Prophet^s has taught us to pray: "O Allāh! Conceal my shortcomings and bestow peace upon me by removing my fears. O Allāh! Protect me Yourself from all dangers, and encompass me in Your security from all directions, whether it is from in front, behind me, from my right, left or even above. I seek the shelter of Your Majesty, lest I fall prey to any hidden difficulty." When we pray in this way, we will feel the same emotions for others as well. May Allāh grant us His pleasure. Āmīn. At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the tragic martyrdom of Malik Saleem Lateef Sahib, advocate, of Nankana Sahib, Pakistan and led his funeral prayer in absentia after the Friday prayer.

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

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The Historic Visit of Ḥaḍrat Khalīfatul-Masīḥ IV to Mexico

Compiled by Hasan Parvez Bajwa, Houston TX

Members of Houston chapter have been active reaching out in Mexico since 1986. There were 11 group visits by the members of Houston chapter to preach in Mexico City and Monterrey during 1986-1991 period. Details of the trips were written in the form of 11 reports of Tabligh. Most, if not all, have been published. At the end of 11 visits, 28 people had become Ahmadis.

At that point in 1990, Br. Sergio Ramirez/Yasin Burhan (the first Ahmadi, a practicing psychologist) and I met Huzoor during Jalsa Sālāna UK and requested Huzoor to visit Mexico, which he graciously accepted later on.

Several months later, Ḥaḍrat Mirza Tahir Ahmad, Khalīfatul-Masīḥ IV, Raḥimahullāh, visited Mexico City on June 16, 1991. He conducted a conference/question/answer session with the general public and Mexican Ahmadis, and by the Grace of Allah had a live Bai'at ceremony with 28 people who joined Aḥmadiyyat. Among them were all kind of professionals such as university teachers, medical, computer, engineering and media personnel.

During that era, I recorded and sent reports to the center after initiating Tabligh activities in Mexico and was part of each Da'ee Ilallah effort. In my humble capacity I was also appointed as in-charge of Huzoor's visit by the then Amir USA, Mirza Muzaffer Ahmad, and happened to be part of and supervised all kind of arrangements from securing Huzoor's VIP visa, accommodation, food and conference details.

Huzoor Raḥimahullāh appreciated these efforts and acknowledged these efforts in one of his letters in 1990 and mentioned us in his speech during the Jalsa Sālāna UK 1991.

Br. Mohammad (Carlos Leal Roel) was under Tabligh at that time. He met Huzoor in 1991, and had a picture with His Holiness. By the grace of Allah Br. Mohammad joined Aḥmadiyyat in December of 2015, when I met him after 24 years and is an active member of Merida Jamaat now.



Ḥaḍrat Khalīfatul-Masīḥ IV Raḥimahullāh with the families of Br Yasin and Br Ibrahim

It was 3:10 PM on Sunday the 16th of June 1991 (local time), when Aero Mexico Airlines' flight landed in Mexico City, the capital of Mexico. Huzoor disembarked the plane followed by his entourage and others coming from Guatemala. Huzoor was received at the exit door of the terminal by Br Yasin Burhan (Sergio Ramirez), the first Ahmadi from Mexico and Hasan Parvez Bajwa. Among Huzoor's entourage were several Ahmadi members from the United States. Huzoor's security was immediately taken over by a Mexican Army general and his staff to take him to the Fiesta Americana Hotel at the airport. As His Holiness arrived at the hotel, a large representation of Mexican people awaited him, among whom were more than 28 Mexican Aḥmadīs and others who were mostly members who came from the United States Jamā'at.

The visit of Huzoor, as he had himself expressed
Aḥmadiyya Gazette USA

during interview with Ahmadi brothers, was a Divine sign, since the Mexican authorities denied his VIP Visa when he first applied. When he started his visits to different South American and Central American countries, there had not been any indication that he would be able to get this visa. He was ultimately given the visa authorization at the eleventh hour while he was in Surinam, and in this way, Huzoor was able to honor the Mexican people with his presence.

Huzoor's program was very tight. He spent less than 24 hours in this capital since his flight connection to continue his travel to the United States was at 8 AM the next day. Nevertheless, the fruits of this visit were extensive, and God willing, this historic visit planted the seed for the beginnings of the Ahmadiyya Community in this Latin American country.

After the Ḥuḥr and 'Aṣr Prayers, Huzoor had a personal meetings and introduction with each of the new Aḥmadīs and later dedicated his time to a question-answer session that lasted approximately one hour. At 6 PM, he moved to the hotels' conference room that was filled with people waiting anxiously to listen to him. Huzoor's address lasted for more than two hours. After his address, the attending public began asking many types of questions and taking issues with Islam. A large representation of different social spheres attended the event, including the media. The title of the conference was "The Life and Teaching of Mahdi (the Promised Messiah)." At the end of the conference, dinner was served in his honor by all the Mexican brothers. Afterwards, Huzoor led the Maghrib and Ishā

Prayers, and then again in the company of the Mexican brothers, continued with another question-answer session that lasted late into the night.

The next morning, after Prayer, Huzoor dedicated his time with the families of the newly converted Mexicans Aḥmadīs. With only enough time to arrive at the airport for the next flight, he left the hotel at 7:10 AM to board a PanAm flight for the United States.

The purpose of the present report is to literarily

commit to writing down what Huzoor said in his address which was recorded onto cassette tapes during his historic visit and is divided in three topics.

1. Meeting with new Mexican Aḥmadīs and answering their questions
2. Welcome address by the President of the Aḥmadiyya Community Mexico, Brother Yasin Burhan
3. The speech delivered by His Holiness in the hotel's conference room

Meeting of Ḥaḍrat Khalīfatul-Masīḥ IV with New Mexican Aḥmadīs and Q/A Session

Translations from Spanish to English and vice versa were performed by Brother Qamar Ata Ilahi of Spain during Huzoor's interview with the newly converted Mexican Aḥmadīs



Meeting with Ahmadis from Mexico

Q: (By Brother Ibrahim) Huzoor, more or less six months ago, I had a dream in which someone mentioned the name Mirza, that he was going to come to Mexico and that he was very important.

Huzoor: Someone wrote me about your dream, and I am sure In Sha' Allah my coming is going to be an important event. I would not have come here, if it would not have been because of this dream. The Mexican government did whatever they could to stop me from coming. At the same time, some of the Aḥmadīs living here put all their efforts to obtain the permits. It was at the last minute while I was visiting Surinam when this permit was granted.

Q: I want to know if it will be possible that you will honor us with your presence in Monterrey and Torreon.

Huzoor: It depends how my first visit is taken. I hope that this visit will open new channels for the progress and that we will expand more rapidly. But do it in a harmonious way. I will not want that you expand rapidly without knowing where you are going. Measure well the steps of where are you going. In this way, In Sha' Allah, the progress of the community will force me to come soon.

Based on what I have been able to observe between the men and women that I have met, I feel very happy to find out that all of you are very intelligent, that you know what you are doing, and you have balanced

minds. Mexico is very fortunate to have a beautiful start for the Aḥmadiyya Community, and if God wills, we will undertake this long journey.

Q: I would like for you to give us advice or some comments about how to educate our children in Islam?

Huzoor: The process to follow is the same as the one followed in the secular education. You do not designate anybody as an educator if that person does not have any education. Now that you are new members of the Aḥmadiyya Community, the maximum priority is that you educate yourselves. This should be the question and I will discuss with more details. When you learn something, in an automatic way, you will transmit that to your second generation.

The first advice that I want to give you is the most important. You have accepted to enter in the Aḥmadiyya Community due to the belief that God could be found here. If there is another reason, the religion would not make any sense. You have made this decision consciously knowing that by accepting the fact that you will become closer to God and that God will come even closer to you.

In the first place, you should come close to God immediately. Start talking directly to Him, in the same way that you do when you meet someone for the first time and you say some words trying to know him. Here is the other way around. You are the one who is going to bring God closer. You should say to Him, "We have come to You with the belief that we are going to find You here. Show us some sign! Love us! Because if not, the religion does not make any sense." If you do this, I can assure you that you are going to feel the Divine proximity in such a way that even though the people disagree with you, your heart will be strengthened even more. The first teaching that you will transmit to your children then, should be the love of God.

This was the way that we were taught the faith. Being newborns, the nutrient that was given to us

through the maternal milk was the love of God. This is what I have tried to transmit to my children, since this is the most important lesson that I remember. Sure enough, I tried to transmit it in the same way and with the same priorities. I have four daughters. When they were able to reason a little bit, I taught them about the existence of a beloved God who listens. "Ask Him and see that He listens." They, in their innocence, believed what I told them. Sometimes, without my knowledge, they asked for something, and then told me surprised, "Father, we asked for such thing, and God is listening to us. He has answered our prayers!" Wherever they will go and whatever they will do, they could not get astray because living with God is the biggest safeguard for the preservation of faith. Living here in a society that is extremely materialistic, where so many possibilities of excitement, low pleasures, where you are invited to drink, to dance, when one forget the important things, in such a way that people immerse in the material pleasures until they realize that it is too late because they have reached old age, and when all the enchantment of life is lost, when one faces the face of God, is essentially important that you preserve these values. These are the problems that you are encountered with. The answer to all of them lies in the same solution that I have already offered: the love of God could save you from stumbling, the love of God can make you happy without getting involved in unhealthy pleasures.

Knowledge is very important, there is no doubt about it. Nevertheless, the knowledge without love is very sad, and at times very bitter and very difficult to obtain. Love makes things easier. Once more, I want to reiterate the Divine love as the first priority. On the other hand, if you accept Islam formally, you will see that is a very difficult religion to practice since it interferes with every aspect does not matter how small, of the life. Do this and do not do that. The life becomes somewhat difficult apparently. With love, it could become easy. If you love somebody, you take the time to find out what he/she likes or dislikes. If you want to make him/her happy, you will not do anything to make him/her upset. This is a formula that works in the human relations. There is no other type or different formula that could be applied to the relationship with God.

So, then love will guide you on the right path and will strengthen you. It will push you to know God more. For example, we know that the Holy Quran is the word of God. If you start teaching it to your children, you will see that it is a difficult language. They will not know its meaning and it is very difficult to pronounce. They will get bored. There will be other TV programs that will call their attention. As soon as they come from school they will tell you, "It is enough, mother! Leave us alone! Let

us rest!" If you have nourished them with the love of God and you talk nicely to them, you could tell them, "This is the word of God, Whom you love, Who talks to you and is trying to tell you something, do you have some time available to listen to Him?" In this way, their attitude will completely change.



One very important aspect about Islam that I want to comment on that you have never read in any other place is its aspect of "commercial religion" to call it in some way. This term will surprise you, but when I give you more details, then you will understand what I am trying to say. Islam is the religion that promotes more business within the religions that I have studied, and I have done it extensively. If someone shows the connections between business and religion, probably you will feel uncomfortable. How it is possible that a religion could be compared with business interchange? When I explain, you will understand me and you will see that there is no other alternative, but that a religion is an interchange, because if it is not, will not have any meaning.

When you go to buy something, you go with money in your pocket. What is the objective? It is not to throw it in the street, but to get something in exchange. If you go to buy something, you go thinking that you are going to obtain something better than what you took with you before you decided to go out to the street is a simple business transaction. The business exchange that are successful, done with wisdom and not committing any mistake, generate satisfaction. That is the reason why women go out for shopping, they love to do it, and never get bored, because they are always looking for something to exchange: an object for something that is less important for them: money. This is the business that they start and at the same time it brings them satisfaction.

When you read the Holy Quran, you will find with verses in which God tells us not to waste our time and not to sell ourselves for a low price. "Try to obtain the best deal. The ones who sell their stuff at a low price will be the losers. We have better things to offer instead." So, God impresses on us to be excellent

businessmen.



Missionary Mahmood Ahmad with members

Many times, we cannot comprehend the underlying philosophy of sacrifice. Nevertheless, in the light of this explanation, you will understand it. You love your children. Let us suppose—God forbid—that someone kidnapped one of your children and threaten you that they will torture or kill him and ask in exchange all the wealth that you possess. I know some women that are ready to give everything in order to save their children. What kind of exchange is this? Can you exchange a child for all the wealth accumulated during lifetime? The reality is that this type of action is the one that gives us more pleasure. When the commodities of life are transformed in values, then things are more difficult to understand and this topic gets more complicated than already is.

God mentions a type of exchange of material things for higher values. Nevertheless, you should understand what the meaning of these values is. If you understand them, you will accept freely to sacrifice in the way of God, it will provide for you satisfaction, and you will know that this is the right path to follow.

I would like to get into more in this topic to explain to you more in depth what I am trying to say.

In our daily life, you exchange material objects for others. Nevertheless, at times, you do not obtain anything material with the exchange. If you love somebody, you give him or her a present without getting anything back. If this person returned the gift with something, you are going to feel very hurt after losing the magic of giving a present. You want to give something without anything in return. What are you thinking? Is this crazy? The matter is very important, but you do not give it any thought. An object present could be expensive, but you want to give it to your loved one. If this person accepts it, you are going to feel satisfied. But if your loved one does not accept it, even winning materialistically, you are going to feel that you have lost everything. This is then, the meaning of exchanging material things for values. This concept needs to be understood before entering in a religion that covers a completely new domain. In the way of religion, values are interchanged in this way: material things for love, material things for sacrifice, material things for kindness, and material things for awareness about helping the less fortunate needy. In this deal the material is lower level, we sacrifice and the exchange obtained is invisible. The obtained object cannot be seen, but felt. For this reason, you need to improve your conscious and your perception. Only in this way will it transform in something pleasant, on a love path.

I am going to give you a practical example of what I just explained to you from my personal experience. When I was studying in London (1955-57), I used to discuss the Ahmadi philosophy and Islam (in the way we understand it) [with] my friends who used to come to the mosque or whomever I came across at the university. On one occasion, a gentleman made a question to me. When he did, I could not understand what he was trying to tell me. He told me that he was a businessman, and that he was very unhappy when the tax collectors came to collect the taxes. He told me that he did not like tax collectors. “If we are able to defraud the collection agency then we feel very happy.” He told me that he understood that the Ahmadi’s will pay earnings to the Community, while others were crazy in giving 1/10th of what they earn. He wanted to see an Ahmadi’s reaction if the collector of this contribution (Chanda) came—who ignores how much each member gives, a lesser amount than the one they are supposed to. “Would you not feel happy,” he told me. “First of all, I do not like any contributions collector to come to me since I would have liked to pay that contribution without anybody asking me to do it. Since I am the one paying, I questioned if I am doing what I should do or not, because it is God who is watching me. I do not pay to Community,” I answered. It seems that it is the Community who is receiving these funds, but it is God [Whom] we are paying to. “How I can hide something from God? Since I pay this amount with love, if they do

not take this money I will feel hurt and sad.”

He then responded that [in] light of what I had told him, he will believe that the Founder of the Ahmadiyya Community was from God and that he was the Promised Messiah. That in this materialistic world, if someone is able to generate this type of transformation, he could not be false to come from God. This occurred a long time ago. It was around the 1950s, more than 33 years ago. Nevertheless, this got engraved in my heart: the way that he reacted and the way that he bears witness. He was a person who had his own way of judging and analyzing the facts. Nevertheless, pay attention to the depth, even though his comparisons were ordinary and simple.



In summary, Islam proposes some type of business. Nevertheless, it possesses another type of values. When I was elected Khalifa and Leader of the Ahmadiyya Movement, I could see with my own eyes what I used to tell them through reflective mirrors. At this I have to take punitive measures to discipline people and to show to them that they have done wrong. Since we are not a military government, and we neither use compulsion nor force, that way of adopting punitive measures is very different. I tell them “OK, if you want to misbehave, I will tell the Community to not take any contribution from you.” The result is not that they will jump with happiness and say, “Al-Ḥamdu Lillāh (praise be to God), he has taken away a burden from us.” On the contrary, they cry, pray, and write me such disturbing letters that at times tears come to my eyes when I think about them. I do not have any other alternative but to forgive them. They tell me, “For God’s sake, do not punish us in this way! We do not want to keep that money. It is a poison for us. We used to give it to God. We cannot allow that our hands touch it. It will destroy our children.

