

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

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

القران الحكيم ٢:٢٥٨

# The Ahmadiyya GAZETTE

January-February 2019

USA



Baitur Rahman Mosque decorated in celebration of the visits of Hadhrat Khalifatul Masih V<sup>aba</sup>



AHMADIYYA  
MUSLIM COMMUNITY  
United States of America

Muslims who believe in the Messiah  
Mirza Ghulam Ahmad of Qadian



**join us!**

# Annual Boys' Trip – 2019

## Jamia Ahmadiyya Canada



Please register at [www.waqfenau.us](http://www.waqfenau.us)



*"I have said before that the Waqf-e-Nau boys should give it the first priority to go to Jamia to become a Murabbi or a Muballigh. It is the need of the hour."*

*"And, in every country, we need a great number of Murabbis and Muballighs."*

**Hazrat Khalifat-ul-Masih V**  
(*بيده الله تعالى*), Friday October 28, 2016

### Apr 5 – Apr 7, 2019 (Fri - Sun)

Experience a full day at Jamia Ahmadiyya, Canada along with sports competitions and sightseeing!

### Admission at Jamia Ahmadiyya, Canada

Jamia Ahmadiyya Canada is seeking US applicants for admission into the 7-year Shahid degree program beginning in Fall 2019.

Applicant must be between 17 to 20 years of age, have finished high school and be able to recite Holy Quran correctly.

For detailed information, please contact:



[info@jamiaahmadiyya.ca](mailto:info@jamiaahmadiyya.ca)



(706)-860-1629

**Hafiz Samiullah Chaudhary**  
**National Secretary Waqf-e-Nau, USA**



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Ahmadiyya Gazette

USA

Vol. 71. No. 1-2. – Rabī‘ II / Jumādā I / Jumādā II 1440 H – Sulh / Tabligh 1397 HS – January / February 2019

**Patron:** Sahibzada Dr. Mirza Maghfoor Ahmad  
Amīr Jamā‘at Aḥmadiyya USA

**Editorial Advisors:**

Mohammed Zafarullah Hanjra. Syed Shamshad Ahmad Nasir.

**Editor:** Syed Sajid Ahmad

**Assistant Editor:** Dr. Mahmud Ahmad Nagi

**Editorial Team:**

Haji Dhul-Waqar Yaqub. Dr. Ijaz Tahir. Saiyed Burhan Qaderi.

Dr Wajeeh Bajwa. Hasan Hakeem. Tariq Sharif.  
Sahibzadah Tahir Latif. Naveed Ahmed Malik, DC.

**Design Lead:** Latif Ahmed

**Graphics Team:** Rashid Arshad. Sumera Ahmad.  
Naveed Malik, Silver Spring.

**Online Gazette:** Hammad Malik. Jaleel Akbar.

**IT:** Munawar Saqib

**Lajna Contact:** Syeda Bushra Sultana Ahmad

Visit us at AḥmadiyyaGazette.us  
The Aḥmadiyya Gazette USA

Baitur-Rahman, 15000 Good Hope Road,  
Silver Spring, MD 20905

Phone: 301-879-0110 FAX: 301-879-0115

e-mails: gazette@Aḥmadiyya.us  
publications@Aḥmadiyya.us

**Acronyms for salutations used in this publication**

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

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

The Aḥmadiyya Gazette USA is published by  
The Aḥmadiyya Movement in Islam, Inc.,  
at Fazl-i-Umar Press, P.O. Box 226, Chauncey, OH 45719  
Periodical Postage Paid at Chauncey, Ohio  
Postmaster: Send address changes to  
The Aḥmadiyya Gazette

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

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

## Table of Contents

**The Promised Messiah  
may peace be upon him**

**TO DENY ME IS TO DENY GOD AND HIS MESSENGER ..... 2**

**HOW MY DENIAL RESULTS IN THE DENIAL OF THE HOLY PROPHET<sup>SA</sup> ..... 2**

**THE AGE IS VIRTUALLY CRYING OUT FOR THE PROMISED MESSIAH AND REFORMER ..... 3**

**BREAKING OF THE CROSS BY THE PROMISED MESSIAH.... 3**

**JUDGE THIS JAMA'AT UPON THE CRITERION OF PROPHETS ..... 4**

**TRUE MEANING OF THE ASCENSION AND THE SECOND COMING OF JESUS..... 6**

**NEED FOR IMAM MAHDI<sup>AS</sup> ..... 8**

**KHILAFAT NEWS & ANNOUNCEMENTS ..... 10**

**HAVE YOU READ ALL THE BOOKS OF THE PROMISED MESSIAH? ..... 18**

**FRIDAY SERMONS DELIVERED BY KHALĪFATUL-MASĪḤ V<sup>ABA</sup> ..... 22**

**ACTIVITIES AND NEWS OF AHMADIYYA MUSLIM COMMUNITY IN USA..... 25**

**THREE EXCUSES FOR COMBINING PRAYERS ..... 27**

**ROLE OF FINANCIAL SACRIFICE IN SPIRITUAL ADVANCEMENT ..... 28**

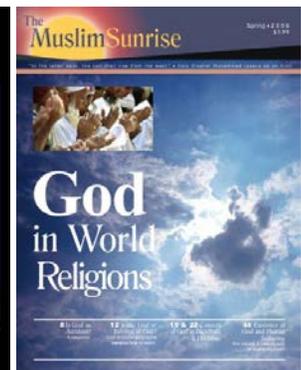
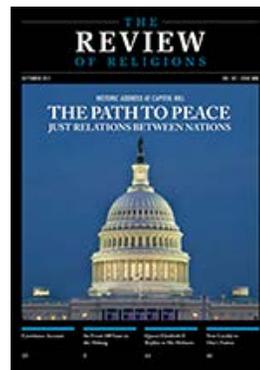
**REMEMBERING DEAR FRIENDS ..... 36**

**HUMAN RIGHTS VIOLATIONS AGAINST AḤMADĪS IN 2017 ..... 39**

**CAR MAGNET, A TABLĪGH TOOL..... 41**

**TECHNOLOGY: IS IT EVIL OR GOOD IN YOUR HANDS? .... 43**

**87TH JALSA SALANA GHANA ..... 46**



Subscribe at [amibookstore.us](http://amibookstore.us).



Guidance from the Holy Qur'an

## To Deny me is to Deny God and His Messenger

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.

(15 [Al-Hijr]: 10)

Elaborating on the fact that his denial leads to the denial of Allāh and the Holy Prophet (May Allah's Blessings be upon him), the Promised Messiah (May peace be upon him) says:

To deny me is not to deny me, rather it is to deny God and His Messenger. This is because before one denies me he holds God to be false since he implies that despite all the internal and external challenges faced by Islām, God did not, in keeping with His promise do anything to bring about its reformation. Even though such a person apparently believes that God has promised in Ayah Al-Istikhār to continue the succession of Khulafā in the Ummah, as He did in the Ummah of Moses, God did not keep his promise (God forbid) because, according to him, no such Khalifa is present in the Ummah at this moment. Not only that, but such a person will also have to imply that the Holy Qur'an is false in declaring the Holy Prophet (May Allah's Blessings be upon him) to be like Moses. This is because in order to establish a likeness between the Ummah of Moses and this Ummah, it was necessary that a Messiah should be born in this Ummah at the head of the fourteenth century just as one was born in the fourteenth century after Moses. Also, he will have to deny the verse:

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

which promises the coming of a Burūz (reflection) of the Holy Prophet (May Allah's Blessings be upon him). And he will similarly have to reject many other verses of the Holy Qur'an. Indeed, I can say with conviction that he will have to deny the whole of the Qur'an from Al-Ḥamd to An-Nās. Reflect, therefore, whether is it a small matter to reject me? I do not say this on my own, rather I swear in the name of God that anyone who rejects me will also reject – if not in words then in effect – the whole of the Holy Qur'an and he will turn his back on God. (Extract from Friday Sermon 23 March 2018 of Ḥaḍrat Khalīfat-ul-Masīḥ V<sup>aba</sup>)



Hadith Supports the Advent of the Messiah

## How my denial results in the denial of the Holy Prophet<sup>sa</sup>

You ask how rejecting of the Promised Messiah (May peace be upon him) implies rejection of the Holy Prophet (May Allah's Blessings be upon him). This is because the prophecy of the Holy Prophet (May Allah's Blessings be upon him) that a Mujaḍdid would appear in his Ummah at the head of every century, would stand falsified and his statement *Imāmukum Minkum* would also be rejected. It would also negate the Holy Prophet's (May Allah's Blessings be upon him) prophecy about the coming of the Messiah and Maḥdī at the time of the onslaught of the religion of the cross; and so you would be implying that while the onslaught is going on, the Messiah has not come. Now, would not anyone who accepts such beliefs also reject the Holy Prophet (May Allah's Blessings be upon him)? I reiterate that to reject me is not a small matter. Before you call me a kafir, be prepared to be a kafir yourself. (Extract from Friday Sermon 23 March 2018 of Ḥaḍrat Khalīfat-ul-Masīḥ V<sup>aba</sup>)

In the words of the Promised Messiah<sup>as</sup>



# The age is virtually crying out for the Promised Messiah and Reformer

Describing the need for the Promised Messiah and Reformer, the Promised Messiah (May peace be upon him) says:

Just as there is a time when the crop is ripe for harvest, so has the time come to remove all these ills the time has come to remove the mischief and sinfulness that pervades the world. These people have gone to every extreme and denying and reviling the Holy Prophet (May Allah's Blessings be upon him). They are not afraid of attacking the Holy Prophet (May Allah's Blessings be upon him) even as much as they would be afraid of a wasp or a fly. The verse *Kazzabu bi Ayatina* is applicable to them. They have shouted all they could and hurled every abuse. But now the time has come for God to do away with this. At such times He always raises someone who has great zeal for His Honor and Glory. Such a person is supported by a hidden power. In fact, it is God Himself who does everything, but He raises such a person because this is His practice, and you will never find any change in it. (Extract from Friday Sermon 23 March 2018 of Ḥaḍrat Khalīfat-ul-Masīḥ V<sup>aba</sup>)

## Breaking of the Cross by the Promised Messiah

And he came in accordance with the time-honored Divine promise. Then, at long last, came the time for the breaking of the cross: the time when the error of the creed of the cross was to be exposed with such clarity as the splitting a piece of wood into two. Heaven has thrown open the door to the breaking of the cross, so that whoever seeks the truth may seek and learn.

True, the notion of the bodily ascent of Jesus to heaven was false, yet it had a significance of its own. The truth about the life of Jesus which had become extinct, like a dead body swallowed by the earth, was preserved in heaven like a physical person and it was decreed that it should descend again in the latter days. Thus that Messianic reality has now descended like a physical person and has broken the cross. The evil qualities of falsehood and worship of falsehood, which the Holy Prophet<sup>sa</sup> has described in the Hadith concerning the cross as swine, have been broken with the breaking of the cross, just as swine is cut by the sword.

