

JALSA SALANA USA 2017



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

69TH ANNUAL CONVENT

# GAZETTE

November-December 2017

USA

...ve! be heedful of  
...es. He who goes  
...harm you when  
...e rightly guided  
...Al-Ma'idah, Verse 106

I am that waqf that  
the heavens on time  
I am that light of G  
the day became evi  
Promised Messiah<sup>as</sup>

"One of the most phenomenal parts of my career has been coming to Jalsa Salana and speaking. You are a remarkable community. I can think of no one I'd rather call a neighbor than an Ahmadi. You are patriotic, hard-working, believe in family and care for our neighbors. You are phenomenal ambassadors for Islam"

*Nick Miccarelli, Member, Pennsylvania House of Representatives  
Comments during 2017 Jalsa Salana USA*



AHMADIYYA  
MUSLIM COMMUNITY  
United States of America

Muslims who believe in the Messiah  
Mirza Ghulam Ahmad of Qadian



# Ansar Housing Complex

Status Update Sep 2017



Development of the  
Ansar Housing Complex (AHC)  
continues to move forward  
at a brisk pace  
with the construction work  
on the townhome villas  
proceeding as per plans.

Few home are still available for buyers.

Interested Jama'at members  
are invited to contact:

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Ahmadiyya Gazette USA

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**Acronyms for salutations used in this publication**

sa/s:	Şallallāhu ‘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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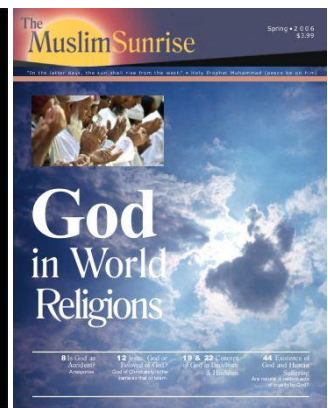
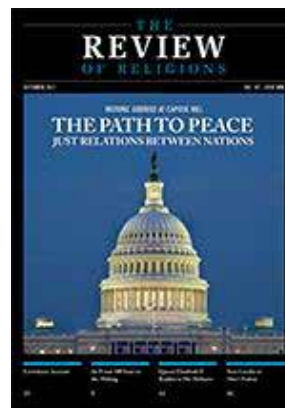
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## Islam—The True Religion

Remember, to establish its truth, a religion which claims to be from God must prove its excellence in two respects: First of all, it should be so comprehensive, perfect, complete and free from every defect in its doctrine, teachings and commandments, that reason should not be capable of proposing anything better; and there should be nothing lacking in it. It should be ahead of all other religions in this respect. The Holy Qur'an puts forward this claim by proclaiming:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day Have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion (5[Al-Ma'idah]: 4)

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion. This means that God requires us to conform to the reality inherent in the word Islam. Here there is a clear claim that the Holy Qur'an comprehends the perfect teaching and that the time of the revelation of the Holy Qur'an was the time when such perfect teaching could be revealed. The Qur'an alone is entitled to make this claim. No other heavenly book has put forward such a claim. Both the Torah and the Gospel refrain from making this claim. On the contrary, the Torah sets out God's commandment: "I will raise them up a Prophet from among their brethren, and put My words in his mouth and whosoever will not hearken unto My words I will require it of him." (Deuteronomy, 18:18)

It is obvious, therefore, that if the Torah had been adequate for meeting the needs of subsequent ages, there would have been no necessity for the coming of another Prophet, listening to whom was made obligatory. In the same way, the Gospel has nowhere claimed that it's teaching is perfect and comprehensive. But there is a clear confession that: 'I have yet many things to say, but ye cannot bear them now but that when the Paraclete is come he will lead you to the whole truth.' (John 16: 12-13)

Thus, Moses confessed the incompleteness of the Torah and drew attention to the teaching of the Prophet who was to come. In the same way, Jesus admitted the incompleteness of his teaching and said that the time had not yet come for the perfect teaching to be disclosed but that when the Paraclete arrives he would set forth the perfect teaching. In contrast, the Holy Qur'an does not, like the Torah and the Gospel, leave the matter for another book to complete but announces the perfection of its teaching in the words:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Here is thus a great argument in support of Islam that by virtue of its teaching it prevails over every religion and no religion can compete with it in respect of the perfection of its teaching.

The second kind of success, which is specific to Islam and not shared by any other religion, and which fully testifies to its truth, is that it manifests its living blessings and miracles of which other religions are wholly deprived. The signs that Islam exhibits not only establish its superiority over other religions but also enable it to draw the hearts of the people by exhibiting its perfect light. The first characteristic of Islam, which we have stated above, that is to say, the perfection of its teaching is not quite conclusive in establishing that Islam is a true religion revealed by God. A bigoted opponent who is not farsighted may assert that it is possible that a teaching might be perfect and yet it may not proceed from God mighty. This first characteristic relieves a wise seeker after truth of many doubts and brings him close to certainty, but does not establish the matter conclusively and beyond doubt till it is combined with the second characteristic. When both these characteristics are combined, the light of the true faith reaches its perfection.

A true faith comprises thousands of proofs and lights but these two characteristics are enough to carry conviction to the heart of a seeker after truth and expound the matter to the satisfaction of all deniers of truth. Nothing more is needed in addition. I had originally intended that in support of the truth of Islam I would set down three hundred arguments in Barahīn-e-Ahmadiyya. But on further reflection I perceived that these two characteristics are a substitute for thousands of proofs and thus God made me alter my plan. (Translation adapted from Essence of Islam, Vol. 1, 2007 Edition, pp. 4-7 referenced to Barahīn-e-Ahmadiyya, Part V, Rūḥānī Khazā'in, Vol. 21, pp. 3-6)



## About Prayers

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي التَّذَاءِ وَالصَّفِّ الْأَوَّلِ،  
ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهَمُوا

Abu Hurairah has related that the Holy Prophet, may peace and blessings of Allah be upon him, said: If people knew the reward for calling Adhān and for standing in the first row (in congregational Prayers) and found no other way to do so except by drawing lots then they would draw lots. (Sahih al-Bukhari)

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول:  
إذا أقيمت الصلاة، فلا تأتوها وأنتم تسعون، وأتوها وأنتم تمشون، وعليكم السكينة، فما أدركتم فصلوا، وما فاتكم فأتموا  
زاد مسلم في روايته له: فإن أحدكم إذا كان يعمد إلى الصلاة فهو في صلاة-

Abu Hurairah (may Allah be pleased with him) related that he heard the Messenger of Allah (peace and blessings of Allah be upon him) saying, “After Prayer has started, do not come to it running; come to it walking and you are calm. Then join in what you attain and complete what you miss.” Muslim adds to the narration [that the Messenger of Allah (peace and blessings of Allah be upon him) said], “When one starts preparing for Ṣalāt, he is, in fact, engaged in Ṣalāt.” (Bukhari and Muslim)

عَنْ سَلْمَانَ الْفَارِسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
إِنَّ اللَّهَ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ

Salman, the Persian, narrates that the Prophet (may peace and blessings of Allah be upon him) stated: “Allah is Living, Generous. When a person raises his hands before Him, God feels shy to send the person empty handed and unsuccessful.” [Allah does not reject the prayer offered with sincerity of the heart, rather, He accepts it.] (Tirmidhi, Kitāb-ud-Da‘wāt, Ibn Mājah Kitāb-ud-Du‘ā)

### Know the Members of the National Āmilah USA

#### Dr Nasim Rehmatullah



Dr Nasim Rehmatullah son of late Sheikh Rehmatullah (Amir Jamā’at Ahmadiyya Karachi) has been residing in USA since July 4th 1975. He graduated from King Edward Medical College, Lahore, Pakistan in October 1974. He did internship from Cleveland Charity Hospital Ohio from July 1975 to June 1976 and residency at University Hospitals New Jersey July 1976 through 1981 Newark, NJ.

**Day Job:** He practices as Orthopedic Surgeon in private practice Conneaut, Ohio from July 1981. This practice is affiliated with University Hospitals, Conneaut Medical Center.

**Jamā’at Cleveland, Ohio:** He is serving Ahmadiyya Muslim Community, USA as President Cleveland Chapter from 1987 till today. He was Assistant National Finance secretary during period 1992-1994 and President Ahmadiyya Muslim Medical Association during 1992-2003. He is in-charge alislam.org 1995 to present; National Audio-Video Secretary 1995 to present and Naib Amir USA 2003 to present. He is also in-charge Ahmadiyya Muslim Community, USA Media and Social Media Communications 2008 to present.



## The Living Sign of Divine Help

It is He Who differentiates between truth and falsehood and helps the truthful to ultimately prevail. At this point in time, God has once again shown a glimpse of His Might and I am indeed a living sign of His grace and succor. You can all see for yourselves that I am the one whom the people rejected and yet I stand before you as the elect of God.

Recall the time when I came here fourteen years ago, did anyone wish me to have even a single follower? The Muslim clerics and Sufis, the venerable and the affluent, all wished death for me and obliteration for this movement; they just couldn't stand it to flourish, but God, Who always helps His chosen people and brings victory to the righteous, also helped me. The result, therefore, has been exactly the opposite of what my enemies had schemed and planned. He has blessed me with success and drawn the attention of people to me. They have come and are coming to me in large numbers, breaking the barriers of opposition and overriding the obstacles that bar their way. Surely, this is a point to ponder. Can it be the result of human design and effort that people of influence, who are bent upon the destruction of a person, hatch all kinds of plots and use all possible means to ignite a dangerous fire around him, he still emerges completely unscathed? Of course, not; for this indeed is the work of the Almighty God who has always shown such miracles.

There is yet another undeniable proof of the truth of my claim. Twenty-five years ago, no one knew my name nor did anyone come to visit me in Qādiān or even had correspondence with me, yet in that state of anonymity and helplessness, Allah addressed me in these words:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ وَيَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لَا تُصْعِرْ لَخَلْقِ اللَّهِ  
وَلَا تَسْأَلْ مِنَ النَّاسِ - رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ<sup>3</sup>

They will come by every distant track and will come to you from afar. Don't turn away from God's creatures with disdain and don't get weary of people. My Lord, leave me not alone and You are the Best of inheritors.

This is the mighty prophecy which was made in those days. It has been widely publicized since then and read by people of every faith and persuasion. At that time and in that condition, when I was obscure and no one knew me, God informed me that people would flock to me in large numbers from faraway lands, and provisions would also be made for them because one person on his own cannot possibly provide for the hospitality of hundreds of thousands of guests or bear the expenses. So, God said: "They will be brought to you from afar." Their provisions shall also come with them. As man tends to grow weary of multitudes and is likely to behave discourteously, God forewarned me not to be discourteous to them, and not to get tired of the overwhelming flow of people.

Just imagine whether it is within the scope of human power to foresee such an event twenty-five to thirty years in advance and that too about one's own self. What is even more remarkable is that all this should happen exactly as predicted. No man can know for certain about his mortal life from one moment to the next, or even predict whether he will live to draw the next breath; how then can he foretell such an event? The fact of the matter is that I was literally alone at the time and was also averse to meeting people. But a time was to come when people were to flock to me in hundreds of thousands. Hence the need for this divine command: "Do not turn away from God's creature with disdain, and do not get weary of people." (Lecture Ludhiana, pp. 4-6)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His servant?



# Khilāfat News and Announcements

## More than 600,000 people join The Ahmadiyya Muslim Community

51<sup>st</sup> Jalsa Sālāna UK concluded by Ḥaḍrat Mirza Masroor Ahmad



The 51<sup>st</sup> Jalsa Sālāna (Annual Convention) of the Ahmadiyya Muslim Community in the United Kingdom concluded on Sunday 30 July 2017 with a powerful and faith-inspiring address by the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Ḥaḍrat Mirza Masroor Ahmad.

More than 37,000 people attended the Jalsa Sālāna,

which took place at Hadeeqatul-Mahdi in Alton, Hampshire.

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



A highlight of the three-day Jalsa Sālāna was the pledge of allegiance, known as *Bai'at*, that took place on Sunday afternoon, where the participants pledged allegiance to Ḥaḍrat Mirza Masroor Ahmad as the Fifth Khalifa (Caliph) of the Promised Messiah (*peace be upon him*). The participants formed a human chain leading to the Khalifa as they repeated the words of the pledge in unison.

Prior to the ceremony, His Holiness announced that more than 600,000 people had joined the Ahmadiyya Ahmadiyya Gazette USA

Muslim Community during the past year from all around the world. He further announced that the Ahmadiyya Muslim Community was now established in 210 countries.

During his concluding address, His Holiness spoke of the consequences of the negative publicity Islam received in much of the world and how the Ahmadiyya Muslim Community sought to counter the false narrative being perpetuated.



Ḥaḍrat Mirza Masroor Ahmad said: “When we Ahmadi Muslims around the world stand up and tell people about Islam’s true message of peace, the response invariably is one of surprise. People are shocked to see what Islam truly represents having previously only known what they had been fed by the media. Sadly, the majority of media outlets focus solely on the actions of a tiny minority of extremists and have perpetuated the myth that Islam, God forbid, is a religion of violence to the extent that those living in remote villages in Africa and even those living in developed countries like America, express similar negative views about Islam.”

Ḥaḍrat Mirza Masroor Ahmad continued: “The reality is, and always will be, that Islam’s teachings are the true guarantor of peace in the world. The word Islam literally means peace and security and so Muslims are taught to manifest peace to all peoples from all walks of life. Islam denounces all forms of distinction based on creed, caste or color and states that all people, no matter where they hail from, are born equal. Indeed, the Holy

Prophet Muhammad (peace and blessings of Allah be upon him) categorically proclaimed that no Arab bore superiority over a non-Arab and nor was there any difference between the people of any differing race or ethnicity.”

Ḥaḍrat Mirza Masroor Ahmad further said: “According to Islam, God has sent prophets to every nation and Muslims believe in all of the prophets of God. This unique point illustrates that no faith can rival Islam’s commitment to religious freedom and tolerance. Regrettably, people of other faiths may speak against the Holy Prophet Muhammad (peace and blessings of Allah be upon him), however a Muslim is, and always will be, compelled to respect and believe in the founders and prophets of all other religions and to never speak against them. Whilst other people use vile terms against the Holy Prophet Muhammad (peace and blessings of Allah be upon him), Muslims at the same time send salutations of peace on the prophets and founders of other religions. This is the true Islam.”



To further explain Islam’s teachings regarding religious tolerance, His Holiness quoted *chapter 6 verse 109* of the Holy Quran which states: “And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance. Thus unto every people have We caused their doing to seem fair. Then unto their Lord is their return; and He will inform them of what they used to do.”

Refuting those who sought to justify their hateful terrorist acts in the name of Islam, His Holiness stated that the Quran categorically stated that there should be no compulsion in religion. He said that Allah the Almighty had forbidden the Holy Prophet Muhammad (peace and blessings of Allah be upon him) from using any force or

compulsion in order to spread Islam and, given this, how could it be possible for any Muslim to be given a license not afforded to the Prophet of Islam (peace and blessings of Allah be upon him) himself.

During his address, His Holiness condemned the trading of arms and said that Western powers were fueling wars in the Muslim world by selling weapons to certain Muslim countries or providing them to certain rebel groups.

His Holiness said that Muslim countries did not have the capability to produce the sophisticated weapons that were ruining their countries and they were being imported from abroad. Such weapons were ending up in



the hands of terrorists and extremists and causing destruction and devastation.

His Holiness also gave a comprehensive response to those who questioned why the early Muslims engaged in

warfare. His Holiness made it clear that all wars fought during the period of the Holy Prophet (peace and blessings of Allah be upon him) and his four rightly guided successors were defensive wars fought to defend the principle of universal religious freedom.



Ḥaḍrat Mirza Masroor Ahmad said: “It can never be said with any justification that Islam is a religion that destroys peace of the world or that it wishes to destruct places of worship of other religions. Those who engage in such heinous activities—for example destroying churches or famous historical religious sites—are acting entirely against the teachings of Islam. Let it be clear that Allah

the Almighty will not reward them with a place in heaven, rather He will reserve a place in hell for those who engage in such evil.”

Concluding his address, His Holiness said that Islam alone provided the solutions to the world’s problems.



Ḥaḍrat Mirza Masroor Ahmad said: “The world has exhausted all worldly means and schemes in order to establish peace but sadly these efforts have all desperately failed. Rather, we see how disorder, hatred and conflict have continued to burn and escalate. The truth is that until the world adopts true Islamic principles of love and justice at all levels of society they will not be able to achieve peace. The means to peace are to

recognize One’s Creator and to serve humanity.”

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

During the 3-day convention, His Holiness delivered five addresses and various other scholars gave addresses expounding upon Islam’s true teachings.



## Ḥaḍrat Mirza Masroor Ahmad travels to attend 42<sup>nd</sup> Annual Convention of the Ahmadiyya Muslim Community in Germany



The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Ḥaḍrat Mirza Masroor Ahmad arrived at the Baitus-Sabuh Mosque in Frankfurt on 19 August 2017.

The Khalifa (Caliph) travelled from London by road and after crossing into mainland Europe he was greeted by the *National President of the Ahmadiyya Muslim*

*Community in Germany*, Abdullah Wagishauser and various other officials.

His Holiness travelled onwards to Frankfurt and arrived at the Baitus-Sabuh Mosque at 10.25 pm local time where he was greeted by hundreds of Ahmadi Muslim men, women and children all overjoyed to see their spiritual leader once again. Shortly after arrival, His Holiness led the *Maghrib* and *Isha* prayers.

His Holiness has travelled to attend the 42<sup>nd</sup> Jalsa Sālāna (Annual Convention) of the Ahmadiyya Muslim Community in Germany, taking place in Karlsruhe, in which more than 30,000 delegates from dozens of countries are expected to attend.

During the 3-day event (25-27 August) His Holiness will address both Ahmadi Muslims and non-Ahmadi guests about the true and peaceful teachings of Islam. His Holiness will also present Ahmadi Muslim male and female students with awards in recognition of high academic achievements.

During his visit, His Holiness is also due to inaugurate a new Mosque of the Ahmadiyya Muslim Community in Germany.

## New Ahmadiyya Mosque opened in Giessen by Head of Ahmadiyya Muslim Community

**Ḥaḍrat Mirza Masroor Ahmad says all immigrants must be loyal to country of residence and calls for religious tolerance and understanding**

The Ahmadiyya Muslim Community is pleased to announce that on 21 August 2017, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the *Bait-us-Samad* Mosque in Giessen, Germany.



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

Thereafter, His Holiness led the *Zuhr* and *Asr* prayers at the Mosque.

Later, a special reception, attended by 265 dignitaries and guests, was held to mark the opening of the Mosque at the *Kongresshalle Giessen*. The highlight of the event was the keynote address delivered by Ḥaḍrat Mirza Masroor Ahmad during which he emphasized the need for religious tolerance and also spoke about widespread immigration to the West.

At the beginning of his address, the Head of the Ahmadiyya Muslim Community referred to the name of the new Mosque.

Ḥaḍrat Mirza Masroor Ahmad said: “This mosque is named Bait-us-Samad. Al-Samad is an attribute of God which means a Being which is Everlasting and is completely Independent, whereas everything else is dependent upon God.”

Ḥaḍrat Mirza Masroor Ahmad continued: “Chapter 21, verse 31 of the Holy Quran has explained that the heavens and the earth were a closed-up mass, which were then wrought asunder by Allah the Almighty. Thus,



centuries before modern scientists had come up with the 'Big Bang Theory,' the Holy Quran had enlightened us regarding the creation of the universe. Subsequently, in the same chapter, the Holy Quran speaks of a time when everything in the world will be sealed and brought to an end, which refers to what scientists now define as the 'black hole.' Yet, as He is Everlasting, the Holy Quran makes it clear that God Almighty has always existed and always will. Thus, Allah the Almighty has called on mankind to worship Him alone and seek refuge only in His existence as He alone is Al-Samad, the Everlasting."

His Holiness said that religious tolerance and a

respect for the beliefs of others was a fundamental tenet of Islam. Ḥaḍrat Mirza Masroor Ahmad said: "Islam teaches that all the major religions were true in their original form and that their respective founders were prophets who came to spread the teachings of God Almighty and were sent to all parts of the world. Given this, it is incumbent on true Muslims to hold the founders of all religions in great esteem and similarly to respect and care for the followers of their faiths. Indeed, the Holy Quran and the Holy Prophet of Islam (peace be upon him) have repeatedly instructed Muslims to care for and respect the sentiments of other people under all circumstances."



Ḥaḍrat Mirza Masroor Ahmad continued: "When we speak of Jews and say the name of Moses, we say 'peace be upon him' due to our respect for Moses and his followers. When we speak of Jesus, we also say 'peace be upon him' as we believe him to be a righteous prophet of God who was sent to spread peace in the world. Thus, we respect and honor all prophets and their teachings and this is the means of establishing true peace and harmony in the world."

His Holiness also called on immigrants to abide by the laws of the land in their adopted nations and to serve their communities to the best of their abilities.

Ḥaḍrat Mirza Masroor Ahmad said: "Certainly, all Ahmadi Muslims who are living in this country, whether born or immigrants, must be loyal citizens and seek to help the nation progress and develop. Students should strive to excel so that they can go on to serve the nation, whilst businessmen or women should always be honest in their dealings and display integrity and should ensure that they pay all their taxes and fulfill their duties to the State. Our members should always remember the favors of this nation whereby they are able to practice their faith freely and are being accepted into this nation. They

should live here as true loyal citizens of this nation."

Referring to the demands of 'true integration' according to Islamic teachings, Ḥaḍrat Mirza Masroor Ahmad said: "Just prior to this event, I was asked by a journalist about how Muslims can integrate into the West because seemingly there are many differences amongst us. I explained to her that if there are religious differences that exist between us, such as men and women sitting separately or if Muslim women observe Hijab, it does not affect our integration into society. Rather, true integration requires that all people live peacefully with one another, manifest a spirit of love and kindness and, whether male or female, use all their faculties and capabilities to serve their nation and to help it advance. Hence, our Ahmadi Muslim women are working as doctors, nurses and in many other fields and are contributing to society in the very best fashion."

Ḥaḍrat Mirza Masroor Ahmad continued: "If Muslim women prefer to sit separately from men during their prayers or during certain events then others should not criticize them for this or object. Such preferences do not lessen their love for their nation or their loyalty to it. Ahmadi Muslim women are very loyal citizens, they are



educated and are fully integrated in whichever countries they live. Thus, people should not object unnecessarily to religious differences that may exist between people because that will foster division and needlessly provoke the sentiments of people.”

His Holiness also mentioned how moments before the event he had been asked by the Lord Mayor of Giessen to water a tree which she was gifting to the new Mosque. His Holiness said that he had, in turn, invited the Lord Mayor to join him as he watered the tree.

Narrating the reaction of the Lord Mayor, Ḥaḍrat Mirza Masroor Ahmad said: “The Lord Mayor was very happily surprised and asked if I was sure it would be ok for her to join me and so I told her that I would be delighted as this was an example of true integration in practice, whereby a religious leader and the Lord Mayor of the city joined together to beautify this town and more importantly to foster an environment of love, peace and tolerance.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said: “Our desire, our hope and dream is that the world comes to recognize it’s Creator and that all of mankind lives together in a spirit of mutual love, kindness and brotherhood. We desire to live in a world of compassion and mercy, instead of a world consumed by increasing hostility, disorder, grievances and conflict. These are our objectives and it is for these reasons that we build Mosques throughout the world.”

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

Representing the Chief Minister of Hesse, Martin Rossler, Vice President of Giessen Division said: “The members of the Ahmadiyya Muslim Community are an example of love and loyalty to their country. You follow the laws of the land and live peacefully and so I am delighted that you have been able to build a Mosque here in Giessen.”

Gerhard Merz, Member of Provincial Parliament

said: “We believe in true religious freedom, where all people are free to practice their faith or beliefs without any fear or concerns and we are delighted that the Ahmadiyya Muslim Community has shown its intention to remain a permanent part of our city by building a House of God here.”

Dietlind Grabe-Bolz, Lord Mayor of Giessen said: “Today is not just a significant day for the Ahmadiyya Muslim Community but is also a very important day for our city because His Holiness, Ḥaḍrat Mirza Masroor Ahmad is visiting us and so we welcome him and thank him for coming here... Ahmadi Muslims are peaceful and if people were to follow your values then we would never see terrorist atrocities as we saw just a few days ago in Barcelona.”



Following her remarks, the Lord Mayor requested His Holiness to sign and leave a message in the ‘Golden Book’ of Giessen.

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

## Islam proclaims that all people are born equal

**Head of Ahmadiyya Muslim Community calls for equality of all races and peace based upon justice during address at Jalsa Salana Germany**

On Saturday 26 August 2017, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Ḥaḍrat Mirza Masroor Ahmad addressed an audience of around 800 dignitaries and guests on the second day of the 42nd Annual Convention (Jalsa Sālāna) of the Ahmadiyya Muslim Community in Germany.

At a time when racial tensions and prejudices are escalating in certain countries, His Holiness said that

there was an urgent need to recognize that all people were born equal and no race or nation was superior to any other.

His Holiness also used his address to categorically condemn all forms of extremism and those so-called Muslim clerics who were radicalizing Muslims in different countries. Further, His Holiness called into question Western policies of selling weapons to Muslim countries, which he said were fueling wars and conflicts.



Condemning in the strongest possible terms the role of extremist clerics and Muslim governments in destabilizing the world, Ḥaḍrat Mirza Masroor Ahmad said: “Extremist Muslim groups or clerics have preyed upon vulnerable Muslims and rather than guiding and helping these frustrated and misguided people, they have poisoned their minds with extremism and radicalized them... In a similar vein, we have long seen that some Muslim governments are mistreating their people and have inflicted untold cruelties and injustices upon them which has bred division and led to uprisings and bloody civil wars.”

Contrasting the acts of extremists with Islam’s true teachings, Ḥaḍrat Mirza Masroor Ahmad said: “Without a shadow of doubt, Islam’s teachings are a guarantor for peace and security for all mankind. Its teachings are rooted in compassion, mercy and humanity and it is these true Islamic values that the Ahmadiyya Muslim Community has endlessly emphasized and endeavored to spread across the world for more than 125 years.”

His Holiness said that in the very first chapter of the Holy Quran, it is written that Allah the Almighty is the ‘*Lord of all the worlds*’ and that this meant that Allah the Almighty was the *Provider* and *Sustainer* of all people, of all races and all beliefs.

Hence, a true Muslim could never discriminate or oppose non-Muslims, as has been increasingly alleged in modern times. On the contrary, His Holiness said that amongst those who condemned Islam were people who themselves were guilty of racism and prejudice.

Condemning all those who claimed racial superiority, Ḥaḍrat Mirza Masroor Ahmad said: “Such extremist views can only fuel resentment and despair amongst the people of other races and ethnicities. In complete contrast, Islam proclaims that all people are born equal, no matter where they hail from or the color of their skin.”

His Holiness also quoted from the *Farewell Sermon* of the Holy Prophet Muhammad (peace be upon him) which he termed as a “momentous speech that laid the foundations for world peace.”

Ḥaḍrat Mirza Masroor Ahmad said: “In words that were as timeless as they were enlightened, The Holy Prophet (peace be upon him) proclaimed that all people were born equal and that a white person was not superior to a black and nor was a black person superior to a white... Brandishing an eternal torch illuminating the path towards universal human rights, the Holy Prophet (peace be upon him) pronounced that all human beings were born equal and had the same rights.”

His Holiness said Islam teaches that God had sent prophets to all nations and Muslims were commanded to respect and honor them all, even whilst others cursed the Prophet of Islam (*peace and blessings of Allah be upon*

*him*).