This is the meaning of truth as you understand it, and this is the pleasure that comes from sacrifice: when they give their money they enjoy doing so, when they keep it they feel it a torture and a hell. This is the path that I am inviting you to follow. When you start loving God and do what you could for His love, then your life will become something very easy and pleasant. If not, the life becomes monotonous, is hard to live and does

not have any sense.

I am going to present to you another example to explain to you that living within the religion generates pleasure of another type of consistency, of more duration, more depth, and more noble. Remember, this aspect is closely enshrined to the human psychology. The human beings do not interchange something without receiving something back. If he does, he feels unhappy. The human being cannot live in the vacuum, in the vanity. Has to obtain something, has to fill his heart with something. If he stops obtaining pleasure, a void is created. If he looks for a higher pleasure, he obtains a better reward and feels happy. Those people who look for religion and do not understand these facts, they will feel restless at times, and think that in the religion they are not able to find anything, returning to their old style of life as a result. For this reason, it is very important that you understand the meaning of religion now before going forward. If you do it in this way, then you will spread the message all around you, not because other people will tell you to do so, but because it will come from within. You will love to share what you have found with your friends, with your society and that will give you a lot of happiness. I would like to tell you another interesting story that I love and that is repeated on occasions I have told to the Ahmadiis to make them understand this important aspect. This is a true story that occurred many centuries ago.

A wise man was walking in the streets. There was a mosque in the neighborhood. The mosques during that time were simple, especially in the poorest zones. You could perceive this since the height of the wall surrounding it, only prevented the dog and other animals’ entrance. The wise man saw a boy doing something with somebody’s shoes who came to pray. He started looking closely as to what the child was doing, and he realized that the boy was putting a thorn inside his shoes. The boy was happy thinking about the scene of when the person will finish his Prayers, getting hurt by the thorn and jumping due to the pain. “It is going to be very exciting,” the boy thought. That was what the wise man saw with details. The wise man called the boy and asked him, “Hey, come here. I know what you are doing. But there are other ways of having fun. Why do not use other methods?” He told the boy what he had observed: the man that enters the mosque to pray was a poor man. His shoes were broken “There is a possibility that he got the shoes from the garbage,” he told the boy. “Besides, it is not Prayer time. Why he entered in the mosque to pray when it was not the time,” he thought in loud voice. He told him that he could perceive that he was a hungry person, but with dignity, a believer in God, had gone to the mosque to ask Him for help: “O Lord, I do not want to beg in front of human beings. Please, give me something. The wise

man explained his analysis to the boy and then asked him that instead of putting a thorn in the shoes, why you do not put instead a coin and watch what happens.

Fortunately for the boy, that was the situation. When the Prayer man got out of the mosque and put on his shoes, he jumped of happiness, praising God and prostrating again in front of Him exclaimed, "O Lord, You have given me food through my shoes. He moved away from mosque, repeating the same phrase, "O God, You have given me food through my shoes!" This scene caused such a big impression on the boy, that he changed the course of his life. He became one of the biggest saints in Islam. He learnt about a new type of pleasure that never left him that he maintained constantly, that made him nobler, gave him more

satisfaction and transmitted music to his soul. This is what I mean by values interchange.

When you hear about the sufferings of the Ahmadiis in Pakistan because of their faith and religion, you will be surprised of the steadfast and you will ask yourself why they do not abandon their beliefs and follow the majority of people that enjoy the advantage of following what is already established. They cannot do it; it is impossible. They enjoy doing sacrifice because they are happy. If they give up this sacrifice, their lives would be miserable. Live with these values. This is the message that I want to transmit. Teach this to your children from the beginning. In this way, they will never abandon you, nor the religion because they will love what they are doing.

Welcome Speech by the President of the Mexican Ahmadiyya Community, Mr. Ya-Sin (Sergio Ramirez)

Is an honor to receive his Holiness Ḥadrat Mirza Tāhir Ahmad, the Supreme Head of the International Ahmadiyya Community of Islam and is a big pleasure to share this honor with all of you. We, the small Mexican Muslim community, inaugurate this day with the presence of His Holiness, the consolidation of the renaissance of Islam in our country.

I will explain to you that thru all these years, more than 20 for some of us, by the Grace of God, initiated our steps toward the sacred message of Islam, at the beginning in a shaky way always with modesty, instead of saying with poverty, due to our lack of material resources, as in number, facing some obstacles. But also, by the Grace of God, received help and understanding and at times, many times, surprise from part of our friends, acquaintances and relatives. Many people found strange and still find strange the conversion of Mexicans into Islam, even though we bring a message brought to this world by Prophet Muhammad (may peace and blessings of Allah be upon him). This message is very close to the Christian and Jewish spirituality. It started in the same geographical zone, we have the same roots, the same prophets, the same books, and most of all, the same God.

Now, we the Mexican Muslims, do not talk about our conversion, but about our reconversion. We do not forget that in the same year of the fall of the last Muslim kingdom in Spain, that same year was the discovery of America. We have, then, a historical Muslim background, and we have, God willing, a Muslim future under the guidance of His Holiness present here. We cannot, in this sense, talk about when Islam started in Mexico. The Islam has been present in the blood and genes. We are a mestizo nation product

of not only two cultures: the Indian and the Spaniard, but of another culture hidden at times, but always present, the culture and the religion of Islam. The future of Islam in Mexico is in God's hand, but the present, the, here and now is in this gathering with the small, but growing Mexican Muslim Community, with their friends and with their leader.

I as all of you, are here gathered with the purpose of listening to His Holiness. This is the reason for these introductory words. Only that we cannot overlook our gratitude: first to Allah, The Gracious, The Merciful who allows us to live these moments, to our brothers in faith for their effort and devotion, to our families, some from blood ties and others due to our faith. Without them and without the help of our parents, children, spouses, we would have not been able to have this moment with the strength and joy that we have today. I want to tell all of you that you have never been an obstacle for us, but our best friends for their understanding, for their regard, and constant company. We also want to express our gratitude to the Government and Immigration authorities for their understanding, their guidance and for the regard toward our convictions and religious beliefs. Finally, but not last, to Huzoor for the big effort of coming to visit this very little Muslim community. I Welcome, Huzoor, to our country that is also yours, because we know that you do not belong to one country or nationality, but that you belong to Islam! You are most welcome to a country which spirituality and mysticism has written glorious pages of greatness and tragedy! Assalamu 'Alaikum, Huzoor. Your community is waiting for your words.

The life and the teachings of the Mahdi

A Speech Delivered by Ḥaḍrat Mirza Tahir Ahmad, Khalifatul Masih IV, in ACTS Hall



Ḥaḍrat Khalīfatul-Masīḥ IV Raḥimahullāh speaking at the Airport Hotel, Mexico City on June 16, 1991

After reciting Tashahhud, Ta'awwudh and Surah Al-Fātiḥah, Huzoor said:

Ladies and gentlemen, two thousand years ago, a boy was born from a virgin mother in the town named Nazareth, his name Jesus. This birth had little relevance, that nobody noticed it. Grew up as any other child, possibly with another style, but nothing special that needed to be emphasized. He was a carpenter by profession and exercised his profession quietly and gently in his society.

One day he did a strange claim. Addressing the society in which he lived, he claimed that “he was coming from God” and that he had a message to deliver. He said phrases such as “I am the way to redemption”, “I am the way to get to God” “if you want to come close to God there is no other open door except mine” and “come and enter through me to God, if you want to be free of sin and its influence.”

This claim seemed very strange to the ears of those who outnumbered him; he was alone in front of thousands of people who rejected his voice and told him: “Who are you” The son of a virgin mother? Who are you to face all Israel and the children of Israel? We do not have nothing to do with you and we will try to crash your allegation that you are coming from God.” This was the answer that was offered to Jesus Christ when he claimed being from God. Their rejection was so harsh that when the crucifixion moment took place, he only had his twelve disciples, two of which could not suffer the psychological pressure and denied him, even though was temporarily. So, then, at the beginning there were only ten to follow him, this being the fruit of his work. This was the harvest that he obtained in exchange to the miseries that he suffered for caring about mankind and all the sufferings he went through for the welfare of human beings.

Before he left—and I do not want to enter in the discussion where he went--, he mentioned his promises

to the Children of Israel that he was going to look for the lost sheep of this House. Before he appeared to the Israelites nation, these lost sheep had emigrated from Palestine. Nevertheless, when he left, he did apparently without success. His message was weak and humble. He said that “if someone hit you in one cheek, put the other as a response.” This was the humility of his teaching. Love for everybody, and love including those who hate them.

If we look back in history, we will be surprised when we analyze the hate the people had toward him. Why the society of that time was so fearful of him? He never tried to raise a sword against the established order, never preach in favor of hate, he never created a secret society to conspire against the Government. He was a simple and honest man that lived between his people that delivered a message of love, humbleness and sacrifice. On the other hand, if we look to the society to which his message was addressed, we will see that there were riots and protests against him, against his message of humbleness, love, kindness, trying to destroy him and his message once and for all.

The most surprising thing is that the society to whom he was delivering his message, apparently believed in God. There were Jewish who believe in God, Romans who believe in one divinity, and at times in several. All the people who surrounded him were believers in some way or the other. Why they rejected a person who came from God, being His messenger, when they were believers? This is a big dilemma that we have to solve. If we do not understand why this happened, then we will not understand either this phenomenon when it showed up again in front of our eyes as it happened 2000 years ago.

The answer is very simple, and is closely tied to the truth. In a society where God send His Messengers (or any way that you want to call them), it is automatically rejected. Study the history of religions and you will confirm that there is no exception to this rule, and does not matter where you look, in the north, south, west or east, the recent or long time past, the phenomenon repeats itself, and the person who claim to come from God, is rejected by those who claim to believe in God. All types of cruelties is towards the rejected person with persecution, whose claim is coming from God and its rejection lead to persecution for followers. Why this occurs? This is the question that I will be analyzing after showing you this outline.

Dead by God, returning to Him in the heaven. Others argue that he ascended to heaven naturally with his physical body and that he never died. It was another

person who was crucified in his place—this is the opinion of the Muslims of the middle Ages—Jesus ascended to heaven in body and soul. Others state that he did not die in the cross. That he was saved from the cross, and then like the rest of the Prophets of God, migrated to those regions and countries where the other Children of God have migrated. The ones who defend this theory rest on the Jesus Christ's promise before he was crucified that “he was going to leave them and go in search of the lost sheep of the House of Israel.” Who were those sheep? They were not sheep in the literary sense. They were the ten tribes of the lost kingdom that were conquered by the Babylonians and dispersed to the four corners of earth, becoming the first Diaspora. The people who defend this theory, say that when Jesus promised to follow the route of these sheep, they never ascended to heaven. They got dispersed on earth. So, logically, they do not have any other alternative than to believe that Jesus followed the route that was followed before by the Children of Israel, whom are named the sheep of Israel.

I do not want to enter in controversy about what occurred in that past history of Jesus. Nevertheless, three major religions knowledge the second coming of Jesus Christ. Three religions have based their revival in the promise that he will appear in “the latter days.” This is an important aspect because the three major religions in the world are waiting for Jesus Christ in our actual time. All of them believe that Jesus Christ will come or the world could not be redeemed, that the mankind will not be saved from their last destruction. The Jewish allege that it will be the Christ who will come and save the world. These three major religions who are waiting for someone to come are Judaism, Christianity and Islam. If they will unite their forces, nobody in this world will be opposed to them. Together they will become the mightiest power on earth. All of them believe that mankind will only be saved by the advent of Christ. The only difference is that the Jewish sustain that Christ had not even come for the first time. The Christians sustain that, naturally, he came the first time, but are waiting for his second coming. The Muslims also agree; is his second coming that they are waiting.

So, this has become one of the most important topics in modern times. After this exposition, I request that you return to our contemporary times, I have talked enough of the history 2000 years ago. Let's come back to our contemporary history and see what has occurred in our times.

More than 100 years ago, appeared a man in Qādiān (India), in a little town of the Punjab that claimed to be the Jesus Christ who was going to come for second time to earth. Everybody was surprised. Nobody was ready to listen to him. His own family

rejected him. His fellow-believers in Islam, not only persecuted him, but they opposed him with such hostility and ferociousness that they were determined to destroy him, his message, his claim and his followers. The Christians also turned their faces they told him “What type of false Christ you claim to be! We are waiting for a Christ who will come down with a crown of glory from heaven! Rome was in the time when Christ appeared with humbleness. In this era, we are waiting for the Christ that the Jewish used to wait in the past, a person full of glory that will conquest the entire world for Christianity. What are you bringing? You are a slave born in the Universal British Empire.” They looked at him with disdain and they treated him very bad with such rejection that he as a person who was considered less than human. The Muslims objected him: “We have been waiting for someone who will descend from heaven and will free us from the oppression of the new Roman Empire, the British Empire. We are waiting for someone who will raise the sword against the British, when your message proposes that we perpetuate our slavery without using armed offensives. Why have you come, then? Go away, we are not going to listen to you .” Once again, a hundred years ago, in Qādiān the same scenario took place in front of our eyes.

This man claimed to be the second coming of Jesus Christ, indeed a claim of high value. Nevertheless, I will discuss now the veracity of his claim.

He used to belong to the Mughals (Mogul) family. Probably you have heard about the Mogul Empire in India. His family was descendants of rulers of the past Empire and they still ruled a small estate in the Qādiān surroundings. Born from this family, he was so humble and showed lack of interest for the worldly aspects that he never participated in the estate affairs. His father used to make fun of him and tell him: “What kind of son has been born in our family! Being descendants of militaries, kingdom's heirs, empire's builders, and now in the adversity when we still possess a small estate, how is it possible that a son like this have been born? He was not interested in any of those affairs, and was only concerned about the religion, to worship God and to live with God.

That was not all, from his childhood, he used to love the poor people. He was a strange person for his friends, when food was served, instead of eating with the family, he used to excuse himself to eat alone. When he did that, he would give his food to the poor children. This was a habit that he had regularly established, in such a way, that they were waiting for him at the door. Getting out of the house, he will eat some of his food and give the rest to these children.

That way was the way that he was raised. His main profession was the study of religion. His pastime was

the love the remembrance of God. At times, he went to the mosque and did not returned to his home for a long time. When his father got worried about him, he always knew where to find him. He used to send a servant telling him: "Look for him in the rugs. Most probably after the prayers they have roll him in the rugs when picking them up and for that reason he has not come back to home.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مُتَعَدِّدًا وَتَمَسُّدًا عَلٰی رِشْوٰةِ الْفَرِیْقِ



پیارے عزیز میرزا محمود احمد صاحب

اسلام علیکم ورحمۃ اللہ وبرکاتہ

یسکیلو کے تبلیغی دورہ کی رپورٹ میں - جزا اتم اللہ احسن الجواد -
مات اللہ بڑا اچھی رپورٹ ہے - خدانے جو تیری کہہ رائے کوٹے
ہیں اب تیرا سے بڑھنے کا ذمہ دار کیا ہمارے اسکے لئے دعا سے
ہی تو نہیں ملے گا -

حسن چرچیز نے داعی الی اللہ بنانے کا خوب حق ادا کیا ہے -
خدانے اس کے پیغام میں ایک کشش رکھ دی ہے - الحمد للہ اعلیٰ
زر وبارع - اسے بھی اور باقی سب کو بھی میرا طرف سے
حسنت کجرا دعائے پیغام دیں - اللہ تعالیٰ اسے بھی اور باقی سب کو
بھی جلد سلیب پڑھائے اور سر ہنر دشا داب رت -

والسلام
خاکر
محمد اللہ
علیہ السلام

8020

13 NOV 1990

A letter to Mirza Mahmood Ahmad, the then Missionary at Houston TX.

This was the child who grew up slowly until becoming an adult. Meditating deeply about the philosophy of the religion; about its meaning and saturated of a progressive Divine love and love to all mankind.