This Hadith does not mean that the Promised Messiah would slaughter the disbelievers or would go about breaking crosses. What the breaking of the cross means is that in this age the God of heaven and earth will disclose a hidden reality, whereby the whole structure of the cross will collapse at one stroke. And the slaughter of swine does not mean the slaughter of people or of swine, but it means the swinish habits like lying persistently, which is tantamount to swallowing of filth. Just as a dead pig cannot swallow filth, in the same way, a time comes—indeed it has come—when dispositions will be stopped from swallowing such filth....

Do not think that I have come to wield the sword. No. What I have come to do is to put the swords back into their scabbards. Too long has the world been groping in the dark. Many have conspired against their well-wishers, wounded the hearts of their true friends and hurt their dear ones; but now darkness will be no more. The night is gone and the day has dawned. Blessed is he who does not remain deprived any more.

[Masīḥ Hindustan Mein (Jesus in India), Rūḥānī Khazā'in, vol. 15, pp. 72-88]

# Judge this Jamā'at upon the criterion of Prophets

Ḥaḍrat Khalīfat-ul-Masih V  
(May Allah be his Helper)



The Promised Messiah (May peace be upon him) says:

“Judge this Jamā'at on the criterion of Prophets and then see whose side the truth is on. Hypothetical standards and suppositions do not mean anything, nor do I employ hypothetical standards in my support. I present my claims in the manner of the Prophets, why then should these not be judged according to the same principles?”

The Promised Messiah (May peace be upon him) says:

“I am sure that those who listen to my words with an open mind will benefit from them and accept them. But as far as those who harbor malice and prejudice in their hearts are concerned, my words will not benefit them. They are like the cross-eyed person who sees double of everything; no matter how you try to prove to him that what he sees is one and not two, he will not believe. It is said that a man had a cross-eyed servant. One day he asked him to bring him a mirror from the other room. He came back and said, “There are two mirrors there, which one should I bring?” The man said, “But there is only one mirror.” The servant said, “Do you think I am lying?” The man said, “Well, then, go and break one mirror and bring me the other.” When the servant broke the mirror, he realized his mistake.”

The Promised Messiah (May peace be upon him) says:

“But how can I convince the cross-eyed people who I am faced with? The fact is that what they bring

forth again and again are only the volumes of traditions which they themselves do not consider to be more than conjectural. Little do they realize that a time comes when people will ridicule them for the absurd beliefs.”

The Promised Messiah (May peace be upon him) says:

“Every seeker after truth has the right to demand proof of my claim. (This is right, everyone has the right to demand proof), and so the proof I present is the same that was presented by the Prophets. The Promised Messiah (May peace be upon him) says: I have made a collection of proofs from the Holy Qur'an and Ḥadīth, as well as rational arguments which prove the present age requires a reformer, and the signs that God has manifested through me, of which there are 150 signs that have been witnessed by millions. It is not the way of the righteous to make absurd objections. He will come as Hakam (the Arbiter) This is why the Holy Prophet (May Allah's Blessings be upon him) said that he (the Promised Messiah) will come as the Hakam and his decisions must be accepted. But people who have mischief in their hearts do not wish to believe, and so they come up with frivolous excuses and objections. But remember that ultimately God will, in keeping with His promise, manifest my truthfulness with powerful signs. I am convinced that had I been a liar God would have destroyed me at once. The fact is that my mission is His mission, and I have come from Him. To reject me is to reject Him.

Hence, He shall Himself establish my truthfulness.”

“To deny me is to deny God and His Messenger Elaborating on the fact that his denial leads to the denial of Allāh and the Holy Prophet (May Allah's Blessings be upon him), the Promised Messiah (May peace be upon him) says: To deny me is not to deny me, rather it is to deny God and His Messenger. This is because before one denies me he holds God to be false since he implies that despite all the internal and external challenges faced by Islām, God did not, in keeping with His promise, انا نحن نزلنا الذكر وانا له لحافظون, do anything to bring about its reformation. Even though such a person apparently believes that God has promised in Ayah Al-Istikhlāf to continue the succession of Khulafā in the Ummah, as He did in the Ummah of Moses, God did not keep his promise (God forbid) because, according to him, no such Khalīfa is present in the Ummah at this moment. Not only that, but such a person will also have to imply that the Holy Qur'an is false in declaring the Holy Prophet (May Allah's Blessings be upon him) to be like Moses. This is because in order to establish a likeness between the Ummah of Moses and this Ummah, it was necessary that a Messiah should be born in this Ummah at the head of the fourteenth century just as one was born in the fourteenth century after Moses. Also, he will have to deny the verse, وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ, which promises the coming of a Burūz (reflection) of the Holy Prophet (May Allah's Blessings be upon him). And he will similarly

have to reject many other verses of the Holy Qur'ān. Indeed, I can say with conviction that he will have to deny the whole of the Qur'ān from Al-Ḥamd to An-Nās. Reflect, therefore, whether is it a small matter to reject me? I do not say this on my own, rather I swear in the name of God that anyone who rejects me will also reject—if not in words then in effect—the whole of the Holy Qur'ān and he will turn his back on God.”

“How my denial results in the denial of the Holy Prophet (May Allah's Blessings be upon him) You ask how rejecting of the Promised Messiah (May peace be upon him) implies rejection of the Holy Prophet (May Allah's Blessings be upon him).”

This is because the prophecy of the Holy Prophet (May Allah's Blessings be upon him) that a Mujaddid would appear in his Ummah at the head of every century, would stand falsified and his statement امامكم منكم would also be rejected. It would also negate the Holy Prophet's (May Allah's Blessings be upon him) prophecy about the coming of the Messiah and Mahdī at the time of the onslaught of the religion of the cross; and so you would be implying that while the onslaught is going on, the Messiah has not come. Now, would not anyone who accepts such beliefs also reject the Holy Prophet (May Allah's Blessings be upon him)? I reiterate that to reject me is not a small matter.

Before you call me a kafir, be prepared to be a kafir yourself.

An Incident relating to Brother Ibrahim of Benin (Benin is a small African country; there a local

Jamā'at was established in 2012):

Before accepting Ahmadiyyat, Brother Ibrahim was already a Muslim and man of knowledge. After accepting Ahmadiyyat, he grew in sincerity and devotion and began to spread the message. However, his brother did not like this and started opposing him and accused him of wanting to turn people away from Islām. Brother Ibrahim, however, continued to preach and convey the message of Ahmadiyyat, and soon three neighboring villages embraced Ahmadiyyat.

His brother then conspired with a friend to kill him because he thought this was the only way of stopping him. Brother Ibrahim says that he had a dream wherein he saw that his brother and a friend of his were digging a hole in the ground and putting something in it. Three days after this dream, the friend suddenly got ill and died. At this the brother claimed that Aḥmadīs had worked some magic on his friend, and so he reported the matter to the chief of the region. The chief said that if he could bring him some money he would have the matter handled. He brought the chief some money, and the chief summoned Brother Ibrahim and reprimanded him angrily, “What is this new faith you have accepted! I order you to relinquish this faith or else you will not live to see tomorrow's sun.”

Brother Ibrahim replied, “I have accepted this faith because I know it to be true, so I cannot turn my back to it. As for life and death, it is in the hands of God.” The chief said, “I am the God of this land and do what I want. You know the verdict I am going to give, and you know that when I say a person will not see tomorrow's sun, he will be dead by

tomorrow.” Brother Ibrahim replied, “You may say so, but I will not abandon my faith, for it is the true Islām.” The chief then ordered his men to take Brother Ibrahim away. When they were escorting him to confinement, Brother Ibrahim said to them, “Do not get involved in this and let me go.” Since such people are greedy, they took some money and let him go. The next day the chief was struck with paralysis and two days later he died. This sign had a deep impact on the people and served as proof of the truth of Ahmadiyyat.

The age is virtually crying out for the Promised Messiah and Reformer Describing the need for the Promised Messiah and Reformer, the Promised Messiah (May peace be upon him) says: Just as there is a time when the crop is ripe for harvest, so has the time come to remove all these ills the time has come to remove the mischief and sinfulness that pervades the world. These people have gone to every extreme and denying and reviling the Holy Prophet (May Allah's Blessings be upon him). They are not afraid of attacking the Holy Prophet (May Allah's Blessings be upon him) even as much as they would be afraid of a wasp or a fly. The verse كَذَّبُوا بِآيَاتِنَا is applicable to them. They have shouted all they could and hurled every abuse. But now the time has come for God to do away with this. At such times He always raises someone who has great zeal for His Honor and Glory. Such a person is supported by a hidden power. In fact, it is God Himself who does everything, but He raises such a person because this is His practice, and you will never find any change in it.

(Friday Sermon, 23 March 2018)

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

## True Meaning of the Ascension and the Second Coming of Jesus



God Almighty has now disclosed the true meaning of the prophecy, which is free from all contradictions and un-reasonableness. He has thus furnished every fair-minded seeker of truth the opportunity to accept the prophecy and to look for its fulfillment, thus safeguarding himself against rejecting a clear and true prophecy.

[Kitāb-ul-Bariyyah, Rūḥānī  
Khazā'in, vol. 13, pp. 205-211,  
footnote]

There are great difficulties in interpreting this prophecy literally, for this would invite all manner of objections before the Messiah even descends from heaven. There is no need for us to get involved in these difficulties. Why should we seek to bring the son of Mary down from heaven and deprive him of his Prophethood? Why should we degrade him so that someone else should be the Imam and he should be the follower; and another should take the covenant of allegiance as the Imam and Khalifa while he should be a helpless spectator; and he should become a common Muslim, and dare not even mention his Prophethood? [Izāla-e-Auham, Rūḥānī Khazā'in, vol. 3, p. 174]

Sensible people had no difficulty in understanding this prophecy as the holy words of the Holy Prophet (peace and blessings of Allah be upon him) clearly indicated that it did not mean the second coming of a Prophet of Israel himself; for he had

repeatedly affirmed that there would be no Prophet after him. The Hadith 145 was so well-known that no one entertained any doubt about it. The Holy Qur'an, every word of which is conclusive and final, had also confirmed it in the words

وَلَا يَكُونُ رَسُولًا مِّنْ بَعْدِهِ

(‘But he is the Messenger of Allah and the Seal of the Prophets’ (33[Al-Aḥzāb]: 41)

that Prophethood had come to an end with the Holy Prophet (peace and blessings of Allah be upon him.) Then how was it possible that anyone, with the status of an independent Prophet, should come after the Holy Prophet<sup>sa</sup>? Such an event would altogether disrupt the whole pattern of Islam. To assert, on the other hand, that Jesus<sup>as</sup> would come a second time, bereft of his Prophethood, would be the height of impertinence and shamelessness. Can a Prophet like Jesus (peace be on him), who is accepted of God Almighty and one of His favorites, ever be deprived of his Prophethood?