Ḥaḍrat Mirza Masroor Ahmad said: “No doubt, when we hear others unjustly malign our beloved Prophet (peace be upon him) it causes us intense distress and grievously wounds our hearts, yet we will never react by disrespecting the prophets or saintly figures of other religions and beliefs. In the face of hate and adversity, it is our faith which compels us to respond with love and to manifest peace at all times.”



Answering the common allegation that Islam permitted aggression in order to force people into accepting Islam, His Holiness quoted *chapter 10, verse 100* of the Holy Quran which explains that whilst Allah the Almighty had the power to compel mankind to accept Islam, *He* permitted free will.

His Holiness said that this did not mean that Muslims should not preach their religion, rather the Holy Quran commanded Muslims to inform people about Islam, but it was essential they preached their message with a “spirit of tolerance and mutual respect.”

His Holiness presented the unparalleled example of benevolence and tolerance of the Holy Prophet Muhammad (*peace be upon him*) when he re-entered Mecca victoriously with ten thousand of his companions, after being forced to migrate from the city due to relentless persecution by the city’s non-Muslims.

Speaking of that moment when the Holy Prophet Muhammad (*peace be upon him*) returned to Mecca, Ḥaḍrat Mirza Masroor Ahmad said: “At that moment of glorious triumph, the Holy Prophet (peace be upon him) exhibited supreme humility and forbearance by declaring that, in accordance with Islam’s peaceful teachings, all those who had tormented the Muslims were to be instantly forgiven.”

Later, His Holiness elaborated on his view that Muslims alone were not responsible for the various conflicts plaguing today’s world.

Ḥaḍrat Mirza Masroor Ahmad said: “Of the nine countries that have acquired nuclear weapons only one – Pakistan – is a Muslim nation. Hence it cannot be said



that the Muslim world is the center of these deadly weapons that constitute the greatest threat to the well-being of mankind.”

His Holiness said that where, on the one hand, non-Muslim nations were calling for peace in the Muslim world, they were also fueling those very conflicts by producing the weapons used in those countries.

Ḥaḍrat Mirza Masroor Ahmad said: “Western countries and arms producers have a vested business interest in maintaining a degree of conflict in Muslim countries. Such one-eyed policies and selfish motivations are entirely regretful and can only prove a means of destroying the peace of the world.”



His Holiness said that since the *Second World War*, the world’s major powers had increasingly sought to maintain peace by building ever more deadly weapons, which had the capability of destroying the world many times over. His Holiness said that long term peace could not be sustained through such means.

Ḥaḍrat Mirza Masroor Ahmad said: “The defining characteristic of the world’s efforts to ensure peace over the past seventy or more years has been intimidation and scare tactics, whereby nations have sought peace through the development of ever more deadly weapons. No matter what is claimed, the truth is that such measures cannot bring about long-lasting peace and there is every chance that one day someone will press the button unleashing carnage and misery like the world has never

seen before.”

Ḥaḍrat Mirza Masroor Ahmad said: “Rather than peace-building through the so-called ‘deterrent model’, we Ahmadi Muslims, believe that there is only one path leading towards lasting peace and that is the path of God Almighty... As long as the world continues to prioritize material wealth and power we will not see true peace in the world.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said: “The time has come for mankind to recognize its Creator and to accept that God Almighty is indeed the Lord of all the Worlds, who sustains us, provides for us and is our ultimate Creator.”

Earlier in the day, His Holiness, Ḥaḍrat Mirza Masroor Ahmad directly addressed the members of the *Lajna Imā’illāh* (Ladies Auxiliary Organization) regarding the teachings of Islam in relation to the rights of women.

His Holiness said that from the very outset Islam had granted women the right to inheritance, marriage, divorce, freedom of expression, education and many other rights which the Western world has only afforded to women in recent times.

Ḥaḍrat Mirza Masroor Ahmad said: “Before the advent of Islam, Arabs were grieved to see the birth of a girl and some would go so far as to bury their new-born daughters. At a time of such supreme ignorance and cruelty, the Holy Prophet (peace be upon him) brought about a revolution in which he established the true status and honor of girls and proclaimed that the birth of a girl was cause for pride and joy.”

Ḥaḍrat Mirza Masroor Ahmad continued: “Islam teaches that if you have faith in God, then rejoice upon the birth of a girl. Worldly people can only promise rewards of this life, whereas Islam promises the rewards of the afterlife for fulfilling the rights of women. How unfortunate it is that despite such beautiful teachings, it is alleged that Islam does not give rights to women.”

Later in the day, His Holiness held interviews with representatives of the German media and met delegations of guests attending the Jalsa Sālāna from various countries.

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# Ḥaḍrat Mirza Masroor Ahmad concludes Jalsa Sālāna Germany 2017

More than 41,000 people attend three-day convention in Karlsruhe



The *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Ḥaḍrat Mirza Masroor Ahmad concluded the 42<sup>nd</sup> Annual Convention (*Jalsa Sālāna*) of the Ahmadiyya Muslim Community in Germany on 27 August 2017 with an inspirational and faith inspiring address.

During the address, His Holiness presented a comprehensive response to those who alleged that Islam was a violent or extremist religion by explaining that the wars fought by Muslims in the early period of Islam were entirely defensive and were fought in order to defend the principle of universal freedom of belief.

His Holiness said that all major faiths and religions had met opposition in their early stages, however in today's world only Islam continued to face sustained opposition from critics. Tragically, so-called 'Jihadi groups' and certain Muslim governments were providing ammunition to the critics of Islam by conducting heinous atrocities and violating the rights of their people.

His Holiness said that the current state of the Muslim world was in fact a sign of the truth of the Holy Prophet Muhammad (*peace be upon him*) as he had foretold that the state of the Muslims would degenerate to such an extent that the so-called Muslim scholars would be the "worst creatures under the canopy of heavens."

Yet alongside this warning, the Holy Prophet Muhammad (*peace be upon him*) prophesied the advent of the true Messiah and Reformer, who would rejuvenate Islam's true teachings.

Ḥaḍrat Mirza Masroor Ahmad said: "The Promised Messiah (*peace be upon him*) was sent by Allah to enlighten the world of Islam's true and complete teachings, which cover all possible issues within society, from domestic relations within a home, to international relations and establishing peace in the world."

Explaining the context of the defensive wars fought by the Holy Prophet (*peace be upon him*), His Holiness Ahmadiyya Gazette USA

said that the early Muslims were relentlessly persecuted and tormented for thirteen years.



For example, Muslim women had each of their legs tied to different camels who were then made to run in opposite directions so that the bodies of the Muslim ladies were wrenched apart.

Other Muslims were mercilessly beaten or made to lie on the burning desert sands of Arabia as heavy stones were placed upon them. Their persecutors demanded that the Muslims renounced their faith, yet they never countenanced abandoning Islam.

Further, after being driven out of their homes, the Holy Prophet (*peace be upon him*) and his followers were not left in peace, rather the opponents of Islam pursued them to wage war in order to eliminate Islam once and for all. It was then that Allah the Almighty permitted the Muslims to defend themselves but not just to defend Islam but also to defend the institution of religion itself and in order to defend the principle of universal freedom of belief.

Ḥaḍrat Mirza Masroor Ahmad said: "The Muslims who were tortured by non-Muslims in early Islam never wavered in their faith because they had been given the glad tidings of attaining heaven. However, the terrorists and unjust rulers of today, who perpetrate the most



heinous cruelties, will never enter heaven, rather their only destiny is hell.”

His Holiness quoted *chapter 2, verse 194* of the Holy Quran which states: “And fight them until there is no persecution, and religion is freely professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors.”

Explaining the meaning of this verse, Ḥaḍrat Mirza Masroor Ahmad said: “This verse gives a very clear injunction that Muslims are only permitted to engage in war in a defensive capacity, when an attack is made to destroy religion. Wars are not permitted to pursue vested interests or in order to seize the wealth of others or to conquer lands or people.”

Ḥaḍrat Mirza Masroor Ahmad continued: “Even in defensive warfare, Islam is very clear that only the aggressors can be targeted and it is not permitted to attack innocent people. Thus, if Muslim extremists are waging wars where innocents are being killed it is completely barbaric and can never be justified. Similarly,

those governments that are conducting airstrikes in which innocent people are dying are also committing great cruelties.”

Later, His Holiness referred to the example of the Holy Prophet (*peace be upon him*) when he returned victoriously to Mecca as a ruler and had the opportunity to avenge those who had tortured and murdered countless Muslims in years gone by.

Ḥaḍrat Mirza Masroor Ahmad said: “The cruelties and crimes committed by the Meccan non-Muslims over many years meant that the Holy Prophet Muhammad (*peace be upon him*) would have been justified in authorizing all means of punishment. Yet, he who was the true ‘mercy for all of mankind’ and the ‘King of Peace’ proclaimed that all transgressions and cruelties were to be forgiven. He said that all those willing to live in peace were free and all would have the right to practice their beliefs without any fear.”

During the ceremony, a number of people took the pledge for the very first time.

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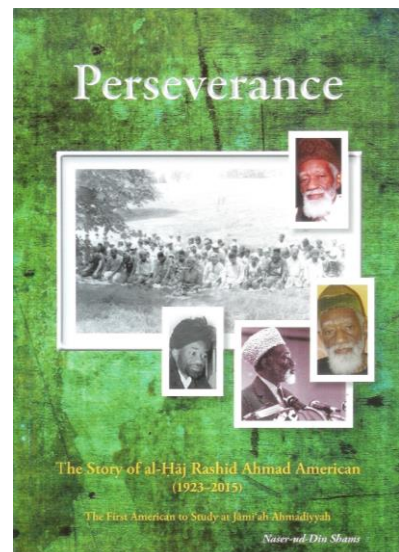
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Having no place to stay, I would routinely show up at the Mosque for the daily Fajr prayers at 4:30 am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.



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# Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allāh be his Helper

Friday Sermon 28 July 2017 at Ḥadīqatul-Mahdī, UK

## The responsibilities of guests and volunteers at Jalsa Sālāna UK

**The purpose of the Jalsa is to foster piety, come closer to Allāh, and to grow in spirituality.**

Huzoor (may Allah be his Helper) said: By the grace of Allāh, today is the start of Jalsa Sālāna UK. During these days, we should focus on prayers and almsgiving so that Allāh may bless this Jalsa and make it a success. In the last sermon, I reminded the volunteers of their responsibilities. Today I wish to remind the guests that they have some obligations as well. Islām places responsibility on both sides so as to create a harmonious society.

Huzoor (may Allah be his Helper) said: There was a year during the life of the Promised Messiah (may peace be upon him) when the Jalsa was not held, and it was because the Promised Messiah (may peace be upon him) was unhappy with the attitudes to those who attended the Jalsas and their failure to fulfill their duties and obligations. It was not because he had himself been hurt in any way, rather it was because they were not fulfilling their obligations towards one another. Some would give preference to their own comfort, while others attended the Jalsa like it was some sort of fair, while in fact the purpose of the Jalsa is to enhance *Tagwa* and spirituality and to foster the spirit of sacrifice. When the Promised Messiah (may peace be upon him) saw that people were not living up to this standard, he was deeply hurt. He said that we should always keep the purpose of the Jalsa in mind, which is to establish a relationship with God and to enhance spirituality.

Huzoor (may Allah be his Helper) said: As far as non-Ahmadi guests are concerned, we have to provide them the best hospitality within our means. The Holy Prophet says that when the leaders of other people and nations come to you, you should honor them. Likewise, anyone who comes seeking the truth should be provided full hospitality. We have been taught not to make any distinction in this regard and to serve everyone regardless of whether we know him or not, and regardless of whether they are rich or poor.

Huzoor (may Allah be his Helper) said: When an Ahmadi attends the Jalsa, he should see himself both as a guest and a host. Guests should try to facilitate things and not create difficulty. The arrangements for the Jalsa are temporary, therefore it is not possible to provide facilities like in a permanent arrangement. Hence, there are bound to be lapses and shortcomings. But it is wrong

to think that since Ahmadi are in charge of the arrangement, we can criticize them as we like. These volunteers have come with the spirit and zeal to serve the guests of the Jalsa. Many of them are highly educated and affluent people. Therefore, it is important to treat the volunteers with kindness, and if they are unable to meet any of your needs and apologies for it, accept their apology with good humor.

Huzoor (may Allah be his Helper) said: Ahmadi guests should not consider themselves guests, rather they should come with the intention to reap the blessings of prayers and to progress in spirituality, and not waste their time in petty squabbles. While I say to the workers that they should treat the guests cordially and with forbearance and patience, the guests too should happily partake of whatever is available. Workers should serve food in a respectful way. And the guests should leave the food marquee as soon as they finish eating so that others can have their turn.

Huzoor (may Allah be his Helper) said: Although every effort is made to fulfill the needs of the guests, there can still be some shortcomings. Last night a pipe broke in the bathrooms and they had to be closed. The parking system has been changed to avoid congestion, and the guests should fully cooperate with those on parking duty. They should also try to start early in order to arrive in time. Security concerns are rising; therefore, they should cooperate with the security staff and show their cards as many times as it is required. Do not give your card to anyone else. Sometimes even workers are guilty of this mistake. If someone has two cards, they should both be checked. No one should feel offended, nor should those on duty shy away for this.

Huzoor (may Allah be his Helper) said: Keep watch over your surroundings. Focus on prayers and do not move about during the proceedings. The management should have arrangement for food at all times. Some people arrive late and can become sick due to prolonged starving. But such guests should also eat their food quickly and join the Jalsa marquee. Likewise, the administration should see to it that the bazaar is completely closed while the Jalsa is going on. If some stalls cannot be closed complete and have valuable items, arrangements should be made for those on duty to listen



to the Jalsa on the spot.

Huzoor (may Allah be his Helper) said: This year also there are the Shroud of Jesus and Review of Religions exhibitions, which guests should benefit from. This year the *Al-Qalam* project will also be held; those interested should participate in it. There is also an exhibition of holy relics and photos. But all these will remain closed while the Jalsa is in session.

Huzoor (may Allah be his Helper) said: The speakers' put in a lot of hard work in preparing their speeches, it is important to listen to them carefully. The Promised Messiah (may peace be upon him) says that everyone should listen carefully and should not only appreciate the apparent verbosity of the speaker. The Promised Messiah (may peace be upon him) says, my nature demands that everything I do should be for God. We should say everything for the sake of God and seeking His pleasure;

whatever we hear, we should take it as the words of God and act upon them. Otherwise there are numerous conferences and lectures where great linguists and scholars make speeches, but why is it that they are so ineffective and the people continue to spiral downwards rather than rise upwards? This is because those who attend these occasions are devoid of sincerity.

Huzoor (may Allah be his Helper) said: Let us attend the Jalsa with sincerity and with the intention of acting upon what we learn. It is God's grace upon us that our scholars benefit from the word of God, His Prophet (may peace and blessings of Allah be upon him), and the Promised Messiah (may peace be upon him), and convey that knowledge to us. If we act upon these teachings, we can bring about a revolution. May Allāh enable all the participants of the Jalsa to fulfill its aims and objectives.

### Friday Sermon 4 August 2017 at Baitul-Futūh Mosque, London

## Gratitude to Allāh for the successful conclusion of Jalsa Sālāna UK, acknowledgment of services of volunteers, and some impressions from guests.

**The message of true Islām reached about 128 million people through newspapers, TV channels, social media and live streaming.**

Huzoor (may Allah be his Helper) said: By the grace of Allāh, Jalsa Sālāna UK concluded successfully and we witnessed God's blessings. Every participant felt God's help coming down. We cannot thank God enough for this. We can only be truly grateful to Him if we always strive for His pleasure. The participants should also be grateful so that they can absorb Allāh's blessings, and they should also be thankful to the volunteers who served them. The Holy Prophet says that he who is not grateful to others is not grateful to God. One of the aims of the Jalsa is to foster brotherhood. This is what impresses the guests who come to the Jalsa. Along with the religious and intellectual programs, the practical example also impresses the visitors. Many guests have said that in attending the Jalsa they have seen a practical example of Islām.

Huzoor (may Allah be his Helper) cited some impressions recorded by guests. An advisor from Benin said that he was deeply impressed by the standard of the Jalsa and was amazed at the sincerity of the volunteers. He could not find any fault in the organization of the Jalsa. Every department was up to standard. Men, women, young and old, people of all categories strived to provide comfort to the guests. She said that while other people see women as slaves, the Imām of the Jamā'at described them as teachers and accorded them a high status. An MP from Guatemala said that in the Jalsa he

saw the peaceful picture of Islām and that the Jamā'at's motto is the way to achieve world peace and harmony. The way the guests were served was an amazing scene. She says that she felt more at ease in the women's marquee.

A university professor said that Jamā'at Ahmadiyya practically demonstrates the teachings of Islām. A dignitary from Australia said that he listened carefully to the sermons and was much impressed by the Khalifa's words that if one forgives one's enemy one's heart becomes free of malice. The representative of Haiti's President said that attending the Jalsa removed all his misgivings about Islām and that he can now say that Ahmadiyyat is the true Islām. A delegate from Burkina Faso said that in the Jalsa he saw respect for everyone irrespective of race and color.

A lady from Croatia said that she used to be a Christian nun and now she is in search of the truth. She was much impressed by the Jalsa and that the speech of the Imām left a deep impression on her. She was deeply moved by the sight of children serving water and the standard of cleanliness. A friend from the Philippines said that he learned a lot from the Jalsa and the love shown by the participants.

Huzoor (may Allah be his Helper) said: We need to keep up these traits at all times and not just in the few days of the Jalsa. A delegate from Ireland said that this



was his first Jalsa and he met pure-natured people. A delegate from Holland said that the programs and the atmosphere of the Jalsa was amazing. He was much impressed by the young volunteers. David Martin from UK says that he has never witnessed such a gathering. You are the beautiful picture of Islām. A delegate from Sierra Leone says that despite a gathering of thousands of people, there was no unpleasantness of any kind and that he could not have believed it if he had not seen it with his own eyes.

Al-Haaj Sahib says that in such a large gathering he saw no fighting or quarrelling and the organization was excellent. People had gathered from various countries and everyone greeted each other like brothers. You are ahead of others and I am certain that God's help is with you. A delegate from Guinea said that he is associated with the police and was much impressed by the management of the Jalsa and could find no fault. An MP from Sierra Leone says that Ahmadiyyat is the true picture of Islām and that its efforts to promote peace are commendable. Today Islām is being associated with terrorism but Ahmadīs are refuting this notion. This alone is enough to prove the truth of Ahmadiyyat.

A dignitary from Ivory Coast says that in the Jalsa he saw the true picture of Islām. The Khalifa's speech started and ended with the name of Allāh and His Prophet (may peace and blessings of Allah be upon him). An MP from Croatia said that he was much impressed by the International Bai'at. He says that nowhere else has he ever witnessed the sincere emotions that were demonstrated during the international Bai'at. A news representative from France said that in the Jalsa the women were totally independent and taking part in every activity. Another media representative said that while the West is pushing women back, here women are being given medals for their high achievements.

Huzoor (may Allah be his Helper) prayed that Allāh

may reward all the volunteers and the participants who were part of this silent propagation of Islām. We should remember the men and women volunteers in our prayers. They are all worthy of our gratitude.

Huzoor (may Allah be his Helper) said: 358 news items regarding the Jalsa were published through the media. The message reached 36 million people through the Internet, 31 million through TV, and 58 million through the social media. MTA's live coverage was watched by 250,000 people. In total, the message reached about 128 million people. We should also be grateful to Allāh for conveying the message of true Islām to such a vast audience. Apart from MTA Africa, ten other channels broadcast the proceedings which reached an audience of 60 million. For the first time, the Jalsa was shown on the Gambian National TV. BBC Uganda also broadcast the news. All this is by the grace of God. Huzoor (may Allah be his Helper) said: I also thank the press section. May Allāh reward them all. And may Allāh enable us to always fulfill our responsibilities.

Huzoor (may Allah be his Helper) said: This year too about 350 young Ahmadīs chartered a plane from Canada to perform wind up duties for the Jalsa. I hope they also attended the Jalsa; otherwise they should always see to it that they first attend the Jalsa and then do the wind up. May Allāh bless all the workers. *Amīn.*

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Sahibzadi Zakiya Begum Sahiba, granddaughter of Promised Messiah (may peace be upon him) and wife of Sahibzada Mirzā Daud Ahmad Sahib (late); and of Tariq Masood Sahib Murabbī Silsila Nizārat Islāh-o-Irshād Markazia Rabwah; and of Shakeel Ahmad Munir Sahib, former Amīr Jamā'at Australia. Huzoor (May Allāh be his Helper) led their funeral prayer in absentia after the Jumu'a prayer.

## Friday Sermon 11 August 2017 at Baitul Futūh Mosque, London

### Sometimes people show obstinacy and stubbornness to the decisions of Dārul Qadā'

**A believer, instead of indulging in disputes, should strive to end them and live a life of love and harmony.**

**If we keep the Conditions of Bai'at in mind, we can excel in our social, domestic and marital lives.**

Huzoor (may Allah be his Helper) said: Every Ahmadī who brings himself into the Bai'at of the Promised Messiah (may peace be upon him) pledges to bring about spiritual, intellectual and moral betterment. No Ahmadī can say that he is not aware of the pledge of Bai'at. What is needed is to always remember this pledge. If we do so, we can bring about a marked improvement in our social, domestic and marital lives. Some of the

pledges we make in the Bai'at are that we will not lie, will not be arrogant, and that we will show humility, exhibit good morals, and benefit mankind in general. If we act upon these pledges, we can cultivate the higher morals. There are, however, a worrying number of people who do not act upon these conditions despite having pledged Bai'at. In some cases, that are brought before the Qadā', people show stubbornness and obduracy instead of



seeking out the truth. In businesses, people are motivated only by self-gain. Lawyers resort to falsehood in order to strengthen their cases in both transactional and marital disputes, and they prolong the cases for their own benefit. Ahmadi lawyers and disputants should hold the fear of God above their own interests. Of course, disputes are born out of doubts and suspicions. A believer, instead of prolonging quarrels, should not be obstinate and should soften his heart to solve disputes and to foster harmony.

Huzoor (may Allah be his Helper) said: When the one who lends something and the one who owes are both obstinate, then no matter how fair the judgments are, the outcome is not good and the mutual grievances never go away. Therefore, in order to settle disputes, it is important to avoid obstinacy and, to an extent, even leave what one is entitled to. Be compassionate, and remember all this in disputes relating to loans and businesses. If you are kind and compassionate in this world, God will treat you with kindness and compassion. We should treat others with compassion in order to invite God's forgiveness. Huzoor (may Allah be his Helper) said: Some people even go to the extent of suffering a loss just to get a judgment against the opposite side. If such obstinacy is shunned, then my own time will also not be wasted on these frivolities. Sometimes when I give a decision, the disputants stick to their obstinacy and demand a decision in their favor and refuse to be lenient. Some write that the matter should be reviewed. I do not say that the decisions are a hundred-percent correct, but up to 85% are indeed correct and we cannot suspect the intentions of the judges. If one side is on the right but the decision goes against it, they should not start making accusations, because the judges decide on the basis of the facts before them. If there is a matter of doubt, I look at the file, and I find that most often the judgments are correct. We should therefore avoid trying to cast aspersions.

Huzoor (may Allah be his Helper) said: In marital disputes, there is the issue of paying the dowry or *mahr*, which is a debt that has to be paid at all costs. Sometimes the bride's family sets a very large amount as *mahr* which creates difficulties for the bridegroom. Also, people sometimes object when installments are set for the payment of debts. We should strive for harmony in the Ahmadi society. The one who demands should be lenient, and the one who owes should do his best to pay. Huzoor (may Allah be his Helper) said: When cases are put before me, they should be based on truth and the Khalifa should not be put in an embarrassing situation.

The Holy Prophet (may peace and blessings of Allah be upon him) said, Allāh enters into paradise the one who

gives facility when he buys or sells or receives back what is owed to him. Whoever gives respite to the poor will be granted shelter under the Divine throne when there will be no shelter except God's. A trader used to give loans. When he saw someone poor he would tell his workers to overlook him; for this, God overlooked his sins. Islam does not only teach this but establishes such a society and gives everyone his right.

Huzoor (may Allah be his Helper) said: Those who make unjust excuses to keep from paying their debts cannot be supported by the administration; otherwise the whole society will be filled with mischief. The Holy Prophet (may peace and blessings of Allah be upon him) says that the nonpayment of a debt by an affluent person is a gross transgression. The avoidance of paying one's debt justifies penance, and when one is penalized one should not cry foul. The Holy Prophet (may peace and blessings of Allah be upon him) has given right to the administration to penalize such a person.

The Holy Prophet (may peace and blessings of Allah be upon him) says that he who takes a loan with the intention of returning it, God will have it returned on his behalf; and he who takes a loan in order to usurp and ravage it, Allāh will ravage him. If the intention is pure, God provides the means for its fulfillment. The Holy Prophet (may peace and blessings of Allah be upon him) would not lead the funeral prayer of a person who had not paid his debts. The Holy Prophet (may peace and blessings of Allah be upon him) prayed for protection against disbelief and debt. The Holy Prophet (may peace and blessings of Allah be upon him) says that when a person is burdened by a loan, he lies and transgresses. Therefore, do your best to avoid borrowing money, and, if you have to, then do your best to pay it back. Only the creditor has the right to forgive a debt.

Ḥaḍrat *Khalīfatul-Masīḥ* I (may Allah be pleased with him) says that in order to avoid debt, offer a lot of *Istighfar*, give up extravagance, and pay back the loan even if you have one cent to spare at a time.

Huzoor (may Allah be his Helper) said: Some people take loans to buy cars or if they already have a car they take a loan to take a better car. They should remember that as a result of this habit once a loan is taken it will continue to increase. Some people take loans to start businesses which collapse due to their inexperience. Such things should therefore be avoided so that we can have a peaceful society. May Allāh enable us to fashion our lives like true believers and to adopt high moral qualities that the Promised Messiah (may peace be upon him) expected from us and that are mentioned in the Holy Qur'ān and the sayings of the Holy Prophet (may peace and blessings of Allah be upon him).



## He who is not willing to reconcile with his brother will be cut off

**We can be safe from the mischief and turmoil of the world only if we give priority to reconciliation even in matters where we are on the right.**

Huzoor (may Allah be his Helper) said: The Promised Messiah (may peace be upon him) says in his book *Kashti-e-Nuh* (Noah's Ark): "God desires a complete transformation in your being and He demands from you a death after which He should revive you. Hasten to make peace with one another, and forgive your brethren their sins. For he who is not inclined to make peace with his brother is wicked and will be cut off, because he is the cause of dissension.... Part with your ego in every way and do away with mutual grievances. Be humble like the guilty, though truth be on your side, so that you may be forgiven. Do not feed your vanity, for those who are distended with ego cannot enter the gate to which you have been called.... The one who forgives most the transgressions of his brother is the more honorable among you."

Huzoor (may Allah be his Helper) said: This extract is often read out in speeches and discourses. Many people also cite the Promised Messiah (may peace be upon him)'s words that you should be humble like the guilty, though truth be on your side. And some say that despite showing such humility they continue to be wronged. In the last sermon, I spoke about some of the disputes that are settled by Qadā'.