Haqrat Mirza Ghulam Ahmad of Qādiān reached adulthood, and passed 40 years, received a revelation from God informing him that "Jesus Christ was not Son of God in the literal sense. That he was a messenger of God with a very high rank and was the Messiah. Nevertheless, it was misinterpreted by the people and they took him as Son of God in literary sense. He came, exercised his ministry and returned to God in the same way that the other prophets who came before him. He will not come back as the same person. Someone will come with his character, style and with his spirit. He will come with the same message's style. The God, appoint you to be the Christ that have been waiting in this age."

You can imagine the situation. As I already told

you, he was born between people who were colonized by the British. His position was similar to the one of Jesus Christ who was born between the Jewish who were oppressed by the Roman Empire. Was born between the Muslims who were oppressed in similar manner by the British Empire. Nobody listened to him. His own family rejected him. The Muslims, Sikhs, who lived at his side, the Hindus, the Christians, did the same thing, staying alone. Then God told him: "I have sent you and I have not rejected you. I am going to make you the promise that I will stay by you, and your voice will be heard in all the corners of the Earth. I will make sure that your message will reach all the corners of the Earth", Strange revelation! Incredible! How a person in his situation could claim what will happen with his message? Nevertheless, only 100 years has passed and you can verify that today that Ahmadiyyat has been established in 125 countries of the world, countries were his voice has reached. Look back again in the history. Does Christianity have the same success in its first century after the death and Jesus Christ's ascension to heaven? Not really. What can you perceive today? The repetition of the past history of Christianity is reproducing, but now inside Islam and not in Judaism. In the same way that the message of the past Christianity, was addressed mainly to the Jewish, namely the message of the Messiah, was directed mainly to the Jewish, and should be understood having in mind the Judaism, in the same way this new message of the Messiah should be understood in relation to Islam and we should analyze if this Messiah is similar to the before handed Christ, in his behavior toward the Muslims and the rest of the world. If indeed, the people are creating the same type of difficulties toward him like the same created to the Past Messiah, if even with the oppression that he suffered in the same way as the Past Messiah, we see signs of Divine support in his favor, if his community flourish in the maximum adversity, if his followers do not decrease, but increase and get stronger, in the same way that occurred in the past history of Christianity, then you should pay special attention to this phenomenon, since it should contain a very serious message.

This is the message that I want to transmit tonight. I do not want to enter in details who is right and who is not. It will take some time to study in depth the message of Ahmadiyyat. I present an example with similarities. When Christ claimed to be from God, it was very weak and at the sight of the people who surrounded him, it was less than a fly. They rejected him with total hostility. In the same way, Mirza Ghulam Ahmad of Qādiān was rejected like an earthworm with the worst of the scorn. When he claimed to be from God. The same history is repeating itself, but followed by of a marvelous fact—the same way at it happened with the past Christianity—even with the most ferocious

hostilities against Jesus and his followers, the Christians continued growing, spreading from country to country and not been able to be destroyed by the most powerful empire on earth. The same thing is happening with Ahmadiyyat. This is what the past century of Ahmadiyyat transmits to you in his message. The only same person, Mirza Ghulam Ahmad, is spreading more every time. To his voice others has united who stand in his favor and support. This city, Mexico, is a witness of this miracle of God. Some few years ago there was nobody in the entire Mexico who would have listened the claim of Mirza Ghulam Ahmad to be the new coming of the reason is that even though the society apparently believe in God, nevertheless, they believe in a god who could serve them in all their objectives, and will not want anything in return. They think about a God that is at margin in their lives. They love God's creation due to the mortal benefits can derive from it. Love what God have created in form of wealth, properties, in form of beauty, they love the animals, in other words, anything beautiful that God has created. Nevertheless, they are not willingly to give up any of them for the Creator. They love the creation in such a way, that they leave the Creator aside. If the Creator delivered a message of "what I have created for you, give up everything for me", they answer "Leave us alone. We are here to receive, not to offer sacrifices." In this way live lives of pleasure, abundance, entertainment and sin. What is sin? Sin is to recognize God and to reject the way of life that He proposes. This is the symptom for which a sinful society rejects the God whom they supposedly believe in. This is the paradox that confirms these societies. In this situation, when someone comes from God and says: God has informed me to transmit that He is your Creator and you have to listen to Him, turning to Him", once again they denied to obey him, because they consider it abusive and they feel they are going to lose their freedom. They then look down to this man and allege: "this man must have become crazy. If he thinks that for him we are going to change our ways and styles of life, to restrict the pleasures of this time and becoming prisoners in his hands, He should not count on us. They reject him because above in some place, is a remote creature who does not have any right to interfere in their way of lives. They only pray to Him when they need something, in the same way that a master asks their maid. Only on that time they look for God and say: "O my God! I am sick, heal me! O my God, I am hungry, feed me Oh my God, I need this and that, Please, give it to me. But when God tell them "Do this for me" they turn their heads and say No! We just want to receive, we do not want to give anything away. When they come to this situation the image that they have of God is of a servant subdue to his master. The human beings are the masters and God is their servant. In this situation when

He expose the topic seriously, trying to change the way of the relationship, being the human beings the servants, they rejected Him. Nobody wants to be a servant. This is the psychological reaction of why these people do not accept the message of God.

Another reason exists why someone sent by God is rejected. I will develop this aspect with past Jewish history of the rejection of Jesus Christ. In this way you will understand better what I am trying to tell you. Jesus Christ was rejected for several reasons; one of them is that they denied God. This is the last reason. Their selfishness did not allow them change their attitude for no God. So, they rejected them. Secondly, they were waiting for somebody who will serve them and to make them prosper and to free them from the oppression of the Roman Empire. Once again, they were waiting for a servant even though they will call him king. They waited for a man that would come with a crown over his head. He would not bring this crown just for him, but for the entire nation of Israel with the objective of removing them from the Roman oppression and give them the leadership of the society's government. Motives and reasons that were selfish were the ones that make them wait for somebody. The image of Jesus Christ who was coming was so distorted, that they transformed it in something material that was going to give them some advantage without them having any type of sacrifice. This was another reason for rejection. They told him sarcastically: "Have you come to free us from the oppression of the Roman Empire? We believe in someone who will come and guide us to set us free from the Roman government. Will you free us and make us kings of our nation and our people. What do you have now to say? He answered: "I am coming to tell you that if someone hit you in one cheek, offer him the other one. Stay happy if someone robs you. And not only that: be ready to even offer more."

This way of acting was incomprehensible. The Jewish's ears felt like a blow when they heard these words. Then they asked him: "Where is your crown?" He answered: "My crown is a spiritual crown. Is the crown of the love of God, the humbleness in which I have appeared between you." When they heard these words, they started laughing and making fun of him and told him: "What type of Christ have appeared? Is really different from the one that we have been waiting for." In one occasion, he showed up at Pilates' court and he claimed the same thing.

Pilates turned to him and told him: "Do you claim to be a king? He answered: "Is it a coin what you have in your hand?" "Yes" he answered, "is a coin." "Can I borrow it?" Jesus Christ said. When he did that, Jesus saw the image of Caesar engraved in it. He showed the image to Pilates and to the rest of the people present

and said: “To Caesar what is of Caesar and to God what is of God. This is the purpose of my coming.” This was a profound message of wisdom, of absolute justice that was rejected by the people of that era because, as I have already explained to you, they were selfish. They could only wait for a man of God that would serve them in their requests and material needs. They have lost interest in spirituality and in the divinity.

At last, the days of Jesus Christ on Earth came to an end. Some say that he ascended to Heaven with his physical body.

Today you can Witness Messiah in this conference room to the best of appreciation. Mirza Ghulam Ahmad as being in the center of Mexico City. Where 28 people came, joined and exist and show what this full of wisdom message bears, and the message is there for the world to consider.

This voice is very small, I acknowledge it, and its witnesses are only 28 people. Possibly will be 2 against a million Mexicans. Nevertheless, they always begin

with his humble starts, spreading later. What is it, what makes them believe in the voice of Ḥaḍrat Mirza Ghulam Ahmad of Qādiān, who do not belong to their people, or their nation, who was born in an insignificant Indian village a century ago? What has happened? What happens with the Americans, European, Japanese, Chinese, Russians, the Mongols who now are part of a united procession with Aḥmadiyyat who raise their voice and claim: “We bear witness that this man is from God, this is the truth and this is the path to the redemption of the world.”

This is the message that I wanted to transmit to you. It is very difficult for me to summarize the message of Aḥmadiyyat in one and short session like this one and in a way that will be understood. I apologize for extending myself so much, but I can assure you that I have tried to be brief the most I could. If I had reduced my speech, you would not have been able to understand anything of what I try to transmit.

Ahmadiyya Khilāfat and the Pledge of Allegiance to Khilāfat

Maulana Sheikh Mubarak Ahmad, Former Missionary In-charge, East Africa, England & USA

Those who have not pledged allegiance to the Ahmadiyya Khilāfat have adopted the position that there will not be Khilāfat of an individual after the Promised Messiah (may peace be upon him), rather, he has appointed the Anjuman (Anjuman here refers to Sadr Anjuman Ahmadiyya) as his Khalīfa and has thereby put an end to the Khilāfat by person. On the contrary, those who have pledged allegiance to the Ahmadiyya Khilāfat are established on the belief that the system of Khilāfat, which was established after the Holy Prophet (may peace and blessings of Allah be upon him) has been re-established after the Promised Messiah (may peace be upon him).

Which of these beliefs is correct and which Community is on the right path? To find the answer, it is necessary that we turn to the writings of the Promised Messiah (may peace be upon him). Moreover, we should seek guidance from the sayings of Ḥaḍrat Khalīfatul-Masīḥ I^{ra} because those now outside the pledge of Khilāfat accepted him to be the first Khalīfa of the Promised Messiah (may peace be upon him). They declared Anjuman (here refers to the Sadr Anjuman Ahmadiyya) that his sayings would be as sacred as those of the Promised Messiah (may peace be upon him). Finally, the statements, up to the establishment of the second Khilāfat, of those who did not take the pledge also point towards the right path.

Sayings of the Promised Messiah^{as}

In this respect, I will present two types of sayings from the Promised Messiah (may peace be upon him): (I) sayings of a general nature in which there are promises of the establishment of Khilāfat among the Muslims on a permanent basis after the Holy Prophet (may peace and blessings of Allah be upon him) and (II) specific sayings in which it is pointed out clearly that there would be Khilāfat after the Promised Messiah (may peace be upon him).

Sayings of a General Nature

1) In his book Shahadat-ul-Qur’an, the Promised Messiah (may peace be upon him) writes:

Some people deny the general application to all Muslims of the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

Allah has promised to those among you who believe and do good works that He shall surely make them Successors in the earth, as He made Successors from among those who were before them... (Al-Nur, 24:56)

They contend that “those among you” here means only the Companions (may Allah be pleased with them)

and that Khilāfat came to an end with them; that it would not re-appear among the Muslims up to the Day of Judgment. In other words, the Khilāfat appeared only as a dream or fancy for a brief period of thirty years; after that period Islam entered upon an everlasting period of doom. (Rūḥānī Khazā'in, vol. 6, p. 330)

2) He further states in the same book:

How can I say that anyone who studies these verses carefully would not understand that Allah the Most High has made a promise of everlasting Khilāfat for the Ummah? If Khilāfat was not permanent, then what was the significance of drawing a parallel with the Khulafā' of the Mosaic dispensation?

If the righteous Khilāfat was to be limited to thirty years and thereafter its period was to be closed forever, then it follows that Allah the Most High had not ordained that the doors of good fortune remain open for the followers of the Holy Prophet (may peace and blessings of Allah be upon him). (Ibid. p. 353)

In these writings, the Promised Messiah (may peace be upon him) is correcting the point of view of those who believed that the Khilāfat was confined to the Companions (may Allah be pleased with them) and it closed thereafter. In these writings, he made it very clear that the promise contained in the quoted verse is the promise of an everlasting bliss.

3) The basic reason for the establishment of Khilāfat also requires that we believe in the general application of the quoted verse. In the same book, Shahadat-ul-Qur'an, the Promised Messiah (may peace be upon him) writes:

Since no one can live forever, Allah the Exalted ordained that the Anbiyā', who are the most honorable and the best people of the earth, continue their existence upon the earth by way of reflection. For this purpose, God instituted Khilāfat so that the world should at no time be deprived of the blessings of the *nubuwwat*. He, who limits it to thirty years, foolishly overlooks the true purpose of a Khalifa, and does not realize that God did not design that the blessings of Khilāfat to be limited to thirty years after the death of the Holy Prophet (peace and blessings of Allah be upon him) and that, thereafter the world may go to ruin... (Ibid., p. 353-354)

Specific Sayings

After these statements of general applicability, I will now offer statements which prove beyond a shadow of doubt that the chain of Khilāfat was destined to

remain unbroken after the Promised Messiah (may peace be upon him) and that this Khilāfat would be personal and would be patterned after the righteous Khulafā' who followed the Holy Prophet (may peace and blessings of Allah be upon him).

1) In Hamamat-ul-Bushra, the Promised Messiah (may peace be upon him) has narrated a hadith of the Holy Prophet (may peace and blessings of Allah be upon him) and has written: Then the Promised Messiah or one of his Khulafā' would travel towards Damascus. (Rūḥānī Khazā'in, vol. 7, p. 225)

By writing this, the Promised Messiah (may peace be upon him) has made two very clear statements in favor of Khilāfat: One, that the Holy Prophet (may peace and blessings of Allah be upon him) has promised that the Promised Messiah (may peace be upon him) would be followed by Khulafā', one of whom would travel to Damascus; second, he accepted the applicability of this hadith to himself and thus— fifteen years before his demise—he declared that he would be followed by several Khulafā', one of whom would travel to Damascus.

2) Shortly before his demise, the Promised Messiah (may peace be upon him) wrote al-Waṣīyyat. In it he writes:

He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets (peace be upon them). And after they have had their fill of ridicule and reproach, He reveals yet another dimension of his Might and creates such means by which the objectives that had to some extent remained incomplete are fully realized.

Thus, He manifests two kinds of Powers. (1) First, He shows the Hand of His Power at the hands of His Prophets (peace be upon them) themselves. (2) Second, when with the death of a prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jamā'at will become extinct and even members of the Jamā'at, too, are in quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jamā'at. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Ḥaḍrat Abu Bakr Siddiq (may Allah be pleased with him), when the demise of the Holy

Prophet (may peace and blessings of Allah be upon him) was considered untimely and many an ignorant Bedouins turned apostate. The companions of the Holy Prophet (may peace and blessings of Allah be upon him), too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq (may Allah be pleased with him) and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise, which was spelled out in the verse:

وَلِيُؤَكِّدَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَيُخَفِّفَ لَهُمْ مِنْ
بَعْدِ خَوْفِهِمْ أُمَّتًا ط

that is, after the fear we shall firmly re-establish them (The meaning of the verse are: '...and that He surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear...' (Al-Nur, 24:56)... (Al-Waṣīyyat, Rūḥānī Khazā'in, vol. 20, p. 304–305)

Then the Promised Messiah (may peace be upon him) continues:

So dear friends! Since it is the Sunnatullah [way of God], from times immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So, do not grieve over what I have said to you; and nor your hearts should be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you as promised by God in Barahīn-e-Ahmadiyya (The first book of the Promised Messiah, published in four parts in 1880, 1882 and 1884). (Ibid.)

Many conclusions flow from this writing of the Promised Messiah (may peace be upon him).

First. The second manifestation refers to the Khulafā', because the Promised Messiah (may peace be upon him) writes, "Then Almighty Allah raised Ḥaḍrat Abu Bakr (may Allah be pleased with him) to show His second manifestation." By giving the example of Ḥaḍrat Abu Bakr (may Allah be pleased with him), the Promised Messiah (may peace be upon him) makes it

clear that the second manifestation means Khilāfat.

Second. The Promised Messiah (may peace be upon him) does not limit the application of Ayat-e-Istikhlaḥ (Al-Nur 24:56) in the Holy Qur'an to those appointed directly by God; rather he gives it a general application and regards it as the type of Khilāfat, which was bestowed upon Ḥaḍrat Abu Bakr (may Allah be pleased with him). Thus, the chain of Khulafā' —which started with Ḥaḍrat Abu Bakr (may Allah be pleased with him) —is a manifestation of the promise made by Allah, the Most High, in that verse.