[Kitāb-ul-Bariyyah, Rūḥānī  
Khazā'in, vol. 13, pp. 217-218,  
footnote]

The 'Descent' or the 'Coming' does not mean the coming of the Messiah son of Mary; it is actually a figure of speech signifying the coming of someone resembling the son of Mary; and, in accordance with Divine intimation and revelation, it

is the present writer—my own humble self—to whom it applies.

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

There are two Prophets concerning whom it has been supposed, on the basis of the Bible, Aḥādīth and some scriptures, that they were raised bodily to heaven; one was John, whose name is also Elia or Elias, and the other is Jesus, son of Mary. Some of the books of the Old and New Testaments state, with regard to both of them, that they were raised bodily to heaven and will at some time be seen descending upon the earth. Some of the Aḥādīth also use similar expressions with reference to them. With regard to Elias, the Gospels state that the prophecy concerning his descent was fulfilled in the advent of John the son of Zachariah. Jesus clearly said: John is Elias who was to come. Let him, who will, accept. Thus, the controversy regarding the physical ascent to heaven of one of them and his descent at some later time, was settled by a Prophet, namely Jesus, and his second coming was thus explained. The agreed Christian doctrine, in accordance with the Bible, is that Elias descended from heaven in the time of Jesus, when

one possessing his power and spirit was born to Zechariah as his son and was named John. But the Jews still await his descent. They believe that he will descend physically from heaven... In any event, Jesus furnished the true interpretation of the expression 'descent from heaven' and the manner of the descent of Elias was settled. But with regard to Jesus, it is still asserted emphatically that he will descend physically from heaven wearing luxurious robes and in the company of angels. Christians and Muslims do not agree on the place of the descent, whether he will descend in Mecca, or in some church in London or the Imperial Cathedral in Moscow. Had not the Christians been impelled by age-old mischief, they could have appreciated more easily than the Muslims that the descent of Jesus should be in accord with the interpretation of descent furnished by Jesus himself...

The Christians also believe that Jesus entered heaven after his ascent. According to Luke, Jesus tried to comfort a thief with the assurance: 'You will enter heaven with me today.' Christians also believe that a person, however low his station, who is once admitted to heaven will not be expelled from there. Muslims also believe the same, as Allah the Glorious has said:

وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ

(15[Al-Hijr]: 49)

'Those who are granted admission into Paradise will not be expelled therefrom.'

Though there is no express mention in the Holy Qur'an of the entry of Jesus into heaven, yet his

death is mentioned at three different places. In the case of holy personages, death and entry into heaven are simultaneous, as is indicated by the verses:

قِيلَ ادْخُلِ الْجَنَّةَ

('It was said to him, Enter Paradise.' (36[Ya Sin]: 27)

وَادْخُلِي جَنَّتِي

('And enter thou My Garden.'— (89[Al-Fajr]: 31)

they are made to enter paradise forthwith. It is now incumbent upon both Muslims and Christians to consider whether it is possible that a favorite of God, like Jesus, should be admitted to heaven and then be expelled from it. Would this not be contrary to the promise of God Almighty, which is clearly set out repeatedly in all holy books?... The disbelievers of Mecca had demanded from the Holy Prophet (peace and blessings of Allah be upon him) that he should ascend to heaven and descend there- from while they watched, and he was instructed to say:

قُلْ سَمِعَٰنَ رَبِّي

(17[Banī Isrā'īl]: 94)

This means that the wisdom of God Almighty does not permit the exhibition of such extraordinary signs in this world, since such exhibition would destroy the reality of faith in the unseen.

How can that which was not permissible in the case of the Holy Prophet<sup>sa</sup>, who was the best of Prophets (peace and blessings of Allah be upon him), be permissible in the case of Jesus? It would be the height of disrespect to hold that a

situation was not permissible in the case of the Holy Prophet (peace and blessings of Allah be upon him) and yet accept it as permissible in the case of Jesus. No true Muslim can be guilty of such impertinence....

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

[Taudīh-e-Marām, Rūhānī Khazā'in, vol. 3, pp. 51-59]

# Need for Imam Mahdi<sup>as</sup>

In the words of the Khalīfat-ul-Masīh IV<sup>h</sup>



All Muslims believe that the Holy Quran is one and complete without doubt. The Traditions of the Holy Prophet<sup>sa</sup> of Islam are final and both the Holy Quran and the Traditions are to continue as the Word to be accepted, as the Word to be believed and as the Word to be followed till the end of the time. Yet, our Holy Prophet<sup>sa</sup> despite this knowledge that the book is complete and that he is the final prophet till the end of time, himself prophesied that a time will come when Imam Mahdi would appear from Allah and be raised by Allah. Let's now ask a very sincere question –

What was the need for Imam Mahdi and why should Imam Mahdi be acceptable to us, when the Holy Quran is complete; the traditions are there, and the contents of these books are final?

Yet according to the Holy Prophet<sup>sa</sup>, Muslims need Imam Mahdi and are waiting for Imam Mahdi. Why do we need Imam Mahdi, and why are we waiting for Him, and what will the status of Imam Mahdi be? I'm sure you never thought of that. If you should think of it now, you will be surprised that Muslims belief and Ahmadīs beliefs are exactly the same. Not an iota of difference can be proved between our two beliefs.

All Muslims believe that Imam Mahdi is going to be appointed by Allah and is not going to be elected

by the Muslims. There should not be a single Muslim who believes that Imam Mahdi will not be appointed by Allah but will be elected by the masses. If any Muslim claims this, all the *Ulema* of the world will declare that that person is a *kafir*, because he is holding a belief contrary to the belief of the entire Ummah. So, Imam Mahdi is a person to come, if he has not come already, who will be directly raised and appointed by Allah. However, this is one part of the belief. The other part of the belief is that whoever refuses to accept him will become *kafir*. The entire Ummah believes in these two things except the *Chakaralavis* and the *Ahl Quran*. The rest of the Ummah believe that Imam Mahdi will be appointed by Allah himself, and there will not be an election. They also believe that Imam Mahdi, once he is appointed, will be the imam for the whole Ummah and for the whole universe. Whoever denies him, and whoever opposes him would go out of the pale of Islam.

Now, bearing these two beliefs in mind, quote me one example of any person having these two attributes and these two qualities who was a non-prophet. Not a single man on earth appeared in history with these two qualities who was not a prophet. In fact, a single man cannot be quoted from the entire history of all the religions where a man can be said to have been appointed directly by Allah, and to believe in him is not

imperative. Read the Holy Quran on *Imām*, where it states in whom you must believe: (verse of Holy Quran)

These are your fundamental beliefs. Out of the six principles quoted above, only one refers to man, and that is Prophets. So among men, except for the prophets, the Holy Quran does not make it incumbent on you to believe in any man but only the prophets are for us to believe in. Thus, according to Quran, only the prophets are to believe in, otherwise we will become *kafirs*. Therefore, from among men, except for prophets, we are not bound to believe in anybody. Quote one verse from the Holy Quran where apart from the prophets, we are bound to believe in anybody other than a prophet. Yet, this accepted view, Muslims themselves ascribe to Imam Mahdi. Whoever is appointed directly by Allah, is a prophet. So, Muslims maintain that they do not believe even a subordinate prophet would ever come, while they believe in Imam Mahdi, and that Allah himself will appoint and raise him. So they are most surely contradicting their own claim. The truth is that Muslims believe in a subordinate prophet the moment they believe in Imam Mahdi. So now it is only a question of personalities left. As far as the beliefs are concerned, any honest and true person will have to agree and admit that the concept of Imam Mahdi is exactly that concept which

Aḥmadīs term as a subordinate prophet. Whether you call him a subordinate prophet or not, whether you call him man or not, is not important. What is important is definition. If you call a man a dog, he still remains a man. If someone enjoys the 2 qualities of Imam Mahdi, he will remain a prophet, whatever you call him. Even if you do not believe in him, he will still remain a prophet.

Again, Muslims believe that Jesus Christ is going to come again. In what capacity is he going to come? Will he leave his Prophethood behind in the heavens, if he descends from the heavens? Obviously not, because all Muslim scholars believe and claim, that whoever believes or claims that Jesus Christ, when he reappears, will leave his Prophethood behind, and will come as an ordinary person, is a liar and is beyond and outside the pale of Islam. This is a common belief of every Muslim scholar, Ahmadi or non-Ahmadi. The reason for this belief is that our Holy Prophet<sup>sa</sup> himself prophesied that when Jesus Christ comes, He would come as a prophet. In the book of Hadith – Muslim, the Holy Prophet<sup>sa</sup>, himself calls Jesus Christ four times a prophet of Allah (*Nabiyullah*) in his second coming. Thus, according to the hadith of Muslim, Muslims also believe that the Messiah<sup>as</sup> will come, and that he will come as a PROPHET.

Now contrary to common sense, Muslims turn Aḥmadīs out of the pale of Islam, because they believe the Promised Messiah<sup>as</sup> to be a prophet. While the Promised Messiah<sup>as</sup>, whom Muslims are waiting for themselves, is going to be

a prophet. If the Promised Messiah<sup>as</sup> is true, he had to be a prophet, because the Holy Prophet<sup>sa</sup> himself said, that the Messiah<sup>as</sup> that is to come will be a prophet. So suppose the Promised Messiah<sup>as</sup> said, “I am not a prophet,” the Holy Prophet<sup>sa</sup> would be declaring the Promised Messiah<sup>as</sup> as a liar, because he would say,

“Have you not read the Hadith of Muslim? I have myself named the Messiah<sup>as</sup> to appear in this Ummah as a prophet.”

So, if anybody claims that he is a Messiah<sup>as</sup>, and not a prophet, he is definitely a liar, you cannot prove him otherwise. Yet according to Muslims, if anybody claims to be a Messiah<sup>as</sup>, and says that he is a prophet, he is also a liar. So what sort of Messiah<sup>as</sup> can come here, in this *Ummah*. By one way of judgment, he is a liar, because he says he is the Messiah<sup>as</sup> and also a prophet—Muslims say Prophethood is finished in every form. But when he says that he is the Messiah<sup>as</sup> and not a prophet, the Muslims will again say that he is a liar, because the Holy Prophet<sup>sa</sup> proclaimed that the Messiah<sup>as</sup> to come would also be a prophet.