Huzoor (may Allah be his Helper) said: These are the words of the Promised Messiah (may peace be upon him) in which he has presented his teachings and expressed his expectations and his anguish with regard to his followers. When one reads *Kashti-e-Nuh* (Noah's Ark), one is completely moved. And yet there are people who do not accept the extended hand of reconciliation and do not forgive. Some people adopt humility, but the other party continues to wrong them. If one party has truly adopted humility, as they say they have done, then they should rest their case with God. The Promised Messiah (may peace be upon him) says that the aggressor shall be cut off. The Promised Messiah (may peace be upon him) says that extremely unfortunate is the one who shows obstinacy and does not forgive.

Huzoor (may Allah be his Helper) said: Those who show such obstinacy should wake up and realize that they have pledged in the Bai'at to the Promised Messiah (may peace be upon him) not to create mischief, and yet they even refuse the hand of reconciliation. The Promised Messiah (may peace be upon him) says, "Our Jamā'at should be such that they do not remain content with mere words, rather they should fulfill the true purpose of the Bai'at." Again, he says, "Without fulfilling the

purpose of the Bai'at, God cannot be pleased. And in order to please God, it is important to fulfill our obligations to God's creatures and to practice forgiveness and reconciliation.

The Promised Messiah (may peace be upon him) says, "I swear that if a person who has done everything in his power to oppose me comes to me seeking reconciliation, I will not once think of what he has done to me." The Promised Messiah (may peace be upon him) says, "Remember two things: Fear God and show sympathy to your brother as you do unto your own selves."

Huzoor (may Allah be his Helper) said: We should always remember that today when the world is engulfed by mischief and discord, we are protected under the canopy of our Bai'at to the Promised Messiah (may peace be upon him). Allāh has saved us from the kind of mischief generally prevailing in the world. But we can only be truly safe if even in our rightful matters we extend the hand of reconciliation. Otherwise our words will be mere claims. They will only benefit us if the high morals shine in our beings.

Huzoor (may Allah be his Helper) said: Sympathy for mankind and reconciliation are two characteristics that the Promised Messiah (may peace be upon him) repeatedly exhorts us about. He has spoken of it again and again in his *Malfūzāt*. It is said in a Hadīth that the powerful and brave is not he who vanquishes another, rather than powerful and truly brave is he who is able to control himself in a state of fury." Once Ḥaḍrat Ali (may Allah be pleased with him) overpowered his opponent during a battle and was about to kill him when the enemy spat on his face. Ḥaḍrat Ali (may Allah be pleased with him) at once left hold of him. When he asked why he had not killed him, Ḥaḍrat Ali (may Allah be pleased with him) said that I do not want to kill you on account of personal grievance. These are the high moral standards set for us by our elders. Being willing to reconcile is the grace of a believer. The disbeliever cannot even think of such a thing. This is the trait of the believer that the Promised Messiah (may peace be upon him) wishes to inculcate in us.

The Promised Messiah (may peace be upon him) says, "Our Jamā'at does not require strong and powerful warriors, rather we want people who have the strength to undergo moral transformation. The truly brave is he who is able to affect a change in his moral character." As the



(4[Al-Nisa]:129); and **وان جنحوا للسلم فاجنح لها** (and if the other party is inclined towards reconciliation, then do reconcile (8[Al-Anfal]:62); and **وعباد الرحمن الذين يمشون على الارض هونا** and the servants of the Gracious God are those who walk on the earth in a dignified manner; (25[Al-Furqan]: 64) and **واذا مروا باللغو مروا كراما** and when they pass by anything vain, they pass on with dignity; (25[Al-Furqan]: 73) and **ادفع بالتي هي احسن فاذا الذي بينك وبينه عداوة كانه اذى** Repel evil with that which is best. And, lo, he between whom and thyself was enmity will become as though he were a warm friend. (41[Ha Mim Al-Sajdah]: 35)

The Promised Messiah (may peace be upon him) says, “The purpose of creating this Jamā‘at was that the tongue, the ear, the eye and every other organ should be steeped in *Taqwa*, and the light of *Taqwa* should shine within and without.”

Huzoor (may Allah be his Helper) prayed that Allāh may enable us to act upon the teaching of the Promised Messiah (may peace be upon him) and to lay the foundation for reconciliation among mankind. May we have a true understanding of *Tauhid*. May we spread love and harmony in society. And may we seek God’s pleasure and may this be our ultimate priority.”

Huzoor (may Allah be his Helper) said: Allah teaches us **اصلحوا ذات بينكم** (reconcile among yourselves (8[Al-Anfal]: 2); and **الصلح خير** (reconciliation is the best way

**The aim of joining the Jalsa is to strengthen ourselves spiritually, intellectually and excel in righteousness**

**The weapons through which we will attain victory are repentance, seeking forgiveness, and prayers.**

second is to recognize the rights of His creatures and to fulfill them. Nations and people who committed the evident sins such as adultery, theft, backbiting and arrogance were destroyed. Huzoor (may Allah be his Helper) said: People have adopted their own gods. There are those who worship worldly people. Huzoor (may Allah be his Helper) said: If one's beliefs are good then one's actions will be good. When the Muslims forsook their good teachings, they started worshipping the *Dajjāl* nations as gods. Even great governments started revering worldly powers as gods.

As one's beliefs are corrected, so are one's actions. The Promised Messiah (may peace be upon him) says: God has told me again and again that all good lies in the Holy Qur'ān. The Holy Qur'ān says that God is One and without partner. To consider God to be One and without partner and to fulfill our obligations to Him demands that we also worship Him as He ought to be worshipped. The purpose of establishing this community was so that people should recognize God. Those who do not resort to



both, prayer and the physical means, are at fault. Those who resort to both are the ones who practice true Islām. This is why we have been taught to employ the means to avoid sin and heedlessness. When a believer says اياك نعبد (Thee alone do we worship), we are reminded of the fact that we cannot worship Him without His grace, and so we seek His help. This is a subtle point that only Islām has understood. Huzoor (may Allah be his Helper) said, it is necessary that a believer should hold fast to this rule, so that while he plans and acts he should also pray and ask other to pray for him.

Huzoor (may Allah be his Helper) said: Ahmadīs have to make people aware of God’s existence and tell them about the reality of prayer, and realize that we cannot realize the truth of prayer without establishing a strong bond with the Holy Prophet. The Promised Messiah (may peace be upon him) says: What is the purpose of our Jamā’at? Do not think that superficial pledge of Bai’at is a source of salvation. It is not enough to accept me as the Imām in order to acquire salvation, because God has His sight on the hearts. For salvation, it is necessary that one should, with the sincerity of one’s heart, believe that God is One and without partner, the Holy Prophet (may peace and blessings of Allah be upon him) to be a true Prophet, and the Holy Qur’ān to be the book of God aside from which no other law or book shall appear till the day of judgment. In other words, there is no need for another book or law after the Holy Qur’ān.

The Promised Messiah (may peace be upon him) says: Remember that the Holy Prophet (may peace and blessings of Allah be upon him) is the Seal of Prophets, there can be no new Sharī’ah or book after him. The Book and the laws revealed to him shall stand forever. Whenever in my books I am referred to as Prophet and Messenger, it does not mean that I have come to teach a new law or a new book, rather it is necessary that when God ordains someone, He grants him His discourse, and such a person is called a Prophet. What he receives is through his true and perfect obedience to the Holy Prophet (may peace and blessings of Allah be upon him), and by no other means.

The Promised Messiah (may peace be upon him) says: Until our deeds are accompanied by true spirituality, they will not avail us anything. Our righteous deeds should be without any adulteration. Prayers that are adulterated are not purely for the sake of God. We wish to establish true peace. All our acts of worship should be done with heartfelt emotions and a spirit that is not to be found in others. We have to scrutinize ourselves to see whether our Bai’at is a true pledge or merely a verbal one, and whether our acts or worship are for the sake of God or not. The prayer اياك نعبد و اياك نستعين

should be offered with heartfelt sincerity. The Holy Prophet (may peace and blessings of Allah be upon him) Ahmadīyya Gazette USA

taught us to avoid discord and he taught us to do so through his practical example. There is no moral teaching that we do not witness manifested in his person.

Huzoor (may Allah be his Helper) said: If we truly believe Muhammad to be the true Prophet and believe that the Promised Messiah (may peace be upon him) to have been ordained as his servant and the Imām of the age, then we have to raise the standards of our worship and our actions. We will also have to undertake some self-scrutiny regarding what is allowed and what is forbidden. In this age when people are being led away from God, it is the duty of Ahmadīs to strive to establish a relationship with God and to seek knowledge about Him. Our love for the Holy Prophet (may peace and blessings of Allah be upon him) should not be confined to words, rather it should be expressed in practice. We should present the true picture of Islām.

Huzoor (may Allah be his Helper) said: We should try to apply the Holy Qur’ān’s governance upon ourselves. Our every action should be a righteous one, and we should strive to stay away from Satan and come closer to God. True Salāt is achieved when man becomes consumed in the way of God, so much so that he is willing to give up his life for Him. The true believer is the one who is counted a believer in heaven, and it doesn’t matter if he is an infidel in the eyes of the world. People of the world call us *kafir*, but we do not care about this. In fact it is very difficult to believe truly and to show perfect sincerity. When one believes truly, he witnesses many signs. When a person tramples the world under his feet and distances himself from it, then he pleases God. In the same way, when he comes out of the womb of the ego, he becomes a believer. True faith involves service of mankind and to show perfect sincerity and fidelity. Do remember that it is not a great feat to avoid evil until it is accompanied by good deeds.

Huzoor (may Allah be his Helper) said: An empty plate will not satisfy your hunger. In the same way you need to understand *Taqwa*. You have to clean the plate of the ego and then fill it with good deeds. Huzoor (may Allah be his Helper) said: One of the great sins is falsehood which is mentioned in the Holy Qur’ān many times and yet people do not pay heed to it. God says that falsehood is akin to idolatry. Some people speak lies in jest, but the Promised Messiah (may peace be upon him) says that one cannot be truthful until one abstains from all the forms of falsehood. I see that sometimes when there are quarrels, people start to attack each other’s honor. The one who abides by *Taqwa* is included among the angels. A *Muttaqi* is saved from the tribulations of this world. People cannot benefit from my Bai’at unless they have *Taqwa* in them. If they are still full of pride and arrogance, then what is there to distinguish them? A righteous person possesses a divine awe. It is not right to hurt someone through falsehood. Huzoor (may Allah be



his Helper) said: All the high morals culminated in the Holy Prophet (may peace and blessings of Allah be upon him). And if we still behave like beasts, then it is unfortunate indeed. Do not malign others. If you see someone in error, pray for him rather than publicizing it. He who does not have good morals, his faith is in peril. He is also deprived of God's help.

Huzoor (may Allah be his Helper) said: One who is harsh and is quick to anger cannot utter words of wisdom. His tongue is deprived of the subtleties. Anger and wisdom cannot coexist. Our Jamā'at should avoid evil deeds. The branch that does not have a strong bond with the tree is left barren. If there is no true relationship, then one cannot partake of God's promises. People come to the Jalsa to partake of the prayers of the Promised Messiah (may peace be upon him) but if their practical condition is not correct then how can they benefit from

these prayers. Huzoor (may Allah be his Helper) said: At times anger creates problems and brings a bad name to the Jamā'at. Some young people engage in quarrels which tarnishes the image of the Jamā'at.

Huzoor (may Allah be his Helper) said: All the Prophets were abused and ridiculed. This is the inheritance of Prophets. Become such as though you do not possess the faculty of anger. You have to suppress your anger even when others abuse you. Throw away your evil habits. Repent and seek forgiveness. Always resort to prayer. The weapons through which we will become victorious are repentance, seeking forgiveness, prayer and Salāt. Do supplicate in the Salāt and do not be lax in this. Avoid every evil.

May Allāh enable us to meet these standards, to understand the purpose of the Bai'at, and to teach it to others. *Amīn.*

## Friday Sermon 1 September 2017 at Baitul-Futūh Mosque, London

### What we saw here is not to be seen in any other sect. (Guests' impressions)

The opening of a mosque and a press conference marked this tour. Overall, the message of Islām reached about 60 million people.

Huzoor (may Allah be his Helper) said: By the grace of Allāh, Ahmadīs are being brought together and educated through MTA. Ahmadīs do not have to wait to learn about the Khalīfa's tours and other news about the Jamā'at; everything is communicated instantaneously. Feedback and comments are also received at once. Jalsa Sālāna Germany was held recently and many people have written their impressions about it. While we should be grateful that Allāh has united the Jamā'at of the Promised Messiah (may peace be upon him) through MTA, we should also be thankful to the volunteers who worked during the Jalsa. May Allāh reward them all. There are thousands of volunteers, including men and women, young and old, who work with such zeal as is only to be seen in Jamā'at Ahmadiyya. These workers, along with fulfilling their duties, also serve as silent missionaries. Likewise, the participants also leave a good impression on the guests. It is important to highlight the impression of the guests in order to show the world how our actions are serving to bring people closer to Islām.

An Arab guest said: 'I used to see people criticizing Islām but I could not defend it. But today, having seen your love for the Khalīfa, I can raise my head up proudly. Having seen such a peace-loving community, I can now defend Islām.' A German lady who was very much impressed by the International Bai'at said: 'All my questions have been answered. I believe it will not be long before I cease to come here as a guest and join the

Jamā'at.' A student said: 'I was amazed at the unity and harmony I saw here. Everyone is so contented. I wish to strengthen my relationships with the Jamā'at.' Some ladies from Macedonia said that they had never seen anything like the Jalsa and would go back and introduce the Jamā'at to others. A student guest said: 'I am interested in the study of religions. I read about the Ahmadiyya community and now I am seeing you in practice. I felt a spiritual fervor among the participants.'

Huzoor (may Allah be his Helper) said: It is now the duty of the participants that their spiritual fervor should not be temporary. Ahmadīs should not just feel proud of these impressions but should try to improve their practical condition even further.

A professor from the Qurtuba University said: 'This is the first time I have seen such a gathering. I am sure that you are different from other Muslims.' A lady from Bosnia said: 'I was amazed to see these people. I found no fault or shortcoming anywhere.' Huzoor (may Allah be his Helper) said: It is the attitude of the volunteers that inevitably impresses the visitors. Thus, those who visit the Jalsa have also their apprehensions about Khilāfat removed. A nurse from Bosnia who came with her husband and parents said: 'Everything in the Jalsa was managed so perfectly.' A visitor said: 'When I go back I will tell people that the Jalsa cannot be described, it can only be felt, and that to experience true paradise people should spend time in this blissful environment.'



Those who are fighting one another should be ashamed of themselves and should live in peace and harmony.’ A lady from Bulgaria said: ‘This is my first time attending the Jalsa. Everyone greeted me with respect. The two things that are taught here are love for Allāh and love for one another.’

Huzoor (may Allah be his Helper) said: There is tremendous opposition to the Jamā‘at in Bulgaria and even the government is under its influence. Let us pray that Allāh may enable us to spread our message freely and openly in this country.

A Muslim guest said: ‘I was much impressed by the Khalifa’s speech in which he spoke about love for mankind. I loved seeing small children serving water. I didn’t see anyone fighting or quarrelling.’ A student from Portugal said: ‘The security arrangements were excellent. It is difficult to manage such a large gathering, but everyone treated one another with respect and cordiality and I was much impressed by this.’

Huzoor (may Allah be his Helper) said: A 65-member delegation came from Macedonia including some journalists. They did some recordings during the Jalsa and had an interview with me. They said that they would make a documentary of the Jalsa. One of them pledged allegiance on the last day.

A lady lawyer said: ‘All the arrangements were excellent. The true meaning of Islām is peace, not war. The teaching regarding women was excellent wherein the woman was described as the carer of the nest while a man is its guardian. The Bai’at had a very positive effect with all the lanes leading in one direction. I will never forget that image.’ A lady guest said: ‘I have found new avenues of thought and have been introduced to Islām anew.’ She said that she was satisfied with the answers to her questions and had seen the true picture of Islām. A journalist says: ‘This is my first time attending the Jalsa. So many people were gathered at one place and I was honored to be among them.’ A lady journalist said: ‘This was a new experience for me. I am lucky that I saw everything first-hand. When I go back, I will make a documentary and spread this message to others.’ A guest said: ‘I felt like I was in my own home.’ A guest said: ‘I learned a lot by living so close to the Jamā‘at. These

teachings help one to become a better person.’ A lady guest said: ‘I was very much impressed by the fact that there was a solution to every problem and the overall atmosphere was great. I was happy to have met so many people and to have listened to speeches about current affairs. I was particularly impressed by the Khalifa’s final address.’

Delegations from Albania and Hungary were also in attendance. A guest said: ‘I moved around in the Jalsa without fear. In contrast to what the media portrays, these people are so disciplined. Children serve water even without being asked. They are truly the ambassadors of peace.’ A Syrian guest says: ‘Ahmadis are very respectful to women. Despite such large attendance, the discipline and service was excellent. This is something that is not to be seen in other sects. The Imām in his address spoke about the solution to the world’s problems and how to bring about peace, and I felt proud to be a Muslim. The Imām said that Islām is not a religion that fosters terrorism, rather it teaches love and harmony.’

Huzoor (may Allah be his Helper) said: Bai’at ceremony is being held in Germany for the last three years. This year people from 11 countries joined Ahmadiyyat during Bai’at in Germany. Allāh has opened the hearts of many sincere people. May Allāh continue to spread these blessings. A press conference was also held during this tour. Our message reached about 60 million people. The Jalsa was also broadcast through social media.

Citing some shortcomings, Huzoor (may Allah be his Helper) said that the sound system was at times faulty. About 400 people were not provided bedding in their accommodations. There were some complaints about shortage of food on the first day which should have been taken care of, but some problems continued and emergency measures had to be taken. These issues should be looked into and planned adequately.

Huzoor (may Allah be his Helper) said: One mosque was inaugurated and the message reached about 1.6 million people. May Allāh enable Jamā‘at Ahmadiyya Germany to spread our message even further as a result of this introduction. *Amīn*.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are available online at [alislam.org](http://alislam.org) under periodicals.

Translations and summaries of Friday Sermons are also available in various languages on [alislam.org](http://alislam.org) under Friday Sermons.

In the US, please contact Faiza Bajwa to subscribe to Al-Fazl International. E.-mail: [fho294@yahoo.com](mailto:fho294@yahoo.com). Phone: (718) 813-0700. Mail: 188-15 McLaughlin Ave., Hollis NY 11423.



# Activities and News of Ahmadiyya Muslim Community in USA

## Message from Ḥaḍrat Khalīfatul Masīḥ V on Jalsa Salana USA

Respected Amir Sahib Jamā'at Ahmadiyya USA  
As-Salamu 'Alaikum Wa Rahmatullah.

Al-Ḥamdu Lillāh that the annual convention of Jamā'at Ahmadiyya America is being held from 14 to 16 July 2017. May Allah bless this convention abundantly in all possible ways and enable all the participants to take the utmost advantage of this blessing. May this convention bring a pious and virtuous change in the community. May all of them enhance in virtue and righteousness.

As I have reminded to you previously, at this convention too my message for you is that safeguard your faith and belief while living in these countries, and try to bring a pious change in your actions. Pay special attention to the work of moral training. There should be special attention towards training in consideration of the environment here.

Ḥaḍrat Aqdas the Promised Messiah (may peace and blessings be on him) says:

“Remember that the world is not the objective of

joining this Community; rather the objective is winning the pleasure of Allah, the Exalted. The world is a passing phenomenon and in one-way or the other it shall pass away! Totally keep separate the world and its interests and objectives; do not mix them with your faith because the world is mortal but the faith and its fruits are immortal.” (Malfūzāt [1960s Edition], Vol. 6, p. 145)

Additionally, the Exalted God has graced us with the blessing of MTA for our education and training and to hear directly the words of the Khalīfatul-Masīḥ, and has linked all our progress with Khilāfat. Therefore, keep strong your bond with Khilāfat and pay full attention in listening to the sermons of the Khalifa of the time. Do not merely listen but try to shape your actions in accordance with the directives of Khalīfatul-Masīḥ.

May Allah enable you to do so.

Was-Salam.

Humbly,

Mirza Mansoor Ahmad.

Khalīfatul-Masīḥ al-Khāmis.

## Nation's Longest Running Muslim Convention Advances Campaign for Justice and Peace

U.S. lawmakers and officials, scholars, diplomats, and faith leaders tout Ahmadiyya Muslim Community as a role model for promoting justice, pursuing peace





Prominent civic, political and religious leaders across the country lauded the efforts of Ahmadiyya Muslim Community USA during its 69th Annual Convention this past weekend in Harrisburg, Pennsylvania. More than 8,700 convention delegates, including 200 guests, attended the oldest and longest running Muslim convention in America to discuss efforts to combat extremism and promote the theme of “Justice, Kindness, and Kinship.”

U.S. Congresswoman Norma Torres (D-CA) remarked, “Your Community comes from a position of faith and empowerment, and when I raise my hand and say ‘with liberty and justice for all,’ that includes the Ahmadiyya Muslim Community.”

Amy Lillis, Acting Special Representative, Office of Religion and Global Affairs, U.S. State Department, praised the Ahmadiyya Muslim Community that, “Despite persecution, your Community is dedicated to others. The Ahmadi hospital in Rabwah, Pakistan is world renowned. And Humanity First is performing extraordinary services.”

“In America, we have long valued religious freedom and often call it the first freedom,” said Eric Treene, Special Counsel for Religious Discrimination from the U.S. Department of Justice, “At the Department of Justice, we are committed to ensuring that your Community, and all people, have the right to free exercise of religion.”

Nick Miccarelli, Member, Pennsylvania House of Representatives, commented, “One of the most phenomenal parts of my career has been coming to Jalsa Salana and speaking. You are a remarkable community. I can think of no one I’d rather call a neighbor than an Ahmadi. You are patriotic, hard-working, believe in family and care for our neighbors. You are phenomenal ambassadors for Islam; if you continue to thrive, then there will come a day when people will hear the word ‘Islam’, they will think of the word ‘patriotism’ and not ‘terrorism.’”

Likewise, Erin Singshinsuk, Executive Director, US Commission on International Religious Freedom, who highlighted the plight of Ahmadi Muslim prisoners of conscience in Pakistan, praised the head of the Ahmadiyya Muslim Community, the Khalifa of Islam, that “His Holiness Mirza Masroor Ahmad courageously leads your Community in fighting extremism.”

## More that unites Jews and Muslims than divides us

Riverside Imam accused of anti-Semitic sermon that called Jews ‘tyrants’ [News, Aug. 1]: As an Ahmadi Muslim, I was dismayed to learn of the anti-Semitic remarks made by a local Imam at a Riverside mosque.

Such divisive language is toxic to our social climate

Eric Papenfuse, the Mayor of Harrisburg, remarked, “The Ahmadiyya Muslim Community is an integral part of the city of Harrisburg and a vibrant part of Pennsylvania since 1920 when the first Ahmadi Muslim missionary arrived in Philadelphia. I applaud your Community’s ‘True Islam’ campaign to fight extremist ideology and protect our national security. You are truly an example of peace and good will throughout the world.”

The Ahmadiyya Muslim Community USA also presented its annual “Humanitarian Award” to three sister organizations of the Lutheran community: Lutheran Services of America, Lutheran Immigration and Refugee Services, and Lutheran Services of the Carolinas. The Community lauded the efforts of these three organizations to provide health care and immigration services to millions of Americans. “We are deeply honored by this award,” said Charlotte Haberaeker, President and CEO of Lutheran Services in America. “We serve others not to gain anything for ourselves but in gratitude for God’s grace upon all of us. We share your Community’s value of benevolence for others.”

“We are deeply humbled to accept this humanitarian award recognizing our work with refugees, migrants and other vulnerable populations,” said Linda Hartke, President and CEO of Lutheran Immigration and Refugee Service. “We are called to love our neighbors and are grateful for the support of community partners of all cultures and faiths joining together to advocate for just policies and provide protection for those who have fled violence and persecution.”

The Ahmadiyya Muslim Community USA also received official proclamations from the Pennsylvania House of Representatives and Senate, along with special messages from the Governor of Pennsylvania, Tom Wolf, and Governor of Massachusetts, Charlie Baker. In addition, over two dozen members of U.S. Congress, including U.S. Senators John Cornyn, Marco Rubio, Richard Blumenthal and Cory Booker, sent official greetings for the Convention.

At the special guest dinner, official representatives of the Guatemalan and Sierra Leone governments brought messages praising the work of the Ahmadiyya Muslim Community to serve humanity and combat injustice.

today and we need to build bridges, rather than burn them, to make our nation better for our children.

Jews and Muslims share a common origin and our differences pale in comparison to what makes us similar. And Islam promotes interfaith peace. It says so in the



Quran.

There are verses which critics of Islam say are anti-Jewish, but this is simply not true because they are not taken in proper context. Where the rights of Muslims were threatened or usurped by Jews, those unjust behaviors are condemned. But the Quran also contains verses which promise paradise for Jews. The Prophet Moses is mentioned more than any other prophet in the Quran. Jews sought counsel in the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) and history shows that Jews flourished under Muslim rule and were protected.

The Quran even commands Muslims to protect synagogues from those who seek to destroy them, because they are places where God is worshiped. Once, when a Jewish funeral procession passed by, the Prophet Muhammad (may peace and blessings of Allah be upon him) stood up out of respect.

As a reflection of these teachings, the Ahmadiyya

Muslim community locally in Southern California always seeks to build bridges with our Jewish friends. They have graciously accepted our invitation numerous times to speak at Baitul-Hameed Mosque in Chino, and recently broke bread with us during the holy month of Ramaḍān at an interfaith Iftar dinner. I was welcomed like a brother at an interfaith service at Temple Bat Yahm in Newport Beach recently. Members of the Ahmadiyya Muslim community in Philadelphia repaired damaged headstones at a desecrated Jewish cemetery.

As a Muslim physician, I work with a Jewish physician colleague every day, and have done so for 12 years. We have learned about one another's faith and this has created a bond and friendship. I would like to think our children will grow up in a similar environment. That is what both Prophet Muhammad and Prophet Moses would have wanted.

(Ahsan M. Khan M.D., President, Ahmadiyya Muslim Community, Los Angeles East Chapter, Chino)

## Round Rock's Ahmadiyya mosque members attend national convention

Nicole Barrios Austin Community Newspapers Staff Tuesday, Aug. 8, 2017 Round Rock



Qamar Ahmad and Maqbool Ahmad, members of Round Rock's Ahmadiyya Muslim community, serve food at this year's Ahmadiyya convention in Harrisburg.

In a time of political divisiveness and racial tension, more than 8,000 Muslims, non-Muslims and civic leaders — including several from Round Rock — came together to spread a message of community and peace.

About 20 members of Round Rock's Ahmadiyya mosque gathered with fellow Muslims from around North America as well as interfaith community members and politicians at the 69th Ahmadiyya Muslim Community Jalsa Salana (Annual Convention). Ahmadiyya is a sect of Islam that believes the second coming of the Messiah has happened.

The convention, held July 14-16 in Harrisburg,

Pennsylvania, aimed to unite leaders and American Muslims in fighting against extremist ideologies and radicalization for a safer nation and world.

It was also a time for Muslim participants to reignite their faith, said Muhammad Ahmad, an outreach coordinator of the Round Rock-based Ahmadiyya Muslim Community of Austin.

This year's theme was "Justice, Kindness, and Kinship." Many speeches were inspirational and focused on topics of empathy, forbearance in the face of opposition and prayer and the early teachings of Islam, he said.

"We're one community, one nation, we're neighbors," he said of all people.

Ahmad (may peace be upon him) said the Prophet Muhammad (may peace and blessings of Allah be upon him), who preached the message of Islam in the 7th century, responded to persecution through peacefulness and forgiveness. The prophet called everyone to come together as one nation regardless of religion or race — a message Ahmad said was reiterated at this year's convention.