Third. It can also be concluded that it is destined that the believers will face trials and tribulations after the demise of the Prophets. These trials have been warded off through the Khulafā'. This ancient tradition must also be fulfilled in the Ahmadiyya Muslim Jamā'at. As the Promised Messiah (may peace be upon him) writes, "It is not possible that Allah the Most High should change His eternal way." That is: the Jamā'at was destined to face a severe tribulation after the demise of the Promised Messiah (may peace be upon him). A condition of fear would arise, but it would be turned into a peaceful situation in accordance with the eternal way of God. The fact is that the Jamā'at faced many a trial and Allah the Most High protected the Jamā'at through the Khulafā'. Thus, the eternal way of God was fulfilled.

Fourth. These writings also show that the second manifestation would be granted continuation. Up to the Day of Judgment, Khulafā' will continue to appear in the Ahmadiyya Muslim Jamā'at. The organization of the Jamā'at will continue to gain strength upon strength and it will become so firmly established that the Khilāfat will continue up to the Day of Judgment as the Promised Messiah (may peace be upon him) writes, "It is eternal and its chain will not be broken up to the Day of Judgment."

Fifth. The second manifestation would appear after the demise of the Promised Messiah (may peace be upon him). The second manifestation would come after he is gone, as he writes, "That second manifestation cannot come until I go."

The Anjuman had been established during the lifetime of the Promised Messiah (may peace be upon him), but the Promised Messiah (may peace be upon him) writes about the second manifestation that it "cannot come until I go." As I have stated earlier, the second manifestation refers to Khilāfat. The question of successors does not arise as long as the principal is present and therefore the Promised Messiah (may peace be upon him) writes that, "The second manifestation cannot come until I go." In other words, the system of Khilāfat would be established after his demise as it was established after the Holy Prophet (may peace and blessings of Allah be upon him).

All these conclusions, which flow from the writings in al-Waṣiyyat, show that the system of Khilāfat would be established forever after the Promised Messiah (may peace be upon him) and it would always be Khilāfat in the form of a person.

3) In Sabz Ishtihar [Green Pamphlet] the Promised Messiah (may peace be upon him) writes:

The second way of sending mercy is to send Messengers and Prophets, divinely inspired scholars, auliya', and Khulafā', so that people may be guided to the right path through their leadership and guidance and should attain salvation by following their way. So, Allah the Most High decreed that the progeny of this humble one may manifest both these forms. (Footnote, Rūḥānī Khazā'in, vol. 2, p. 462) (Anjuman here refers to the Sadr Anjuman Ahmadiyya.)

This writing also shows that the system of Khilāfat would be established in the Community of the Promised Messiah (may peace be upon him) and some of the Khulafā' would be from his progeny.

4) One and a half months before his demise, the Promised Messiah (may peace be upon him) made a speech in Lahore in which he said:

The Sufis have said that the person who is to be the Khalifa after a sheikh or a Rasul or a Nabi is the first one who is inspired by God to accept the truth. The death of a Rasul is a severe earthquake and is a time of great danger. But Almighty Allah provides reassurance through a Khalifa, and that Khalifa revives and strengthens afresh the purpose of the advent of the deceased. Why did the Holy Prophet (may peace and blessings of Allah be upon him) not appoint his Khalifa to succeed him? It was because he knew very well that Almighty Allah would Himself appoint a Khalifa.

The Promised Messiah (may peace be upon him) continued:

In one revelation Allah the Most High has addressed me as sheikh, "You are the sheikh, the Messiah, whose time will not be wasted." (Al-Hakm, April 14, 1905)

This also proves that there would be Khulafā' after the Promised Messiah (may peace be upon him).

5) In Paigham-e-Sulh the Promised Messiah (may peace be upon him) writes:

Those who are outside my Community are all disunited in their ways and thoughts. They do not follow a leader whose obedience is incumbent upon them. (Rūḥānī Khazā'in, vol. 23, p. 455)

It is obvious that the leader, whose obedience is incumbent upon everyone after the Nabi, is a Khalifa. It was therefore essential that the system of Khilāfat be established in the Jamā'at so that it may not revert to a scattered condition in nature and thoughts.

6) Similarly, in Paigham-e-Sulh, inviting the Hindus to a pledge of peace, and in relation to the breach of that pledge, the Promised Messiah (may peace be upon him) wrote:

They would pay a substantial penalty, not less than 300,000 rupees, to the leader of the Ahmadiyya Jamā'at. (Ibid.)

This also shows that it is essential that a leader and an Imam, whose obedience is incumbent upon all members, must always be present in the Jamā'at; otherwise the pledge would be meaningless.

These sayings of the Promised Messiah (may peace be upon him) clearly prove that the system of Khilāfat is destined to continue after the Promised Messiah (may peace be upon him) and it would be the righteous Khilāfat in the form of individuals. Parliaments or societies have never been established as Khulafā' nor would they be in future.

Sayings of Ḥaḍrat Khalifatul-Masīḥ Ira

Ḥaḍrat Maulana Hakim Nur-ud-Din (may Allah be pleased with him) was appointed to the office of Khilāfat on May 27, 1908. From then up to the time of his demise, he explained the importance of Khilāfat, and adherence to it, in several of his speeches and sermons.

The last book written by the Promised Messiah (may peace be upon him)

On the demise of the Promised Messiah (may peace be upon him), he was approached by many leaders of the Jamā'at to take the leadership and accept the pledge of allegiance. These included Khwaja Kamal-ud-Din, Maulvi Muhammad 'Ali and many of their friends. The response, which he gave them, is worthy of note:

1) If you insist upon making the covenant with me then bear in mind that Bai'at means to be sold. On one occasion Ḥaḍrat Sahib [the Promised Messiah (may peace be upon him)] indicated to me that I should put the thought of my home out of my mind. Thereafter my entire honor and all thinking became attached to him and I have never thought of my home. Thus, Bai'at is a difficult matter. A person who makes a Bai'at gives up all his freedom and high flights...

Concluding the speech he said, "Remember all goodness proceeds from unity. A Jamā'at which has no leader is dead." (Badr, June 2, 1908)

2) After assuming the office of Khilāfat he said:

Now I am your Khalīfa. If anyone should say that the name Nur-ud-Din is not mentioned in al-Waṣīyyat by Ḥaḍrat Sahib [The Promised Messiah (may peace be upon him)], I would counter: Nor are the names of Adam (may peace be upon him) and Abu Bakr (may Allah be pleased with him) mentioned in earlier prophecies. The whole Jamā'at has accepted me as Khalīfa by consensus. Anyone who goes against that consensus puts himself in opposition to God. Then listen with attention that if you act contrary to your covenant, your hearts will be filled with hypocrisy. (Badr, June 2, 1908)

3) Then again, he said:

I remind you again that the Holy Qur'an sets forth clearly that it is Allah Who appoints Khulafā'.

Remember Adam (may peace be upon him) was made Khalīfa by God, Who said: *إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً*

... I am about to appoint a vicegerent [Khalīfa] on earth... (al-Baqarah, 2:31)

What good did the angels achieve by raising an objection to it? You can find it from the Holy Qur'an and see that they had to prostrate on account of Adam (may peace be upon him). If someone objects to my Khilāfat, even if he be an angel, I would respond: It is better for you to submit to the Khilāfat of Adam (may peace be upon him). If he becomes Iblis [Satan] by acting with disobedience and pride, he should ponder: what benefit did Iblis derive from his opposition? I repeat: if anyone objects to my Khilāfat, and such an objector is an angel, he will be brought by his right nature to submit to Adam (may peace be upon him). (Badr, July 4, 1912)

4) Continuing the same speech, he said:

Khilāfat is no light affair. You can derive no benefit by agitating this question. No one will make any of you Khalīfa, nor can there be one in my lifetime. When I die it will be only that one concerning whom God so wills who will become Khalīfa....

You have made a covenant with me. You should not raise the question of Khalīfa. God has made me Khalīfa and now I cannot be set aside by any of you, nor has anyone the power to set me aside. If some of you persist in your attitude then remember that I have with me those who like "Khalid bin Walid" will chastise you as rebels. (Badr, July 4, 1912)

5) At another occasion, he said:

I declare in the name of Allah that Allah has appointed me as Khalīfa, just as He appointed Adam (may peace be upon him), Abu Bakr (may Allah be pleased with him) and 'Umar (may Allah be pleased with him) as Khulafā'. (Ibid.)

6) Another of his admonitions is:

If I have been made Khalīfa, this is God's doing in accordance with His design. It is true that He has made me Khalīfa for your good. No power can set aside a Khalīfa appointed by God. No one of you has the power or strength to set me aside. If God Almighty wills to set me aside He will cause me to die. You must commit this matter to God.... The person who says that he has made me Khalīfa utters a falsehood. (Al-Hakm, January 21, 1914)

7) Again, he has said:

If anyone says that the Anjuman has made me Khalīfa, he utters a falsehood. Such thinking is destructive and should be eschewed. Listen once more that no man or Anjuman has made me Khalīfa, nor do I consider any Anjuman capable of appointing a Khalīfa. Thus no Anjuman has made me Khalīfa, nor do I attach any value to the action of any Anjuman in that context. Should the Anjuman leave me I would not pay any attention to its action. No one has the power to deprive me of the robe of the Khilāfat. (Badr, July 4, 1912)

8) There is another significant statement of Ḥaḍrat Khalīfatul Masīḥ I (may Allah be pleased with him) in explaining the pledge of allegiance to Khilāfat and remaining faithful to Khilāfat.

A person wrote to Ḥaḍrat Khalīfatul Masīḥ I (may Allah be pleased with him): Is it obligatory to take a pledge with you? He said: Whatever is commanded for the original pledge, does apply equally to the branch. The Companions of the Holy Prophet (may peace and blessings of Allah be upon him) deemed it obligatory to take the pledge at the hand of the Khalīfa before burying the body of the Holy Prophet (may peace and blessings of Allah be upon him). (Badr, March 3, 1911, p. 9)

This makes it clear that taking the pledge with every Khalīfa is obligatory. The previous statements make it clear that Allah appoints whomsoever He wills as Khalīfa. After the Promised Messiah (may peace be upon him), Allah will appoint whom He wills. The obedience to all the Khulafā' will be obligatory just as the obedience of the righteous Khulafā' was obligatory after the demise of the Holy Prophet (may peace and

blessings of Allah be upon him). Ḥaḍrat Khalifatul Masīḥ I (may Allah be pleased with him) considered himself to be the righteous Khalīfa just like Ḥaḍrat Abu Bakr (may Allah be pleased with him), Ḥaḍrat ‘Umar (may Allah be pleased with him) and other Khulafā’.

9) Another one of his statements is worthy of note:

A point I wish to make is worth remembering. Despite deliberate attempts, I cannot resist saying so. I have noticed that Ḥaḍrat Khwaja Suleiman (mercy of Allah be upon him) was utterly devoted to the Holy Qur’an. I love him dearly. He served as Khalīfa for seventy-eight years and he was appointed when he was twenty-two. Remember this matter; I have stated it for a special reason and purely for your benefit. (Badr, July 27, 1910)

10) In 1911 when he fell ill, he wrote a testament and handed it over to one of his pupils. He wrote:

Khalīfa: Mahmud

Upon recovery he tore this paper up, which had been sealed.

11) On March 4, 1914, Ḥaḍrat Khalifatul Masīḥ I (may Allah be pleased with him) felt very weak. He asked for a pen and ink and wrote the following testament for his successor:

My successor should be righteous, popular, learned and of good conduct. He should exercise forbearance towards the old and new friends of the Promised Messiah (may peace be upon him). I have been the well wisher of all of them so should he be. The public teachings of the Holy Qur’an and hadith should be continued. Greetings of peace. (Al-Hakm, March 7, 1914, p. 5)

He wrote this testament in his last illness and asked Maulvi Muhammad ‘Ali to read it three times and asked him to confirm it.

The will that he left behind relating to his successor also clearly demonstrates that Ḥaḍrat Khalīfatul-Masīḥ I (may Allah be pleased with him) believed in Khilāfat by an individual and believed that this is the only way that the traditions set by the righteous Khulafā’ can be preserved; he admonished that the same be adopted after his demise.

Sayings—up to the Second Khilāfat— of Those Who Did Not Take the Pledge of Khilāfat

1) It is narrated by Ḥaḍrat Maulvi Sayyed Sarwar Shah (may Allah be pleased with him) that:

On May 27th, 1908, on the demise of the Promised Messiah (may peace be upon him), Khwaja Kamal-ud-Din, Mirza Ya‘qub Baig, and Dr. Sayyed Muhammad Husain Shah arrived

from Lahore to Qādiān. Khwaja Kamal-ud-Din made a very touching speech to the effect that: A Caller came from Allah, who called people towards God. We responded to his call and gathered around him. Now he has returned to his God and has left us behind. The question is: What should we do now?

Sheikh Rahmatullah stood and said words to the effect: On my way to Qādiān, I said again and again, and I repeat what I said earlier: Give leadership to the old man [i.e., Ḥaḍrat Maulvi Nur-ud-Din (may Allah be pleased with him)]. Without that, this Jamā‘at cannot stay united. Everybody agreed with him and no one objected.

2) A petition was submitted to Ḥaḍrat Maulana Nur-ud-Din (may Allah be pleased with him) bearing signatures of several members of the Jamā‘at including Sheikh Rahmatullah, Dr. Sayyed Muhammad Husain Shah, Maulvi Muhammad ‘Ali, Khwaja Kamal-ud-Din, and Dr. Mirza Ya‘qub Baig. It stated:

In accordance with the instructions of the Promised Messiah (may peace be upon him) as recorded in al-Waṣīyyat, we the Ahmadīs whose signatures are subscribed below, are fully satisfied with a truthful heart, that the first among the immigrants, Ḥaḍrat Maulvi Nur-ud-Din (may Allah be pleased with him), who is more knowledgeable and more righteous than all of us, and is the most sincere and oldest friend of our holy leader and whom he has determined to be a model for all of us, as in his couplet:

چہ بُودے اگر ہر یک ز اُمت نور دین بُودے
ہمیں بُودے اگر ہر دل پُر از نور نقیہ بُودے

How fortunate would it be if everyone of the Community were Nur-ud-Din, So would it be if everyone were filled with the light of faith.

It is therefore incumbent that, in the name of Ahmad^{as}, all Aḥmadīs who are Aḥmadīs now and those who join later, take a pledge. The sayings of Ḥaḍrat Maulvi Sahib (may Allah be pleased with him) should bear the same value as the sayings of the Promised Messiah (may peace be upon him). (Badr, June 2, 1908)

3) After the demise of the Promised Messiah (may peace be upon him), the whole Jamā‘at accepted Ḥaḍrat Maulana Nur-ud-Din (may Allah be pleased with him) as the Khalīfa and took the pledge of allegiance. Khwaja Kamal-ud-Din, in his capacity as the Secretary of Sadr Anjuman Ahmadiyya, made the following announcement on behalf of all members of the Anjuman:

Before the funeral prayers of the Promised Messiah (may peace be upon him) were offered, in accordance with al-Waṣiyyat of the Promised Messiah (may peace be upon him) and in consultation with the leaders of the Sadr Anjuman Ahmadiyya, relatives of the Promised Messiah (may peace be upon him) and with the permission of the Mother of the Faithful, the entire Jamā'at numbering about 1200, took a pledge at the hand of the most honored, Pilgrim of the Holy Places, the respected Hakim Nur-ud-Din (may Allah be pleased with him). The following respected personages were among those present at the occasion:

Ḥaḍrat Maulana Sayyed Muhammad Ahsan, Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad, Nawab Muhammad 'Ali, Sheikh Rahmatullah, Maulvi Muhammad 'Ali, Dr. Mirza Ya'qub Baig, Dr. Sayyed Muhammad Husain Shah, Khalifa Rashid-ud-Din, and the most humble Khwaja Kamal-ud-Din.