The only solution offered by other Muslim scholars is that he will be an *Ummati Nabi* (subordinate Prophet). Being an *Ummati Nabi* is not against the finality of the Holy Prophet<sup>sa</sup>, and this is exactly what Ahmadīs believe in. We do not believe in a new Prophethood. We believe in an *Ummati*, subordinate, prophet, as prophesied, in the Holy Quran, Sura Al-Nisa,

“And whoso obeys Allah and this Messenger of His

shall be among those on whom Allah has bestowed His blessing, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

This grace is from Allah, and sufficient is Allah, the All-Knowing.” (4:70-71).

So, anybody who is going to get any reward or any favor from Allah, after the Holy Prophet<sup>sa</sup>, according to this verse, has to be SUBORDINATE to the Holy Prophet<sup>sa</sup>. Once he is subordinate, according to this verse, no reward will be held from him, neither the first reward nor the last one, because all four rewards are mentioned one after the other, namely Prophet, Truthful, Martyrs, and the Righteous—so the belief of all Muslims, Ahmadi and non-Ahmadi, is exactly the same. Apply this belief to Imam Mahdi, who Muslims believe will come, and both our beliefs are exactly the same. He must be a subordinate prophet! Apply the same belief to the Promised Messiah<sup>as</sup>. Here again both our beliefs are again the same.

So now only one question is left, has the Imam Mahdi appeared or not?

Muslims declare Aḥmadīs as non-Muslims, because we believe in a new prophet. If we are *kafirs* because of this, Muslims belief being exactly the same as Aḥmadīs, every Muslim is therefore a *Kafir!*

(It is part of a question answered by Ḥaḍrat Mirza Tāhir Ahmad, Khalifat-ul-Masīḥ IV<sup>th</sup> at the London Mosque, during a question and answer session few years ago)

# Khilafat News & Announcements

## Khalifat-ul-Masīh V<sup>aba</sup> addresses Ahmadiyya Board of Arbitration's Centenary International Refresher Course on 20 January 2019



114 representatives of the attended from 15 countries for the weekend event held at the Baitul Futūh Mosque in south-west London on 19-20 January 2019. The Dārul Qa'dah Committee was established 100 years back.

During his address, His Holiness drew the attention of the attendees towards fulfilling their responsibilities as arbitrators, according to the esteemed standards of justice and truthfulness outlined in the Holy Quran and by the Holy Prophet Muhammad (peace and blessing of Allah be upon him).

Expressing his pleasure over the committee having been established for 100 years, Hazrat Mirza Masroor Ahmad said: "With the Grace of Allah the Almighty, it has been 100 years since the establishment of Dārul Qa'dah in the Ahmadiyya Muslim Community. We are gathered here today so that upon completion of 100 years we show gratitude to God that He has enabled

us to administer this institution for 100 years and has given us the opportunity to serve within it."

Hazrat Mirza Masroor Ahmad continued: "Certainly, it is only the Grace of Allah the Almighty that He has enabled Dārul Qa'dah to continue for the past 100 years. Nevertheless, a member of Dārul Qa'dah can only be a true recipient of the beneficence associated with this institution if he fulfills the pre-requisite responsibilities that are entrusted to him."

Speaking of the weight of responsibility upon the arbiters, His Holiness said that upholding the requirements of justice was of paramount importance and that no decision should ever be taken lightly.

Hazrat Mirza Masroor Ahmad said: "The arbiters have very important responsibilities. Therefore, they should make every decision wisely, with due diligence and must utilize all their capabilities to uphold the highest standards of

justice at all times... Every matter must be pondered over in detail and should not be taken lightly."

To outline the standards of justice expected by Islam, His Holiness quoted chapter 5 verse 9 of the Holy Quran which states: "O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do."

His Holiness said that this verse contains detailed guidance and exhorts the readers to keep in view that God Almighty is aware of what is in people's hearts. Decision makers in particular therefore should deliver their verdicts and opinions with complete sincerity and maintain the highest standards of integrity and impartiality at all times.

His Holiness said that the Holy

Quran requires such standards of justice that a person must be ready to testify against himself or his close relatives in order to uphold the truth.

Speaking of the level of piety that the arbiters must strive to attain, Hazrat Mirza Masroor Ahmad said: “It is necessary that an arbiter should analyze and ask himself whether he would be able to bear witness against himself if he himself was a claimant in a case. Would they be able to uphold absolute truth in all circumstances?”

His Holiness said the demands of justice required for the members of Dārul Qa’dah to be truly God-fearing.

Furthermore, it was necessary that each arbiter analyzed the facts

of each case carefully and prayed sincerely before reaching a decision.

Hazrat Mirza Masroor Ahmad said: “For our arbiters, it is not enough to only know the law, or the teachings of Islam or for him to possess sound opinion, rather being righteous is also of crucial importance. In order to attain righteousness, one must have a strong relationship with God Almighty and so each arbiter should engage in special prayers during the proceedings of a case and when reaching a verdict.”

His Holiness also stated that in any case or proceedings, both parties should be listened to without prejudice and should be given ample time and attention.

His Holiness also said that regular refresher courses should be organized at a national level in order to revise the responsibilities of Dārul Qa’dah and its members, such as how to conduct proceedings impartially and how to draft decisions.

Hazrat Mirza Masroor Ahmad concluded his address and said: “May Allah enable you all to fulfill your responsibilities whilst upholding the lofty standards of justice. May Allah enable you to implement all that you have learnt and discussed in this refresher course.”

The event concluded with a silent prayer followed by dinner and photos with the delegates.

## World Head of Ahmadiyya Muslim Community delivers concluding Address at 124th Jalsa Sālāna Qādiān



“Welcome the New Year by invoking blessings upon the Holy Prophet Muhammad (peace and blessings of Allah be upon him) so that we may become the recipients of the blessings associated with his personage” – Hazrat Mirza Masroor Ahmad

The 124th Annual Convention (Jalsa Sālāna) of the Ahmadiyya Muslim Community in Qādiān, India, concluded on 30 December 2018 with a faith inspiring address by the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza

Masroor Ahmad.

His Holiness addressed the final session via satellite link from the Baitul Futūh Mosque in London. Over 18,800 people attended the Convention in Qādiān from 48 countries, while more than 5,000

gathered in London for the final session.

During his address, His Holiness outlined the grand status of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) as elucidated by the Founder of the Ahmadiyya Muslim Community, His Holiness, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him).

Throughout his address, His Holiness laid great emphasis on praying for the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and invoking blessings upon him.

Beginning his address, Hazrat Mirza Masroor Ahmad spoke about the great services rendered by the Promised Messiah (peace be upon him) in proving the pre-eminent status of the Holy Prophet (peace and blessings of Allah be upon him).

Hazrat Mirza Masroor Ahmad said: “By enlightening the world about the majesty and grand status of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), the Promised Messiah (peace be upon him) made the Muslims, whose faith at that time had been shaken due to criticisms and allegations leveled at Islam, more resolute in their faith. He silenced the critics of Islam and of the Holy Prophet (peace and blessings of Allah be upon him). In light of the rational arguments of logic and reason presented by the Promised Messiah (peace be upon him), the opponents of Islam had no option but to put withdraw their critique.”

Hazrat Mirza Masroor Ahmad explained that the Promised Messiah’s (peace be upon him) own great status was attained solely due to his complete devotion and incomparable love for the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

His Holiness quoted several written excerpts of the Promised Messiah (peace be upon him) expounding the beauties of the

character of the Holy Prophet Muhammad (peace and blessings be upon him), including a famous couplet he wrote in Persian.

In the couplet, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him) states: “After God, I am intoxicated in the love of Muhammad<sup>sa</sup>, If this is ‘disbelief’, then by God! I am a staunch disbeliever”

His Holiness explained that at the time of the advent of the Prophet of Islam (peace and blessings be upon him) all faiths had moved away from their true teachings and idolatry was rampant across the globe.

The Arabs of the time were consumed by all possible vices, such as alcoholism, gambling, violence, usurping the wealth of orphans and many other evils. It was amongst such people, and at such a time, that the Holy Prophet Muhammad (peace and blessings be upon him) brought about a spiritual revolution unlike the world had ever seen before.

His Holiness quoted the Promised Messiah (peace be upon him) who said:

“The spiritual and moral revolution brought about amongst the ignorant and barbarous people after they accepted Islam and the Holy Quran is evident to every fair-minded person. The effects of the Word of God and the company of the Holy Prophet (peace and blessings of Allah be upon him) immediately transformed them in such a manner that after their state of ignorance and vice, they became enriched with Divine knowledge. They abandoned their love for this world and materialism and became so lost in their love of God that in order to please their Lord, they left aside all the comforts of their homelands, wealth, relatives, honor and material luxuries.”

His Holiness also said that Ahmadi Muslims should pray as much as possible for the Holy Prophet (peace and blessings of Allah be upon

him) and invoke blessings upon him.

Hazrat Mirza Masroor Ahmad said: “Pray fervently for the eternal progress of the great status of the Holy Prophet (peace and blessings of Allah be upon him) and for his success. In reality, praying for his success is to pray for the success of true Islam and for it to spread and become established across the world. His success is to end the violence and disorder that is being carried out unjustly in his name. It is the responsibility of every Ahmadi Muslim today to pray in this way and to invoke blessings upon the Prophet of Islam (peace and blessings be upon him). Prayers are the means we have to end the vices in this world.”

Hazrat Mirza Masroor Ahmad continued: “May Allah the Almighty instill within our hearts an earnest desire and urgency to forever invoke blessings upon the Holy Prophet Muhammad (peace and blessings of Allah be upon him). May Allah enable us to witness the blessings and progress of Islam which Allah the Almighty has promised – those blessings which have been destined to be granted through the Promised Messiah (peace be upon him), the ardent devotee of the Holy Prophet Muhammad (peace and blessings of Allah be upon him).”

His Holiness said that the sole objective Ahmadi Muslims should keep in front of them was to please God.

Hazrat Mirza Masroor Ahmad continued and said: “We do not need a certificate from any government or so-called religious scholar to affirm that we are Muslims. Neither do we become Muslim or non-Muslim by signing a form. We only need one certificate and that is the certificate of God Almighty’s pleasure. He will only grant us that certificate when we truly fulfill the obligations that arise from being part of the Ummah [followers] of the Holy Prophet (peace and blessings of Allah be upon him).”

Hazrat Mirza Masroor Ahmad

concluded his address by referring to the fact that sun was about to set on 2018 and called the attention of Ahmadi Muslims towards increasing their prayers for the Holy Prophet (peace and blessings of Allah be upon him) in the new year ahead.

Hazrat Mirza Masroor Ahmad said: “Fill these last days of the year by invoking blessings upon the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and thereafter welcome the New Year by invoking blessings and peace upon the Holy Prophet Muhammad (peace

and blessings of Allah be upon him) so that we may become the recipients of the blessings associated with his personage.”