"Just like any other group of people who are marginalized, it's easy to huddle amongst yourselves, but you should invite others in," Ahmad said. "(We invite everyone) to come to the mosque. You are also encouraged to invite (those of other faiths) inside your house. People might have perceptions about how we live that get dispelled, and in turn that establishes peace



among society.”

Touba Khurshid, interfaith coordinator for the Round Rock-based Ahmadiyya Muslim Women's Association, said speeches at the convention re-emphasized the Islamic teaching that treating everyone with love just like one would have for their close relatives is the essence of justice and kindness.

At this year's convention, Khurshid said she spent time with a Christian pastor from Austin, and the two now have a new connection and friendship.

Leaders such as Congresswoman Norma Torres (D-California), Eric Treene, special counsel for religious discrimination from the U.S. Department of Justice, and Erin Singhsinsuk, executive director of the U.S. Commission on International Religious Freedom, also attended the event.

At the convention, Khurshid said, the women's association was recognized for its “media watch” initiative in which members write to various local and national news outlets responding to events linked to Islam, talking about the teachings and condemning terrorist attacks.

“We really defend Islam through the pen, through writing,” she said.

Since returning from the convention, Khurshid said she is refreshed in her work as interfaith coordinator to continue connecting with community members and inviting them to the mosque.

“Our mosque doors are always open,” she said. “(Connecting with the community) is the way forward; that's what I really believe.”

## MKA Houston North / South takes part in July 4th parade

MKA Houston North / South was blessed to take part in July 4th parade held at Bellaire. By the grace of Allah Ta'ālā, we were able to distribute almost 450-500 water

bottles to the crowd present in the parade. Those water bottles had label of "Muslim for loyalty." The parade went all good and we won 3rd prize Al-Hamdu Lillah.





## Buddhist delegation from Los Angeles visits UK Jalsa

Twenty-one members of CSS Buddhist organization traveled to attend UK Jalsa. They were impressed.



## Attention Mūṣīs

### Schedule C Form Submission – FY 2017

Per Sadr Anjuman Ahmadiyya Waṣiyyat Rule no. 69, "It shall be obligatory for every Muṣī to submit to the Office at the end of every year a declaration as set out in Schedule C in respect of his/her payments toward Hiṣṣa Āmad. In case such a declaration is not received, the matter will be put for consideration before Majlis Karpardaz."

Financial statements and related documents for FY 2016-17 were earlier sent to respective local Jamā'at Wasaya Secretaries in the first week of August for

immediate delivery to Mūṣīs.

After due completion, please hand over your Schedule C form to your local Jamā'at Wasaya Secretary. Do not submit directly either to National Wasaya office or to Markaz. *Jazakumullahu Ahsanal-Jazā.*

**Note:** Schedule C form can also be downloaded by using the following web link.

<http://www.ahmadiyya.us/departments/wasiyyat>

(National Wasaya Secretary USA Jamā'at)

## Reminder by Secretary Tablīgh USA

Allah says in the Holy Quran: So, go on reminding; surely, reminding is profitable. (87[Al-A'la ]:10)

I want to share this wonderful extract from the August 28, 1987 Friday Sermon of Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah have mercy upon him). At the end of this extract we are told to do the following things:

Get hold of some members of our Jamā'at, and attach the trainees to ourselves; Train them with love and affection; Give them a task; and Spread them in the world. May Allah bless everyone's efforts with immense success. Amin!

Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah be pleased with him) says: "The job of the Da'ī Ilallāh is to cultivate the crops and gardens of Da'wat Ilallāh. It does not happen with just a mere piece of advice or a reminder; it needs the development of a close attachment with trainees."

"Creating a love for this work is an art and the Holy

Qur'ān has thrown some fundamental light upon this we should benefit from."

"Allāh gave Ḥaḍrat Ibrāhīm the task of giving life to nations and he was told that through him nations will get new life. Ḥaḍrat Ibrāhīm had a very humble character. He submitted, 'Rabbi Arinī Kaifa Tuḥyil-Mautā, that is, O God! I understand that you will give life to nations, but how?'"

In reply, he was commanded: 'Take four birds and attach them to yourself, then send them in different directions and then call them, and you will see how they come flying back to you.' This was the example of Ḥaḍrat Ibrāhīm.

So every Missionary, Amīr, President and Office-bearer should get hold of some members of their Jamā'at, and under 'Surhunna Ilaik' (2[Al-Baqarah]: 261) should attach the trainees to themselves, train them with love and affection, give them a task and spread them in the world. Likewise, according to one's capability, one



should get hold of four, eight or ten members, train them and employ them. This way, this number should

increase.” (Friday Sermon, August 28, 1987)

## Ḥaḍrat Khalīfatul-Masīḥ V Approves New Association PAAMA

Ḥaḍrat Khalīfatul-Masīḥ V (may Allah be his Helper) has initiated a new Association in USA called the Pan-African Ahmadiyya Muslim Association (PAAMA), which is a subsidiary of the USA Jamā’at for Africans, African-Americans, Caribbean and African Arab Ahmadis living in the USA, and he has appointed Imam Abdullah Dibba to serve Association as President.

Abdullah Dibba, President Pan-African Ahmadiyya Muslim Association USA. Imam, Ahmadiyya Muslim Community USA at Bait-us-Samad Mosque. Address: 7302 Philadelphia Rd, Rosedale, MD 21237.

Cell: [+1 410 349 7364](tel:+14103497364). E-mail: [president@paama.us](mailto:president@paama.us).

Work: [abdullah.dibba@ahmadiyya.us](mailto:abdullah.dibba@ahmadiyya.us)

## Correction in Ahmadiyya Gazette July-August 2017

In the article “Ḥaḍrat Chaudry Inayat Ullah Ahmadi” by Mirza Mahmood Ahmad in Ahmadiyya Gazette July-August 2017, following were inadvertently published.

Page 44 (top paragraph) read The Promised Messiah (may Allah be pleased with him) as Ḥaḍrat Muṣliḥ

Mau’ūd (may Allah be pleased with him).

Page 44 (2nd paragraph from bottom) read the Promised Messiah (may Allah be pleased with him) as Ḥaḍrat Muṣliḥ Mau’ūd (may Allah be pleased with him).

# The Runaway

Laila Johnson (LA West)

There once was a girl who spent her early childhood years alone in quieted thought, pondering over the concepts of her Creator. In her lonely hours, faced by dark trials, she would find comfort and solace in her Lord, and He would become like a warm companion to her, easing her mind of any worrisome thoughts and filling her heart with hope. Sometime later, she grew into a young woman. Faced by more trials and tribulations, she would stray away from her Lord. But not before long would He come calling for her again, and not before long would she answer The Call, and her bond with her Creator would grow even greater.

Until one day she was faced by opposition in a place she did not expect, and a loneliness set in. In the face of the whispers of Satan, out of weakness of faith, she would runaway into the hands of man from the closest companionship she had ever known—she would runaway from her Lord. But soon a sickness would grow in her heart, a loneliness like she had never felt before, and a fiery pit of hell would boil in the pit of her stomach, as all she wanted was to return to her Creator. So, to her Lord she returned through prayer, weeping through the late hours of the night, and The Most Forgiving, Ever Merciful was kind to her in a way she could have never

imagined. It was in her running away that she learned what true loneliness was—what a sick taste. It was in her running away that she returned as those of the firm faith.

I share this story of mine as a warning to all those who have strayed from the way of Allah; for this woman in the story is me, and her path is my path. If you are considering turning away from this community of God, don’t, or if you have already done so, come home. Do not let the jealousy and enmity of a people weak in faith weaken your faith. Instead, let their weakness become a way of strengthening you in faith by showing love to all.

The oppositions and the incitements of Satan can present themselves in places where you expect not. Let not one turn you out of the House of God whether it be from your own family, the one by your side, or someone residing in the House of God with you, for surely it will be of your own detriment, and you will be the one to suffer. Forgive and heal, and strengthen your faith; for this Home belongs to you too—no one can take Allah away from you unless you allow them to. Come Home. Again, come home; for it is only without Allah that you will truly feel alone.

“Hold fast, all together, by the rope of Allah and be not divided...” Holy Quran (3[Āl ‘Imrān]: 104)



# International News

## Ahmadiyya Muslim Community Invites Kiwis to Mosque Open Day

The Ahmadiyya Muslim Community New Zealand is inviting fellow Kiwis to come and visit its central mosque at 20 Dalgety Drive in Wiri Manukau, on Saturday the 12th of August 2017. This 'open to public' event will run from 10 am till 4 pm, with walk in and invited guests getting a chance to visit the premises and see the mosque. The day provides a unique opportunity for the visitors to get first-hand experience of the architectural features of a mosque, and learn about the fundamentals of Islamic faith and practices.

'The mosque plays a very central role in the lives of the Muslim Community. Aside from providing a place of worship and regular prayers, it provides a meeting point where our community comes together for social and educational activities, says Mr. Bashir Khan, the National President of AMJNZ. 'Lately the image of a mosque has been maligned by the actions and activities of some fanatic Muslims outside of New Zealand. These actions are picked up by the media and can portray a very negatively biased image of this house of worship. The Ahmadi Muslims are keen to dispel this image, and we regularly open the doors to our mosque for all to come and see what a true Islamic concept of mosque looks like in practice.'

The Worldwide Head of the Ahmadiyya Muslim community, Haqrat Mirza Masroor Ahmad, while reminding the Muslims of the importance of the Mosque also allayed the concerns of the community at large by saying, '...based on the Islam that I know and follow, let me reassure you that this Mosque will prove itself to be a fountain of peace, from which only everlasting springs of love and compassion will gush forth.' He further said, 'a basic purpose of a Mosque is to serve as a place for Muslims to offer their prayers and in Arabic the word for prayer is 'As-Salāt' which in essence means 'compassion, love and mercy'. Consequently, a Muslim who offers his prayers with sincerity is a person who is kind, caring and merciful and he or she is a person who strives to stay away from immorality, illegal activity and all forms of evil.'

The community's Auckland mosque, named Baitul Muqet, is the largest purpose-built mosque in New Zealand. The open day will feature guided tours of the mosque, short seminars and presentations to answer any queries, as well as an exhibition and free literature for visitors. Refreshments will be available throughout the day.

## Muslim visitor reflects on Cayman outreach campaign

During a recent vacation to the Cayman Islands, Toronto-based Imam Aizaz Khan of the Ahmadiyya Muslim community found himself sitting in on a celebration of the Christian faith.

After a church in George Town heard Mr. Khan was organizing interfaith dialogues, the congregation reached out and invited him to an anniversary celebration.



"I was happy to join in this happy occasion with

them. What I saw during their congregation were teachings like, don't lie, don't steal, increase brotherhood in the church, be a peaceful human being," Mr. Khan said. "I was speaking to them later on and telling them that if we actually look at our two religions, we can find more in common than we can find differences."

Interactions like these are what Mr. Khan said he will remember about Cayman and his work to launch an educational initiative here called "Coffee and Islam." Rather than harbor ill feelings about anti-Muslim rhetoric he encountered in person and on social media while on island, he said he is inspired to work harder at building bridges between communities.

While Mr. Khan has already returned to his home in Toronto, he said the door remains open for Caymanians to meet with local Muslims about their faith and culture.

"Although there are people here in Cayman who have misunderstood the religion of Islam and misunderstood the campaign Coffee and Islam, it's OK. If anything, we have to try harder to think of other methods, other ways to get the peaceful message of the religion of Islam out. This is something we will continue to do," Mr. Khan said.



He said he and others from the Ahmadiyya faith, a branch of Islam, live by the motto, “love for all, hatred for none.” He hopes to promote this message in his conversations about Islam and dispel the misconception that extremism and Islam go hand-in-hand.

“Just last weekend, 38,000 members of our community converged in London, U.K., to actually stand against ISIS, to march against extremism, to pledge their allegiance to a leader of our community who actually teaches us to be peaceful human beings and to treat others with kindness and love, which is inherent in the teachings of the religion of Islam,” Mr. Khan said.

“It’s disgusting to know that there are people out there who will ascribe themselves to a religion that literally means peace and yet commit some of the most atrocious and heinous crimes against humanity, which is another reason why this sort of education has to take place.”

He ascribes extremism, in large part, to politics and social conflict in the Middle East, and disavowed those who use scripture to justify violence.

Dozens of people reached out to Mr. Khan while he was in Cayman and took him up on his offer for a free coffee, he said. Others approached him on the street to chat.

Many of these conversations never touched on the topic of religion, Mr. Khan said. For those who had never met a Muslim before, he said, they were often happy just to have the opportunity to speak with him.

“I have had a lot of conversations just on the street, seven minutes, eight minutes, sometimes less. Every

time someone walked away, they walked away with a smile on their face.” Mr. Khan said.

Mr. Khan attracted a barrage of anti-Muslim comments on social media after appearing on Cayman 27. Dozens debated the significance of Mr. Khan’s Coffee and Islam initiative on Facebook. While some came to his defense and welcomed Mr. Khan to the islands, others were not so kind. Comments were also passed on the choice of Anwar Choudhury, who is Muslim, as Cayman’s new governor.

Given the current political environment, Mr. Khan said he has become accustomed to pushback on and demonization of Muslims who openly practice their faith. These tensions only motivate him more to promote education about his community.

“Many people have asked ... why are you doing this when you know that you are going to be hated for it? This is something that actually drives us, knowing that there is so much ignorance regarding the religion of Islam,” Mr. Khan said.

“But that’s exactly what Coffee and Islam is for, to show people that we’re Muslims. We’re not extremists. We’re not terrorists. Now is your opportunity to come, talk to us, and ask your questions. I assure you that very quickly you will come to realize we do have more similarities than we do differences.”

Those interested in meeting with a member of the Ahmadiyya Muslim community in Cayman can reach out online through [www.facebook.com/islamcayman](http://www.facebook.com/islamcayman).

(Kayla Young -August 7, 2017)

## Planting trees a statement for the future for the Beverley-based Ahmadiyya Muslim Community Australia

SALEEM Shaukat hopes his work planting hundreds of trees will help locals realize Muslims want to “stand shoulder to shoulder” with other Australians.

The Woodcroft man was among about 60 members of the Ahmadiyya Muslim Community to plant shrubs and trees at Oakland’s Wetland and Reserve on Sunday.

He has been taking part in National Tree Day for about 10 years, and says the project helps clear up misconceptions about Muslims. “No matter what happens, we’re working together – no matter what religion we’re in, we’re all the same,” Mr. Shaukat said: “We’re happy to stand shoulder to shoulder with the Australian people and show them that we have love for all and hatred for none.”

Ahmadiyya Muslim Community, based at a mosque in Beverley, had about 100 Adelaide members take part

in Adelaide planting events at the weekend.

They also planted trees and shrubs at Seacliff Park and Aberfoyle Park.

Khizar Rana, the group’s external affairs secretary, said members wanted to “give back to a country that has given us so much.” “It’s a good way to have fun and help the environment and do something good for Australia at the same time,” he said. “Planting trees is given special significance in Islam. The many generations that are yet to come will benefit from the trees we are planting today and the entire earth will benefit in the future.”

At the Oakland’s Park wetlands, the group planted a range of plants, including river red gums, drooping sheoaks, and twiggie daisies.

(Michelle Etheridge, [michelle.etheridge@news.com.au](mailto:michelle.etheridge@news.com.au), Coast City Messenger August 1, 2017)



## Shaikh Monir Translator of Maori Quran passes away



Well respected and a renowned scholar Shakil Ahmad Monir who pioneered translating the Holy Quran from Arabic to Te Reo Maori passed away after a brief illness on Tuesday, August 1 at his residence in Karachi, Pakistan.

Mr. Monir was of Indian descent born in Monghyr in Bihar, India in 1932, a professor of Science and Religion and an ardent member of the global Ahmadiyya Muslim community.

In the late 1980s under the instruction of the then fourth Caliph of the Ahmadiyya Muslim Community, Haqrat Mirza Tahir Ahmad took the responsibility of translating the Holy Quran into the Maori language.

Mr. Monir explored several options of translation of the Quran into this unique language but came to realize that to do full justice to the translation and the translator will have to be in a unique position to have a grasp of all three languages – namely Arabic, English, and Maori.

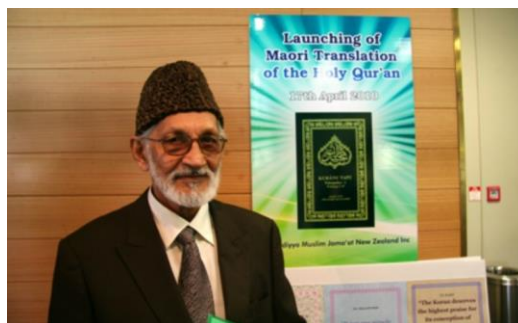
When he couldn't find such a person, Mr. Monir took upon the responsibility himself to learn Maori language for several years, finally taking over 20 years to fully translate and publish the Maori translation of the Holy

Quran.

The Maori translation of the Quran is referred as *Kuranu Tapu* and was released in April in 2010.

He spent a considerable amount of time in New Zealand to complete this task. His grasp of the Maori language saw him earn respect and friendship of many Maori elders.

“Mr. Monir’s desire was to serve mankind through the propagation of the peaceful message of Islam that saw him work in a number of capacities in many different parts of the world, including the Indian sub continent, several African countries, as well as Australia and New Zealand,” a spokesperson for the Ahmadiyya community said.



Despite his achievements throughout his life, Mr. Monir remained a humble person willing to spend his time and money for the benefit of the mankind. He fully funded the translation project from his own pocket.

The Ahmadiyya Muslim Community New Zealand branch is a registered charitable organization, and endeavors to be an active and integrated community within the wider society.

(August 3, 2017 Rizwan Mohammad)

### Upcoming Topic for Al-Hilal

**Write about how you spent your summer this year.**

**What you learned.**

**What you experienced**

**Try to stay around 300 words.**

**Deadline: December 31, 2017.**

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



# 69<sup>th</sup> Jalsa Salana USA

Dr. Mahmud Ahmad Nagi, Columbus OH

The Jalsa Salana of Jamā'at Ahmadiyya, USA was held on July 14-16, 2017 in Farm Show Complex, Harrisburg, Pennsylvania. Two big halls of the complex were earmarked for gents and ladies separately. More than eight thousand seven hundred Ahmadīs including guests from 34 countries participated in this sacred gathering. Dr. Mirza Maghfoor Ahmad, Amir Jamā'at USA hoisted flag of Ahmadiyyat. Maulana Azhar Hanif and Christopher Khalid hoisted the national and Pennsylvania State flags respectively.

Maulana Azhar Hanif Naib Amir USA delivered Friday sermon. He elaborated that Unity is the only solution to present day crises in the word and can only be attained from blessings of Khilāfat.

An exhibition was arranged as usual, which presented historical pictures of Khulafā and different special events of the Jamā'at. A bookstall was arranged by amibookstore.us which displayed the latest published books of the Jamā'at Ahmadiyya International for sale and viewing.

## First Day of Jalsa:

Dr. Mirza Maghfoor Ahmad, Amir USA presided over the first session of Jalsa Sālāna USA which started at 4:30 p.m. In his inaugural remarks, he stressed the need of benefitting from the proceedings of the Jalsa for which the Promised Messiah (may peace be upon him) had prayed exclusively. He read a message from Ḥaḍrat Khalīfatul-Masīḥ V (may Allah support him with His mighty help). Then he led a silent prayer.

The message of Ḥaḍrat Khalīfatul-Masīḥ V appears in this issue of gazette.

The first speech of the Jalsa was on “Al-Haleem: the Forbearing” by Missionary Maulana Mubashir Ahmad. He explained to the audience by quoting different verses of Quran and excerpts of the Promised Messiah (peace be upon him) to complement this attribute of God. Mr. Amjad Mahmood Khan National Secretary Foreign Affairs delivered second speech on “Prophet Muhammad (peace and blessings of Allah be upon him) – Congeniality in the Face of Hostility.” The third speech was from Dr. Faheem Younus Qureshi Sadr Majlis Anṣārullāh USA on “Sahibzada Abdul-Lateef Shaheed (may Allah be pleased with him) – The Legacy of a True Disciple.”

## Second Day of Jalsa:

In the first session of the second day, there were four speeches delivered on the following topics.

Allah – The Ray of Hope in the Darkness of Despair by Mr. Irfan Chaudhry

My Companions are Like Stars – Inspiring Narrations of Young Devotees by Maulana Abdullah Dibba

A Step Towards the Mosque – A Stride Towards Allah by Mr. Abdul-Latif Bennett

Da'wat Ilallāh – Preaching with the Passion of Noah (peace be upon him) by Mr. Ali Murtaza

Maulana Azhar Hanif chaired the second session of the day. Mr. Abdul Raheem Hubbs delivered his speech on “Justice, Kindness and Kinship: An Islamic and American Imperative.” More than 200 non-Ahmadi guests from other religions and organizations were specially invited. Fifteen of them delivered short speeches. The speakers appreciated the efforts of Jamā'at Ahmadiyya in bringing peace at international level. Almost all guests spoke highly about Jamā'at's slogan “Love for All Hatred for None.” Eight speakers were given opportunity to speak during dinnertime.

During this session Jamā'at honored following three organizations with Humanitarian Award.

1. Charlotte Haberacker President and CEO Lutheran Services in America
2. Staci Comer Vice President Lutheran Immigration and Refugee Services
3. Bedrija Jazic and Hansen Alsafi Director and Program Lutheran Services of the Caroline

## Final Session of Jalsa:

The third day started with the recitation from Holy Quran and was chaired by Respected Amir USA at 10:30 a.m. On this occasion 'Alam-e-In'ami of Atfal-ul-Ahmadiyya, Khuddam-ul-Ahmadiyya and Anṣārullāh were presented to all these auxiliaries by Amir Sahib USA. The students who excelled in academic activities were awarded medals and prizes by Amir USA.

Anwer Mahmood Khan delivered first speech of this session in Urdu. The topic was “Hijrat – Migration in the Way of Allah.” At this time many



men, women and children of Jamā'at Ahmadiyya are facing hardships and stresses in some countries of the world. They were forced to migrate. The second and third speeches were by Mansoor Qureshi and Dr Mirza Maghfoor Ahmad Amir USA. The topics were: The Global Unification of Mankind Under True Khilāfat and Zikr-e-Habib – the Arbiter and Judge of the Latter Days. The last speech was by Maulana Azhar Hanif on The Nation of Jonah – Averting Disaster through 'Taubah' and 'Istighfar.' The speaker mentioned true story of Jonah (peace be upon him) and elaborated 'Taubah and Istighfar.'

In his concluding remarks, Dr Mirza Maghfoor Ahmad, Amir Jamā'at USA read once again the message from Ḥaḍrat Khalīfatul-Masīḥ V (may Allah support him with His mighty help). He stressed the need to inculcate the spirit of Jalsa in our daily lives. The learned speakers of Jalsa have prepared their speeches with utmost devotion and whatever we learnt should practice in day-to-day life. He mentioned specifically about volunteers who devoted their time and energy for successfully holding the Jalsa. In the end, he led silent prayers ending the three-day proceedings of Jalsa Salana, USA.

## Ladies Parallel Programs of Jalsa:

Ladies of the Jamā'at held two separate sessions on the second day of the Jalsa. The Talent Awards / Nāsirāt Recognition – Holy Quran Competition ceremony was also held. In all seven speeches on the following topics were delivered.

The Existence of God by Aziza Rahman (LA East)

Why I am an Ahmadi by Nila Ahmad (LA East)

The Family that Prays Together Stays Together (Urdu) by Bushra Waraich (Silicon Valley)

The Importance of Khilāfat in this Day and Age by Fiona O'Keeffe Ahmad (Boston)

A Teenager's Guide to Purdah by Saba Rahman (Alabama/Tennessee) on behalf of 15 – 25 years

I am Ahmadi – A New Convert's Journey to Ahmadiyya Islam by Amanda Shipley (Indiana)

How to be an Ahmadi Woman in America? By Saliha Malik, Sadr Lajna Imā'illāh USA (Boston)

## Special Programs:

There were following special programs during and after the Jalsa breaks.

Wāqifin-i-Nau program for boys and girls were held separately in Men's and Ladies marquees. The kids were given The Holy Quran and special prizes and chocolates.

A function of Āmīn was held for those kids who completed first reading of The Holy Qur'ān during last year.

A Rishta Nāta workshop session was organized. A stall was also arranged for educating needy parents.

## Exhibition and Book Stall:

Exhibitions of Jamā'at's pictures were arranged in a big hall. It included tours of Ḥaḍrat Khalīfatul-Masīḥ V (may Allah support him with mighty help) in different countries to promote peaceful teachings of Islam. Pictures of new mosques in different countries were displayed which were inaugurated by Khalīfatul-Masīḥ V recently. Jamā'at's new and old books were for sale there in a bookstall.



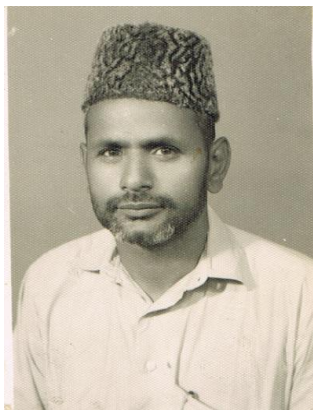
amibookstore.us at 2017 Jalsa Sālāna USA



# Remembering Miāñ Muhammad Yahya

Dr Mahmud Ahmad Nagi, Columbus, OH

My father Miāñ Muhammad Yahya was born on 28th of December 1920 in Lahore from the wedlock of Haji Miāñ Muhammad Musa (may Allah be pleased with him) and Ms. Rehmat Bibi (may Allah be pleased with her); both were companions of the Promised Messiah (may peace be upon him).



Miāñ Muhammad Yahya devoted his life for Jamā'at Ahmadiyya. Though he was not a Waqf-e-Zindagi, yet he spent entire life doing work assigned by the Jamā'at willingly and happily and never showed any fatigue during or after the tasks. Respect for Khilāfat was an integral part of his personality. He would not listen anything against Khilāfat and would immediately leave from the place where anyone is passing a bad remark about the Jamā'at. He would not tolerate any neglect in daily prayers from his family members. He would show his displeasure if someone from the family was not reciting Holy Quran daily. He did not take pride in show off. He hated to hear words of flattery about him. He used to give good advice and judgment on matters related to Jamā'at. He was generally very serious but on certain special occasions would cut beautiful jokes. He was very meticulous in his work and his Urdu handwriting was such as if it was printed.

He did business of cycles and its spare parts at Nila Gumbad, Lahore with his father (my grandfather) Haji Miāñ Muhammad Musa (may Allah be pleased with him) who was known as cycle merchant. M. Musa & Sons is the same shop where Ḥaḍrat Masīḥ-i-Mau'ūd (peace be upon him) arrived in the year 1903-4 and spent some time. The incidence is mentioned in the literature of Jamā'at Ahmadiyya International. Ḥaḍrat Miāñ Muhammad Musa (may Allah be pleased with him) himself related the event as:

'Once in the year 1903 or 1904 Ḥaḍrat Masīḥ-i-Mau'ūd (may peace be upon him) arrived at my shop situated at Nila Gumbad,

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Lahore. After standing for a while he sat on a chair outside the shop and asked to bring water. Munshi Mahboob Alam (may Allah be pleased with him) and many others brought soda water, milk and buttermilk. But Hazoor (peace be upon him) said that he would drink only water. Then water was brought for him. I presented to him a Pound (Currency of British India), which he accepted after excusing twice. (SHAHID, Maulānā Dost Mohammad, (2007), Tarīkh-i-Ahmadiyyat, by Nizārat Nashar-o-Ishā'at Qādiān, Print Well Amritsar, Vol. 10, p. 543 to 545)

His mother repeatedly asked him to take possession of our ancestral home and legal documents should be prepared. He refused this lucrative offer and told her that he could not deprive his brothers and sisters from this Islamic injunction of property distribution.