Continuing this statement Khwaja Sahib said:

All those present, whose number is mentioned above, accepted him as Khalifatul Masīḥ with unanimity. This letter is for the information of all members of the Jamā'at. On receiving this message, all members of the Jamā'at should personally or through letter, take a pledge of allegiance to Ḥaḍrat Hakimul-Ummat Khalīfa of the Masīḥ and Mahdi. (al-Hakm, and Badr, June 2, 1908)

4) At the end of 1913, the following announcement was made under the signature of Maulvi Muhammad 'Ali, Maulvi Sadr Din and Sayyed Muhammad Husain Shah:

The whole Jamā'at is his follower (i.e., of Ḥaḍrat Khalifatul-Masīḥ I (may Allah be pleased with him)) and all members of the Executive Committee [of Sadr Anjuman Ahmadiyya] are under a pledge of allegiance to him and are most obedient to him. (Paigham-e-Sulh, December 4, 1913)

5) It was also stated by these leaders that:

Pledge of allegiance was in no way contradictory to al-Waṣiyyat; indeed, it was exactly in accordance with it. (Paigham-e-Sulh, April 19, 1914)

6) A few days after the demise of the Promised Messiah (may peace be upon him), on June 21st, 1908, Maulvi Muhammad 'Ali made a speech in Lahore in which he said:

When in the authentic books of these people, Ḥaḍrat Abu Bakr (may Allah be pleased with him) is regarded as the successor to the

Holy Prophet (may peace and blessings of Allah be upon him) and it is clearly admitted that the killing of Musailmah in the presence of Ḥaḍrat Abu Bakr (may Allah be pleased with him) amounted to his being killed in the presence of the Holy Prophet (may peace and blessings of Allah be upon him), and also that the attainment of the treasures of Roman and Persian emperors by Ḥaḍrat 'Umar (may Allah be pleased with him) amounted to the victory of the Holy Prophet (may peace and blessings of Allah be upon him) over these empires, then why do they not wait that some of the prophecies of the Promised Messiah (may peace be upon him) be fulfilled by his successors, sincere devotees, or progeny.

(Al-Hakm, July 18, 1908, vol. 12, p. 42)

7) In December 1914, Khwaja Kamal-ud-Din made a speech on "The Reasons for the Internal Controversy in Ahmadiyya Community," in which he said:

When I performed the pledge, I stated that I would obey him and would also obey the future Khulafā'. (Reasons for the Internal Controversy in Ahmadiyya Community, p. 70)

From all these statements of those who did not pledge allegiance to the Khilāfat during the second Khilāfat, it is clear that:

- They agreed that the Jamā'at could not be established on firm grounds without Khilāfat.
- They understood from the writings of the Promised Messiah (may peace be upon him) in al-Waṣiyyat that there must be a Khalīfa.
- The election of Ḥaḍrat Khalifatul Masīḥ I (may Allah be pleased with him) was exactly in accordance with al-Waṣiyyat.
- Ḥaḍrat Khalifatul Masīḥ I (may Allah be pleased with him) was a righteous Imam whose obedience was obligatory and his sayings amounted to the sayings of the Promised Messiah (may peace be upon him). They believed in the coming of future Khulafā' after Ḥaḍrat Khalifatul Masīḥ I (may Allah be pleased with him).
- They believed that many prophecies would be fulfilled at the hands of future Khulafā'.
- All the leaders admonished all members of the Jamā'at— old and new—to take the pledge of allegiance.

Ref: Viewpoints of the Ahmadiyyah Muslim Jamā'at and the Ahmadiyya Anjuman-e-Ishā'at-e-Islam on "NUBUWWAT & KHILAFAT". Four speeches on June 10, 1996 under the chairmanship of Ḥaḍrat Mirza Nasir Ahmad, Khalifatul Masīḥ III (may Allah showers His mercy upon him) at Masjid Mubarak Rabwah)

68th Annual Convention of USA Jamā'at – Jalsa Sālāna 2016

Wajeeh Bajwa (Gainesville, Florida)

Translation of Urdu report written by Syed Shamshad Ahmad Nasir (Chicago, Illinois)

Summary:

Special message from Ḥaḍrat Khalifatul Masīḥ Al-Khamis (may Allah support him with His mighty Help), faith enhancing speeches, participation of religious, civil and political personalities and their tributes to the Ahmadiyya Muslim Community for efforts to establish peace.

Regardless of which country is holding an Annual Convention, it is a proof of the truth of Ḥaḍrat Masīḥ Mau'ūd (may peace be upon him). Participants experience a renewed zeal and a spiritual change due to the pure and pious environment of the Convention. One hears “As-Salamu ‘Alaikum” (peace be on you) everywhere per the teachings and practice of the Holy Prophet (may peace and blessings of Allah be upon him). The extreme love and affection shown by everyone is hard to put into words. Everyone feels happy and all delight in meeting other members. Indeed, why shouldn't this be the case, as this is also one of the reasons for holding the Annual Conventions. Keeping the aims and goals of spiritual and moral training in mind, the 68th Annual Convention of the USA Jamā'at was held at the Harrisburg Farm Show Complex, Harrisburg, Pennsylvania from July 29 to 31, 2016.

With the approval of Ḥaḍrat Khalifatul-Masīḥ Al-Khamis (may Allah support him with His mighty Help), Respected Dr. Ahsanullah Zafar, serving as Amir Jamā'at at that time, had appointed the following officers for Jalsa: Afsar Jalsa Sālāna: Malik Bashir Ahmad (Virginia), Afsar Jalsa Gah: Mirza Naseer Ehsan Ahmad (Pennsylvania), and Afsar Khidmat Khalq (public service), Sadr Majlis Khuddamul-Ahmadiyya, USA.

As mentioned above, this Annual Convention of the USA Jamā'at was held in the town of Harrisburg in a vast complex with several large halls that fulfill the Jamāat's needs very well. One large hall was used for male attendees and this hall was surrounded by several booths and kiosks. Another large hall was reserved for female attendees, decorated beautifully with banners displaying quotes of prayers, Aḥadith and inspirational messages.

This year, the men's side food arrangements were made in a separate and larger hall. It was a challenging task to convert this hall to a food hall. However, Jalsa administration and Khuddam did an excellent job in

converting this hall to a very decent dining area with plenty of chairs and tables. Various banners showing verses of the Holy Qur'an with translation reminding members to take care of their Prayers, and the importance of loving each other were displayed all around the hall. In addition to the verses of the Holy Qur'an, sayings of the Holy Prophet (may peace and blessings of Allah be upon him), Promised Messiah (may peace be upon him), and Khulafā were also displayed, reminding members about the aims and objective of the Jalsa and various other religious teachings. Within this food hall, one area was reserved for booths selling various food and other items.

Organization and planning arrangements start many months before the Annual Convention. However, three to four months before the Convention, the work intensity increases tremendously. This convention site is approximately 2 hours drive from the National Headquarters, Baitur Rahman Mosque, Silver Spring, MD. It can be quite challenging to go there and make the necessary arrangements. However, young and old, men and women, work tirelessly and diligently, through the Grace and Mercy of Almighty Allah and with prayers of the Khalīfa of the time and

Arrangement for Tahajjud Prayers, Darsul-Qur'an and Hadith at the Convention site was made with regularity. Arrangement for Tahajjud Prayers, Darsul-Qur'an and Hadith was also made at various hotels where members were staying. On the first day at the Convention site, Hafiz Mubarak Ahmad of Nigeria led the Tahajjud Prayer and Imam Zafrullah Hanjra did the Darsul-Qur'an. On the second day, Tahajjud Prayer was led by Abdul Rauf and Imam Saeed Khalid did the Darsul-Qur'an.

Inspection of arrangements:

Respected Amir Jamā'at USA, Mirza Maghfūr Ahmad, inspected the Convention site on the evening of Thursday, July 28, 2016. He visited every area of the site and inquired about details of various arrangements and providing guidance as needed. All officers and works gathered in the men's Convention site and, after the recitation of the Holy Qur'an, Amir Sahib USA briefly addressed all present. He reminded everyone there about the instructions given by Ḥaḍrat Khalifatul Masīḥ Al-Khamis (may Allah support him with His mighty Help) to workers of conventions and asked them to work with each other with love and patience. This meeting concluded with silent prayer.

Flag hoisting:

Before the Friday Prayers, Amir Jamā'at USA hoisted the Ahmadiyya flag. Imam Azhar Haneef, Missionary in Charge USA, hoisted the flag of USA, and Yasin Sharif hoisted the flag of Pennsylvania. Amir USA led everyone in silent prayer.

Imam Azhar Haneef, Missionary in Charge USA, delivered the Friday sermon and led the Friday Prayer.

First Session of the Convention:

The first session of the convention was held on Friday, July 29, 2016 and was presided over by Mirza Maghfoor Ahmad, Amir USA. Proceedings started with the recitation and translation of the Holy Qur'an and a poem of the Promised Messiah (may peace be upon him). Amir Sahib USA read a special message that was very graciously sent by Ḥaḍrat Khalifatul-Masīḥ Al-Khamis (may Allah support him with His mighty Help). The message has been published in its entirety in an earlier issue of Gazette.

After listening to the message of Ḥaḍrat Khalifatul-Masīḥ Al-Khamis (may Allah support him with His mighty Help) attendees raised slogans of 'Allah is Great' (Allah-o-Akbar) and 'Long Live the Ahmadiyya 'Khilāfat' (Khilāfat Zindabad). According to the program, Amir USA was to give opening address after Ḥaḍrat Khalifatul-Masīḥ Al-Khamis's (may Allah support him with His mighty Help) message. However, Amir Sahib stated that there is no need for an opening address after the message of Ḥaḍrat Khalifatul-Masīḥ Al-Khamis (may Allah support him with His mighty Help). He reminded attendees to act wholeheartedly on the message sent by Ḥaḍrat Khalifatul-Masīḥ Al-Khamis (may Allah support him with His mighty Help). Amir USA then invited the first speaker of the session, Imam Rizwan Hameed Khan to speak about "Al-Hadi, The Gracious Lord Who Guides Mankind." In his speech, Imam Khan provided several references from the Holy Qur'an that explained that whenever people went away from the guided path, Almighty Allah provided guidance according to His attribute "The Guide (Al-Hadi)" and sent a guide for them.

The next speaker, Faheem Younus Qureshi, Nā'ib Amir and National Secretary Tarbiyat, USA Jamā'at, presented on the topic of "Prophet Muhammad (may peace and blessings of Allah be upon him)—Our Perfect Guide." He provided examples from the life of the Holy Prophet (may peace and blessings of Allah be upon him) for members to follow.

The last speaker of the first session was Maulana Azhar Haneef, Missionary in Charge, USA, speaking on the topic of "Ahmad (may peace be upon him)—Messiah Awaited by All Nations." He expounded on the advent of the Messiah at the end of the 14th Century

(Hijra) as foretold by the Holy Prophet (may peace and blessings of Allah be upon him).

Saturday, July 30, 2016:

First Session on Men's Side:

The morning session was presided over by the Amir USA. The session started with the recitation and translation of the Holy Qur'an and a poem of the Promised Messiah (may peace be upon him). The following speeches were delivered in this session:

"Modern Discoveries in Light of the Holy Qur'an" by Ahsan Mahmood Khan

"Waṣīyyat—A Compassionate Model of Economics and Welfare" by Atif Mian, National Secretary Ta'lim, USA

"Faith from the Cradle to the Grave—Life of Messiah Ahmad (may peace be upon him)" by Habeeb Muhammad Shafeek, Jr.

"Jahaliyya"—Decline of Belief in the Unseen" by Bilal Rana, Sadr Majlis Khuddamul-Ahmadiyya; and

"Winning Hearts for Allah—True Jihad of the Messiah" by Waseem A. Sayed, National Secretary Tabligh, USA.

The first session of the day concluded after Zuhr and Asr Prayers, followed by a lunch break.

Second Session on Men's Side:

The second session started at 4 PM, presided over by Nasim Rehmatullah, Nā'ib Amir, USA. The program started with recitation and translation of the Holy Qur'an and an Urdu poem. A special feature of this session was the presence of invited guests, both religious and political. Approximately 350 guests attended this event. Amjad Mahmood Khan, National Secretary External Affairs, USA was in charge of this program and worked tirelessly to invite government officials, politicians, and religious leaders from various communities.

The highlight of this session was the speech "True Islam: A Campaign Against Extremism" by Nasrullah Ahmad, President Milwaukee Jamā'at. He very eloquently provided the Islamic teachings of peace as given and exemplified by the Holy Prophet (may peace and blessings of Allah be upon him).

Several guests expressed gratitude for being included and their appreciation of our sharing the true teachings of Islam, especially in the charged environment of Presidential election campaign year. The following guest speakers addressed the attendees:

- Ambassador Jackie Walcott, Commissioner, U.S. Commission on International Religious Freedom
- Nick Miccarelli, Member, Pennsylvania House of Representatives

- Mark Cohen, Member Pennsylvania House of Representatives
- Carlo Sanchez, Member, Maryland House of Delegates
- Martin O'Malley, Former Governor of Maryland
- His Excellency Boackarikortu Stevens, Ambassador of Sierra Leone to the United States
- Dr. Milton Boniuk, Boniuk Institute for Religious Tolerance, Rice University (recipient of Ahmadiyya Humanitarian Award)
- Craig Considine, Professor, Department of Sociology, Rice University
- Brian Levin, Professor and Director of Center for Study of Hate and Extremism, California State University, San Bernardino
- Ted Hakey, Jr., Connecticut (with airing of NBC Today Show video clip of his story)

A total of 350 guests participated in this event. All speakers appreciated the efforts, which the USA Jamā'at is making in their peace initiative. Every speaker pointed out our motto of "Love for all, hatred for none" and expressed support for Jamā'at efforts to promote peace and understanding.

Dr. Milton Boniuk, Boniuk Institute for Religious Tolerance, Rice University received the Ahmadiyya Humanitarian Award, which includes a plaque, and a cash award.

At the end, Dr. Naseem Rehmatullah, Nā'ib Amir, thanked all guests and gave a brief overview of Islam's teachings to establish peace at every level.

All guests were invited to dinner organized in their honor by the USA Jamā'at. Mirza Maghfoor Ahmad, Amir Jamā'at USA, members of the National 'Amila, missionaries, and invited senior members of the Jamā'at participated in this event.

Abdul Latif Bennett acted as the stage secretary. The following individuals were invited to express their views about the Jamā'at, or their interaction with the Jamā'at:

Joyce Davis, Communications Director, Office of Mayor of Harrisburg, Pennsylvania (Presentation of Mayor's Proclamation)

George Halcovage, Schuylkill County Commissioner, Pennsylvania

Carol Bainchi, Mayor, Bernard Township. New Jersey

Munum Naeem, Executive Director Humanity First USA (Presentation of Humanity First, USA Awards and Description of Nasir Hospital)

Cathy Hozian, Arizona Democratic Party

Rev. Mark Tonnesen, Pastor. St. Andrews Lutheran

Church, Homestead, Florida

Rev. Harold Eugene Thompson, Miami Beach Community Church, Florida

Rev. Nancy Amburn Grajek, Evangelical Lutheran Church, Ft. Myers, Florida

Kevin Scarpati, Mayor of Meriden, CT and

Daniel Drew, Mayor of Middletown, CT.

Women's Program on Saturday, July 30, 2016:

Women held two sessions on Saturday, July 30, 2016. Saliha Malik, Sadr Lajna Imā'illāh, USA presided over both sessions. The morning session started with the recitation the Holy Qur'an followed by an Urdu poem. Translations of the portion of the Holy Qur'an recited and of the Urdu poem were also presented. The following speeches were delivered:

The Living Qur'an by Tahira Zafar (Seattle)

The Promised Messiah's (may peace be upon him) Love for Allah by Zuna Ahmad (Silver Spring)

Poem: One Woman's Victory Over Ignorance by Zeba Malik (San Diego) – Urdu, English Translation by Dr. Aziza Rahman (LA East)

At the end of the first session Sadr Lajna distributed Talent Awards, Nāṣirāt Recognitions, and Holy Qur'an Completion awards.