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

## Head of Ahmadiyya Muslim Community Inaugurates Nasir Hospital in Guatemala

Landmark event as state-of-the-art hospital built by *Humanity First* opens in Guatemala



On 23<sup>rd</sup> October 2018, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa*, His Holiness, Hazrat Mirza Masroor Ahmad delivered the keynote address at a special reception held to mark the historic inauguration of the *Nasir Hospital*, a large-scale humanitarian project of *Humanity First*, an international charity established by the Ahmadiyya Muslim Community.

800 dignitaries and guests, representing 20 countries attended the reception held at the hospital, located in Sacatepéquez, Guatemala.

The highlight of the event was the keynote address delivered by Hazrat Mirza Masroor Ahmad during which he emphasized Islam’s teachings of serving humanity, regardless of faith, caste or color and outlined the reasons why the hospital had been built.

During his address, His Holiness noted that the event marked an ‘*extremely significant and landmark occasion*’ in the history of the Ahmadiyya Muslim Community as *Humanity First* launched its first hospital

in the Americas.

Hazrat Mirza Masroor Ahmad said: “*This hospital has been built with purely one intention and that is, quite simply, to serve humanity by providing high quality healthcare to the people of this nation.*”

His Holiness said that the *Ahmadiyya Muslim Community* had always sought to be “*on the very front lines of serving humanity*” and it was with this spirit that they had built the *Nasir Hospital*.

His Holiness cited the fact that the *Ahmadiyya Muslim Community* had built many schools and hospitals in Africa where majority of the patients and students were non-Muslims.

Whatever humanitarian services the *Ahmadiyya Muslim Community* or *Humanity First* offered were given irrespective of a person’s religious beliefs, ethnicity or background.

He said the only motivation of the *Ahmadiyya Muslim Community* was to alleviate the suffering of mankind based on the teachings of Islam.

Hazrat Mirza Masroor Ahmad said:

*“We seek no praise and no reward for our humanitarian efforts because we are merely doing what our religion has taught us to do.”*



*sympathetic in the way the Quran desires. Such profound love for humanity is only possible if your heart is pure and free from malice and selfishness.”*



Hazrat Mirza Masroor Ahmad continued: *“In chapter 90, verses 15-17 of the Holy Quran, Muslims are instructed to feed the hungry, to show empathy and love to orphans and to help anyone in need, especially those mired in poverty or who are defenseless and weak. Muslims are taught to be the ones who comfort and love those people who have been failed by society and to carry the weight of their burdens on their own shoulders.”*

Hazrat Mirza Masroor Ahmad quoted *chapter 3 verse 111* of the Holy Quran, which states that a Muslim is one who *‘enjoins what is good and forbids evil’*.



His Holiness quoted further verses of the Holy Quran which instruct Muslims to show kindness and benevolence towards all of God’s creation.

Hazrat Mirza Masroor Ahmad, may Allah be his helper, said: *“My purpose in sharing these Qur’anic quotes is so that you all know that Islam is not what is commonly portrayed in the media. It is not a religion of extremism, violence or terrorism. Rather, it is a religion of love, compassion and tolerance. It is a religion that considers service to humanity as a fundamental obligation placed upon its followers. Thus, how could it be possible that a true Muslim be hard-hearted or fail to help those who are suffering or facing any type of hardship?”*

Commenting on the verse, Hazrat Mirza Masroor Ahmad said: *“Here, the Quran explains that true Muslims are people who promote goodness, stay away from evil and injustice and encourage others to follow suit. Only a person who has a sincere love for humankind and feels the anguish of God’s Creation can be caring and*

His Holiness went on to speak about the *“unparalleled mercy and grace”* of the *Founder of Islam*, the Holy Prophet Muhammad (*peace and blessings be upon him*).

Hazrat Mirza Masroor Ahmad said:

*“From every pore and fiber of his being gushed forth an eternal spring of love and compassion for humanity. For example, on one occasion, the Holy Prophet Muhammad (peace and blessings be upon him) said: ‘I am with the weak because aiding the weak and poor is the means of reaching Allah the Almighty.’ Furthermore, the Prophet of Islam (peace and blessings be upon him) taught that Allah the Almighty was most pleased by those who helped the poor, who filled their empty stomachs and who arranged medical treatment for them.”*



His Holiness said that the *Founder of the Ahmadiyya Muslim Community*, His Holiness, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him), repeatedly emphasized the humanitarian teachings of Islam.



Hazrat Mirza Masroor Ahmad quoted the Promised Messiah (peace be upon him) who said:

*“Treat mankind in the same way that a mother treats her child. This is the way you should be. Not that you help someone only so that you can attain benefit later or take a favor in return.”*

Explaining the concept of caring for others as a mother cares for her child, Hazrat Mirza Masroor Ahmad said:

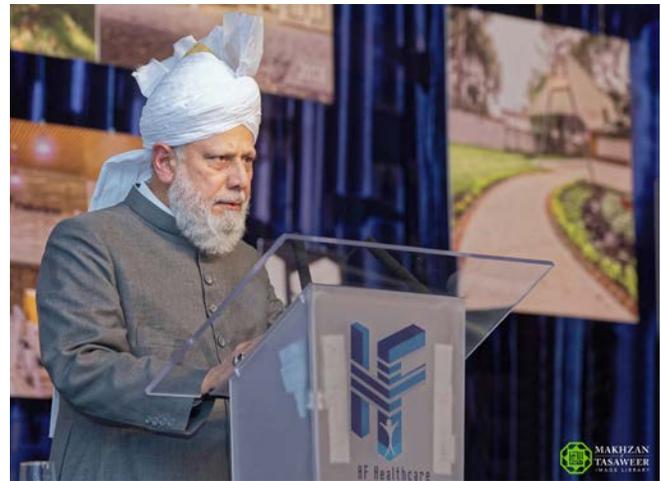
*“What a magnificent and noble teaching! We have all seen and felt the pure love that a mother has for her child. A mother has no expectation of reward, nor does she seek any recognition. All the while, she loves her child more than she loves herself and never weakens in her resolve to nourish and protect her offspring. It is this mother-like*

Ahmadiyya Gazette

*spirit of selflessness that Islam requires Muslims to develop in their hearts for all of humanity and not just their own progeny.”*

In light of the Islamic teachings, His Holiness said that the *Nasir Hospital* had been built purely to serve the people of Guatemala and not for profit or to gain favorable publicity.

His Holiness clarified that any funds raised by the hospital would be used to serve the local community and to provide subsidized or free treatment to the needy and that not a penny would be sent abroad.



Reflecting upon the name of the Hospital, Hazrat Mirza Masroor Ahmad said: *“This hospital has been named the ‘Nasir Hospital’ and ‘Nasir’ means to help and support others and so I pray that the hospital forever lives up to its name in all respects. I pray that it develops into an outstanding institution known for its high caliber and, above all, for its unrelenting commitment to helping the most vulnerable members of society.”*

In conclusion, His Holiness said that due to the phenomenon of globalization, there was an even more pressing need for *“brotherhood and mutual love amongst the peoples of all nations and of all beliefs.”*

However, His Holiness remarked, that selfishness and a culture of ‘me’ was widely prevalent.

Hazrat Mirza Masroor Ahmad prayed for the world and said: *“I pray with all my heart that mankind forsakes greed and forgoes the pursuit of narrow self-interests and instead comes to recognize the importance of protecting all of humanity and of showing kindness, compassion and love towards God’s Creation. I pray that a spirit of service to humanity takes permanent root in society so that we protect our future and leave behind a better world for our children and coming generations to live in.”*

Earlier in the evening a range of dignitaries also addressed the audience.

US Congresswoman Norma Torres said: *“It is truly*

*an honor to be here with His Holiness, Mirza Masroor Ahmad, World Head of the worldwide Ahmadiyya Muslim Community. We are deeply moved by His Holiness' leadership and by his deep commitment to service and tolerance. And so it is fitting that he has come to Guatemala to open this hospital."*

*and to improving the health of the entire country."*

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

Earlier, His Holiness met with a range of dignitaries privately, including Congresswoman, Norma Torres from the United States, Miguel Figueroa, Vice Minister of Health, Guatemala and Iliana Dominguez, Member of Congress, Guatemala.

His Holiness also answered questions during a press conference with the assembled media.



Miguel Figueroa, Vice Minister of Health, Guatemala said: *"This hospital will help the advance the health care in our country. This day is very special for our community and we desire to use this hospital as an example for other hospitals in the country. On behalf of the Ministry of Health, I thank the Ahmadiyya Muslim Community. We look forward to utilizing these services*



Following the event, His Holiness also launched the first ever edition of the Review of Religions magazine in the Spanish language.





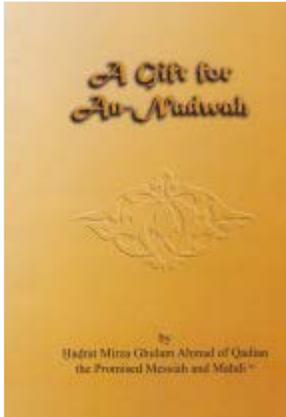
# اپنے علم اور معرفت کی ترقی کے لئے ہفت روزہ افضل انٹرنیشنل لندن خریدیں اور پڑھیں

Subscribe Al-Fazl at [amibookstore.us](http://amibookstore.us).

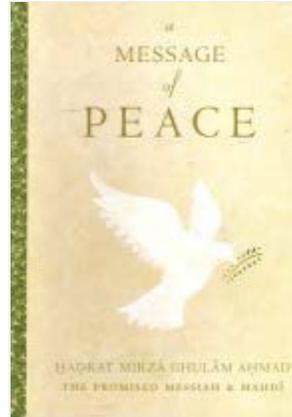
# Have you read all the books of the Promised Messiah?