During work of the Jamā'at, he used to forget what was happening in and around him. Once while doing work of Jamā'at at his shop, a customer came and asked him to purchase a cycle spare part from him. He replied that he did not know the prices and you may come some other day or wait for his son to arrive. He again bowed his head and started concentrating on his work. The customer then told him that he actually lifted the part from his shop and wanted to sell you to earn some money. He replied if that is so put it back from where you took it.

My grandfather purchased a big piece of land in the outskirts of Lahore before Indo-Pak partition in the year 1947 and later sold that to a Hindu trader but the deed of the house could not be transferred due to hooliganism in the city. Some people approached my father and asked him to sell that land to them. He replied that the land was not his property as his father had sold that. Now he or any member of his family has absolutely no claim on that land. He categorically denied the ownership of the land that he could easily possess.

Office bearers of the Jamā'at used to visit Miāñ Muhammad Yahya at his home or shop to consult matters of interest. My father used to meet anyone coming to his shop with open arms. The visitors were always offered tea with biscuits etc. At the time of lunch or dinner, they were served with food. He would give sincere advice and try to solve their problems. He was afforded opportunity for years to represent Jamā'at Ahmadiyya, Lahore at Majlis-i-Mushāwarat, Rabwah and he remained member of many financial sub-



committees.

One of his old friends Sheikh Riaz Mahmood (Former Naib Amir Jamā'at Ahmadiyya, Lahore) who now happened to live in Toronto, Canada narrates:

“Miāñ Muhammad Yahya used to come to Dar-udh-Dhikr mosque daily on cycle and did his work regarding Chanda/finance of the Jamā'at. He would return home after offering Maghrib prayer. He never used stationary of the Jamā'at for doing work. He would not charge Jamā'at if he happened to go in and around Lahore or other out-station cities for official purpose. He further states that he was often offered tea that was prepared for the staff working in the office of the mosque. But he always declined the offer saying he cannot spend money of the Jamā'at for his personal purposes. Whenever he needed a cup of tea, he would spend his own money and shall take cup of tea from a tuck shop outside the mosque. Once I offered him tea which was procured from outside and Miāñ Yahya Sahib accepted the offer.”

He liked to go anywhere in the town on his cycle. His children had vehicles but he refused to travel on them. He would wrap on his cycle hundreds of thousands of contributions of Chanda in a cotton bag and go to bank to deposit them. My brother Bashir Ahmad used to go to the bank by his car with him in case the deposit money exceeds certain limit. I asked him many times that this practice of taking Chanda money on cycle can be dangerous but he always replied that the Chanda of the Jamā'at shall never be spoiled. The bicycle never abandoned him till his death.

Large-scale riots were initiated by the so-called Muslims of our country Pakistan against Ahmadi's of Lahore in the year 1953. The hooligans put our houses and shops on fire. We were forced to take shelter somewhere in Model Town, Lahore. Four persons of our family were arrested. We slept for few days on the floor with no bedding in comparatively cold month of March. They looted and burnt all our belongings. Even the doors and windows of the house were removed and stolen. I saw with my own eyes that God destroyed them and we were given all that was lost. These sacrifices made us more resolute and strong Ahmadi. My father never mentioned anything that was lost in those riots. He was a great lover of books of Jamā'at Ahmadiyya and had first edition collection of books of the Promised Messiah (may peace be upon him). These books were protected with leather binding and titles were engraved on the covers. These precious books were burnt during riots. Our neighbors say that burnt pages of Quran and books were littered all around on the road. The army took over to control the situation and arrested many and some of our

neighbors were also put behind bars because they stole households before the mob attacked our house. One of neighbor was also arrested. My father visited him in jail daily and took food for him. He used to say that it was his duty to take care of his neighbor. They did not care for us but we cannot follow their footsteps. His story is worth mentioning. He left for Iran and married another woman leaving his family in wilderness. His only daughter opted to run away with her paramour. His two sons were doing nothing and were wandering around. His actual wife could not survive and died in his absence. We participated in her funeral rites. My father renovated burnt cycle parts and sold them on reduced price. The exercise bore fruit and he could meet day-to-day expenses. God blessed our home leaving our neighbors tottering. The incidence of burning of our houses is reported in history of Ahmadiyyat:

“The residences and shops of Miāñ Musa and Sons were brutally burnt. The hooligans also looted precious assets of Muhammad Yahya (my father) and Mubarak Ahmad (my uncle) after Friday prayers and set on fire the rest of the households in front of the house.” (SHAHID, Maulānā Dost Mohammad, (2007), Tarikh-i-Ahmadiyyat, by Nizārat Nashar-o-Ishā'at Qādiān, Print Well Amritsar, Vol. 15, p. 171)

I was employed in the year 1967. On receiving Rs. 600/- as first pay I handed the money over to my father. He divided the pay by 16 to find out Chanda Aam. He also calculated Jalsa Salana, Tahrik-i-Jadid and Waqf-e-Jadid. Then he took out receipt book of Sadder Anjuman Ahmadiyya, Rabwah, Pakistan from his working desk and wrote a receipt of that amount. He took Chanda contribution from my salary and gave back rest of the amount saying, “Take care of the remaining amount yourself. Pay Chanda regularly every month. God shall definitely bless your income. Insha'Allah.”

Miāñ Muhammad Yahya would sacrifice anything for Ahmadiyya Islam. He never liked to do anything against the dignity and decorum of the Jamā'at. President of Pakistan General Zia-ul-Haq got dreadful death when his C-130 plane crashed near Bahawalpur. It all happened due to revered prayers of Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him). His mutilated body was torn apart for many days by cats, dogs and crows of the area. He was in that area to participate in a marriage ceremony of his relation. On return journey, he was forced to visit the place where the plane crashed. He vehemently declined to visit that place saying, “You want me to go to a place where God's anger appeared. I shall never allow anybody to visit that place.” Everybody was silenced by him and no one then asserted to visit that place. In those days, my parents visited me in Islamabad. My mother asked me for a visit of Faisal Mosque. But my father was reluctant to go there on the



pretext that Zia-ul-Haq was buried there. He agreed when assured that we shall visit the mosque from the other side in such a way to bypass the grave of that wicked man. Another episode is a visit of tomb of Ḥaḍrat Imam Baree in Islamabad. My mother also asked me to visit the place as it was situated on the feet of lush green Margala Hills. My father did not like to go there because people bow their heads on the grave while paying homage to the saint. He went there but prayed outside the boundary wall of the tomb. My mother and I went inside and offered Sūrah Fatiha.

Miān Muhammad Yahya is known in Jamā'at Ahmadiyya mainly due to the services he did for Jamā'at Ahmadiyya Lahore. His religious services span well over sixty years. He told me few months before his death that he had been holding offices of the Jamā'at since he became member of Majlis Khuddām-ul-Ahmadiyya. His name is written at serial No. 2056, page 242 of Five Thousand Devotees of Taḥrik-e-Jadīd Register I.

Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) migrated to Lahore from Qādiān during Indo-Pak partition in the year 1947 and his first abode was at Rattan Bagh (Garden) near Mayo Hospital. Khuddām-ul-Ahmadiyya Lahore was assigned security duties of Huzoor. He narrated that without code word no one was allowed entry into the building. One of the bodyguards of Huzoor asked my father that he would be checked during night to ensure security of Huzoor. He would jump from one of the boundary walls to check. My father told him that he should ask code word. If you keep quite or tell wrong code word, then you will be shot before you land on the ground. The aim of my father was immaculate and he used to shot flying swans with perfection. On hearing the bodyguard got scared and never tried to check security arrangements.



Majlis Amila Jamā'at Ahmadiyya Lahore Pakistan with Ḥaḍrat Khalīfatul-Masīḥ III (may Allah shower His mercy on him).

Muhammad Yahya is sitting second from left.

My father did work for almost half of the century in the field of finance for Jamā'at Ahmadiyya, Lahore. Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) used to treat him with love and affection. He often used to call him and discuss matters of interest of the

Jamā'at for hours. The copies of the letters Huzoor wrote to him can be seen in History of Jamā'at Ahmadiyya, Lahore. (SHAIKH, Abdul-Qadir (Former Sodagar Mull), February, (1966), Tarīkh-i-Aḥmadiyyat Lahore and Daily Al-Fazl, Rabwah, 25 April 2013, p. 4-6)

He stated with honor that he happened to sit in Huzoor's (Ḥaḍrat Khalīfatul-Masīḥ II, may Allah be pleased with him) feet for hours during his tenure as Qā'id Majlis, Lahore. Huzoor (may Allah be pleased with him) used to discuss matters of the Jamā'at. Sometimes he shall ask for advice. One day I asked my father to tell about those meetings. Then he said, "It is between father and son. These confidential matters are to be kept secret. I am not supposed to tell contents of those meetings." He kept all the secrets confidentially till his death. He used to say that the contents of those meetings are with him as a trust and he cannot betray the trust.

Our home remained center for holding meetings of executives of Majlis Khuddām-ul-Ahmadiyya, Lahore during tenure of my father as Qā'id Majlis, Lahore. The members used to come either on foot or by cycles. I was given duty by father to safely store the cycles on the first floor of the house and guide members to the second floor.

He was elected Qā'id Majlis Khuddām-ul-Ahmadiyya, Lahore twice in the years 1955-56 to 1957-58 and in the year 1960-61. In those days, there used to be only one Qā'id Majlis in Lahore city. He was a member of the committee of Majlis Khuddām-ul-Ahmadiyya, which was constituted to review fundamental rules of the Majlis.

He was given a responsibility to do certain important work of the Jamā'at. He performed the task diligently with the help of his colleagues. Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) expressed his pleasure and wrote following golden words in a letter:



Majlis Amila Jamā'at Ahmadiyya Lahore Pakistan with Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him). Muhammad Yahya is sitting second from right.

"Mubarak Mahmood met me. The report presented by him shows that Khuddām-ul-Aḥmadiyya is doing tremendous work. It is with blessing of God that when we fall in sickness and old age, then He infused courage in youth and they took the necessary burden. However, I



am extremely happy with Majlis Khuddām-ul-Ahmadiyya, Lahore. I am happy to an extent that you cannot visualize at the moment.” (SHAIKH, Abdul-Qadir (Former Sodagar Mull), February, (1966), Tarikh-i-Ahmadiyyat Lahore, p. 613)

He had been President of ‘Īd Committee of Jamā’at Ahmadiyya, Lahore for a long period of time. He would stand for security duty at the gate of Dar-udh-Dhikr so that he could identify members of the Jamā’at. He was assigned duty to collect skins of goats/cows at the time of ‘Īd-ul-Aḍḥā. He would come very late in the house on three days of the ‘Īd. His children had to go to Delhi Gate Mosque to meet him on ‘Īd days. I used to take his meals for lunch many times in that mosque. He gave all these duties in the most befitting manner in spite of old age and weaknesses. During his illness in his last days, he would insist that he should be taken to Dar-ul-Dhikr for Friday prayer where he would sit on a chair with lot of difficulties.

He and his teammates helped flood victims when overflowing of river Ravi inundated city of Lahore. Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) praised him and his team in the following historical words. He said:

“There is no doubt that Majlis Khuddām-ul-Ahmadiyya has infused life in half dead Jamā’at of Lahore. The feather in the cap was due to four five members of Khuddām-ul-Ahmadiyya, Lahore who really worked hard to accomplish the task. Not only the Majlis Lahore’s unusual work in the days of last floods in the field of public works is appreciated, but they also introduced the work in public sector in unusual manner. Respected Muhammad Yahya was amongst those four five colleagues. (SHAIKH, Abdul-Qadir (Former Sodagar Mull), February, (1966), Tarikh-i-Ahmadiyyat Lahore, p. 613)



Flood Relief Work in 1955.

Miān Muhammad Yahya is seen on extreme right.

My mother Ms. Firdaus Begum died in September

1997 and was buried in Behishtī Maqbarah Rabwah. My father kept quite after her death. They were together for almost 61 years as husband and wife. He could not bear the loss but his commitments to Jamā’at remained unaltered. He had a paralysis stroke a year after her death. He turned weak and his shuttle to Dar-udh-Dhikr mosque decreased day by day and ultimately, he was bed ridden. His present memory was badly disturbed. My brother Bashir, Sister Amat-un-Naseer and his two grandsons Luqman and Adnan nursed him during the period of sickness.

During his illness, he was seen most of the time offering prayers and watching or listening programs on MTA. Once I observed that he was folding his legs in great pain while Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) was delivering Friday sermon. I wished he could straighten his legs but he refused saying, “How can I point my legs towards Huzoor while he is delivering his sermon.” Then we shifted TV of the room in such a way that he could listen easily while stretching his legs. In pain and agony, he would always say that he was doing better. His friends and members of the Jamā’at used to come home in large numbers to enquire about his health. His old friend Mr. Nasir Buttee used to visit him once in a week and would sit with him for hours. Once I asked him to permit to bring his legers so that he could start his Jamā’at work. He nodded in affirmative saying, “Yes, bring my things here. There is backlog which I want to finish.” I did bring his things but he was unable to even hold the pen. He was upset that he could not do any work. In his last days Ch. Hameedullah Wakīl A’lā Tahrik-i-Jadīd Rabwah visited our house to enquire about his health. He always spoke high of him as my father worked for Tahrik-i-Jadīd, Lahore for more than a quarter of a century. I asked him at night who came today to enquire about his health. He said, “My officer Ch. Hameedullah came.” I told him that you are also an officer. He replied, “No I am not working for Jamā’at these days. So, I am no more an officer now.” Then he started crying and had a hiccup. I never saw him weeping in such a manner.

My younger sister Amat-un-Nasser relates:

“My father would always recite ayah of Holy Quran and Durood. Once he saw that Ḥaḍrat Muhammad (may peace and blessings of Allah be upon him) arrived and told him, “You have been included in the list of companions of battle of Badr.” My sister asked him whether he saw any dream. He replied in negative and said that he was awake when Prophet of Allah Ḥaḍrat Muhammad (may peace and blessings of Allah be upon him) arrived. He also said, “No, it is next to impossible that I should be compared to companions of Holy Prophet (may peace and



blessings of Allah be upon him).” Then he started crying.

At last the day came for his meeting with Lord of eternity. He departed at the age of 82 years on 29th of September 2002, the last Friday of Ramadan. ‘Surely, to Allah we belong and to Him shall we return.’ [Al Quran 2:157] He was not worried about worldly affairs of his progeny and we stand witness to it that he never suffered any loss due to his working with the Jamā’at. He indulged himself for the cause of Islam and Ahmadiyyat and God Almighty actually looked after his day-to-day affairs exceedingly well. His funeral was brought to Dar-ul-Dhikr mosque where Ch. Hameed Nasrullah Khan Amir Jamā’at Ahmadiyya Lahore led funeral prayer. He lauded the services he rendered for the Jamā’at Ahmadiyya, Lahore and remarked during Friday sermon:

“It was daily routine of Miān Muhammad Yahya to come to Dar-udh-Dhikr mosque in spite of his old age and weakness and indulged in his work for the Jamā’at. He would return

home after finishing his work after Maghrib prayer. (He would commute on cycle for more than 11 km daily) One day he decided to stop Miān Sahib from this daily commute. He wanted to order him not to go on cycle but rather use the vehicle of the Jamā’at for the purpose. He could not order him as he was an elderly and well respected in the Jamā’at.”

Due to last Friday of Ramadan, people thronged the mosque to have a last glimpse of the man whom they loved. Hafiz Mirza Muzaffar Ahmad led funeral prayers at Mubarak Mosque, Rabwah and he was buried in Behishtī Maqbarah. After completion of the grave, Ch. Hameedullah led silent prayer. Some of his main services for the Jamā’at were inscribed on his grave after taking due permission from the Jamā’at.

I request all Ahmadi brothers and sisters for his elevation in the Heaven. God may be happy with him and enter him in His Paradise. Amen

## Masjid Anwaar Richmond VA

### Views of the main building



Left: View from street. Right: View from backyard.



Both views from street. Left: View from left corner. Right: View from right corner.



# Diabetes (Part 3)

Dr. Lutf ur Rehman. Nashville, TN

### Treatments for all types of diabetes

An important part of managing diabetes—as well as your overall health—is maintaining a healthy weight through a healthy diet and exercise plan:

**Healthy eating.** Contrary to popular perception, there's no specific diabetes diet. You'll need to center your diet on more fruits, vegetables and whole grains—foods that are high in nutrition and fiber and low in fat and calories—and cut down on animal products, refined carbohydrates and sweets. In fact, it's the best eating plan for the entire family.

**Physical activity.** Everyone needs regular aerobic exercise, and people who have diabetes are no exception. Exercise lowers your blood sugar level by moving sugar into your cells, where it's used for energy. Exercise also increases your sensitivity to insulin, which means your body needs less insulin to transport sugar to your cells. Get your doctor's OK to exercise. Then choose activities you enjoy, such as walking, swimming or biking. What's most important is making physical activity part of your daily routine. Aim for at least 30 minutes or more of aerobic exercise most days of the week. If you haven't been active for a while, start slowly and build up gradually.

### Treatments for type 1 and type 2 diabetes

Treatment for type 1 diabetes involves insulin injections or the use of an insulin pump, frequent blood sugar checks, and carbohydrate counting. Treatment of type 2 diabetes primarily involves

monitoring of your blood sugar, along with diabetes medications, insulin or both.

#### Monitoring your blood sugar.

Depending on your treatment plan, you may check and record your blood sugar as often as several times a week to as many as four to eight times a day. Careful monitoring is the only way to make sure that your blood sugar level remains within your target range. People who receive insulin therapy also may choose to monitor their blood sugar levels with a continuous glucose monitor. Although this technology doesn't yet replace the glucose meter, it can provide important information about trends in blood sugar levels.

In addition to daily blood sugar monitoring, your doctor will likely recommend regular **A1C testing** to measure your average blood sugar level for the past two to three months. Compared with repeated daily blood sugar tests, A1C testing better indicates how well your diabetes treatment plan is working overall. An elevated A1C level may signal the need for a change in your insulin regimen or meal plan. Your target A1C goal may vary depending on your age and various other factors. However, for most people with diabetes, the American Diabetes Association recommends an A1C of below 7 percent. Ask your doctor what your A1C target is.

**Insulin.** People with type 1 diabetes need insulin therapy to survive. Many people with type 2 diabetes or gestational diabetes also need insulin therapy.

Many types of insulin are available, including rapid-acting insulin, long-acting insulin and

intermediate options. Depending on your needs, your doctor may prescribe a mixture of insulin types to use throughout the day and night.

Insulin can't be taken orally to lower blood sugar because stomach enzymes interfere with insulin's action. Often insulin is injected using a fine needle and syringe or an insulin pen—a device that looks like a large ink pen.

An insulin pump may also be an option. The pump is a device about the size of a cellphone worn on the outside of your body. A tube connects the reservoir of insulin to a catheter that's inserted under the skin of your abdomen. A tubeless pump that works wirelessly is also now available. You program an insulin pump to dispense specific amounts of insulin. It can be adjusted to deliver more or less insulin depending on meals, activity level and blood sugar level.

An emerging treatment approach, not yet available, is closed loop insulin delivery, also known as the artificial pancreas. It links a continuous glucose monitor to an insulin pump. The device automatically delivers the correct amount of insulin when the monitor indicates the need for it. There are a number of different versions of the artificial pancreas, and clinical trials have had encouraging results. More research needs to be done before a fully functional artificial pancreas can receive regulatory approval.

However, the first step toward an artificial pancreas was approved in 2013. Combining a continuous glucose monitor with an insulin pump, this system stops insulin delivery when blood sugar levels drop too low. Studies on the device



found that it could prevent low blood sugar levels overnight without significantly increasing morning blood sugar levels.

**Oral or other medications.** Sometimes other oral or injected medications are prescribed as well. Some diabetes medications stimulate your pancreas to produce and release more insulin. Others inhibit the production and release of glucose from your liver, which means you need less insulin to transport sugar into your cells. Still others block the action of stomach or intestinal enzymes that break down carbohydrates or make your tissues more sensitive to insulin. Metformin (Glucophage, Glumetza, others) is generally the first medication prescribed for type 2 diabetes.

**Transplantation.** In some people who have type 1 diabetes, a pancreas transplant may be an option. Islet transplants are being studied as well. With a successful pancreas transplant, you would no longer need insulin therapy. But transplants aren't always successful — and these procedures pose serious risks.

**Bariatric surgery.** Although it is not specifically considered a treatment for type 2 diabetes, people with type 2 diabetes who also have a body mass index higher than 35 may benefit from this type of surgery. People who've undergone gastric bypass have seen significant improvements in their blood sugar levels. However, this procedure's long-term risks and benefits for type 2 diabetes aren't yet known.

In addition, if you have type 1 or type 2 diabetes:

**Identify yourself.** Wear a tag or bracelet that says you have diabetes. Keep a glucagon kit nearby in case of a low blood sugar emergency—and make sure your friends and loved ones know how to use it.

**Schedule a yearly physical and**

**regular eye-exams.** Your regular diabetes checkups aren't meant to replace yearly physicals or routine eye exams. During the physical, your doctor will look for any diabetes-related complications and screen for other medical problems. Your eye care specialist will check for signs of retinal damage, cataracts and glaucoma.

**Keep your vaccinations up to date.** High blood sugar can weaken your immune system. Get a flu shot every year, and your doctor may recommend the pneumonia vaccine, as well. The Centers for Disease Control and Prevention (CDC) also currently recommends hepatitis B vaccination if you haven't previously been vaccinated against hepatitis B and you're an adult ages 19 to 59 with type 1 or type 2 diabetes. The most recent CDC guidelines advise vaccination as soon as possible after diagnosis with type 1 or type 2 diabetes. If you are age 60 or older, have diabetes, and haven't previously received the vaccine, talk to your doctor about whether it's right for you.

**Pay attention to your feet.** Wash your feet daily in lukewarm water. Dry them gently, especially between the toes. Moisturize with lotion, but not between the toes. Check your feet every day for blisters, cuts, sores, redness or swelling. Consult your doctor if you have a sore or other foot problem that doesn't heal promptly on its own.

**Keep your blood pressure and cholesterol under control.** Eating healthy foods and exercising regularly can go a long way toward controlling high blood pressure and cholesterol. Medication may be needed, too.

**Take care of your teeth.** Diabetes may leave you prone to more-serious gum infections. Brush and floss your teeth at least twice a day. And if you have type 1 or type 2 diabetes, schedule regular dental exams.

Consult your dentist right away if your gums bleed or look red or swollen.

**If you smoke or use other types of tobacco, ask your doctor to help you quit.** Smoking increases your risk of various diabetes complications. Smokers who have diabetes are more likely to die of cardiovascular disease than are nonsmokers who have diabetes, according to the American Diabetes Association. Talk to your doctor about ways to stop smoking or to stop using other types of tobacco.

**Take stress seriously.** The hormones your body may produce in response to prolonged stress may prevent insulin from working properly, which will raise your blood sugar and stress you even more. Set limits for yourself and prioritize your tasks. Learn relaxation techniques. And get plenty of sleep.

**Alternative Treatments:** Numerous substances have been shown to improve insulin sensitivity in some studies, while other studies fail to find any benefit for blood sugar control or in lowering A1C levels. Because of the conflicting findings, there aren't any alternative therapies that are currently recommended to help with blood sugar management.

If you decide to try an alternative therapy, don't stop taking the medications that your doctor has prescribed. Be sure to discuss the use of any of these therapies with your doctor to make sure that they won't cause adverse reactions or interact with your current therapy.

Additionally, there are no treatments—alternative or conventional—that can cure diabetes, so it is critical that people who are receiving insulin therapy for diabetes don't stop using insulin unless directed to do so by their physicians.



# A natural remedy for motion sickness

Syed Sajid Ahmad

Motion sickness has been with me since my childhood. I travelled fine in train but bus travel did not suit me. When traveling, I was looking for a train route to my destination.

I was in Ghana June 1974 through December 1977. Our friends knew that I needed to sit in the front seat to alleviate a chance of motion sickness but a curvy road or aggressive driving still was not favorable. I preferred to drive myself rather than to share driving on long trips.

After I came to the States, I came to know of Dramamine. I started using Dramamine and always had to carry sufficient supply. I even discovered an inexpensive brand to reduce costs. Dramamine caused drowsiness. A wristband sometimes worked and mostly did not.

Last year I visited the corner drug store to supplant the supply of Dramamine. While looking at the choices, I found a new non-drowsy formula. When I looked at the ingredients, it was only ginger but it was expensive. I recalled seeing ginger candy on Asian stores. I visited the local Asian store and a health food store and found numerous choices much cheaper than the branded ginger formulation. I have been using ginger candy during my travels for a while by now. It continues to work.

Thinking back now I realize that it is quite possible that the instances in the past where I did not suffer probably there was enough ginger in the meal I took before starting journey that saved me from an onset of motion sickness.

Just as I could do with less than recommended dose of Dramamine, I can do with less than recommended dose of ginger but it does not cause drowsiness and it is natural.

Doctors suggest that pregnant women suck ginger to alleviate nausea.

The Holy Qur'an mentions drink given to paradise dwellers to be tempered with ginger.

يُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿٧٦﴾  
عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿٧٧﴾

And therein will they be given to drink a cup tempered with ginger, from a spring therein named Salsabil. (76 [Al-Dahr]: 18-19)

The Promised Messiah, may peace be upon him, explains,

It is difficult to ascend a mountain. It becomes easier with the use of this energizing substance. Similarly, it is very difficult to ascend a mountain of virtue and it becomes easier with the use of spiritual drink of ginger. (Translated from Tafsir Masīh Mau'ūd, 'Alaihis-Salam, Vol. 8, p. 280)

The Promised Messiah (may peace be upon him) prescribed ginger for various ailments. (Ilm-i-Tibb/Tibbi Nuskahajāt)

Ḥaḍrat Khalīfatul-Masīh IV, Rahimahullah, wrote concerning motion sickness,

Feeling dizzy in a Bryonia patient may be due to some problem in the ear or with movement. Dizziness and associated nausea are commonly present in motion sickness, in a motorcar or a ship. For such patients, some ready prescriptions may be put into use and are very useful. Generally, it is not possible to ask everybody individually about the symptoms. This prescription includes Bryonia, Cocculus, Nux Vomica and Ipecac. Cocculus is also related to the vertigo associated with ear problems. In fact, this is the most effective remedy for this purpose. As a matter of fact, Bryonia and Cocculus are very similar in this respect. In the tubes of the middle ear (semicircular canals), there is a fluid. When one's head is tilted, it sends an impulse through the nerve giving the sensation of balance or imbalance. Rapid change in the position can cause vertigo. When the vertigo is due to rapid movement or an ailment of the ear causing hypersensitivity of the internal ear, this can be treated with Bryonia and Cocculus. There is a slight difference. In Bryonia, it is the inflammation of the ears that causes vertigo, whereas in Cocculus, it is the irritability of the nerves that causes vertigo. When there is vertigo but no apparent problem in the ear, Cocculus is useful. In the case where there is infection of the ear causing vertigo, Bryonia would be better. (Homeopathy, Ḥaḍrat Mirza Tāhir Ahmad, 2005, UK, Under Bryonia Alba, p. 145)



# Who was the real successor of Jesus?

## St Peter or St Paul

Muhammad Ajmal Shahid

Ex-Amir and Missionary In-Charge, Nigeria, West Africa

Both the Christians and the Muslims agree that Jesus Christ left Palestine after the event of crucifixion. Where did he go? According to Christians, he ascended to heaven. Most of the Muslims also developed a similar belief that God took Jesus Christ to heaven to save him from the hands of the Jews, who planned to crucify him on the cross.