The afternoon session started with the recitation the Holy Qur'an followed by Urdu poem. Translations of the portion of the Holy Qur'an recited and of the Urdu poem were also presented. Speeches delivered were as follows:

Islam Beyond Culture and Ethnicity (On behalf of Lajna 15 – 25) by Sarah Malik (Chicago East)

I am Ahmadi—A New Convert's Journey to Ahmadiyyat by Sadia Choudhury (Queens);

Welcome New Ahmadīs/Group Poem with English Translation

Hold Fast, All Together... by Saliha Malik, Sadr Lajna Imā'illāh, USA

The session concluded with silent prayer led by Saliha Malik, Sadr Lajna Imā'illāh, USA

Sunday, July 31, 2016:

Concluding Session:

Mirza Maghfoor Ahmad, Amir USA presided over the concluding session of this Convention. The program started with the recitation of the Holy Qur'an followed by the translation of the verses recited. An Urdu poem was recited and translation presented.

Amir USA awarded 'Alam-e-In'āmī to Majlis Anṣārullāh, Majlis Khuddamul-Ahmadiyya, and Majlis Atfalul-Ahmadiyya. Educational Awards were also

given to individuals who had excelled and achieved recognition in their respective educational institutions.

The following speeches were presented:

The Re-Emergence of “Guided Khilāfat” – The Need of the Hour by Dr. Mansoor Qureshi, (Detroit)

“Shuhada”—An Exalted Spiritual Rank of the Righteous by Imam Shamshad A. Nasir (Chicago, IL)

Zikr-e-Habib—Guide of the Latter Age by Dr. Mirza Maghfoor Ahmad, Amir Jamā’at USA

Construction of Guatemala Hospital by Munum Naeem, Director Humanity First USA

The proceedings of the Convention concluded with silent prayer led by Amir USA followed by Zuhr/Asr Salāt and lunch.

Other Activities:

Exhibition:

By the Grace of Allah, the exhibition about Jamā’at was organized by Dr. Fazal Ahmad and his team. This exhibition provides information and photographs of the history of Ahmadiyyat, tours and visits by Ḥaḍrat Khalifatul-Masīḥ Al-Khamis (may Allah support him with His mighty Help) to various countries and his historic address to the European Union Assembly. Photographs of Ḥaḍrat Khalifatul-Masīḥ Al-Khamis (may Allah support him with His mighty help) meeting various political and religious leaders were also on display.

Bookstall:

The bookstall displayed a new and existing inventory of books. Books published from the USA along with books published in UK, Germany, India etc. were also on display.

Special Programs:

Some special programs were also organized as members from various part of the country had come together at one place. One such event was a meeting

with Wāqifīn-e-Nau (New Devotees), which was organized by the National Secretary of that department. Mirza Maghfoor Ahmad, Amir USA, president over this event and distributed chocolate and book bags to all participants.

Amin Ceremony:

Imam Shamshad Ahmad Nasir was requested by Amir USA to conduct the Amin Ceremony. More than 60 children participated in this ceremony and received a copy of the Holy Qur’an as a gift.

Rishta Nata:

The Jamā’at Rishtā Nata team provided its services during the Convention under the guidance of Dr. Farooq Padder, National Secretary Rishtā Nata.

This year there was no formal program at the Annual Convention; rather, Rishta Nata Team Coordinators were requested to arrange meetings with potential matches for their candidates. Meetings were arranged for prospective parties in a designated area upstairs. Rishtā Nata booths were also set up as usual on both men’s and women’s sides of the Convention area to provide general information, answer questions about the process, to register interested candidates, etc.

Translation Arrangements:

All proceedings of the USA Annual Convention are conducted in English. Arrangements were made for simultaneous translation and for wireless sets to be provided to attendees and guests who do not understand English. Arrangements were also made for Spanish translation for guests who needed this service.

May Almighty Allah reward all workers and enable all attendees to reap benefit from attending this blessed Convention. May Almighty enable all those who listened to the message of Ḥaḍrat Khalifatul-Masīḥ Al-Khamis (may Allah support him with His mighty Help) to fully understand it and to act upon the guidance given in this message, Amin.

Our Jalsas – Manifestation of a Grand Prophecy

Propagation of truth in various languages, and the world of Ahmadiyyat (Original Urdu article, by Respected Muhammad Malik Fateh)

The Bible narrates an incident about the disciples of Prophet Jesus, peace be on him. It mentions that during a Pentecost, when all the Jews were gathered, the disciples, under the influence of the Holy Ghost, addressed them such that every Jewish person started to understand the address in his own language. This incident is narrated in the Bible in these words:

1. And when the day of Pentecost was fully come, they were all with one accord in one place.
2. And suddenly there came a sound from heaven as

of a rushing mighty wind, and it filled the entire house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
7. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?
8. And how hear we every man in our own tongue, wherein we were born?
9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.
12. And they were all amazed, and were in doubt, saying one to another, what meaneth this?
13. Others mocking said, these men are full of new wine.

(Acts of Apostles Chapter 2 Verse 1 to 13)

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) states about the same incident:

It is said about the Nazarene Messiah [i.e. Prophet Jesus (may peace be upon him)] that there was a prophecy regarding his disciples that they would give speeches in various languages. Thus, it is stated (Acts of Apostles, Chapter 2) that after Jesus (may peace be upon him)'s incident of the cross had passed, on one occasion when Jews had arrived from various regions, the disciples of Jesus Christ (may peace be upon him) gave speeches before them in various languages.

It really surprises me to see that this has not been understood correctly. Generally, Christians also present it like so and it is understood likewise, that the disciples spoke in foreign languages. While this incident proves that they did not speak in foreign languages, rather in the different languages of the Jews, because it is stated that the Jews had come from different regions. They [the disciples] gave speeches before them in various languages, and they [the Jews] understood those languages. Whereas if the speeches had been in foreign languages, how could the Jews have understood them?

The reality is that the disciples gave speeches in the way language was spoken in the various Jewish tribes. And they [the speeches] were also inaccurate because it is stated that the Jews would laugh and say that those giving the speech are intoxicated with wine. Now if someone gives an eloquent speech in French, could it be said about them that they are intoxicated with wine? For this to have been said simply meant that the disciples spoke inaccurately. They did not know well the languages of the other tribes. But they were so

passionate about propagating the message that they stood up to speak in the language of whichever tribe's folk were gathered there. And when they would utter a word inaccurately, the listeners would laugh at their [use of] language, just like even now when someone says a word incorrectly, people start to laugh at the person. (Al-Fazl Qādiān, 02 February 1926)

To fulfill the same resemblance or prophecy, Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) arranged for a Jalsa to be held on 29th January 1926. In this Jalsa, speeches were held on the truth of the Promised Messiah (may peace be upon him) in 24 different languages. On this occasion, Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) stated in his address:

If the disciples of the previous Messiah (may peace be upon him) were given the ability to speak various languages of the Jews, the Jamā'at of the Promised Messiah (may peace be upon him) is given the distinction that it has followers that speak foreign languages. Although there were some differences among the languages of the various Jewish tribes, their language in fact was essentially the same. It is like the case of Urdu language which is of various kinds – Hyderabad has its own type; U.P., its own; Delhi and Lucknow have their own versions; while Punjab has its own. We have in our Jamā'at those as well who speak all versions of Urdu.

Then also, the Promised Messiah (may peace be upon him) was divinely ordained for his mission in Punjab, and the Punjabi language is also of various kinds. Sialkot region has its own version; Jhang and Lyallpur, their own; Ferozpur and Ludhiana have their own type of Punjabi; while Gujrat and Jhelum their own. And we have in our Jamā'at those who can speak in all these languages. And so, the similarity with the Nazarene Messiah comes to completion.

But the Jamā'at of the Promised Messiah (may peace be upon him) has the further distinction that it has among its members those who speak foreign languages—those spoken in other regions and countries.

Also, it is one thing to learn the language of a country, but quite another to bring people of those countries and regions within the fold of Jamā'at. There are many people – Hindus, Pathans, Aryas, Muslims – who learn English and can speak English, but this does not prove any distinction. But if an Englishman enters another religion, it will be a distinction of that religion.

Thus, the Promised Messiah (may peace be upon him) was bestowed distinction to such a degree that people entering his Jamā'at belonged to so many different nations, as had not entered the community of Prophet Jesus (may peace be upon him).

Indeed, now people of various countries have

entered Christianity, but in the time of Prophet Jesus (may peace be upon him) and for 300 years after him, Christianity had only spread to three or four countries. Whereas it has only been 17 years since the demise of the Promised Messiah (may peace be upon him) and Ahmadiyyat has spread to about 30 countries.

Thus, these speeches in different languages that have been given on the topic of the truth of the Promised Messiah (may peace be upon him) are also in their very existence a proof of the truth of the Promised Messiah (may peace be upon him). (Al-Fazl, Qādiān, 02 February 1926)

No doubt, the world saw a manifestation of the fulfillment of this prophecy in the time of Ḥaḍrat Musleh Mau'ūd (may Allah be pleased with him), but if we intently study this prophecy today, we see it being fulfilled with ever more clarity and with ever more brilliance. If today, we ponder over this incident, we will arrive at the conclusion that it was not merely an incident, rather a prophecy which was to be fulfilled in its full glory in the age of the Promised Messiah (may peace be upon him). After reading this incident, the following points come forward:

This incident occurred when people were gathered in one place, and it was an occasion of "Eid" [i.e. festivity].

The Jews had come from various regions.

The disciples of Prophet Jesus (may peace be upon him) preached their message to them.

The Jews could understand those speeches in their own respective languages.

Now, apply these points to the Jalsas ["annual conventions"] held by Jamā'at Ahmadiyya and this incident would appear to be reflective of these very Jalsas.

Just like the incident, people from various countries gather for the convention on a set time, and can listen to and understand the message brought by the Promised Messiah (may peace be upon him) in their own language.

During the Jalsa, when the Khalīfa ["caliph"] or another follower of the Promised Messiah (may peace be upon him) gives a speech, those present there who speak different languages are able to listen to it in their own respective language through [facility of] simultaneous translation. And it is not just those who are present at the Jalsa venue who are able to listen to it, but courtesy of MTA ["Muslim Television Ahmadiyya" satellite service], people of various races and ethnicities residing all over the world can listen to it in their respective language.

And all these speeches adopt the language of education and moral training. That is, they are beneficial to all, and people from various languages and nations can listen to them and understand them in their own language. It is a spiritually uplifting scene that had been mentioned in heavenly scriptures centuries ago.

Where on one hand, these Jalsas are a proof of the truth of the Promised Messiah (may peace be upon him), on the other hand, they are also a means of fulfilling the prophecies of heavenly scriptures.

In short, this is not only a proof of similarity between the Promised Messiah (may peace be upon him) and the Nazarene Messiah (may peace be upon him) but this is also a grand prophecy, the fulfillment of which we are witnessing today with our own eyes. These Jalsas and these scenes are not just a proof of the truth of the Promised Messiah (may peace be upon him), but a means to increase us in our faith and compel anyone with intellect to reflect and ponder.

Sad demise of Mirza Munir Baig



On February 18th, 2017
my father Mirza Munir

Baig son of Mirza Moazzam Baig passed away in our home in Islamabad, He was a Moosī and was buried next day in Behishtī Maqbarah, Rabwah. He was 87 years old. He suffered a septic shock on Jan 26th, 2017. Please remember him in your earnest prayers. May Allah bless his soul & grant him the highest status in Heaven. He was Afsar Langar Khanna Rabwah during Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) days. He served Islamabad Jamā'at in different capacities. He was fond of Tabligh. He left behind wife Nusrat Baig and 5 children namely Mrs. Azra Khan and Mr. Adnan Baig of USA Jamā'at, Mrs. Fouzia Baig of Rawalpindi Jamā'at, Mrs. Maria Janood of Calgary Canada Jamā'at and Mr. Razwan Baig of U.K. Jamā'at. (Mirza Adnan Baig of Chicago)

Blessings of Allah on Acceptance of Ahmadiyyat

Chaudhry Ghalib Ud Din, Boston Chapter, Cranston RI

Our parents migrated from Tehsil Shakargarh (District Narowal) in Punjab to District Nawabshah Sindh around 1940. Shakargarh Tehsil was part of District Gurdaspur prior to Indo-Pak partition in the year 1947; however, this territory became part of Pakistan after independence due to major Muslim population residing in this area. The migration to Sindh led to acceptance of Ahmadiyyat by our parents.

In early days of settlement in Sindh, our parents got in touch with an Ahmadi Muballigh who used to visit this area. He was spreading the message of Ḥaḍrat Mirza Ghulam Ahmad of Qādiān (Peace be on him) who proclaimed himself as Messiah and Imam Mahdi. He introduced Ahmadiyyat to our father. He referred to many verses of the Holy Quran and also narrated various Ahādīth about coming of Imam Mehdi and Messiah and why it is incumbent to accept Imam of this age. Our father remained under Tabligh of the Muballigh for a few years. In 1948 he saw a dream, which he narrated to the Muballigh. He suggested and later persuaded our father to meet Ḥaḍrat Khalīfatul-Masīḥ II (May Allah be pleased with him), who happened to travel from Punjab to Hyderabad and sought the interpretation of his dream. Both of them met Huzoor at one of the Railway stations of District Nawabshah and told him his dream.

Ḥaḍrat Khalīfatul-Masīḥ II (May Allah be pleased with him) had great respect in those days in the Government machinery and public at large due to his towering personality and his contributions for creation and consolidation of Pakistan. Therefore trains used to stop at different stations as long as it was required.

Huzoor (May Allah be pleased with him) prophesized and said, “Chaudhry Sahib, God willing, you will be bestowed with twin sons.” This is the interpretation of your dream. You should study books on Ahmadiyyat and embrace the true Islam (Ahmadiyyat). In April 1949, exactly as told by Ḥaḍrat Khalīfatul-Masīḥ II, two sons were born to our beloved mother. Our parents without wasting any time accepted Ahmadiyyat by the grace of God. They were the first to accept Ahmadiyyat in our fraternity. Gradually, more Ahmadi started shifting to our village and soon a Jamā’at was established there. Al-Fazl newspaper started coming to our village in early 1950s, which was a great source of moral training, education and information.

The acceptance of Ahmadiyyat resulted in numerous blessings of God on our family; our father became an important and influential person in the area. All kinds of people used to visit and seek help from our Ahmadiyya Gazette USA

father for various problems and guidance including arbitration of disputes and conflicts between clans of the area. Major landlords including the father of former Prime Minister of Pakistan (Jatoi) used to call on our father frequently for advice and matters relating to the improvement of law and order situation in the area. The significant contribution of our father was the help he provided to local Sindhis and others for allotment of agriculture land in this area left behind by Hindus, who migrated to India after the partition. Our father had very close liaison with the officers of district administration for the betterment of our Tehsil.

Our two elder brothers and sisters also helped the family in advancement and improvement. One of our twin brothers became a Physician who graduated from Hyderabad Medical College. He served in Pakistan Air force and Social Security Organization Punjab and retired from there. He is currently practicing and residing in Lahore. The other twin brother opted to take care of our agriculture land in Sindh and helped us in completion of higher education. He is still residing in Sindh. I also have a younger brother who graduated from NED Engineering University Karachi as a civil engineer and is currently living in Canada. My twin brothers are signs of truthfulness of Ahmadiyyat; they can tell others that the prophecy of Ḥaḍrat Muṣṭafī Mau’ūd (may Allah be pleased with him) was fulfilled on their birth. The Promised Messiah (Peace be on him) has told in one of his poems that pious person shall be forced to enter Ahmadiyyat by God. Our parents had inbuilt piousness which forced them to join Jamā’at Ahmadiyya. My mother was a very righteous lady; she was steadfast and had great values and virtues. She was Mūṣiyyah and was buried in Behishtī Maqbarah Rabwah.