May peace be upon him

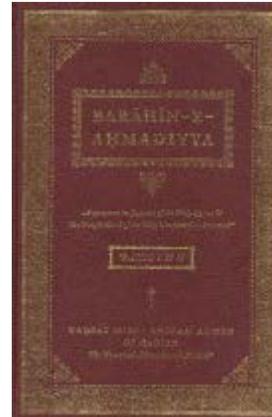
Promised Messiah and Imam Mahdi Ḥadrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



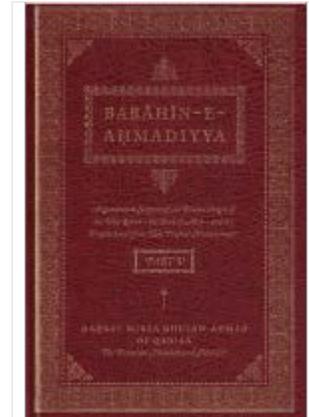
A Gift for Al-Nadwah



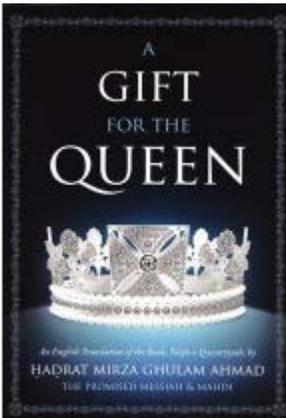
A Message of Peace



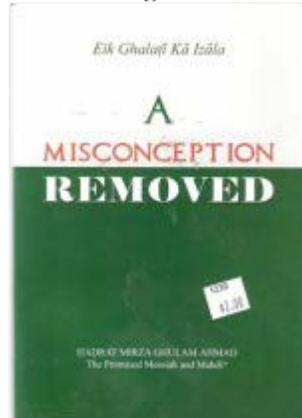
Barahin-e-Ahmadiyya 1-2



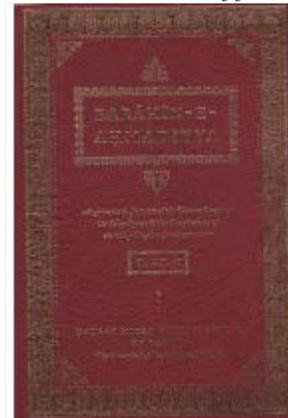
Barahin-E-Ahmadiyya 5



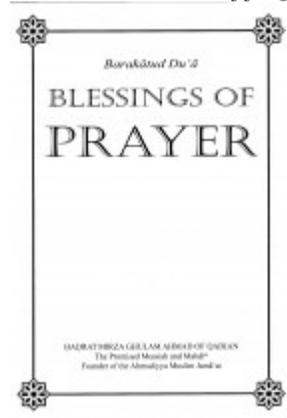
A Gift for the Queen



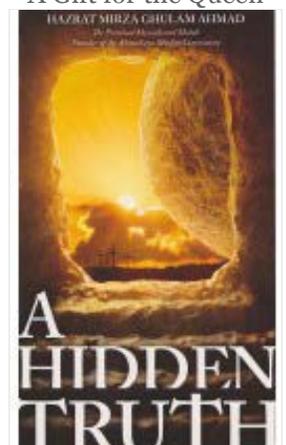
A Misconception Removed



Barahin-e-Ahmadiyya 3



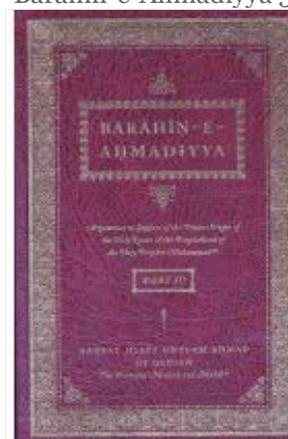
Blessings of Prayer



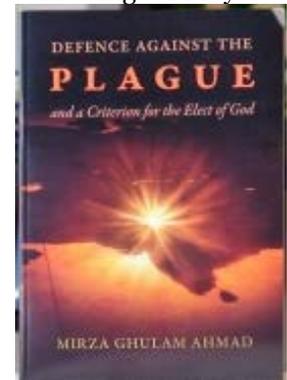
A Hidden Truth



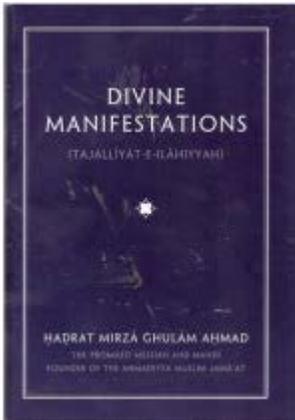
A Review of the Debate Between Batalvi and Chakrhalavi



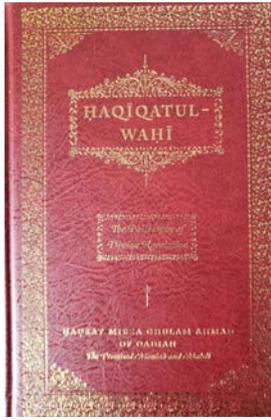
Barahin-e-Ahmadiyya 4



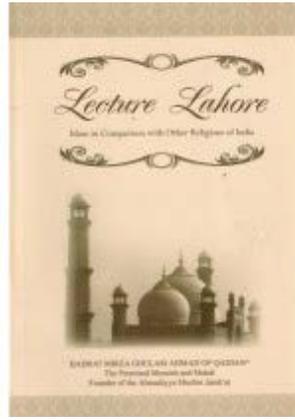
Defense against the Plague and a Criterion for the Elect of God



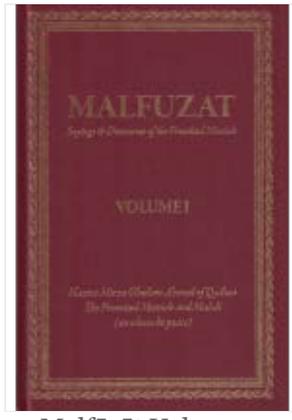
Divine Manifestations



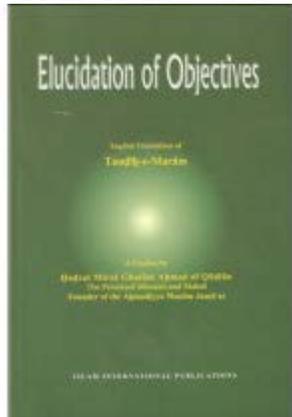
Haqiqat-ul-Wahi



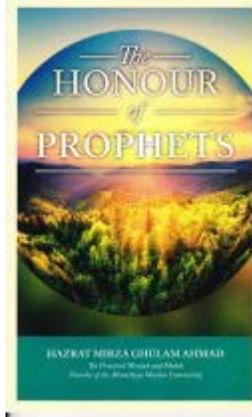
Lecture Lahore



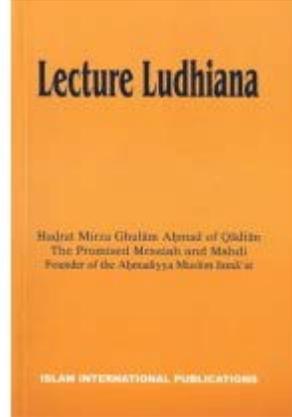
Malfuzat Volume 1



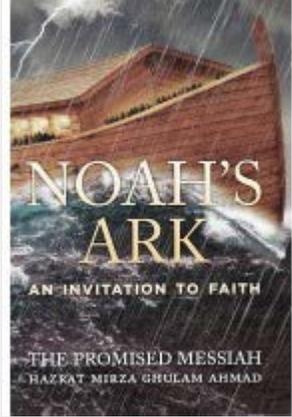
Elucidation of Objectives



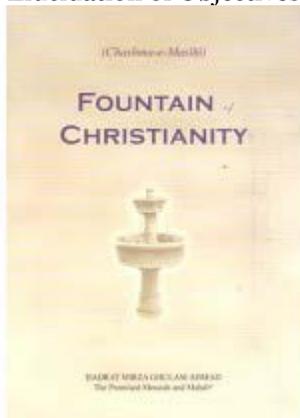
Honor of Prophets



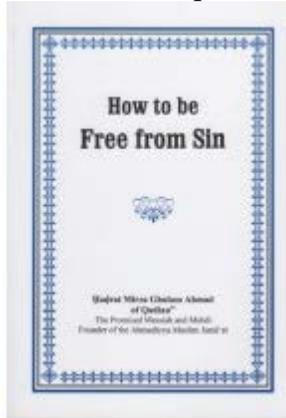
Lecture Ludhiana



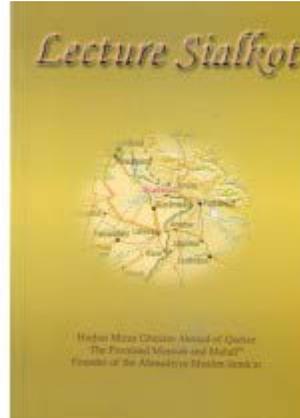
Noah's Ark



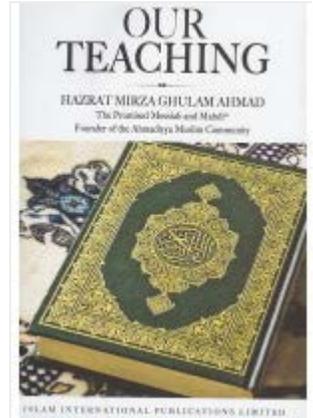
Fountain of Christianity



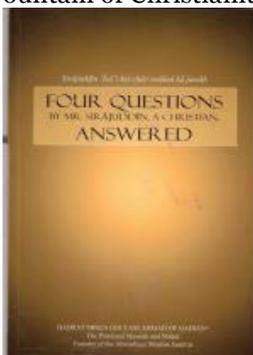
How to be Free from Sin



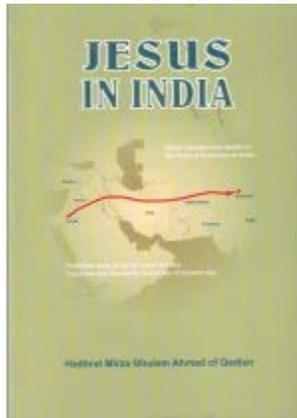
Lecture Sialkot



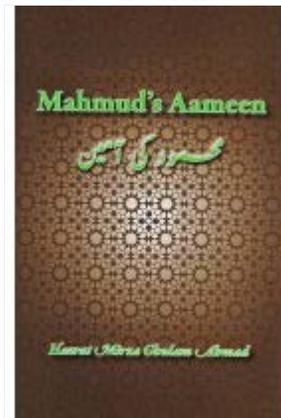
Our Teaching



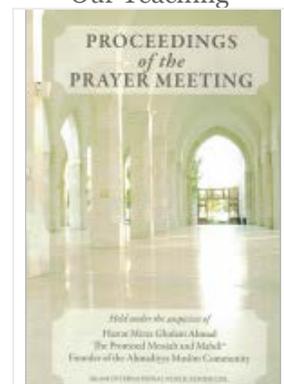
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