Contrary to this belief, the Ahmadiyya Muslim Jamā'at contended that God miraculously saved Jesus from death on the cross and he subsequently migrated in search of those Lost Tribes of Israel whom he had mentioned on many occasions. This is an historical fact that during the early ministry of Jesus, only two Israelite tribes dwelled in Palestine while the other ten tribes were forced by King Nebuchadnezzar (634-562 BCE), who was the greatest king of ancient Babylon, to leave Palestine. These tribes migrated to adjacent countries and settled there, and came to be known in history as the "Lost Tribes of Israel." As Prophet Jesus Christ was commissioned to all the tribes of Israel, therefore, it was his mandate to convey God's message to those Lost Tribes, without which his mission could not be considered complete.

### Did Jesus appoint vicegerent?

Now the question arises, did Jesus Christ appoint his vicegerent to look after his followers ('sheep') before his migration to neighboring countries in search of the Lost Tribes? Or did he leave them without making any arrangements for their supervision and welfare? Common sense does not accept the notion that a prophet, commissioned for the guidance of the Israelites, would have left Palestine without appointing someone to carry on his mission and to continue guiding his followers.

History shows that all prophets of God, either during their temporary absence or before their death, made arrangements for someone to work as their successor ('Khalifa') to look after their followers and to carry on their mission. On the same pattern, in the New Testament, we find that Jesus appointed St Peter as his successor before leaving Palestine.

### Meetings in Galilee

The fact is that Jesus knew the conspiracy that the Jews were hatching against him. But God also revealed

to him that the Jews would not succeed in their plan and that he would survive miraculously. He briefed his followers about this glad tiding in Jerusalem and instructed them not to stay here but to go to Galilee, situated roughly seventy miles away from Jerusalem, and said that he would meet them there.

The Book of Matthew states: "But after I am risen again, I will go before you into Galilee" (Matt. 26:32)

He also commanded his sincere friends to convey this message to all his followers. Again, the Book of Matthew records this in the words: "Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." (Matt. 28:10)

He conveyed a message to all of his followers, through his sincere disciples, that they should meet him in Galilee. In fact, he arranged many separate meetings with his followers in Galilee. One meeting was with eleven elders who had accepted him at the onset of his ministry. Two different meetings were held with an interval of one week, with all common members who had joined his fold. These meetings were held in secret places where other people, particularly the Jews, could not disturb them.

### Meeting with elders

The meeting with the elders took place in a hidden place on the top of a mountain in Galilee. Matthew writes about this meeting: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him but some doubted." (Matt. 28:16-17)

It is evident that in this secret meeting, Jesus disclosed his plan to them and assigned them with the task of carrying on his mission in his absence, under the leadership of his successor (*Khalifa*), which he wanted to appoint for them.

The second meeting, which was held with regular disciples who had gathered in Galilee according to instructions of their Master, took place in a locked room. John has mentioned some details of this meeting. He writes: "On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were



overjoyed when they saw the Lord.” (John 20:19-20)

John has also mentioned that in this meeting an important companion, Thomas, was absent. A week later, he again met his followers in the locked room and this time, Thomas was present. (John 20:26)

## The Final important meeting

We know from the study of the Gospels that Jesus, after the event of crucifixion, stayed about forty days in Palestine. After his recovery, he secretly left for Galilee and spent all this time with his disciples and held important meetings with them. In the last meeting, a sumptuous dinner was served, and after that, Jesus announced the name of his successor (*Khalīfā*). This proceeding is recorded only by John in his Gospel, as follows: “When they had finished eating, Jesus said to Simon Peter, ‘Simon son of John, do you love me more than these?’

“Yes, Lord,” he said, “You know that I love you.”

Jesus said, “Feed my lambs.”

Again Jesus said, “Simon son of John, do you love me?”

He answered, “Yes, Lord, you know that I love you.”

Jesus said, “Take care of my sheep.”

The third time he said to him, “Simon son of John, do you love me?”

Peter was hurt because Jesus asked him the third time, “Do you love me?” He said, “Lord, you know all things; you know that I love you.”

Jesus said, “Feed my sheep.” (John 21:15-17, NIV)

It is clear from the above quotation that Jesus selected Peter as his vicegerent and assigned him to the job to “take care of his sheep.” Jesus purposely took the consent of Peter three times in the presence of the gathering, so it is fully known to all of them. The main reason for selecting Peter as his Khalifa was due to his extreme love with his Master.

These meetings of Jesus with the elders and common followers were very important. He wanted to assure them that God has saved him miraculously and that now, he had another assignment and during his absence, they should carry on the divine work under his *Khalīfā*.

## Why Galilee?

Here, a question comes to mind: why did Jesus wanted to meet his followers in Galilee, a place which was quite far and not in Jerusalem? One can appreciate the wisdom in this selection by keeping in mind some historical facts.

During the time when Jesus was born, the land of Palestine was divided into three main provinces, namely,

Judea, Samara and Galilee.

As mentioned earlier, two Israelite tribes were situated in the province of Judea, and the rest of the ten tribes had been expelled from Palestine by Babylonian King Nebuchadnezzar. Those tribes had settled in Iran, Afghanistan and India. The other two provinces, Samaria and Galilee, were mostly populated by pagans. Jews were in a very small number there.

Jesus was born in Bethlehem, a small town in the Judean Province. Since he was born to Mary without the agency of a father, the Jews blamed Mary for committing fornication. This was a grievous calumny against her and they made her life very miserable. In such circumstances, it was almost impossible for Mary to live there.

In fact, the Jews made her life a living hell. Due to this reason, she decided to leave Bethlehem and go to a far off place, Nazareth, in the province of Galilee. Jesus spent his childhood and youth in Nazareth, that is why he came to be known as “Jesus of Nazareth.” This is where he was commissioned by God and began his ministry. His early converts and well known twelve disciples hailed from this area.

After spending the early years of his ministry in Galilee, Jesus began travelling to other parts of Palestine to convey his message. When he reached Judea he faced severe opposition from the Jews, particularly in Jerusalem. They schemed to file a suit against him in court and leveled false charges against him and tried to have him crucified. In this way, they could say to the people that he was a false claimant because according to scripture, one who is hanged or crucified is entirely accursed. Outwardly, they were successful in putting him on the cross, but God miraculously saved him. It was now impossible for Jesus to continue his mission in Palestine so he decided to travel to adjacent countries where the other tribes of Israel were living. But before leaving Palestine, he wanted to meet his followers to prove to them that he was a true Messiah and that his opponents did not succeed in killing him on the cross. He also wanted to avail this opportunity by appointing a leader to continue to guide his followers in his absence. For this purpose, he selected the region of Galilee and told them that after this event, he would no longer stay in Jerusalem, but travel to Galilee where they should meet him. Jesus selected Galilee for the main reason that it was comparatively a safe place and the Jews were in lesser number there.

## Appointment of a Khalifa

As mentioned previously, Jesus held many important meetings with his followers in Galilee. In his last meeting with elders and followers, he convinced them that God had saved him from death on the cross and also briefed them about his future plan. During his



absence, he appointed Peter as their leader. These announcements were made in a private and secure room, behind locked doors. The meeting took place at night and, as mentioned before, a sumptuous dinner was served before the announcement.

Jesus already told the elders and his followers about his departure to other countries where the rest of the Israelite tribes were residing. This special meeting was called to announce his successor, who would serve as a "shepherd" for the "sheep." Jesus took the confession from Peter three times, so that on one hand, he should know his duties and on the other, all his followers clearly knew about his new assignment.

## Why Peter?

Here, another question comes to mind: why, out of all his followers, was Peter selected as his successor? The main reason was that he was the first person who accepted Jesus and continued to follow him through thick and thin. Usually, it is such a loyal and faithful person who is more deserving of this noble post above all others. As was the case with Ḥaḍrat Abu Bakr, who accepted the Holy Prophet (peace be upon him) first and continued to show his loyalty to him, and came to be known as "siddiq", Peter was also a "siddiq" for Jesus Christ. Due to his unique position among the disciples, Jesus appointed Peter as 'his successor. Matthew says: "As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. 'Come, follow me,' Jesus said, 'and I will send you out to fish for people.' At once they left their nets and followed him." (Matt. 4:18-20)

Luke has also recorded an incident, that on one occasion, Jesus told his followers that Peter would be their leader. He also advised Peter to serve his all fellows: "A dispute also arose among them as to which of them was considered to be greatest." (Luke 22:24)

Jesus himself gave his decision, in favor of Peter. He said: "Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon that your faith may not fail. And when you have turned back, strengthen your brothers." (Luke 22:31-32)

This advice of Jesus reminds us a tradition (*hadith*) of the Holy Prophet (peace be upon him): "سَيِّدُ الْقَوْمِ خَادِمُهُمْ" that the leader of the people is their servant.

## Cornerstone of the church

The study of the New Testament reveals the high status of Peter. Jesus appointed him leader during his absence, and he carried out his mission with the help of Jesus' half-brother, Jacob. There is no doubt that Luke, who was the main writer of the New Testament, tried his best to highlight Paul and depict him as divine and shows Peter as just his helper. However, this is in clear contradiction to the sayings of Jesus, who said the following words about Peter:

"Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." (Matt. 16:17-19)

By the study of this passage, one can easily understand that Jesus purposely explained the high status of Peter to all of his followers. Only he who was holding "the keys of the kingdom of heaven" could be their leader after Jesus' journey in search of "lost sheep of the house of Israel."

The study of the New Testament creates the impression that the mission of Jesus, after his departure from Palestine, was very active under the leadership of Peter and Jacob. Everyone turned to them for their problems. Even Paul visited Jerusalem a number of times during his early days and tried to gain their support for propagating Christianity to the gentiles, but he did not succeed. It is very strange that Luke, who joined the fold through Paul, wrote in Acts that both Peter and Jacob agreed to the proposal of Paul. Their letters, however, does not support this change. Both addressed their letters to Israelites only.

Out of the all different denominations of Christians, only Roman Catholics consider Peter as the first Pope or first real caliph of Jesus Christ. In fact, this is also a just verbal confession; otherwise they also follow Paul's teachings and practices. In regards to the other Christians, they openly consider Paul as the real leader after Jesus. It is a pity that the Christians ignored the real successor appointed by Jesus and followed a self-styled person, Paul, who was never authorized by Jesus. If Christians had followed the leader appointed by Jesus, their condition would be altogether quite different.



And when books are spread abroad.

81 [At-Takwir] : 11



# Life of Sufi Mutiur Rahman Bengalee

Pioneer Missionary to United States

Jaleel Ahmad Akbar, Bristow, Virginia

## Introduction

In this issue, we begin a series of articles with a twofold purpose: to narrate a period of early United States Jamā'at history of Ahmadiyyat of which little detailed information has yet been published, through a narration of the life of the one of the earliest pioneer missionaries to the United States, Sufi Mutiur Rahman Bengalee, M.A., who served as Missionary In-charge USA from 1928 to 1948. He was the third missionary to continue the work of Islam and Ahmadiyyat in the U.S., having the distinction of being one of the only three missionaries to work in the same decade as his holy predecessors, Ḥaḍrat Mufti Muhammad Sadiq (may Allah be pleased with him) (1920-1923) and Maulvi Muhammad Din (1923-1924).



**Figure 1a:** A view of the Brahmanbaria province in Bangladesh.

## Family Background and Youth

The history of Ahmadiyyat in the Bengal began during the lifetime of the Promised Messiah (may peace be upon him). During this early era, certain well-known Ahmadi personalities became established in the Bengal who spread the message of the Promised Messiah (may peace be upon him) in the region, the details of which are preserved in *Taareekh-e-Ahmadiyyat* by Maulana Dost Muhammad Shahid. Among them was Ḥaḍrat Maulana Syed Muhammad Abdul Wahid (may Allah be pleased with him) through whom many fortunate souls were enabled to perform the Bai'at, including the family of Sufi Mutiur Rahman.<sup>1</sup> Ḥaḍrat Maulana Abdul Wahid is credited with establishing the Ahmadiyya Jamā'at in the Bengal in 1912 during the Khilāfat era of Ḥaḍrat Maulana

Hakim Nuruddin, Khalīfatul-Masīḥ I (may Allah be pleased with him).<sup>2</sup>

One of the religious scholars and renowned lecturers on Islam of the Bengal province with a large following, and a great Qari<sup>3</sup>, was one Qari Naeemuddin who had a beautifully gifted voice. Qari Sahib travelled extensively in Bengal, delivering addresses in order to acquaint the public, and in particular Muslims, with the life and teachings of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). He lived in a village, pronounced "Kasaith"<sup>4</sup>, on the shores of the Titas or Titash River situated just to the south of the city of Brahmanbaria, to the east of Dhaka,<sup>5</sup> in present-day Bangladesh<sup>6</sup>. He was married and blessed with four sons and two daughters: Bazlur Rahman, Zillur Rahman (born 1895), Mutiur Rahman (born 1899), and Mahbubur Rahman. Like their father, Qari Sahib's children also learned the art and skill of Qirā'at (recitation of the Holy Quran). It is said that when Zillur Rahman performed *Qirā'at* (melodious recitation of Holy Quran), people's "hair would stand on end." Similarly, Mutiur Rahman was known for his beautiful *Qirā'at* as well. Their classmates would stop them on their way and request them to recite a *surah*. It was a custom among children to exchange small gifts with each other, and the gift of these boys was the recitation of the Holy Quran at their request.<sup>7</sup>



**Figure 1b:** A second view of the Brahmanbaria province.

The circumstances in Bengal at that time made it enormously difficult to pursue higher education. In spite of this, the energy, patience and forbearance of Mutiur Rahman continued to keep him on that path.<sup>8</sup> His early education was at the Brahmanbaria Annada High School, where Ḥaḍrat Maulana Abdul Wahid was among the teaching staff there. Subsequently, as an intermediate



college student, he then studied at the Bogra College, situated in present-day Bogra, Bangladesh, which was affiliated with the University of Calcutta, where he completed his First Arts (FA) level.<sup>9</sup> During this time, his piety and sincerity attracted the attention of Maulvi Mubarak Ali, B.A., B.T., who, at that time, was the Headmaster of Government Muslim High School in Chittagong, and was later to become an Ahmadi Muslim missionary to England and Germany. Maulvi Sahib was so impressed with him that he offered to arrange his sister to become married to Sufi Sahib.<sup>10</sup> Thus, Mutiur Rahman married his first wife while he was in intermediate college, and this was a common practice in the Bengal. Through his first wife, he also had a son, Asheq Hussain, but tragically, both his wife and son died as a result of the childbirth.<sup>11</sup>



**Figure 2: An early picture of Sufi Mutiur Rahman**

## Acceptance of Ahmadiyyat

It was the great fortune of this pious family that the message of Ahmadiyyat reached them through the efforts of Ḥaḍrat Maulana Abdul Wahid (may Allah be pleased with him) a scholarly man among the pioneer Ahmadis in the Bengal province who maintained an extensive written correspondence with the Promised Messiah (may peace be upon him) as well as personally visiting Qadian<sup>12</sup>. Two of Qari Sahib's sons, Zillur Rahman and Mutiur Rahman, accepted the Promised Messiah (may peace be upon him) during their adolescence at the hands of Ḥaḍrat Maulana Abdul Wahid (may Allah be pleased with him). Mutiur Rahman was the first to perform Bai'at in his family<sup>13</sup> but kept it privately to himself, perhaps since he was younger and still a student. However, the elder Zillur Rahman was the first to verbally express his acceptance.<sup>14</sup> Ḥaḍrat Maulana Abdul Wahid (may Allah be pleased with him) kept a record of Bai'ats by maintaining a proper register in which he recorded more than a thousand names.<sup>15</sup> He used to periodically send reports of those Bai'ats to the *Daily Al-Fazl* which published those names. Mutiur Rahman's name appears at number 75, and his elder brother Zillur Rahman appears at 100.<sup>16</sup>

When they would come home from school, there would be family discussions and debates, presumably about Islam and Ahmadiyyat. People would say that the boys had become Qādiāni. At this, when Qari Sahib failed to convince the boys of his point of view, he would bend down to pick up his shoe and make a gesture against their "insolence." But his wife, although uneducated, would calm him down by explaining, "The boys are intelligent. If you don't know the answer, don't respond by picking up a shoe!"<sup>17</sup>

There was a mosque within, or perhaps attached to, the residence of Qari Sahib, which was well known to the surrounding community. People would come to Qari Sahib's house for congregational Ṣalāt. Ṣalāt time presented a bit of a problem for the boys, who had by now secretly accepted the Promised Messiah (may peace be upon him) such that they couldn't offer their prayers behind their father. So, they would grab their *lotas*,<sup>18</sup> and go to the shores of the nearby stream or river to perform an extensive Wudhu<sup>19</sup>, and thereby would arrive towards the end of the prayers to perform their own worship. After a while, their father noticed this pattern, and jokingly said, "What's the matter Miāñ<sup>20</sup>? You haven't become Qādiāni, have you?" Then, their acceptance of the Promised Messiah (may peace be upon him) became more open, and this situation turned into a clash.<sup>21</sup>

According to one family tradition, a fateful evening unfolded thus: During the family dinner, the brothers openly expressed their acceptance of the truth of the Promised Messiah (may peace be upon him)<sup>22</sup>. Their father became angry, that how could it be that the son of a respected and dignified religious man could become, as if, (God forbid) a disbeliever? This was simply unacceptable and, apart from the apparent issue of the religious faith of his own sons, this would also cause him to have such a negative stigma in society that he would lose his following.<sup>23</sup> In the tense atmosphere of that dinner and the anger of Qari Sahib, the young Mutiur Rahman was still holding some food in his hand when his father expelled him from the house. His mother, being very upset about the situation, went after him as he was walking away from the house, still holding that food in his hand without eating it, while she was crying and begging him to come back.<sup>24</sup>

## Qadian Era

It was at this time in 1916<sup>25</sup> that the brothers, Zillur Rahman and Mutiur Rahman, migrated to Qadian where they next settled. The immense blessings they would now naturally benefit from would be the spiritual environment of Qadian in the company of the early Khilāfat era of Ḥaḍrat Mirza Bashiruddin Mahmud Ahmad, Khalīfatul-Masīḥ II and Muṣliḥ-e-Mau'ūd (may Allah be pleased with him) and the Companions of the



Promised Messiah (may peace be upon him).



**Figure 3: A view of Qadian from an early postcard.**

On December 7, 1917, Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) delivered a profoundly faith-inspiring and powerful Friday Sermon, through which he announced a new scheme<sup>26</sup> of *Waqf-e-Zindagee*.<sup>27</sup> This topic was continued a second time in his Friday Sermon of May 4, 1928. Reflecting upon the weak and critical situation of Islam and the extreme dangers facing the faith, especially through the vast resources available to Christian missionary efforts, Huzoor (may Allah be his Helper) conveyed his deep concerns and his extensive meditation over the important responsibility that the Ahmadiyya Community has on its shoulders to spread the message of Islam in the world today and the problem of how to accomplish this great task. Contrasting this situation with the utter helplessness and virtually total lack of resources of the Jamā'at, Huzoor (may Allah be his Helper) then explained that when we look at the history of how Islam actually spread, we learn an important lesson about its past success. The spread of the faith was accomplished through the enduring efforts of the pious Muslim saints and reformers who dedicated their lives in the cause of Allah in various ages and various parts of the world. That same method will again bring success to spreading the message of Islam in the present age. Huzoor (may Allah be his Helper) appealed to the Jamā'at members to dedicate their lives for this purpose, that the devotees should make their decision only after thinking long and hard about it, knowing full-well that they would have to be prepared to endure many hardships, be ready to be separated from their near and dear ones, and be mentally prepared to go anywhere at a moment's notice. Huzoor gave detailed instructions on requesting his advice for each devotee, and how to prepare their future education and occupational talents for the purpose.

Responding enthusiastically to the appeal of Ḥaḍrat Khalīfatul-Masīḥ (may Allah be pleased with him) the young Mutiur Rahman, now at about the age of 17, immediately offered himself to Huzoor to dedicate his

life.<sup>28</sup> In addition, three years later in 1920, he again wrote to Huzoor promising to dedicate his life for at least the next eight years.<sup>29</sup> At the age of 21, it was the ideal time in his life to further his education towards this purpose.



**Figure 4: Ḥaḍrat Mirza Bashiruddin Mahmud Ahmad, Khalīfatul-Masīḥ II (may Allah be pleased with him), taken from a photograph taken during his journey to perform Hajj in 1912.**

Evidently, the influence of both the brothers Zillur Rahman and Mutiur Rahman must have pulled their father to visit Qadian. Around approximately 1919<sup>30</sup>, there is a fascinating episode of how the conversion of his father into the fold of Ahmadiyyat took place. It was very painful to Maulana Zillur Rahman that their father was not Ahmadi, and this pain was to such an extent that it brought him to tears. One day, approaching Ḥaḍrat Hafiz Roshan Ali (may Allah be pleased with him) he requested Hafiz Sahib's prayers. But the young Zillur Rahman was so overcome with sorrow, and kept on crying, that he couldn't express himself. Hafiz Sahib kept wondering and asking him what the matter is. Finally, when Zillur Rahman composed himself enough to speak, he said, "Hafiz Sahib, pray that my father becomes Ahmadi." Hafiz Sahib relates that story later, looking back 30 years, and says that if at any time he's not feeling any flowing emotion in his prayers, then he would recall the crying face of Zillur Rahman from this incident, and then that flowing emotion in his prayers would come back. Upon Zillur Rahman's appeal, Hafiz Sahib prayed intensely for Qari Naeemuddin. A few days later, while Ḥaḍrat Khalīfatul-Masīḥ II was on his journey to Maler Kotla and Hafiz Sahib was accompanying him, Huzoor emerged from his room towards Hafiz Sahib suddenly, while he was not wearing any turban or head-covering, which was rare but indicating the urgency of the situation. Huzoor said, "Hafiz Sahib, a wire from Zillur Rahman's father came. He has become Ahmadi!"<sup>31</sup> Through the Grace and *Faḍl* of Almighty Allah, therefore, the whole family was guided towards a very fortunate future, for the rest of the family had by now accepted Ahmadiyyat. Qari Naeemuddin along with the rest of his



family moved to Qadian and was to prove himself a pious Ahmadi Muslim.



**Figure 5: Maulana Zillur Rahman, 1939, Qadian, seated second from right, on the second row from the front. Ḥaḍrat Mufti Muhammad Sadiq is seated fourth from the right. Mujeebur Rahman, as a young boy, stands next to his father.**

## Higher Education in Lahore

Ḥaḍrat Hafiz Roshan Ali (may Allah be pleased with him) one of the prominent and highly scholarly Companions of the Promised Messiah, also later known as “Ḥaḍrat Maulvi Abdul Karim, the Second” was a teacher of the pioneer missionaries in Qadian during this era. Zillur Rahman, studied at his blessed feet, along with other notable pioneer missionaries.<sup>32</sup>



**Figure 6: Hazrat Hafiz Roshan Ali.**

While Zillur Rahman studied under Hafiz Roshan Ali (may Allah be pleased with him), Mutiur Rahman was instructed by Ḥaḍrat Khalifatul-Masīḥ II (may Allah be pleased with him) to go to Lahore for pursuing higher education at the University of Punjab, Dayal Singh College.<sup>33</sup>

## Accommodation at Ahmadiyya Hostel

There he was afforded accommodation at the Ahmadiyya Hostel in Lahore, which was founded by Ḥaḍrat Khalifatul-Masīḥ II (may Allah be pleased with him) in 1910. The purpose of this residential

arrangement for Ahmadi students by the present Khalifa was to protect Ahmadi students from the harmful aspects and influences often found in Western educational environments, and secondly that their mental and educational growth can benefit from the wholesome environment which has the spiritual color of the environment that emanates from Islam and Ahmadiyyat. When Huzoor would travel to Lahore, he would often stay at the Ahmadiyya Hostel, where Ahmadi students could benefit from Huzur's wisdom with regard to the objections raised in a higher educational setting against Islam and would satisfy the Ahmadi students' questions regarding those issues and how to refute or answer them. This he would do after leading the students in the Maghrib prayer and hold a *Majlis-e-Irfan* (question/answer) session. The Ahmadi students would often invite their non-Ahmadi friends to these sessions, where they could present their own objections or questions to be answered directly by Huzoor himself, and which made for very interesting evenings. This kind of environment proved to be very beneficial towards the educational and spiritual development of the Ahmadi students.



**Figure 7: A modern view of the Old Main Block of Dayal Singh College in Lahore, Pakistan, where Sufi M.R. Bengalee studied.**

The following were some of the other well-known Ahmadi students who were contemporaries of Mutiur Rahman: (a) Mirza Abdul-Haq, Advocate, who later became the Provincial Amīr of Punjab; (b) Miān Ataullah, Advocate, who later became the Amīr of Rawalpindi Jamā'at in Pakistan; (c) Malik Ghulam Fareed, who later became a leading member of the board of English translators of the Holy Quran leading to the publishing of the “one-volume” and “five-volume” commentaries of the Holy Quran; (d) Likely just prior to Mutiur Rahman's arrival was the presence of Maulana Abd-ur-Rahim Dard, who later served many important positions in the Jamā'at, not the least of which was serving as Imam of the London Mosque starting in 1924; (e) Dr. Badruddin Ahmad, M.B.B.S., as Mutiur Rahman's



roommate, who later became a medical missionary in Africa and Indonesia, as well as later father in-law of Mutiur Rahman starting in 1935.<sup>34</sup> It is also noteworthy that Ḥaḍrat Maulvi Ghulam Rasool Rajeki (may Allah be pleased with him) a prominent Companion of the Promised Messiah, used to deliver the *dars* (commentary of the Holy Quran) at the Ahmadiyya Hostel.<sup>35</sup>

## A Near-Death Experience

Along with his studies at the University of Punjab, and the religious environment of the Ahmadiyya Hostel, Mutiur Rahman also played soccer (a.k.a. football in Europe). One day upon returning to the hostel after his game, he requested a glass of *lassi* (buttermilk, a sweet milk drink particular to the Indian subcontinent) from the servant. Upon making the *lassi*, the servant unwittingly mixed some arsenic in the drink believing it to be sugar. As Mutiur Rahman didn't find it sweet enough, he asked the servant to add more sugar. Upon discovering that it was actually arsenic, he was immediately rushed to the hospital, where his stomach was pumped, washed, and treated. With Allah's Grace, his life was saved, since he was destined to serve the cause of Allah for many years to come.



**Figure 8:** *Hazrat Sheikh Yaqub Ali Irfani of Secunderabad.*

## Graduation

Mutiur Rahman had to endure many hardships to pursue his education, including a daily 10-mile walk in order to attend his classes.<sup>36</sup> Graduating from the University of Punjab, Mutiur Rahman had double-majored, achieving the degrees of Bachelor of Arts (B.A.) and Masters of Arts (M.A.) in both Arabic and English.<sup>37</sup> Upon this educational achievement, he now became a master in five languages: Bengali, Urdu, Punjabi, Arabic, and English.<sup>38</sup>

## Second Marriage

Mutiur Rahman married a second time to Hameeda Begum, the daughter of a prominent Companion of the

Promised Messiah (may peace be upon him) Ḥaḍrat Sheikh Yaqub Ali Irfani (may Allah be pleased with him) of Secunderabad. Ḥaḍrat Irfani Sahib was fortunate to perform his Bai'at at the hands of the Promised Messiah in 1889, and was among the early Companions.