The God’s blessings on the writer are countless. I completed my high school studies from Nawabshah, graduation and master’s degrees from Dhaka and Karachi universities and joined the Pakistan Civil Service in 1976. I served in various ministries and organizations of Government of Pakistan including Defense, Industries, Commerce, Education, Prime Ministers Secretariat, NADRA and Military Accounts. Due to God’s blessings, I reached the highest position/grade in Pakistan civil service and appointed as Federal Secretary. I retired as Special Secretary to the Prime Minister in Pakistan on the last day of 2010 but within one week appointed as the Member Federal Public Service Commission (FPSC) for 3 years, which is a constitutional organization in Pakistan. With Allah’s blessings, I am the only Ahmadi so far, who was

appointed as the Member FPSC.

During service, I had the privilege to serve Jamā'at Islamabad in various capacities. I served as local president of Jamā'at for 19 years, Muḥasib, Auditor and Naib Amir Islamabad and saw the leaps and bounds development of Islamabad Jamā'at. The Māl department of Islamabad Jamā'at was computerized very early as compared to other Jamā'ats in the country, in this regard the services of Mr. Munir Ahmad Farrukh former Amir Islamabad, Dr Mahmud Ahmad Nagi and late Pir Mutahar Ahmad are highly commendable.

Ḥaḍrat Khalīfatul-Masīḥ V (May Allah support him with His mighty help) appointed me as Member Board of Trustees Humanity First Pakistan (HFPP) on the recommendation of Chairman HF International in the year 2007. HFPP is doing commendable welfare activities in the country, during 2010 super floods, special relief and rehabilitation projects including housing were undertaken on which millions of rupees were spent. Currently HFPP is busy in construction of Water Wells in District Tharparkar where water is scarcely found, so far around 300 water wells costing around Rs 100 million have been installed. The local Hindu community is full of praise for our NGO as they are getting water from these Water Wells for humans as well as animals and now don't have to migrate anymore due to drought. Chairman HFPP and his team deserve special credit for carrying out such projects in a hostile

and very difficult environment.

During my entire civil service in particular, I have always been in constant communication with Khalīfatul-Masīḥ of the time. Ḥaḍrat Khalīfatul-Masīḥ III (May Allah shower His mercy on him) solemnized my Nikāḥ ceremony and I used to meet him in Jalsas in Rabwah regularly and always requested him for prayers as I was preparing for civil service exam. I also attended the first Jalsa Sālāna of UK in 1985 when Ḥaḍrat Khalīfatul-Masīḥ IV (May Allah shower His mercy on him) migrated to UK. I regularly write to Ḥaḍrat Khalīfatul-Masīḥ V (May Allah support him with His mighty help) for the prayers and guidance.

God has created His people to worship him and to be good to fellow human beings. In my life experience I have learnt that if we remain positive and having a caring attitude towards others, everyone including opponents will appreciate and respect us. We should give precedence to common good of fellow beings over all other matters. The ninth condition of our Bai'at stipulates "That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavor towards the beneficence of mankind to the best of his/her God-given abilities and powers." I sincerely pray that may we all Ahmadi's remain on the right path, stay attached to Khilāfat and remain grateful to the God Almighty for His Blessings. Amen.

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

Introducing Ijaz Ahmed Khokhar



I am son of Tahir Ahmed Khokhar of Rochester Jamā'at. I am the second oldest of four siblings and was born in Brooklyn, NY. I have a PhD in Organic Chemistry from Syracuse University.

By the Grace of Allah, I have been a member of various Jamā'ats, including Buffalo, Rochester, Syracuse, and Philadelphia.

I have been blessed to serve the Jamā'at in various capacities over the years, such as Regional Qa'id and Regional Nazim Atfal.

Currently, I am serving Aḥmadiyyat as President of Fitchburg Jamā'at, National Tablīgh Follow-up Team Lead, and General Secretary for the Association of Ahmadi Muslim Scientists, USA (AAMS-USA).

Procedure to Schedule Meeting with Huzoor

حضور انور ایدہ اللہ تعالیٰ سے ملاقات کی درخواست کے بارہ میں ضروری ہدایات

- ☆ ملاقات کا فارم مکمل پر کر کے صدر جماعت کی تصدیق کے ساتھ ای میل ایڈریس mulaqat@ahmadiyya.us یا جماعت امریکہ کے ہیڈ کوارٹرز مسجد بیت الرحمن کے فیکس نمبر 879-0115 (301) پر بھیجوائیں۔ یہاں سے محترم امیر صاحب کی تصدیق کے بعد فارم دفتر پرائیویٹ سیکرٹری، لندن بھیجوا یا جائے گا۔ احباب سے گزارش ہے کہ وہ از خود ملاقات فارم دفتر پرائیویٹ سیکرٹری، لندن مت بھیجوائیں۔
- ☆ ملاقات کے خواہشمند سفر شروع کرنے سے پہلے دفتر پرائیویٹ سیکرٹری لندن کے شعبہ ملاقات میں محترم شمس الحق صاحب کو 011-44-208-877-5556 پر فون کر کے ملاقات کا وقت ضرور لیں اور پھر سفر کریں۔ بغیر وقت لئے سفر شروع نہ کریں۔ ایسی صورت میں ملاقات کا وقت نہیں ملے گا۔
- ☆ امیر صاحب جماعت کی طرف سے ملاقات کی درخواست لندن جانے پر دفتر پرائیویٹ سیکرٹری از خود ملاقات درج نہیں کرتا بلکہ ملاقات کے لئے لندن فون کر کے خود ملاقات لکھوائی ہوتی ہے۔
- ☆ جن افراد کے ملاقات فارم میں ”گزشتہ ملاقات“ کا خانہ پُر نہیں ہوگا ان کی درخواست پر کوئی کارروائی نہیں کی جائے گی۔
- ☆ تین ماہ سے پہلے دوبارہ ملاقات کی درخواست نہ بھیجوائی جائے۔
- ☆ جمعہ کے روز ملاقات نہیں ہوتی۔
- ☆ احباب کو جماعت امریکہ کے ہیڈ کوارٹرز کی طرف سے ان کی درخواست کا ایک ریفرنس نمبر دیا جائے گا جس کا حوالہ وہ ملاقات لکھواتے ہوئے دفتر پرائیویٹ سیکرٹری لندن میں دیا کریں گے۔

Important Instructions Regarding Request for Mulaqat With Huzur Anwar AyyadahoAllah

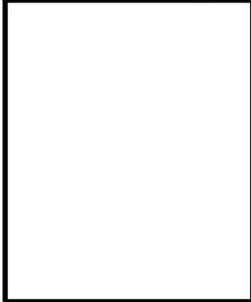
1. Fill the Mulaqat Form completely and send the Form verified by Jama'at President to mulaqat@ahmadiyya.us or Fax it to USA Jama'at National Headquarters, Baitur Rahman Mosque, at (301) 879-0115. After verification from Respected Amir Sahib, the form will be sent to Private Secretary Office in London. Please do not send the Mulaqat Form directly to London.
2. Members who wish to have Mulaqat must contact Respected Shamsul Haq Sahib in Mulaqat Department of Private Secretary Office, London at 011-44-208-877-5556 to schedule their Mulaqat prior to beginning their journey. If a person arrives in London without scheduling their Mulaqat, their request for Mulaqat will not be granted.
3. Upon receipt of a Request for Mulaqat from Amir Jama'at, the Private Secretary Office does not add that request in the schedule. The person requesting Mulaqat must call the Private Secretary Office, London to schedule the Mulaqat.
4. If a Request for Mulaqat is received without including date of "Previous Mulaqat", such an application will not be processed.
5. A Request for Mulaqat shall not be submitted before three months have elapsed since the previous Mulaqat.
6. There are no Mulaqats on Friday.
7. Each application will be given a Reference Number from USA Jama'at Headquarters. Members shall refer to that number when they call the Private Secretary Office to schedule their Mulaqat.



International Mulaqat Application Form

(only for Mulaqat in the UK)

Picture of Main Applicant (MA)



COUNTRY: USA

Jama'at: _____

Reference No: _____ Date: _____

Please write in CAPITAL LETTERS

No.	Full Name	Relation to Main Applicant	Jama'at ID-Number	Date of Previous Mulaqat
1 (MA)		Main Applicant		
2				
3				
4				
5				

Date of Arrival in London: _____ Date of Departure from London: _____

Contact Number in home country: _____ Contact Number in the UK: _____

Please carefully read important instructions about Mulaqat Request on the back of this form.

Please submit this form to USA Jama'at Headquarters and then schedule your Mulaqat by calling Private Secretary Office at 011-44-208-877-5556 BEFORE making your travel plans and beginning your journey to UK. If this form is not submitted or the Mulaqat is not scheduled with Private Secretary Office, London before your arrival in UK, the Mulaqat Request will not be processed.

Recommendation by Jama'at President or Missionary: _____

Signature of Amir Jama'at



BOLETÍN AHMADÍA

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

Extremismo y persecución de los áhmadis

Resumen del sermón del viernes del 17 de marzo de 2017

El 17 de marzo de 2017, el líder de la Comunidad Musulmana Ahmadiya, Hazrat Jalifatul Masih V pronunció el sermón del viernes en la Mezquita Baitul Futuh de Londres. Su Santidad dijo entre otras cosas:

“Hoy en día están en auge los partidos de extrema derecha en Occidente. Los analistas culpan de este auge a la política de inmigración de los partidos de izquierda. También se reprocha a los musulmanes su falta de integración en la sociedad occidental y el hecho de que sigan su propia fe. Se hacen afirmaciones ridículas, por ejemplo, que los minaretes de las mezquitas o el hiyab (velo) de las mujeres musulmanes representan un peligro para ellos. Sin embargo, tienen razón al afirmar que existe el extremismo en muchos países musulmanes y que los musulmanes podrían tener la culpa de ello. No obstante, hay que tener presente que estos grupos extremistas reciben a menudo armamento y apoyo de los países occidentales.

Los musulmanes siempre se han visto perjudicados a causa de sus propias debilidades y por haber olvidado las enseñanzas del Islam. No han aceptado al Imam de esta época. No solo no han creído en él, sino que oponen activamente a él y a su comunidad en todos los países. Esto viene ocurriendo desde hace mucho tiempo en Pakistán.



En la actualidad, incluso los áhmadis de Argelia están siendo perseguidos severamente, habiendo sido encarceladas más de 200 personas. Estas personas deben reflexionar sobre su condición y comprobar si siguen las enseñanzas del Islam. Si sus eruditos fueran realmente servidores del Islam ¿por qué sufre el Islam tanta difamación hoy en día? ¿Acaso ha ordenado Dios extender la fe por la fuerza? En absoluto. Vemos que un sector de musulmanes ha sido radicalizado por el extremismo y que el otro sector, compuesto por el público en general y los políticos, por razones mundanas, no se opone a estos puntos de vista y tiende a darles la razón. Todos ellos se hallan muy distanciados del Islam y son musulmanes sólo de nombre.

Los áhmadis tienen una enorme responsabilidad en esta época. A nosotros se nos oponen tanto los extremistas islámicos como los que están apartados de la religión en las naciones occidentales. Nosotros seguimos las enseñanzas islámicas, salvaguar-

damos nuestra fe y extendemos el mensaje del Islam con sabiduría. Al-lah dice en el Sagrado Corán:

“Invita al camino de Al-lah con sabiduría y una bella exhortación”.

Debemos entregar el mensaje del Islam con sabiduría. Sin embargo, esto no significa que tengamos que creen en principios que se oponen al Islam. Nosotros debemos denunciar todo lo que denuncia la enseñanza Islámica. Debemos recordar que hoy solamente nuestra comunidad es capaz de defender el Islam de forma unificada. Allí donde existe la oposición también existe un gran potencial para tabligh (predicación). Por lo tanto no debemos temer nada; sino que, al contrario, en tal situación debemos multiplicar nuestros esfuerzos.

El Mesías Prometido dice que para la salvaguardia del Islam y para la propagación de su mensaje es importante que os presentéis como verdaderos musulmanes y después debéis propagar su enseñanza. Que Dios nos ayude a todos a convertirnos en verdaderos musulmanes y dignos de proteger el Islam.

Al final de su sermón, Hazrat dijo que dirigiría la oración fúnebre de Maulana Hakeem Muhammad Din, Mukarram Fazal Ilahi Sahib y Mukarram Ibrahim Abdullah Sahib.

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Para más información, visite www.islamespaz.org



www.ahmadiyya.us

www.alislam.es

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Tfno: 301-879-0110 Fax: 301-879-0115

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

Del Sagrado Corán

Cuando la tierra tiemble con su temblor poderoso
 Cuando la tierra se libere de su carga, y el hombre diga: “¿Qué le ocurre?”
 En ese día, ella referirá sus noticias
 Ocurrirá porque tu Señor así se lo habrá revelado.
 En ese día, los hombres comparecerán dispersos para que pueda mostrárseles
 los resultados de sus acciones
 Entonces, quien haya hecho el peso de un átomo de bien, lo verá
 Y quien haya hecho el peso de un átomo de mal, lo verá también.

(Al Zilzal, C.99, Vs: 2-9)

Ahadiz (Relatos del Santo Profeta^{sa})

“El Mensajero de Al-lah^{saw} solía recitar en la oración: “¡Oh Al-lah! Busco Tu protección del tormento de la tumba; busco refugio en Ti de las tribulaciones del anti-Cristo y busco refugio en Ti de los horrores de la vida y de la muerte. ¡Oh Al-lah! Busco refugio en Ti de los pecados y castigos”.

(de Aisha, Bujari)

El Mensajero de Al-lah^{saw} solía repetir esta oración con bastante frecuencia: “Señor nuestro, concédenos el bien en este mundo y en el Más Allá y presérvanos del tormento del Fuego”

(de Anas, Bujari)

Malfudat (escritos del Mesías Prometido)

EL FUTURO DEL MOVIMIENTO AHMADÍA



Hazrat Mirza Ghulam Ahmad
1935-1908

Declaro con pleno convencimiento y certeza que poseo la verdad, y que con la gracia de Al-lah, saldré victorioso en la lucha. En la medida en que puedo vislumbrar en la lejanía, veo al mundo entero envuelto finalmente en el manto de mi verdad. Está próxima la hora en que lograré un triunfo extraordinario, pues detrás de mis palabras habla una Voz y detrás de mi mano existe una Mano que le respalda. El mundo no lo percibe, mas yo si lo percibo. Dentro de mí resuena la voz de un espíritu celestial, que infunde vida a cada una de mis palabras. El cielo se ha conmovido y estremecido al crear de un puñado de polvo a esta marioneta. Todos los que mantienen cerradas las puertas del perdón no tardarán en comprobar que no he venido por mi cuenta. ¿No es capaz el ojo de distinguir quién es veraz? ¿Puede considerarse vivo el que no está enterado de esta llamada celestial?

(Rohani Jazain, Vol. 3, pág. 403; Izala Auham, parte II)

Tened la seguridad de que este es un árbol plantado por la mano de Dios y que Él no permitirá que se malogre, pues no quedará satisfecho hasta que no alcance su total plenitud. Él vigilará su regadío y lo rodeará de una cerca protectora. De esta forma, Dios bendecirá a mis seguidores con progresos extraordinarios. ¿Habéis dejado piedra alguna sin remover? Si correspondiera al hombre esta tarea, hace tiempo que este árbol hubiera sido talado sin que hubiera quedara rastro de él.

(Rohani Jazain, Vol. II, pág. 46; Anyame Atham)

Actividades de la Yamaat en México

JALSA MUSLEH MAUD DE MÉRIDA



Con la gracia de Dios, el pasado 24 de febrero de 2017 se celebró el primer "Yalsa Musleh Maud" en Mérida, México. El significado de la palabra Yalsa es reunión o convención.

El propósito del Yalsa Musleh Maud es recordar la profecía que el Mesías Prometido anunció acerca del hijo prometido, Hazrat Musleh Maud (ra), el segundo Khaliifa de la comunidad musulmana Ahmadía. Para celebrar el cumplimiento de la profecía, los áhmadis en todo el mundo celebran el 20 de febrero de cada año el "Yalsa Musleh Maud".