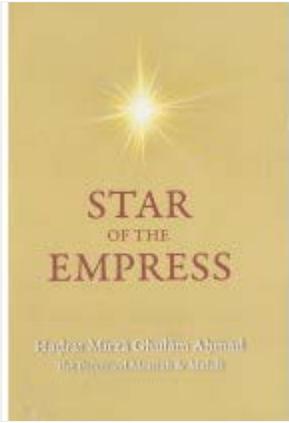
Jesus In India



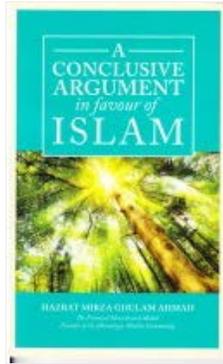
Mahmud's Aameen



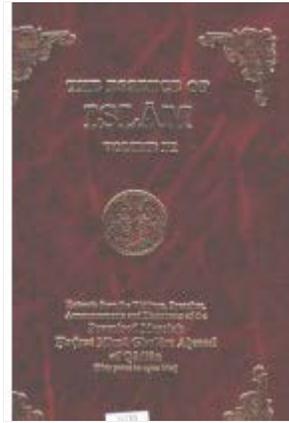
Proceedings of the Prayer Meetings



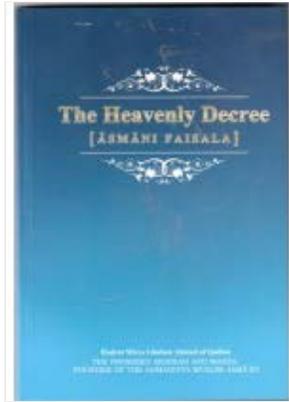
Star of the Empress



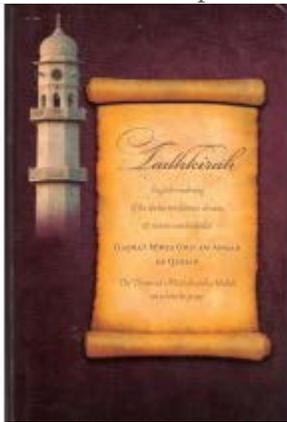
The Conclusive Argument in Favour of Islam



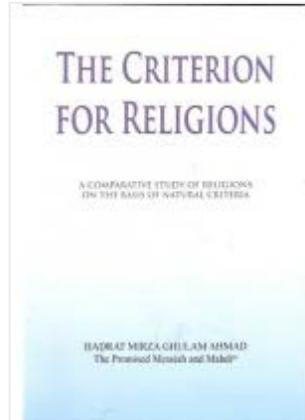
The Essence of Islam 3



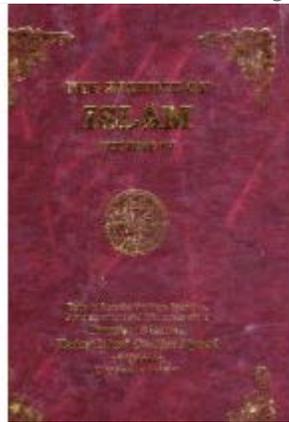
The Heavenly Decree



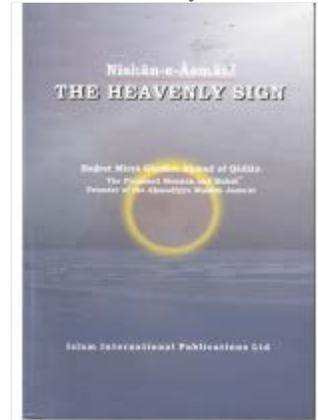
Tadhkirah



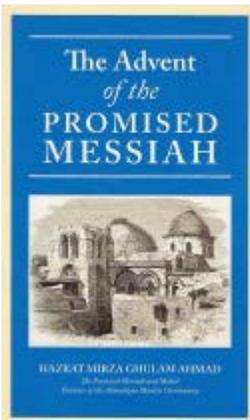
The Criterion for Religions



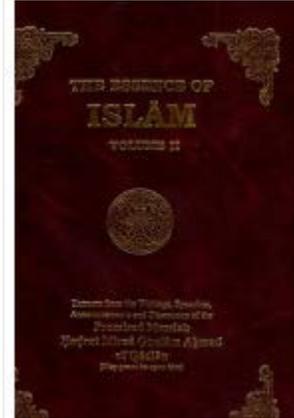
The Essence of Islam 4



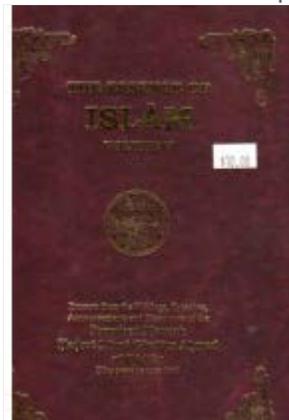
The Heavenly Sign



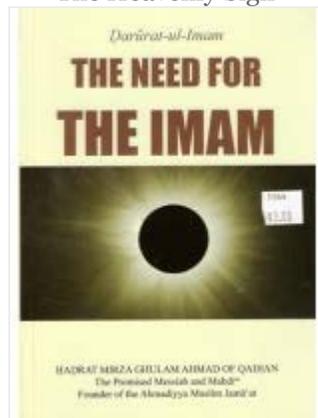
The Advent of the Promised Messiah



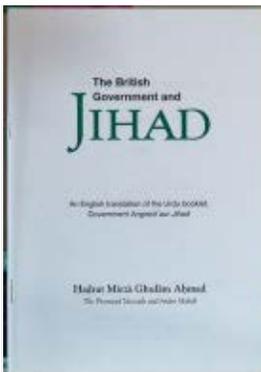
The Essence of Islam Volume 1  
\$10.00



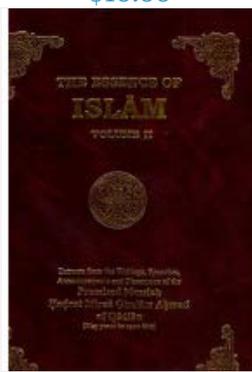
The Essence of Islam 5



The Need for the Imam



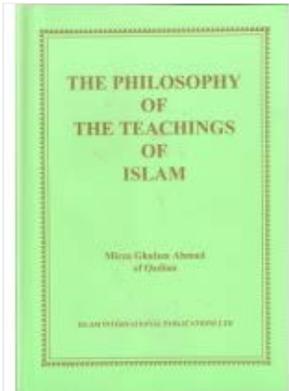
The British Government and Jihad



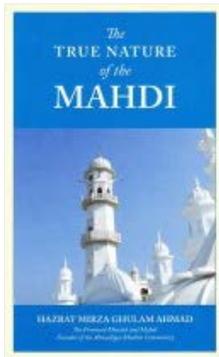
The Essence of Islam 2



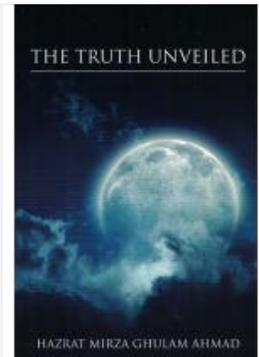
The Green Announcement



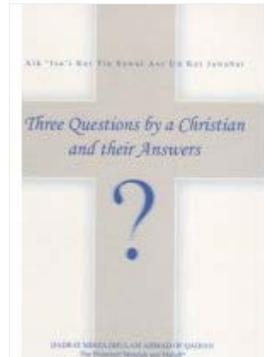
The Philosophy of the Teachings of Islam



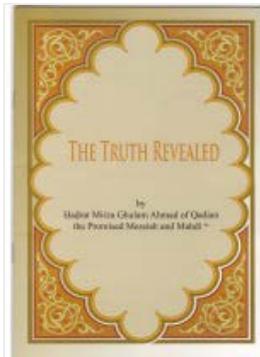
The True Nature of the Mahdi



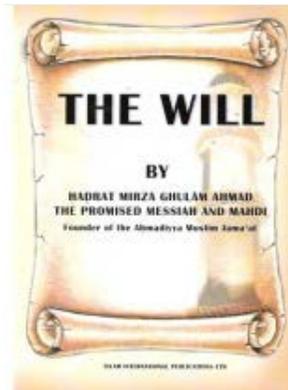
The Truth Unveiled



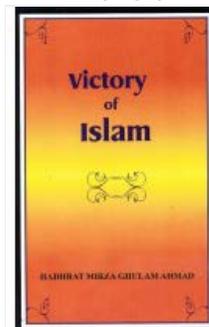
Three Questions by a Christian and Their Answers



The Truth Revealed



The Will



Victory of Islam

Place your order at [amibookstore.us](http://amibookstore.us). There is no shipping charge within the US.

Many of these titles can also be ordered at [amazon.com](http://amazon.com).

1,500 additional titles available.

**THE REVIEW OF RELIGIONS**  
in print since 1902

**Subscribe Support**

**ERADICATE EXTREMISM**

**EYES CANNOT REACH HIM...**

**HAJJ THE GREAT JOURN**

**WHY THE WORLD NEEDS RELIGION**

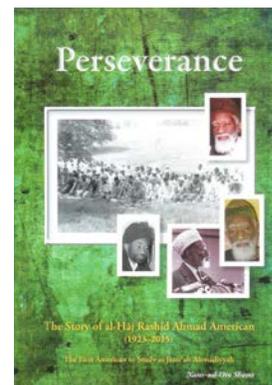
**\$30** Subscribe today!

Contact your local Publications Secretary or President or visit [www.reviewofreligions.org/subscription](http://www.reviewofreligions.org/subscription)

● donate a subscription to your city / college library ●

Members can also pay for the new subscription, renewal or gifts to the local finance secretary and email the receipt number and mailing address to

[usa@reviewofreligions.org](mailto:usa@reviewofreligions.org)



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.

The story of Br Rashid. Now available from [amibookstore.us](http://amibookstore.us). US \$ 4

# Friday Sermons Delivered by Khalīfatul-Masīḥ V<sup>aba</sup>

## 27 July 2018 at Bait-ul-Futūh Mosque, London

Ḥaḍrat Aqdas<sup>aba</sup> narrated of the Holy Prophet<sup>sa</sup> Ḥaḍrat Ḥaḍrat Hātib bin Abi Balta'ah<sup>ra</sup>.  
inspiring stories of the Companions Mundhir bin Muhammad Ansari<sup>ra</sup> and

## 3 August 2018 at Hadiqat-ul-Mahdi, Alton UK

Hudur<sup>aba</sup> said: All delegates UK and strengthen their spiritual Messiah (May peace be upon him)  
should benefit from the three days of and intellectual prowess. The guests has described this Jalsa as being  
spiritual atmosphere of Jalsa Sālāna should remember that the Promised solely for the sake of God.

## 10 August 2018 at Bait-ul-Futūh Mosque, London

Hudur<sup>aba</sup> described the blessings and thanked volunteers during Jalsa of non-Ahmadi dignitaries and  
bestowed on Jamā'at Ahmadiyya Sālāna UK. Ḥuḍūr read the remarks guests.