His early professional experience was in the field of newspaper journalism, and eventually felt the need for the Ahmadiyya Community to have its own voice, as well as his deep desire to serve the Faith of Islam. He presented this suggestion to the Promised Messiah (may peace be upon him) who prayed for the success of this idea, although the burden of its expense would lie on Ḥaḍrat Sheikh Sahib, if he can find a way to run it. Consequently, Ḥaḍrat Sheikh Yaqub Ali Irfani, upon praying and taking Almighty Allah's name, started one of the earliest, if not first, Ahmadiyya Community newspapers, *Al-Hakam*, which reported on the Jamā'at's activities and the Promised Messiah's blessed words. He was also appointed by the Promised Messiah (may peace be upon him) as the first Headmaster of the Madrasa Talim-ul-Islam school founded in Qadian. He also authored several religious books. Enough cannot be said of the high level of piety and services of Ḥaḍrat Sheikh Sahib. Mutiur Rahman had three children from this marriage: his first daughter was Naseera, the second daughter was Hameeda, and the third child was his son, Altaf-ur-Rahman.<sup>39</sup>



**Figure 9:** *Later during his 1935 visit to Qadian, Sufi Mutiur Rahman is shown seated with his children, Naseera, Hameeda, and Altaf-ur-Rahman, whom he was blessed with through his second wife, Hameeda Begum.*

## Shudhi Movement – Rajputana Province

On March 9, 1923, Ḥaḍrat Khalifatul-Masīḥ II (may Allah be pleased with him) launched an appeal to the Jamā'at members to offer themselves for the immense work required to counteract the Shudhi Movement's



attack against Islam.<sup>40</sup> Responding enthusiastically to the call of the Khalifa of the time, this episode is retold by Ḥaḍrat Mirza Tahir Ahmad, Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) of the unique sacrifices of Ahmadis, and in particular, Qari Naeemuddin's (father of Mutiur Rahman) sacrifices as a "unique example."<sup>41</sup> Qari Sahib writes to Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) thus:

Although my sons, Maulawi Zill-ur-Rahman and Muti-ur-Rahman, a student in B.A. class, have not spoken to me, I have concluded that the movement that Hazoor has urged for devoting one's time to go to Rajputana to preach and the conditions that Hazoor has mentioned for living there, may perhaps have led my sons to believe that if they present themselves in Hazoor's service, then I, their old father, may have to bear unnecessary hardship. But I say to Hazoor, taking God as my witness, that if these two even die in the way of God, I would not shed a single tear for them, but rather would be grateful to God. I do not have only these two, but I have a third son, Mahbub-ur-Rahman, as well. If he is killed in the service of Islam—and if I had ten sons and they were all killed—even then I would not mourn for them. Perhaps, it may not be considered to be something notable to be happy at the suffering of one's children. There are some people who keep laughing at the death of their relatives; but, I say that even if I am killed myself in the way of God, it would be a source of great pleasure.<sup>42</sup>

Hence, Mutiur Rahman served the cause of Islam and Ahmadiyyat in Rajputana and helped to counteract the effects of the Shudhi movement's attempts of converting the Muslims of India to Hinduism. Recalling this event in a letter to the Center, Mutiur Rahman writes: "With the Grace of Allah, I am in the institution of service [of the faith] since April 1923."<sup>43</sup>

## Teacher and Headmaster: District Sialkot

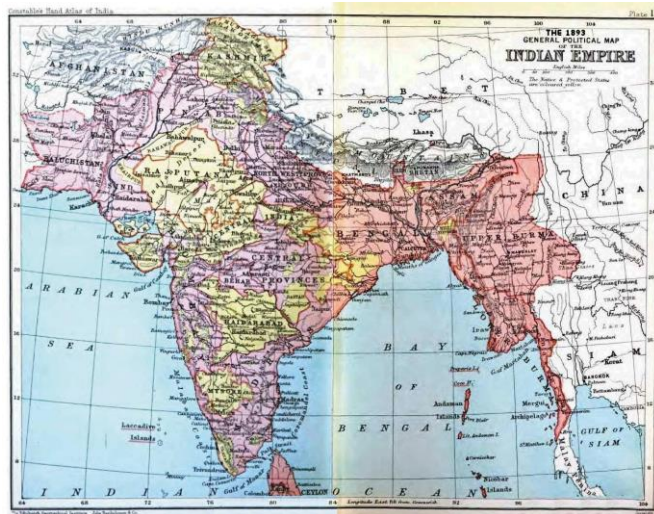
Towards the mid to late 1920's, Mutiur Rahman was posted at District Sialkot, in the town of Ghatialian, to the Ghatialian Talim-ul-Islam High School.<sup>44</sup> There he served, not only as a teacher, but also the Headmaster of the Ghatialian School. As Headmaster, he continued to serve until he was appointed for missionary service to the United States in 1928.<sup>45</sup> Mutiur Rahman relates that on the same day that the results of his M.A. Examination were declared, his name came up for appointment as the

Missionary to America.<sup>46</sup>

## Assignment as Missionary to the U.S.

When Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) appointed Mutiur Rahman as the next missionary to the United States, Huzoor chose his full name for him as well. Since the time he migrated to Qadian and during his time in Lahore as a student, his acquaintances and contemporaries praised his pious character by calling him "Sufi."<sup>47</sup> However, Sufi was not an inherited family name. Huzoor must have felt that his pious character was worthy of this title, therefore, Huzoor instructed him to prefix his name with Sufi. "The title 'Sufi' made him all the more Sufi and he led his life as such—a life of sacrifice all throughout," recalls the former Editor of the *Review of Religions*, M.D. Chawdhry.<sup>48</sup> Huzoor also instructed him to write Bengalee along with his name, by which he was already known throughout his early years. Thus, the title of Sufi was formally given to him by Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) <sup>49</sup> and henceforth formally became Sufi Mutiur Rahman Bengalee, M.A.

In the next part of this series, we shall discover the intricate work of preaching Islam and Ahmadiyyat in the United States as Sufi Sahib arrives in Chicago in 1928.



**Figure 10: From an atlas showing boundaries of 1893, the Rajputana province is shown in the western region of British India.**

<sup>1</sup> Chawdhry, M.D., B.A. "Sufi Mutiur Rahman Bengalee, M.A." *The Review of Religions*, November 1955, pp. 686-689.

<sup>2</sup> Ibid: Chawdhry, M.D., B.A.

<sup>3</sup> A *Qari* is one who has perfected the skill of *tilawat*, that is, reciting the Holy Quran with correct pronunciation (*tarteel*) and with a melodious voice.

<sup>4</sup> Ibid: Chawdhry, M.D., B.A.

<sup>5</sup> Rahman, Mujeeb-ur. Audio file of family mulaqat with Mamou Mujeeb-ur Rahman in Peace Village, Maple, Ontario, Canada [Urdu]. December, 2012. [Audio recording]

<sup>6</sup> Ibid: Chawdhry, M.D., B.A. The district was known as Tippera during the British India era beginning 1790, and was renamed as the Comilla District of Bangladesh in 1960 (reference: Wikipedia under "Tripura" <https://en.wikipedia.org/wiki/Tripura>, and follow link to



Comilla). Brahmanbaria District then came into its own in 1984 (ref: Wikipedia under “Brahmanbaria”).

<sup>7</sup> Ibid: Audio recording

<sup>8</sup> Ibid: Chawdhry, M.D., B.A..

<sup>9</sup> Ibid: Audio recording

<sup>10</sup> Ibid: Chawdhry, M.D., B.A..

<sup>11</sup> Ibid: Audio recording

<sup>12</sup> Ahmadiyya Muslim Jamā’at, “Interview Mujeeb ur Rahman Sahib (Advocate) Part 1 of 2, Islam Ahmadiyyat (Urdu).” *YouTube*. Web. Published on September 6, 2012. [MTA Rabwah Interview]

<sup>13</sup> Ibid: Chawdhry, M.D., B.A..

<sup>14</sup> Ibid: Audio recording; Ibid: MTA Rabwah Interview.

<sup>15</sup> Rahman, Mujeeb-ur. *Letter to Jaleel Akbar*. February 10, 2014.

[Letter]

<sup>16</sup> The Editor. “*Fihrist Nau Muba’een*.” *Al-Fazl*, October 3, 1916, p. 11.

<sup>17</sup> Ibid: Audio recording.

<sup>18</sup> A *lota* is an Urdu word for a type of watering can used for personal washing in the Indian subcontinent.

<sup>19</sup> *Wudhu* is a term used in Islam for the formal ablutions required before *Salāt*, the formal five-daily prayers.

<sup>20</sup> *Miān* is a title of respect.

<sup>21</sup> Ibid: Audio recording.

<sup>22</sup> Since this story is reported by Mrs. Amat-ur-Rahim Atiyya, the wife of Sufi Mutiur Rahman Sahib, she only mentioned Sufi Sahib’s name to the author. But, due to the circumstances of both Mutiur Rahman Sahib and Zillur Rahman Sahib becoming Ahmadi together, and the fact that Zillur Rahman Sahib openly expressed his being Ahmadi first, this episode involves both brothers at the same time. This has also been corroborated by Mujeebur Rahman Sahib of Islamabad that both brothers were together in their experience of becoming Ahmadi and dealing with the family situation.

<sup>23</sup> Rahman, Mujeeb-ur. *Letter to Jaleel Akbar*. February 10, 2014.

<sup>24</sup> Interview with Mrs. Amat-ur-Rahim Atiyya, wife of Sufi M.R. Bengalee. This story was personally related to the author of this writing. The same story has been told to and corroborated by Mujeeb-ur-Rahman Sahib of Islamabad (Maulana Zillur Rahman’s son) and by Sabiha Qureshi (the daughter of Sufi Sahib’s sister-in-law through his wife Mrs. Amat-ur-Rahim Atiyya.)

<sup>25</sup> Rahman, Mujeeb-ur. *Allama Zillur Rahman: A short biographical sketch [Bengali]*. Dhaka: Hamidur Rahman, 2003. Back cover. Print.

<sup>26</sup> Ahmad, Ḥadrat Mirza Bashiruddin Mahmud. *Khutbat-e-Mahmud*. December 7, 1917; Shahid, Dost Muhammad. *Tareekh-e-Ahmadiyya*, Volume 5. p. 97;

<sup>27</sup> *Waqf-e-Zindagee* is an Urdu term to signify the dedication of one’s life for the cause of God.

<sup>28</sup> Bengalee, Sufi Mutiur Rahman, M.A. Letter to Nazir Da’wat-o-Tabligh. June 16, 1941.

<sup>29</sup> Ibid.

<sup>30</sup> Rahman, Mujeeb-ur. *Letter to Jaleel Akbar*. February 10, 2014.

<sup>31</sup> Ibid: Audio recording. See also: Rahman, Mujeeb-ur. *Allama Zillur Rahman: A short biographical sketch [Bengali]*. Dhaka: Hamidur Rahman, 2003. Print.

<sup>32</sup> Ibid: Audio recording.

<sup>33</sup> Rahman, Mujeeb-ur. *Letter to Jaleel Akbar*. February 10, 2014.

<sup>34</sup> Ahmad, Fareed (UK). “The Life of Ḥadrat Abdur Rahim Dard.” *The Review of Religions*. October, 2010, p. 61.

<sup>35</sup> Ibid., Ahmad, Fareed (UK).

<sup>36</sup> Chicago Branch of the U.S.A. Mission. “Farewell to Sufi M. R. Bengalee.” *The Sunrise*, March 10, 1948, p. 7.

<sup>37</sup> Interview with Mrs. Amat-ur-Rahim Atiyya, wife of Sufi M.R. Bengalee, with the author of this writing.

<sup>38</sup> “Islam Leader Will Be Speaker at Memorial Building Friday Evening.” *Stanley Sun*. No date, but article is almost identical to another article in *The Sioux City Tribune* dated June 6, 1938.

Ahmadiyya Gazette

<sup>39</sup> Ibid: Audio recording.

<sup>40</sup> Ahmad, Ḥadrat Mirza Tahir, Khalīfatul-Masīh IV. *A Review of the Pakistani Government’s “White Paper”: Qadianiyyat—A Grave Threat to Islam: Replies to Some Allegations, Volume 5: The National Security of Indian Muslims*. Tilford, Surrey, UK: Islam International Publications, Ltd., 2006. Pages 20-35. The original reference is from *Al-Fazl*, March 15, 1923. [White Paper]

<sup>41</sup> Ibid., White Paper, 26.

<sup>42</sup> Ibid., White Paper, 26-27.

<sup>43</sup> Bengalee, Sufi Mutiur Rahman, M.A.. Letter to Nazir Sahib Dawat-o-Tabligh. June 16, 1941.

<sup>44</sup> Corroborated by Mujeebur Rahman Sahib and reported to the author.

<sup>45</sup> Ibid., Chawdhry, M.D., B.A..

<sup>46</sup> Rahman, Mujeeb-ur. *Letter to Jaleel Akbar*. February 10, 2014.

<sup>47</sup> Ibid., Audio recording.

<sup>48</sup> Ibid., Chawdhry, M.D., B.A..

<sup>49</sup> Ibid., Audio recording.

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Figure 4: *Review of Religions*, Sept. 2015.

Figure 5: *Tabi’een-e-Ashab-e-Ahmad*, Vol. 10, opposite p. 208.

Figures 6 & 8: Makhzan-e-Tasaweer, London.

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Khuddam guarding Ahmadiyya flag at Jalsa Sālāna USA 2017





# BOLETÍN AHMADÍA

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

## El perdón y la reconciliación

Resumen del sermón del viernes del 18 de agosto de 2017

El Mesías Prometido dijo que Dios desea que se experimente una revolución completa en vuestro interior para que se os otorgue otra vida tras esta muerte. El más piadoso entre vosotros es quien perdona las faltas de sus hermanos y establece la paz entre vosotros. Ha dicho que debéis ser humildes como el culpable, aunque la verdad esté a vuestro lado, para que seáis perdonados y, si a pesar de vuestros esfuerzos por la paz, la otra parte muestra obstinación y se niega a inclinarse hacia la paz, entonces, dejad el asunto en manos de Al-lah.

El Mesías Prometido ha descrito estas expectativas en el libro "Nuestras Enseñanzas". Después de hacer el pacto del bai'at todos nosotros nos hemos comprometido a apartarnos siempre del desorden y a controlar nuestras emociones en todo momento. Hazur dijo que la persona que es obstinada y no perdona ni hace lo posible por establecer la paz está apartada de su promesa de baiat.

El Mesías Prometido nos ha indicado que las meras palabras no demuestran vuestra condición de áhmadiyis. Al contrario, debéis experimentar un cambio en vuestro interior y cumplir las condiciones del baiat. Si no experimentáis un cambio puro interno no seréis diferentes a los demás. Debéis recordar siempre dos cosas: temer a Al-lah y amar a vuestros



hermanos como a vosotros mismos. Si alguien comete un error debéis perdonarlo y no recalcar sus errores.

El Santo Profeta (sa) dijo que la persona fuerte no es la que vence en una lucha física, sino la que se controla durante un enfado. Esta es verdadero comportamiento de un creyente, que el Mesías Prometido desea ver en nosotros. Dijo que nuestra comunidad no necesita gente que sea fuerte físicamente, sino luchadores que posean la fuerza de producir un cambio puro en su condición moral. Dijo que abandonar los malos hábitos y adoptar la rectitud y la buena moral es sí un milagro para una persona.

El Mesías Prometido dijo que nadie se puede librar de la enfermedad del yo y el ego sin la gracia divina. Debéis siempre implorar la gracia divina, pues sin ella no podréis cumplir los derechos de Dios ni de la humanidad. Dijo que no creía que la persona que violara los derechos de

los seres humanos tuviera fe en el *Tauhid* o la Unidad de Al-lah.

El Mesías Prometido dijo que para establecer el verdadero *Tauhid* y las ordenanzas de Al-lah hay que abstenerse siempre de violar los derechos del prójimo. Es preciso renunciar a la arrogancia, el orgullo, la enemistad mutua, los celos, etc.... pues no es posible creer en la unidad de Dios sin romper estos ídolos. Hazur dijo que la esencia o resumen de estas enseñanzas es que quien no termina con las enemistades mutuas ni intenta establecer la paz mutua no puede tener una verdadera fe en el *Tauhid* o Unidad divina.

El Mesías prometido dijo que el propósito de la creación de esta Comunidad es mostrar el *taqwa* a través de los oídos, ojos y todos los órganos del cuerpo. Deben desaparecer el enojo y las fricciones mutuas. No podéis alcanzar un elevado estatus a los ojos de Dios si no experimentáis un cambio en vosotros. Nuestro objetivo es agradar a Dios, y para ello se requiere una moralidad excelente y el cumplimiento de los derechos de Dios y de Su creación. Nuestra tarea es propagar la paz en la tierra para que la religión del Islam continúe floreciendo y se abran nuevas avenidas de *tabligh* ante nosotros. Que Dios nos ayude a seguir estas enseñanzas del Mesías Prometido demostrando amor y simpatía hacia toda la humanidad. Amin.

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## Del Sagrado Corán

7. En verdad, en la sucesión de la noche y el día y en todo lo que Al-lah ha creado en los cielos y la tierra hay Signos para las gentes que temen a Dios.
8. Quienes no buscan el encuentro con Nosotros y están contentos con la vida en este mundo sintiéndose tranquilos con ella, y quienes no hacen caso de Nuestros Signos.
9. Son aquellos cuya morada es el Fuego, por lo que han ganado.
10. Pero en cuanto a quienes creen, y hacen buenas obras, su Señor los guiará gracias a su fe. Correrán ríos debajo de ellos en los Jardines de la Felicidad.
11. Tu oración en ellos será: “¡Gloria a Ti, oh Al-lah!”, y su saludo en ellos será: “¡Paz!” Y la conclusión de su oración será: “Toda alabanza sea para Al-lah, el Señor de los mundos”.

Al Yunus, C. 10, Vs .7-11

## Ahadiz (Relatos del Santo Profeta<sup>sa</sup>)

“El Mensajero de Al-lah (saw) dijo:

“Ciertamente, a Dios le agradan tres cosas vuestras y desapueba tres cosas de vosotros. Le gusta que le adoréis a Él solamente y no asociéis nada con él (en la adoración), que deseéis el bien a quien ostenta autoridad sobre vosotros, os aferréis firmemente a la cuerda de Al-lah y no os dividáis entre vosotros; y reprueba las charlas vanas, la insistencia en preguntar y el derroche de la riqueza.”

(Sahi Muslim)

## Malfudat (escritos del Mesías Prometido)

### EL TEMOR A DIOS



Hazrat Mirza Ghulam Ahmad  
1835-1908

¿Qué es el pecado? Es ir contra la voluntad de Dios y violar los mandamientos dados a la humanidad a través de los profetas y especialmente a través del Santo Profeta (sa). El pecado es rechazar rotundamente la guía que se les ha otorgado y que han comprendido adecuadamente. El que viola los mandamientos de Dios en relación con su guía y actúa con maldad atrae Su ira. La única consecuencia de su temeridad y osadía no será que irá al infierno en el otro mundo, sino que también probará el castigo y será humillado en este mundo.

El caso de las autoridades que ostentan cargos mundanos es similar. Promulgan leyes que dan a conocer a su gente. Después, se acusa y castiga a quienesquiera que las viole. Sin embargo, en cuanto a la condena de leyes mundanas, el culpable puede abandonar el país y huir a algún otro lugar para librarse de ellas. Por ejemplo, si alguien viola la ley del gobierno británico, puede huir a Francia o al territorio de Kabul y librarse de esta forma del castigo. Sin embargo, ¿dónde puede huir el hombre después de violar los mandamientos de Dios sabiendo que la tierra y el cielo que vemos pertenecen a Él? En ninguna parte existe ningún otro cielo o tierra que pertenezca a nadie más, en la que pueda buscar refugio. Por ello es muy esencial que tengamos siempre temor a Dios y nunca osemos violar Sus mandamientos. El pecado es algo muy malo y cuando el hombre se vuelve audaz y no teme quebrar sus mandamientos, la ira de Dios desciende sobre él en este mundo y en el otro.

(Malfudat, vol.6, pág 392)



## “El Islam proclama que todas las personas nacen iguales”



El 26 de agosto de 2017, el Líder Mundial de la Comunidad Ahmadía, el Quinto Jalifa (Califa), Su Santidad Hazrat Mirza Masrur Ahmad se dirigió a una audiencia de unos 800 dignatarios e invitados durante el segundo día de la 42 Convención Anual (Yalsa Salana) de la Comunidad Musulmana Ahmadía de Alemania.

En un momento en que hay una escalada de tensiones y prejuicios raciales en algunos países, Su Santidad dijo que existe la necesidad urgente de reconocer que todas las personas nacen iguales y que ninguna raza o nación es superior a otra.

Su Santidad también aprovechó su discurso para condenar categóricamente todas las formas de extremismo y a los llamados clérigos musulmanes que se dedican a radicalizar a los musulmanes de distintos países. Además, Su Santidad puso en tela de juicio las políticas occidentales de venta de armas a los países musulmanes que exacerban las guerras y conflictos.

Condenando en los términos más enérgicos el papel de los clérigos extremistas y los gobiernos musulmanes en la desestabilización del mundo, Hazrat Mirza Masrur Ahmad dijo:

**“Los grupos o clérigos musulmanes extremistas se han cernido sobre musulmanes vulnerables y en lugar de guiar y ayudar a esta gente frustrada y desorientada, han envenenado sus mentes con el extremismo y les han radicalizado... Del mismo modo, llevamos viendo desde hace mucho tiempo que algunos gobiernos musulmanes**

**maltratan a su gente y les someten a crueldades e injusticias indescriptibles, lo cual ha originado divisiones que han desembocado en sublevaciones y guerras civiles sangrientas.”**

Comparando los actos de los extremistas con las verdaderas enseñanzas islámicas, Hazrat Mirza Masrur Ahmad dijo:

**“Sin lugar a dudas, las enseñanzas del islam son una garantía para la paz y seguridad de toda la humanidad. Sus enseñanzas están basadas en la compasión, merced y humanidad y son precisamente estos auténticos valores islámicos los que la Comunidad Ahmadía ha destacado sin cesar y se ha esforzado en propagar en el mundo durante más de 125 años.”**

Condenando a quienes reivindicaban superioridad racial, Hazrat Mirza Masrur Ahmad dijo:

**“Estas opiniones extremistas solo pueden alimentar resentimiento y desesperación ante la gente de otras razas y etnias. En contraste absoluto, el islam proclama que toda la gente nace igual, al margen de su procedencia o del color de su piel.”**

Su Santidad también citó el Sermón de Despedida del Santo Profeta Mohammad (la paz sea con él) al que calificó de “discurso memorable que sentó las bases para la paz mundial”. Hazrat Mirza Masrur Ahmad dijo:

**“En palabras que eran tanto imperecederas como ilustradas, el Santo Profeta (la paz sea con él) proclamó**

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## El Islam proclama que todas las personas nacen iguales

**que toda la gente nace igual y que ninguna persona blanca era superior a una negra, ni una negra superior a una blanca... Blandiendo una antorcha que iluminaba la senda hacia los derechos humanos universales, el Santo Profeta (sa) declaró que todos seres humanos nacían iguales y ostentaban los mismos derechos.”**

Su Santidad dijo que el islam enseña que Dios ha enviado profetas a todas las naciones y que se ordenaba a los musulmanes respetar y honrar a todos ellos, incluso aunque otros insultaran al Santo Profeta (sa). Dijo:

**“Es cierto que el escuchar a los demás difamar a nuestro amado Profeta (sa) nos causa un intenso dolor e hiere profundamente nuestros corazones. A pesar de todo nunca reaccionaremos faltando al respeto a los profetas o figuras santas de otras religiones y creencias. Frente al odio y la adversidad, es nuestra fe la que nos impulsa a responder con amor y a exhibir paz en todo momento.”**

En respuesta a las alegaciones generales de que el islam permite la agresión para obligar a la gente a aceptar el islam, Su Santidad citó el capítulo 10, versículo 100 del Santo Corán que explica que, aunque Al-lah el Todopoderoso tiene el poder de obligar a la humanidad a aceptar el islam, Él ha otorgado el libre albedrío.

Su Santidad dijo que esto no significa que los musulmanes no deban predicar su religión, pues el Corán ha ordenado a los musulmanes informar a la gente sobre el islam, pero es esencial que prediquen con un **“espíritu de tolerancia y respeto mutuo”**.