El programa empezó con la recitación del Sagrado Corán por parte del Señor Muhammad Carlos y después continuó con un discurso del Imam Noman Rana "Introducción a la profecía" y un discurso del Imam Azhar Goraya "Visiones de Hazrat Musleh Maud" de la Comunidad Musulmana Ahmadía de México. Al terminar los discursos se abrió un espacio para preguntas y se ofreció una cena para celebrar este día tan especial para los áhmadis.

(Imam Noman Rana, Misionero Encargado de México)

EVENTO EN LA FILEY DE YUCATÁN

El 18 de marzo de 2017 la Comunidad Musulmana Ahmadía de Mérida celebró con éxito un evento de tabligh en la Feria Internacional de la Lectura de Yucatán 2017 (FILEY).

El Imam Noman Rana presentó una charla-coloquio con el título: "¿Qué es el Corán?".

El Imam Azhar Goraya hizo la presentación, y al final hubo una sesión de preguntas y respuestas para que los asistentes pudieran resolver sus dudas sobre la religión islámica.

Con la ayuda de Dios este evento, en el que participaron unas 60 personas, tuvo un gran éxito.



Comunidad Musulmana Ahmadía de México

Imam Noman Rana

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ACTIVIDADES DE LA YAMAAT EN ESPAÑA

CAMPAÑA CONTRA LA VIOLENCIA

“El Islam se opone a la violencia”

El 11 de Marzo de 2017 la Comunidad Musulmana Ahmadía de España participó en una campaña contra el terrorismo en conmemoración del ataque terrorista ocurrido el 11 de marzo del 2004, considerado el ataque Yihadista más brutal de Europa.



Miembros de la Comunidad Ahmadía de Pedro Abad Córdoba y de Madrid, presididos por el Amir Yamaat de España, Mukarram Abdul Razzaq Sahib, izaron una pancarta en la que se leía que “El Islam no tiene nada que ver con la muerte de personas inocentes”.

Una hora antes del evento, los áhmadis presentes tuvieron la oportunidad de participar en un evento institucional, donde presentaron una foto de la Mezquita Basharat de Pedro Abad, la primera mezquita construida en España, después de siete siglos, al Presidente de la Comunidad Regional de Madrid, el Alcalde de Madrid, al Arzobispo de Madrid y a varios miembros del parlamento español.



Comunidad musulmana separa el Islam del terrorismo

Declaraciones del portavoz de la Comunidad Hasmadiah en España, Kamar Fazal, que ha asistido al homenaje a las víctimas del 11M en Atocha por su 13º aniversario. Fazal ha insistido en que el "Islam no tiene nada que ver con la violencia", pero se están "cometiendo actos que no son islámicos" en su nombre por "intereses geopolíticos". "Por el comportamiento de unos no se puede juzgar a todo un colectivo", ha considerado.

Al finalizar el evento, el grupo de áhmadis procedentes de diferentes lugares de España solicitó autorización por parte de los organizadores para izar su pancarta. Estos últimos, además de concederles el permiso, les requirieron que se coloca-

ran en el centro del lugar del acto para hacer destacar su pancarta.

Al final del acto, el moderador de los discursos agradeció públicamente a la Comunidad Ahmadía del Islam el hecho de haberse unido al acto y haber mostrado su

solidaridad al denunciar que el Islam no tiene ninguna relación con el terrorismo. Posteriormente un gran número de periodistas y otros medios de comunicación se acercó al grupo de áhmadis para hacerles entrevistas. Con la gracia de Dios, la Yamaat Ahmadía del Islam ha aparecido en los siguientes medios de comunicación:

Canal Telecinco de Televisión, que cuenta con un millón y medio de seguidores.

El País, diario nacional que cuenta con una media de 500.000 lectores diarios.

Europa Press.TV, con 300.000 lectores diarios.

El Diario de Córdoba, con 22.00 lectores diarios.

La Estrella Digital con decenas de miles de lectores diarios.

Cuenta Twitter de **El Confidencial**, con más de 500.000 visitas diarias.

Con la ayuda de Dios, algunos musulmanes han transmitido el mensaje a un número superior al millón de personas de que el Islam no tiene ninguna relación con el terrorismo y la violencia.



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

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

ইমাম মাহ্‌দী (আঃ) এর আবির্ভাব

"তিনিই উম্মীদের মধ্যে তাহাদেরই মধ্য হইতে এক রসূল আবির্ভূত করিয়াছেন, যে তাহাদের নিকট তাঁহার আয়াতসমূহ আবৃত্তি করে, এবং তাহাদিগকে পরিশুদ্ধ করে, এবং তাহাদিগকে কিতাব ও হিকমত শিক্ষা দেয়, যদিও পূর্বে তাহারা প্রকাশ্য ভ্রান্তির মধ্যে ছিল। এবং (তিনি তাহাকে আবির্ভূত করিবেন) তাহাদের মধ্য হইতে অন্য লোকের মধ্যেও যাহারা এখন পর্যন্ত তাহাদের সঙ্গে মিলিত হয় নাই। এবং তিনি মহাপ্ররাক্রমশালী, পরম প্রজ্ঞাময়।"

(আল্ জুমু' আঃ ৩-৪)

আজ থেকে শতাধিক বছর আগে ১৮৮৯ খৃষ্টাব্দে তথা ১৩০৬ হিজরী সনে ভারতের পাঞ্জাব প্রদেশের এক নিভৃত গ্রামে হযরত মির্যা গোলাম আহমদ (আঃ) সেই প্রতিশ্রুত মহাপুরুষ হবার দাবী করেন। আহমদীয়া মুসলিম জামা'ত পবিত্র কুরআন ও হাদীসের আলোকে তাঁকে যাঁচাই করে সত্য মাহ্‌দী ও প্রতিশ্রুত মসীহ হিসাবে গ্রহণের তৌফিক লাভ করেছি। কুরআনের ভবিষ্যদ্বাণী ও সহীহ হাদীসের আলোকে একথা সুস্পষ্ট, খাতামান্নাবীঈন (সাঃ)-এর আধ্যাত্মিক কল্যাণে ও তাঁর আনুগত্যে তাঁরই উম্মত হতে ইমাম মাহ্‌দী ও প্রতিশ্রুত মসীহ'র চতুর্দশ শতাব্দীর শিরোভাগে আগমনের কথা। হযরত মির্যা সাহেব তদনুযায়ী সঠিক সময়ে আগমন করেছেন।

মহানবী (সাঃ) বলেছেন:

“ইমাম মাহ্‌দী আবির্ভূত হবার সংবাদ পাওয়া মাত্রই তাঁর হাতে বয়'আত করিও, যদি বরফের উপর হামাগুড়ি দিয়েও যেতে হয়; কেননা নিশ্চয় তিনি আল্লাহ'র খলীফা আল-মাহ্‌দী”।

(সুনানে ইবনে মাজা- বাবু খুরাজুল মাহ্‌দী)

যাঁরা মহানবী হযরত মুহাম্মদ (সাঃ)-এর উপরোক্ত আদেশানুযায়ী তাঁকে মান্য করে তাঁর বয়'আত গ্রহণ করেছেন তারাই আহমদীয়া মুসলিম জামা'তের সদস্য।

আহমদীয়া মুসলিম জামা'তের প্রতিষ্ঠাতা হযরত মির্যা গোলাম আহমদ কাদিয়ানী (আঃ) {জন্ম ১৮৩৫, মৃত্যু ১৯০৮ খৃঃ}। তিনি আল্লাহ তা'আলার নিকট থেকে ইলহাম প্রাপ্ত হয়ে জগতের সংশোধনকল্পে মহান আল্লাহ'র পক্ষ থেকে প্রত্যাদিষ্ট হবার দাবী করেন আর বলেন, তিনি সেই 'প্রতিশ্রুত মসীহ' ও মাহ্‌দী যাঁর আগমনের সুসংবাদ স্বয়ং মহানবী হযরত মুহাম্মদ মোস্তফা (সাঃ) করেছিলেন, যাঁর আবির্ভাবের মাধ্যমে সব ধর্মমতের ওপর ইসলাম ধর্মের বিজয় নির্ধারিত।

ইমাম মাহ্‌দী (আঃ)-এর সত্যতা সম্পর্কে হযরত রসূল করীম (সাঃ) বলেছেন:

“নিশ্চয় আমাদের মাহ্‌দীর সত্যতার এমন দু'টি লক্ষণ আছে, যা আকাশমন্ডল ও পৃথিবী সৃষ্টি অবধি আজ পর্যন্ত অন্য কারও সত্যতার নিদর্শন স্বরূপ প্রদর্শিত হয়নি। একই রমযান মাসে (চন্দ্র গ্রহণের) প্রথম রাতে চন্দ্র গ্রহণ হবে এবং (সূর্য গ্রহণের) মধ্যম তারিখে সূর্য গ্রহণ হবে”। (দারকুতনী-১৮৮ পৃঃ এবং আরও ছয়টি প্রসিদ্ধ কিতাবে এই হাদীস বর্ণিত হয়েছে)

উল্লেখিত গ্রহণদ্বয় ১৮৯৪ খৃষ্টাব্দে পূর্ব গোলার্ধে এবং ১৮৯৫ খৃষ্টাব্দে পশ্চিম গোলার্ধে সংঘটিত হয়েছে। (আযাদ পত্রিকা উর্দু লাহোর, ৪ ডিসেম্বর ১৮৯৫ খৃষ্টাব্দ, সিভিল এন্ড মিলিটারী গেজেট, লাহোর, ৬ ডিসেম্বর ১৮৯৬ খৃষ্টাব্দ), এছাড়া চন্দ্রপাড়ার পীর সাহেবের পুস্তিকা ‘মদীনা কলকি অবতারের সফিনা’, পৃষ্ঠাঃ ২৫)

হযরত মির্ষা গোলাম আহমদ (আঃ) প্রথম ২৩ মার্চ, ১৮৮৯, ভারতের লুধিয়ানা শহরে চল্লিশজন নিষ্ঠাবান ব্যক্তির বয়'আত গ্রহণ করেন আর মহানবী (সাঃ)-এর ‘আহমদ’ নাম অনুযায়ী এই জামা'তের নাম ‘আহমদীয়া মুসলিম জামা'ত’ রাখেন।

তিনি পবিত্র কুরআন থেকে অকাট্ররূপে প্রমাণ করেন, বনী ইসরাঈলী নবী হযরত ঈসা (আঃ)-এর স্বাভাবিক মৃত্যু হয়েছে। তিনি প্রায় ৮৮ খানা পুস্তক রচনা করেন এবং খৃষ্টান, আর্স্য-সমাজী আর অন্যান্য ধর্মাবলম্বীদের পক্ষ থেকে পরিচালিত ইসলাম-বিরোধী হামলাসমূহকে তিনি আজীবন নজিরবিহীনভাবে প্রতিহত ও পরাভূত করেন। ১৯০৮ সনে তাঁর মৃত্যুর পর রসূল করীম (সাঃ)-এর ভবিষ্যদ্বাণী (খিলাফত আলা মিনহাজিন্ নবুওয়ত) অনুযায়ী আহমদীয়া মুসলিম জামা'তে নবুওয়তের পদ্ধতিতে খিলাফত পুনরায় প্রতিষ্ঠিত হয়। এই জামা'তের বর্তমান খলীফা হলেন হযরত মির্ষা মাসরুর আহমদ (আইঃ)। খিলাফত ব্যবস্থার কল্যাণে এই জামা'ত এখন বিশ্বের ২০৬টি দেশে হাজার হাজার শাখায় বিস্তৃত। কোটি কোটি মানুষ ইতোমধ্যে এই ঐশী জামা'তে অন্তর্ভুক্ত হয়েছেন। শিক্ষা ও স্বাস্থ্য ক্ষেত্রে পিছিয়ে পড়া জাতি তথা আফ্রিকায় এ জামা'ত শত শত শিক্ষা প্রতিষ্ঠান ও হাসপাতাল স্থাপন করেছে। এছাড়া এ জামা'ত স্যাটেলাইট টেলিভিশন MTA (মুসলিম টেলিভিশন আহমদীয়া)-এর মাধ্যমে দিবারাত্র বিশ্বের প্রধান প্রধান ৮টি ভাষায় ইসলামের সৌন্দর্য এবং শান্তিপূর্ণ শিক্ষা প্রচার করে যাচ্ছে।

(উৎসঃ www.ahmadiyyabangla.org)

সত্যের পথে যাত্রা

(এই অনুচ্ছেদে আহমদীয়া মুসলিম জামা'তে অংশগ্রহণকারী নতুন সদস্যদের আহমদীয়াত গ্রহণের অনুভূতি ও অভিজ্ঞতা তুলে ধরা হবে। এবারের সংখ্যার জন্য লিখেছেন মহুয়া আমান সাহেবা)

আহমদীয়াতের এই পবিত্র খেলাফত এক ঐশী নেয়ামত। আল্লাহ্‌তায়ালার অশেষ রহমত ও করুণায় আমার বয়াত গ্রহণের মাধ্যমে আহমদীয়াতের তথা খাঁটি ইসলামের এই নবজাগরণের যাত্রায় অংশগ্রহণের তৌফিক মিলেছে। আমার ছোট বোন এবং তার স্বামী (আমার খালাত ভাই) আহমদীয়াত গ্রহণ করেছিল। আমার খালাত ভাই আমাকে আহমদীয়াতের কিছু বই দিয়েছিল পড়তে। এছাড়া ইউটিউবে পরবর্তীতে “সত্যের সন্ধানে” অনুষ্ঠান দেখতাম। এভাবেই আমি হযরত ঈসা (আঃ)-এর মৃত্যু এবং ইমাম মাহ্‌দী (আঃ) এর আগমন সম্পর্কে নিশ্চিত হই এবং বয়াত গ্রহণের মাধ্যমে আহমদীয়া মুসলিম জামা'তে অন্তর্ভুক্ত হই। পরম করুণাময় আল্লাহ্‌তায়ালার কাছে আমি অত্যন্ত শুকর গুজার যে তিনি আমাকে এই সত্যের সন্ধান দিয়েছেন এবং গ্রহণ করার তৌফিক দিয়েছেন।

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	Hifz-ul-Qur'ān Class	Jamā'at/National
August 12 Sat.....	National Āmilah Meeting (New York, NY).....	Jamā'at/National
August 12 Sat.....	Regional Refresher Course (New York, NY) (Afternoon).....	/
August 12-13 Sat-Sun	Spiritual Fitness Camps	/
25-27 August Fri-Sun.....	Jalsa Sālāna Germany	
September 1 Fri	Eid-ul-Aḍḥā	/
September 2-3 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
September 8-9 Fri-Sat	Lajna Day on the Hill, Lajna Public Affairs Seminar	
September 8-10 Fri-Sun	Marital Matters Awareness.....	Jamā'at/National
September 15-17 Fri-Sun.....	Lajna East Coast Ijtimā'	/
September 23 Sat	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring, MD)	Jamā'at/National
September 23-24 Sat-Sun.....	National Anṣārullāh Ijtimā'	/
September 24 Sun	Taḥrīk Jadīd Day.....	Jamā'at/National
October 7-8 Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
October 13-22 Fri-Sun	Taḥrīk Jadīd Collection Week.....	Jamā'at/National
October 15 Sun	Religious Founders Day	Jamā'at/National
October 27-29 Fri-Sun	Lajna Majlis-i-Shūrā	
October 28 Sat.....	National Āmilah Meeting (Detroit, MI)	Jamā'at/National
October 28 Sat.....	Regional Refresher Course (Detroit, MI) (Afternoon)	
November 4-5 Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
November 4-5 Sat-Sun.....	West Coast Qur'an Conference	Jamā'at/West Coast
November 19 Sun	Sirat-un-Nabi Day	Jamā'at/Regional/Local
November 25 Sat	Humanity First National Annual Telethon	
December 2-3 Sat-Sun	Local Jamā'at/Auxiliary Activities	Jamā'at/Local
December 9 Sat	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring, MD)	Jamā'at/National
December 22-24 Fri-Sun	West Coast Jalsa Sālāna	
December 26-28 Tue-Thur	Jalsa Sālāna Qadian	