Su Santidad presentó un ejemplo de benevolencia y tolerancia sin paralelo del Santo Profeta Mohammad (sa) cuando entró victorioso en la Meca con diez mil compañeros suyos, después de haber sido forzado a emigrar de la ciudad debido a una persecución implacable por parte de los no musulmanes de la ciudad. Citando aquel momento, Su Santidad dijo:

**“En aquel momento de triunfo glorioso, el Santo Profeta (la paz sea con él) mostró una humildad y tolerancia supremas al declarar que, de acuerdo con las enseñanzas pacíficas del islam, se perdonaría instantáneamente a todos los que torturaron a los musulmanes.”**

Después, Su Santidad explicó con detalle su opinión de que los musulmanes no eran los únicos responsables de los diversos conflictos que afectan al mundo actual. Dijo:

**“Entre los nueve países que han adquirido armas nucleares, solamente uno, Pakistán, es un país musulmán. Por lo tanto, no se puede afirmar que el mundo musulmán es el centro de estas armas mortíferas que constituyen la mayor amenaza para el bienestar de la humanidad.”**

Su Santidad dijo que, aunque por un lado las naciones no musulmanas hacen un llamamiento por la paz en el mundo musulmán, por otro, provocan esos mismos conflictos al producir el armamento que se utiliza en tales países. Hazrat Mirza Masrur Ahmad dijo:

**“Los países occidentales y los productores de armamento tienen un claro interés comercial al mantener cierto grado de conflicto en los países musulmanes. Estas políticas unilaterales y motivos egocéntricos son muy lamentables y destruyen la paz mundial.”**

Su Santidad dijo que, desde la Segunda Guerra Mundial, las principales potencias mundiales han intentado un y otra vez mantener la paz a través de la construcción de armamento cada vez más mortífero, con capacidad para destruir el mundo repetidas veces. Su Santidad dijo a través de tales medios no es posible mantener la paz a largo plazo. Hazrat Mirza Masrur Ahmad dijo:

**“La característica que ha definido los esfuerzos del mundo para asegurar la paz durante los últimos setenta años ha sido la intimidación y las tácticas de miedo, a través de las cuales las naciones han buscado la paz mediante el desarrollo de armas cada vez más mortales. Al margen de lo que se reivindique, la verdad es que tales medidas no conseguirán brindar una paz duradera y es más que probable que un día alguien pulse el botón, desencadenando una masacre y miseria jamás vista antes por el mundo.”**

También dijo:

**“En lugar de edificar la paz a través del llamado “modelo de disuasión”, nosotros, los áhmadis musulmanes, creemos que solamente existe un medio que conduce a la paz duradera, y es el camino de Dios el Todopoderoso... Mientras el mundo continúe dando prioridad a la riqueza y poder materiales, no podremos ver la auténtica paz en el mundo.”**

Concluyendo, Hazrat Mirza Masrur Ahmad dijo:

**“Ha llegado el momento para que la humanidad reconozca a su Creador y acepte que Dios el Todopoderoso es realmente el Señor de todos los mundos, Quien nos sustenta, nos provee y es nuestro Creador.”**

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বিসমিল্লাহির রাহমানির রাহীম

## 8 আগস্ট, ২০১৭

আমাদের প্রাণপ্রিয় ইমাম হযরত খলীফাতুল মসীহ আল-খামেস (আই.) আজ 8 আগস্ট, ২০১৭ লন্ডনের বায়তুল ফুতুহ মসজিদ থেকে প্রদত্ত জুমুআর খুতবায় সদ্য সমাপ্ত জলসার কৃতজ্ঞতা জ্ঞাপন প্রসঙ্গ ও অতিথিদের কিছু অভিব্যক্তি তুলে ধরেন।

হযুর (আই.) তাশাহুদ, তাআ'বু'য ও সূরা ফাতিহা পাঠের পর বলেন, আল্লাহ তা'লার অশেষ ফযলে যুক্তরাজ্য জামাতের সালানা জলসা গত সপ্তাহে অনুষ্ঠিত হয়েছে। জলসার তিন দিনই আমরা আল্লাহর ফযলের দৃশ্যাবলী দেখেছি। কতিপয় পরিস্থিতি ও আবহাওয়ার কারণে কিছুটা দুশ্চিন্তাও ছিল, কিন্তু আল্লাহ তা'লা নিজ করুণায় এসব অবস্থার ক্ষতিকর প্রভাব থেকে জলসাকে রক্ষা করেছেন। প্রত্যেক অংশগ্রহণকারীও এটি দেখেছেন যে আল্লাহর করুণা ও কৃপা প্রতি মুহূর্তে বর্ষিত হতে থেকেছে। এর জন্য আমরা আল্লাহ তা'লার যতই কৃতজ্ঞতা প্রকাশ করি না কেন তা কমই হবে। আর প্রকৃত কৃতজ্ঞতা জ্ঞাপন তখনই হবে যখন আমরা প্রতিটি মুহূর্ত আল্লাহ তা'লার সন্তুষ্টি অর্জনের চেষ্টায় রত থাকব। এই কৃতজ্ঞতা জ্ঞাপন কর্মীদের পক্ষ থেকেও হওয়া উচিত, কেননা তা আল্লাহর সন্তুষ্টি অর্জনের পাশাপাশি তাদের দক্ষতা বৃদ্ধিতেও সহায়ক হবে; আর অংশগ্রহণকারীদের পক্ষ থেকেও হওয়া উচিত যেন তা আল্লাহ তা'লার কৃপাসমূহকে অধিক মাত্রায় অর্জন করার এবং নিজেদের



জীবনে পবিত্র পরিবর্তন সাধন করার কারণ হয়। একইভাবে জলসায় অংশগ্রহণকারীদের উচিত কর্মীদের প্রতি কৃতজ্ঞতা প্রকাশ করা, আর কর্মীদেরও উচিত আল্লাহর কৃতজ্ঞতা প্রকাশ করা যে তিনি তাদেরকে মসীহ মওউদ (আ.)-এর অতিথিদের সেবা করার সেঁভাগ্য দান করেছেন। হুযুর (আই.) বলেন, জলসার উদ্দেশ্যসমূহের মধ্যে একটি হল এমন ভ্রাতৃত্ব ও পরস্পরের প্রতি কৃতজ্ঞতার প্রেরণা সৃষ্টি করা যা আদর্শস্থানীয় হবে। আল্লাহ তা'লার কৃপায় এই ভালবাসা, প্রীতি ও ভ্রাতৃত্বের আবেগ যা আমরা নিজেদের মধ্যে প্রদর্শন করে থাকি, এটি অ-আহমদী অতিথিদের অত্যন্ত প্রভাবিত করে এবং তারা তাদের কথায় এটি তুলেও ধরে যে 'জলসায় আমরা প্রকৃত ইসলামী শিক্ষার ব্যবহারিক নমুনা দেখেছি'। একইভাবে অংশগ্রহণকারীদের নিশ্চিহ্ন ও শান্তিপূর্ণভাবে জলসার অনুষ্ঠান শোনা- এটিও অ-আহমদীদের জন্য এক আশ্চর্য দৃশ্য।

এরপর হুযুর (আই.) কিছু অ-আহমদী অতিথির ব্যক্ত করা অভিব্যক্তির উল্লেখ করেন যা তারা জলসার পরিস্থিতি দেখে প্রকাশ করেছেন এবং প্রকাশ্যে এই ঘোষণা দিয়েছেন যে 'এটি যদি ইসলামের আসল শিক্ষা হয়ে থাকে তবে তা পৃথিবীতে ছড়িয়ে দেয়া প্রয়োজন'। বেনিনের সাবেক পররাষ্ট্র মন্ত্রী মরিয়ম বনি জেলো সাহেবা বলেন, এই জলসার মাধ্যমে আমি আহমদীয়া জামাতকে গভীরভাবে চেনার সুযোগ পেয়েছি। জলসার ব্যবস্থাপনা দেখে অত্যন্ত প্রভাবিত হয়েছি। কর্মীদের নিষ্ঠা দেখে আমি আশ্চর্য হয়ে গিয়েছি। প্রত্যেকটি বিভাগকে আমি সমালোচকসুলভ দৃষ্টিতে পর্যবেক্ষণ করেছি, কিন্তু কোথাও কোন ত্রুটি দেখি নি। প্রত্যেকেই অন্যের জন্য স্বাচ্ছন্দ্য সৃষ্টির চেষ্টায় রত ছিল, নিজের আরাম বাদ দিয়ে অন্যের আরামের জন্য সচেষ্ট ছিল। তিনি আরও বলেন, আহমদী জামাত ইসলামের যে শিক্ষা উপস্থাপন করে সেটি-ই পৃথিবীর সব সমস্যার সমাধান করতে পারে ও পৃথিবীতে শান্তি প্রতিষ্ঠা করতে পারে। তিনি মহিলাদের উদ্দেশ্যে হুযুরের ভাষণের ভূয়সী প্রশংসা করেন যে এর মাধ্যমে ইসলাম যে নারীদের অসাধারণ মর্যাদা প্রদান করে তা তুলে ধরা হয়েছে। একইভাবে অন্যান্য অতিথিরাও যেসব প্রশংসাসূচক কথা বলেছেন তার মধ্য থেকে হুযুর কিছু কিছু উল্লেখ করেন। ইসলামের খাঁটি শিক্ষার প্রচার, নারী অধিকার, মহিলাদের পৃথক ব্যবস্থা যে তাদের জন্য অধিক স্বাধীনতা ও স্বাচ্ছন্দ্যের কারণ, সবার জন্য ভালবাসার নীতি, শত্রুদের জন্যও দোয়া করা এবং এভাবে হিংসা-বিদ্বেষ দূর করে প্রকৃত শান্তি প্রতিষ্ঠা করা ইত্যাদি বিষয়ের তারা ভূয়সী প্রশংসা করেন। একজন অতিথি এই মন্তব্যও করেন যে যদিও আমি ধর্ম বিষয়ে বিশেষজ্ঞ নই, কিন্তু জলসায় অংশ নিয়ে ও জামাতে আহমদীয়ার ইমামের সাথে সাক্ষাতের পর আমার মন বলছে যে যদি কোন সত্যধর্ম থেকে থাকে তবে তা ইসলাম ও আহমদীয়া জামাত। একজন ভদ্রমহিলা যিনি ইতোপূর্বে নান ছিলেন ও বর্তমানে সত্যের সন্ধানে রয়েছেন তিনি বলেন, আমার মনে হচ্ছে আমার এই অনুসন্ধান হয়তো শেষ হতে যাচ্ছে অর্থাৎ সত্য ধর্মের সন্ধান এখন আমি পেয়ে গিয়েছি। কেউ একারণে কৃতজ্ঞতাও প্রকাশ করেছেন যে আহমদীয়া জামাতের কারণে আজ আমি ইসলাম নিয়ে চিঁড়া-ভাবনা করার প্রেরণা পাচ্ছি। মোটকথা অমুসলিমদের সকলেই জলসার কল্যাণে খাঁটি ইসলামী শিক্ষা জানার ও এর উপর আমলকারী মানুষদের দেখার সুযোগ পেয়ে অকপটে একথা ঘোষণা করেছেন যে এটি যদি প্রকৃত ইসলামী শিক্ষা হয়ে থাকে তবে তা অবশ্যই পৃথিবীতে ছড়িয়ে দেয়া প্রয়োজন।

হুযুর (আই.) কতিপয় অ-আহমদী মুসলমান অতিথির অভিব্যক্তিও তুলে ধরেন। গিনি কোনাকরির ডেপুটি স্পিকার, যিনি একজন হাজীও বটে, তিনি বিপুল সংখ্যক অংশগ্রহণকারী সত্ত্বেও জলসার সুষ্ঠু ব্যবস্থাপনা সম্পর্কে মন্তব্য করেন, আমি হজ্জও করেছি এবং বিভিন্ন ইসলামী দেশের অনেক অনুষ্ঠানেও গিয়েছি, কিন্তু কোথাও এত সুশৃঙ্খল ও সুন্দর ব্যবস্থাপনা দেখি নি। এটিই প্রকৃত ইসলামী শিক্ষা যা আমি এখানে দেখেছি। আপনারাই সঠিক পথে রয়েছেন এবং আমার দৃঢ় বিশ্বাস যে আপনাদের পেছনে খোদা তা'লার হাত রয়েছে। অনুরূপ মন্তব্য আরও কোন কোন অ-আহমদী মুসলিম অতিথি করেছেন, কেউ কেউ আহমদীয়াত গ্রহণও করেছেন। আর্জেন্টিনার বয়আতের সময় সেই পরিবেশের প্রভাবে আহমদী না হয়েও কেউ কেউ আবেগে আপনা থেকেই তওবা-ইস্তেগফারে অংশ নিয়েছেন, এমনকি অমুসলিম ব্যক্তিও এতে অংশগ্রহণ করেছে।

হুযুর (আই.) দোয়া করেন যে আল্লাহ তা'লা সকল কর্মীকে প্রতিদান দান করুন, আর অংশগ্রহণকারীদেরও প্রতিদান দিন যারা নিজেদের ব্যবহারিক আদর্শের মাধ্যমে ইসলামের নীরব তবলীগের কাজ করেছেন। হুযুর বলেন, আমাদের বিশেষভাবে এই হাজার হাজার কর্মীদের, যাদের মধ্যে নারী-পুরুষ, ছেলে-মেয়ে সকলেই রয়েছে, তাদের জন্য দোয়া করা উচিত; এবার বৃষ্টির কারণে ব্যবস্থাপনায় কিছু সমস্যা সৃষ্টি হয়ে গিয়েছিল, কিন্তু কর্মীদের সতর্কতা ও পরিশ্রমের কারণে সেসব সমস্যা টের পাওয়া যায় নি। অধিকাংশ মন্তব্য যদিও ইতিবাচক, তবুও কিছু নেতিবাচক মন্তব্যও কেউ কেউ করেছেন, এগুলো লাল খাতায় লিপিবদ্ধ করার জন্য হুযুর নির্দেশনা প্রদান করেন।



প্রেস ও মিডিয়া কাভারেজ প্রসঙ্গে হুযুর বলেন, এখন পর্যন্ত ৩৫৮টি খবর জলসা প্রসঙ্গে প্রকাশিত হয়েছে এবং আরও হচ্ছে। অনলাইন মিডিয়ার মাধ্যমে ৩৬ মিলিয়ন, টিভি ও রেডিওর প্রচারিত খবরের মাধ্যমে ৩১ মিলিয়নের অধিক এবং প্রিন্ট মিডিয়ার মাধ্যমে ২ মিলিয়ন লোকের কাছে খবর পৌঁছেছে। এছাড়া সোশ্যাল মিডিয়ার মাধ্যমে ৫৮ মিলিয়নের অধিক লোকের কাছে খবর পৌঁছেছে। সব মিলিয়ে বিভিন্ন মিডিয়ার মাধ্যমে ১২৮ মিলিয়ন লোকের কাছে সংবাদ পৌঁছেছে। আফ্রিকায় এমটিএ ছাড়াও দশটি টিভি চ্যানেলে জলসার অনুষ্ঠান প্রচারিত হয়েছে। বিভিন্ন আফ্রিকান মিডিয়ার মাধ্যমে ৩৫ মিলিয়ন লোকের কাছে আহমদীয়াতের সংবাদ পৌঁছেছে। হুযুর বলেন, এগুলো সব আল্লাহ তা'লার কৃপা যে আমাদের তুচ্ছ প্রচেষ্টায় তিনি অটল বরকত প্রদান করেন এবং এত বিপুলসংখ্যক মানুষের কাছে খবর পৌঁছে দেন। একইসাথে হুযুর যুক্তরাজ্য জামাতের ও অন্যান্য দেশের সংশ্লিষ্ট প্রেস ও মিডিয়া বিভাগের কৃতজ্ঞতা প্রকাশ করেন এবং দোয়া করেন যে আল্লাহ তা'লা যেন তাদের সকলকে প্রতিদান প্রদান করেন। হুযুর দোয়া করেন, আল্লাহ তা'লা করুন যেন আমরা সবাই সর্বদা নিজেদের দায়িত্ব পালনকারী হই এবং আল্লাহ তা'লার কৃপাকে আকর্ষণ করার জন্য সর্বদা ধর্মকে পার্থিবতার উপর অগ্রগণ্য করে নিজেদের কর্তব্য পালন করি। (আমীন)। হুযুর কানাডা থেকে চার্টার্ড বিমানে করে আসা প্রায় সাড়ে তিনশ' খোন্দামেরও উল্লেখ করেন যারা ওয়াকারে আমলে অংশ নিয়েছে এবং তাদের জন্যও দোয়া করেন। একইসাথে এটিও বলে দেন যে তারা যদি জলসা না শুনে থাকে তবে তারা ভুল করেছে, ভবিষ্যতে আসলে তারা জলসার তিন দিন জলসা শুনবে এবং এরপর ওয়াকারে আমলে অংশ নেবে। পুনরায় কর্মীদের উত্তম প্রতিদানের জন্য হুযুর দোয়া করেন এবং এই দোয়াও করেন যে জলসায় আমরা যা শিখেছি তা নিজেদের জীবনের অংশে পরিণত করার তেঁফিক আল্লাহ আমাদের দান করুন। আমীন।

## ১১ আগস্ট, ২০১৭

আমাদের প্রাণপ্রিয় ইমাম হযরত খলীফাতুল মসীহ আল-খামেস (আই.) আজ ১১ আগস্ট, ২০১৭ লন্ডনের বায়তুল ফুতুহ মসজিদ থেকে প্রদত্ত জুমুআর খুতবায় বয়আতের অঙ্গীকার সঠিকভাবে অনুধাবন ও বয়আতের শর্তানুসারে উনঐত চরিত্র অর্জন প্রসঙ্গে আলোকপাত করেন।

হুযুর (আই.) তাশাহহুদ, তাআ'ব'ঈ ও সূরা ফাতিহা পাঠের পর বলেন, প্রত্যেক আহমদী হযরত মসীহ মওউদ (আ.)-এর হাতে বয়আতের মাধ্যমে নিজেকে আধ্যাত্মিক, চারিত্রিক, জ্ঞানগত ও বিশ্বাসগতভাবে উনঐত করার এক অঙ্গীকার করে। আর এই যুগে আল্লাহ তা'লা এমটিএ-র যে নেয়ামত আমাদের দান করেছেন, তার কল্যাণে জামাতি অনুষ্ঠানাদি, জলসা, খুতবা এবং বিশেষভাবে আত্মজাতিক বয়আতের অনুষ্ঠানে অংশগ্রহণের কারণে প্রত্যেক আহমদী, তা সে জ্ঞানগত আহমদীই হোক বা বয়আতকারী আহমদীই হোক। তার জন্য একথা বলার কোন সুযোগ নেই যে 'আমি বয়আতের অঙ্গীকার সম্পর্কে জানি না'। তাই এক্ষেত্রে দরকার হল আমরা বয়আত করার পর যেন এর সম্পর্কে বিস্তারিত জেনে নিই এবং বয়আতের অঙ্গীকারকে দৃষ্টির সামনে রাখি। যদি আমরা বয়আতের শর্তাবলীর কেবল চরিত্র সংক্রান্ত অংশকেও দৃষ্টিপটে রাখি, তাহলেও চারিত্রিক মান, সামাজিক সম্পর্কাদি, ব্যবসায়িক কর্মকাণ্ড, 'দনন্দিন লেন-দেন বা গৃহস্থালি বিষয়াদি- এই সকল ক্ষেত্রে এক অসাধারণ উনঐতি সাধিত হতে পারে। কিন্তু আমাদের মধ্যে অনেকেই সেই মান থেকে, যা হযরত মসীহ মওউদ (আ.) আমাদের কাছে দেখতে চান, তা থেকে অনেক পিছিয়ে রয়েছে। হুযুর (আই.) এ প্রসঙ্গে বয়আতের শর্তাবলীতে যেসব বিষয়ের প্রতি মসীহ মওউদ

(আ.) আমাদের মনোযোগ আকর্ষণ করেছেন তার মধ্যে কয়েকটির উল্লেখ করেন যেমন মিথ্যা না বলা, অত্যাচার না করা, খেয়ানত থেকে বেঁচে থাকা, প্রবৃত্তির উত্তেজনার শিকারে পরিণত না হওয়া, সকল সৃষ্ট জীবকে ও বিশেষভাবে কোন মুসলমানকে নিজের হাত বা জিহ'যা দ্বারা কোন প্রকার কষ্ট না দেয়া, অহংকার না করা ও বিনয় প্রদর্শন করা, সর্বদা সদাচরণের সাথে জীবন যাপন করা, মানবজাতির যথাসম্ভব উপকার করার চেষ্টা করা ইত্যাদি। হুযুর বলেন, যদি আমরা এ বিষয়গুলোর প্রতি মনোযোগ দেই তবে আমরা উনঐত চরিত্রের অধিকারী হতে পারি। কিন্তু আমাদের মধ্যে অনেকেই এগুলোর প্রতি সচেতন নয়। অনেকেই মুখে মুখে তো এই কথা বলে যে 'আমাদের অবশ্যই এই উনঐত আদর্শ দেখাতে হবে', কিন্তু যখন নিজের সাথে এমন কোন ঘটনা ঘটে যেখানে এসব আদর্শ দেখানোর প্রয়োজন পড়ে তখন এর বিপরীত আচরণ করে বসে। কখনো তো ঘটনার বিবরণ দিতে গিয়ে সত্যকে বিসর্জন দেয়া হয়, কখনো নিজের অধিকার আদায় করতে গিয়ে অন্যের উপর অত্যাচার করে বসে বা খেয়ানত করে বসে, কখনো মিথ্যা সাক্ষ্য উপস্থাপন করে বসে, কখনো হয়তো হাত দিয়ে কষ্ট না দিলেও মুখের কথা দ্বারা অন্যকে কষ্ট দিয়ে বসে, কখনো বা বিনয় প্রদর্শনের পরিবর্তে অহংকার প্রদর্শন করে বসে। হুযুর বলেন, আমি দেখেছি যে কাযা বোর্ডের কোন কোন মামলার ক্ষেত্রে এমন সব মিথ্যার ঘটনা ঘটে যে আশ্চর্য হতে হয়। ব্যবসায়ের ক্ষেত্রেও অনেক সময় সত্যপরায়ণতার পরিবর্তে



ব্যক্তিগত অর্জনকে প্রাধান্য দেয়া হয়। উদাহরণস্বরূপ মামলা-মোকদ্দমার ক্ষেত্রে উকিলরা নিজেদের যোগ্যতা প্রদর্শন করতে গিয়ে এমন সব কথা বলে বসে যা মিথ্যার পর্যায়ে পড়ে, আর এভাবে তাদের কারণে মামলা দীর্ঘায়িত হতে থাকে। হুযুর আহমদী উকিলদের ও বিবদমান পক্ষদের এই নির্দেশনা প্রদান করেন যে তারা যেন বয়আতের অঙ্গীকার ও খোদাভীতিকে নিজেদের ব্যক্তিগত লাভের উপর প্রাধান্য প্রদান করে।

হুযুর (আই.) বলেন, যদিও কাযা বোর্ড রয়েছে যেন সমস্যা দি সমাধান করা যায়, কিন্তু চেষ্টা করা উচিত যে পরস্পর ভ্রাতৃ তুবোধের প্রতি দৃষ্টি রেখে নিজের পক্ষ থেকে ছাড় দিয়ে হলেও মামলা-মোকদ্দমা এড়িয়ে চলা। এর পরিবর্তে যদি মামলার ক্ষেত্রে অযথা জেদ ধরা হয় এবং অপর পক্ষকে বিন্দুমাত্র ছাড় না দেয়ার মন-মানসিকতা থাকে, তাহলে কাযা বোর্ডই হোক বা অন্য কোন আদালতই হোক, কখনোই কোন সমাধান হবে না। অনেক সময় শাওঁ প্রতিষ্ঠার খাতিরে নিজের ন্যায্য অধিকারও ছেড়ে দিতে হয়। হুযুর সূরা বাকারার ২৮১ নং আয়াত উদ্ধৃত করে তার ব্যাখ্যা প্রদান করে বলেন যে এরূপ জেদ করার বদলে ভাবা উচিত যে আমরাও তো এমন পরিস্থিতির শিকার হতে পারি, আল্লাহ যদি আমাদের ধৃত করেন তবে তো আমাদের নিস্তার পাওয়া অসম্ভব, তাই আমাদের নমনীয় হওয়া উচিত। হাদীসেও বর্ণিত হয়েছে যে যারা পৃথিবীতে দয়াদ্র ও ক্ষমাশীল, পরকালে আল্লাহ তাদের প্রতি দয়াদ্র ও ক্ষমাশীল হবেন। ঋণের ব্যাপারেও হাদীসে আছে যে ঋণদাতা যদি নির্দিষ্ট সময়ের পরও ঋণ আদায়ের জন্য সময় দেয় তবে প্রতিটি দিন তার জন্য সদকা হিসেবে গণ্য হবে।

হুযুর (আই.) বলেন, অনেক সময় কাযা বোর্ডের সিদ্ধান্তের পরও বিবদমান পক্ষদ্বয়ের কোন পক্ষ জেদ ধরে ও আমাকে লিখে বসে যে বিচার সৃষ্ট হয় নি, আপনি বিষয়টি দেখে সুবিচার করুন। এমনকি হুযুর দেখেও যখন সিদ্ধান্ত প্রদান করে দেন তার পরও চরম হঠকারিতা দেখিয়ে কোন এক পক্ষ এর তিন-চার মাস পরই আবারও লিখে বসে যে আমরাই সত্যের উপর রয়েছি, রায় পুনর্বিবেচনা করুন। হুযুর বলেন, আমি একথা বলছি না যে কাযা বোর্ডের সিদ্ধান্ত শতভাগই ঠিক হয়, কিন্তু শতকরা আশি-পঁচাশি ভাগ ক্ষেত্রেই তা সঠিক হয়ে থাকে, আর তারা সাক্ষ্য-প্রমাণের ভিত্তিতে মিমাংসা প্রদান করে থাকেন। কিন্তু যদি ভুল করেও থাকে, তবে তা অসদুদ্দেশ্য নয়; এক্ষেত্রে তাদের উদ্দেশ্য অবশ্যই সৎ হয়ে থাকে। তাই তাদের বিরুদ্ধে এই অভিযোগ আনা ঠিক নয় যে তারা উদ্দেশ্যমূলকভাবে এরূপ করেছেন। হুযুর বলেন, প্রায় সকল ক্ষেত্রেই কাযা বোর্ডে আসা মোকদ্দমাগুলো আর্থিক লেন-দেন সংক্রান্তই হয়ে থাকে। এসব ক্ষেত্রে সর্বদা সহজসাধ্যতা সৃষ্টির দিকে দৃষ্টি দেয়া উচিত। হুযুর হাদীস থেকে হযরত আবু কাতাদার একটি ঘটনা উল্লেখ করেন যে এক ব্যক্তি তার কাছে থেকে ঋণ নেয়, কিন্তু চরম আর্থিক দুরাবস্থার কারণে ঋণ আদায়ে অপারগ ছিল। যখন আবু কাতাদা জানতে পারেন যে ঋণগ্রহীতা ইচ্ছাকৃতভাবে তাকে ফাঁকি দিচ্ছে না বরং প্রকৃতই অপারগতা রয়েছে, তখন তিনি তার সব ঋণ মওকুফ করে দেন। মহানবী (সা.)-ও বলেছেন, যে ব্যক্তি অন্যের জন্য সহজসাধ্যতা সৃষ্টি করবে, কেয়ামতের দিন আল্লাহ তার জন্য সহজসাধ্যতা সৃষ্টি করবেন। কিন্তু ইসলাম কেবল এক পক্ষকেই সদাচরণ শেখায় না, বরং উভয় পক্ষকেই সদাচরণ শেখায়।

ঋণগ্রহীতার জন্যও ইসলামে এই শিক্ষা রয়েছে যে যদি ঋণগ্রহীতা স্বচ্ছল হওয়া সত্ত্বেও ঋণ আদায় না করে তবে জোরপূর্বক তার থেকে তা আদায় করতে হবে, নতুবা সে এরূপ অন্যায়ে ধৃষ্ট হয়ে উঠবে এবং সমাজে অন্যায় ছড়িয়ে পড়বে। মসীহ মওউদ (আ.) বলেন, যদি কেউ এই উদ্দেশ্যে ঋণ নেয় যে সে তা ফেরত দিবে না, তবে আল্লাহ তার সেই সম্পদ ধ্বংস করে দেন। মহানবী (সা.) ঋণী ব্যক্তির জানাযা পড়াতেন না যতক্ষণ পর্যন্ত সেই ঋণ আদায় বা মওকুফ করা না হতো। তিনি (সা.) এই দোয়াও করতেন যে ‘হে আল্লাহ! আমি পাপ ও ঋণ থেকে তোমার আশ্রয় চাই’। তিনি (সা.) ঋণ ও কুফরকে একত্রে উল্লেখ করেছেন। হুযুর (আই.)-ও বলেন যে কাযা বোর্ডের এই অধিকার নেই যে ঋণগ্রহীতাকে ছেড়ে দেয়, বরং ঋণ আদায়ের ব্যাপারেই ব্যবস্থা নিতে হবে। একইসাথে হুযুর এটিও বলেন, যারা ব্যবসার জন্য ঋণ দেন তাদেরও ঋণ প্রদানের আগে ভেবে-চিন্তে দেয়া উচিত যে সঠিক স্থান-পাত্র অনুসারে ঋণ দিচ্ছেন কি-না।

খুতবার শেষদিকে হুযুর দোয়া করেন যে আল্লাহ তা’লা আমাদেরকে নিজ জীবনে প্রকৃত মুমিনসুলভ অবস্থা সৃষ্টির তেওঁফিক দিন, এক শান্তিপূর্ণ সমাজ যেন আমরা প্রতিষ্ঠা করতে পারি, আর সেই উদ্দেশ্যে চরিত্র যা মসীহ মওউদ (আ.) আমাদের কাছ থেকে আশা করেন, যার উল্লেখ কুরআন শরীফেও রয়েছে ও মহানবী (সা.)-ও যেদিকে দৃষ্টি আকর্ষণ করেছেন, তা যেন আমরা অর্জন করতে পারি। আমীন, সুম্মা আমীন।



## 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-Ṣiḥḥat 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 .....	Ḥifẓ-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	