## 17 August 2018 at Bait-ul-Futūh Mosque, London

Ḥaḍrat Aqdas<sup>aba</sup> narrated bin Rabī'ah<sup>ra</sup>, Ḥaḍrat Haram bin Ansari.  
inspiring stories of the Companions Milhan<sup>ra</sup>, Ḥaḍrat Sa'd bin Khaulah<sup>ra</sup> and  
of the Holy Prophet<sup>sa</sup> Ḥaḍrat 'Āmir Ḥaḍrat Abul-Haytham bin at-Tayyihān<sup>ra</sup>

## 24 August 2018 at Bait-ul-Futūh Mosque, London

Hudur<sup>aba</sup> narrated love stories of 2. Ḥaḍrat Sahl Bin Hunai<sup>ra</sup> Ansāri  
three companions of the Holy Prophet<sup>sa</sup> 3. Ḥaḍrat Jabbār bin Sakhr<sup>ra</sup>.  
1. Ḥaḍrat Asim bin Thabit<sup>ra</sup>

## 31 August 2018 at Bait-ul-Futūh Mosque, London

Ḥaḍrat Khalifat-ul-Masīḥ<sup>aba</sup> Waqqas<sup>ra</sup> 5) Ḥaḍrat Abu 'Abs bin Jabr<sup>ra</sup>  
described in detail important 2) Ḥaḍrat Qutba Bin 'Āmir<sup>ra</sup> 6) Ḥaḍrat Abu 'Aqīl bin  
episodes of six companions of the 3) Ḥaḍrat Shujā'a bin Wahb<sup>ra</sup> Abdullah<sup>ra</sup>  
Holy Prophet<sup>sa</sup>. 4) Ḥaḍrat Shammās bin  
1) Ḥaḍrat 'Umair Bin Abi Uthman<sup>ra</sup>

## 7 September 2018 at Karlsruhe, Germany

Ḥaḍrat Khalifat-ul-Masīḥ<sup>aba</sup> Messiah<sup>as</sup> says that Taqwa starts to antidote affects the body at once, so  
inaugurated Jalsa Salana Germany become manifest in the believers in does Taqwa.  
in his Friday sermon. The Promised this very world. Just like poison and

## 14 September 2018 at Brussels, Belgium

Hudur<sup>aba</sup> said: Most of you have your own countries. But if you still God's displeasure. He was  
come to this country because you do not follow Allāh's inaugurating Jalsa Sālāna Germany.  
were not free to practice your faith in commandments, this can result in

## 21 September 2018 at Bait-ul Futūh Mosque, London

Hudur<sup>aba</sup> reviewed Jalsa Salana Khuddam-ul-Ahmadiyya UK is also positive impression on the people of  
Germany and Belgium and read starting. In this context I would like the area.  
comments from guests. Ḥuḍūr said: to remind the participants that their  
Today the annual Ijtimā' of behavior should be such as to leave a

## 28 September 2018 at Bait-ul Futūh Mosque, London

Hudur<sup>aba</sup> gave a detailed Hazm<sup>ra</sup> and Ḥaḍrat Abdullah bin Holy Prophet<sup>sa</sup>.  
narration of Ḥaḍrat Umarah Bin Mas'ud<sup>ra</sup>, the companions of the  
5 October 2018 at Bait-ul Futūh Mosque, London

Ḥaḍrat Khalifat-ul-Masīḥ<sup>aba</sup> Ḥaḍrat Abdullah bin Mas'ud<sup>ra</sup>. He also Holy Prophet<sup>sa</sup>, Ḥaḍrat Qudama bin  
continued inspiring love stories of described another companion of the Maz'un<sup>ra</sup>.

## 12 October 2018 at Bait-ul Futūh Mosque, London

Ḥaḍrat Aqdas related many companions of the Holy Prophet<sup>sa</sup> in his Friday Sermon. Following companions were remembered:

1. Ḥaḍrat Abdu Rabbih bin Haqq bin Au
2. Ḥaḍrat Salamah bin Thābit bin Waqsh
3. Ḥaḍrat Sinān bin Saiff
4. Ḥaḍrat ‘Abdullah bin ‘Abd Munāf
5. Ḥaḍrat Muhriz bin ‘Āmir bin Mālik
6. Ḥaḍrat ‘Āiz bin Māi’s
7. Ḥaḍrat Abdullah bin Salamah bin Mālik Al-Ansāri
8. Ḥaḍrat Mas’ud bin Khuldah
9. Ḥaḍrat Zaid bin Aslam
10. Ḥaḍrat Zaid bin Aslam
11. Ḥaḍrat ‘Amr bin Tha’labah
12. Ḥaḍrat Abu Khālid Hārith bin Qais bin Khālid bin Mukhallad

13. Ḥaḍrat Abdullah bin Tha’labah Al-Balawi
14. Ḥaḍrat Nahhāb bin Tha’labah
15. Ḥaḍrat Mālik bin Mas’ud Ansāri
16. Ḥaḍrat Abdullah bin Qais bin Sakhr Ansāri
17. Ḥaḍrat ‘Abdullah bin ‘Abs Ansāri
18. Ḥaḍrat Mu’attib bin Qushair Ansāri bin Mulail
19. Ḥaḍrat Sawād bin Ruzn Ansāri
20. Ḥaḍrat Mu’attib bin ‘Auf
21. Ḥaḍrat Bujair bin Abi Bujair
22. Ḥaḍrat ‘Āmir bin Bukair
23. Ḥaḍrat ‘Amr bin Surāqah bin Al-Mu’tamir
24. Ḥaḍrat Thābit bin Hazzāl bin ‘Amr
25. Ḥaḍrat Subai’i bin Qais bin ‘Aishah
26. Ḥaḍrat Khabbāb bin Maulā ‘Utba bin Ghazwān

27. Ḥaḍrat Sufyān bin Nasr Ansāri
28. Ḥaḍrat Abu Makhshi At-Tāi
29. Ḥaḍrat Wahab bin Abi Sarh
30. Ḥaḍrat Tamīm Maulā Banu Ghanm
31. Ḥaḍrat Abdul Hamrā Maula Hārith bin ‘Afrā
32. Ḥaḍrat Abu Sabrah bin Abi Ruhm
33. Ḥaḍrat Thābit bin ‘Amr bin Zaid
34. Ḥaḍrat Abul-A’war bin Al-Hārith
35. Ḥaḍrat ‘Abs bin ‘Āmir bin ‘Adi
36. Ḥaḍrat Iyās Bin Bukair
37. Ḥaḍrat Mālik bin Numailah
38. Ḥaḍrat Unai’s Bin Qatādah bin Rabi’ah
39. Ḥaḍrat Hārith Bin ‘Arfajah
40. Ḥaḍrat Rāfe’ Bin ‘Unjudah
41. Ḥaḍrat Khulaidah bin Qais
42. Ḥaḍrat Saqf bin ‘Amr
43. Ḥaḍrat Sabrah bin Fātik

### 19 October 2018 at Bait-ul-Aafiyat Mosque, Philadelphia, USA

Hudur<sup>aba</sup> said: Allāh, by His grace, has enabled us to build the first mosque in this city, and today it is

### 26 October 2018 at Bait-us-Samī’, Huston, Texas, USA

Our Imām, Ḥaḍrat Khalīfat-ul-Masīh V<sup>aba</sup> said: It is God’s great favor upon us that he enabled us to accept

### 2 November 2018 at Bait-ur-Rahman Mosque, Maryland, USA

Ḥaḍrat Khalīfat-ul-Masīh V<sup>aba</sup> said: The Promised Messiah<sup>as</sup> has laid down some conditions of Bai’at. It is

### 9 November 2018 at Bait-ul-Futūh Mosque, London

Hudur<sup>aba</sup> said: Allāh blessed the Promised Messiah<sup>as</sup> with a Jamā’at

### 16 November 2018 at Bait-ul-Futūh Mosque, London

Ḥaḍrat Khalīfat-ul-Masīh V<sup>aba</sup> spoke about his recent tours of USA

### 23 November 2018 at Bait-ul-Futūh Mosque, London

Ḥaḍrat Khalīfat-ul-Masīh V<sup>aba</sup> continued with the accounts of the following Companions of the Holy Prophetsa.

1. Ḥaḍrat Sinān Bin Abi Sinān
2. Ḥaḍrat Mihj’a
3. Ḥaḍrat ‘Āmir bin Mukhallad

being formally inaugurated. The first and foremost purpose of building a mosque is to fulfill our obligation of

the Promised Messiah (May peace be upon him). His words are a beacon and a source of guidance for us at

not enough to change one’s belief; in order to become a practical Ahmadi’

of sincere followers who listened to what he said, responded to it

and Guatemala said: By the grace of Allāh these tours had very positive

4. Ḥaḍrat Hātib bin ‘Amr bin ‘Abd Shams
5. Ḥaḍrat Abu Huzaimah bin Aus
6. Ḥaḍrat Tamīm Maula Khirāsh
7. Ḥaḍrat Munzir bin Qudāmah
8. Ḥaḍrat Harith bin Hātib
9. Ḥaḍrat Harith bin Hātib

worshipping Allāh.

every step.

one has to abide by these conditions with one’s full power and ability.

wholeheartedly and made sacrifices.

impacts. During my tour to the USA I inaugurated three mosques.

10. Ḥaḍrat Th’alabah bin Zaid
11. Ḥaḍrat ‘Uqbah bin Wahb
12. Ḥaḍrat Habīb bin Aswad
13. Ḥaḍrat ‘Usaima Ansāri
14. Ḥaḍrat Rāfi’ bin Harith
15. Ḥaḍrat Rukhaila bin Tha’labah
16. Ḥaḍrat Jābir bin Abdullah bin

- |   |   |                                    |
|---|---|------------------------------------|
| Riāb                                      | 22. Ḥaḍrat Tufail bin Harith                  | 27. Ḥaḍrat 'Amr bin Abi Sarh       |
| 17. Ḥaḍrat Thābit bin Aqram bin Tha'labah | 23. Ḥaḍrat Abu Salīṭ Usairah bin Amr          | 28. Ḥaḍrat Asm'a bin Husain        |
| 18. Ḥaḍrat Salma bin Salamah              | 24. Ḥaḍrat Tha'labah bin Hātib Ansāri         | 29. Ḥaḍrat Khulaifa bin 'Adi       |
| 19. Ḥaḍrat Jabr bin Atik                  | 25. Ḥaḍrat Saad bin Uthman bin Khuldah Ansāri | 30. Ḥaḍrat Mu'az bin Mu'iz         |
| 20. Ḥaḍrat Thābit bin Th'alabah           | 26. Ḥaḍrat 'Amir bin Umayyah                  | 31. Ḥaḍrat Sa'd bin Zaid Al-Ashari |
| 21. Ḥaḍrat Suhail bin Wahb                |   |                                    |

### 30 November 2018 at Bait-ul-Futūh Mosque, London

Ḥaḍrat Khalīfat-ul-Masīh Vaba continued with the accounts of the Companions of the Holy Prophetsa. He talked about following companions.

- |                                    |                              |
|------------------------------------|------------------------------|
| 1. Ḥaḍrat Thabit bin Khalid Ansāri | Ansāri                       |
| 2. Ḥaḍrat Abdullah bin 'Urfutah    | 5. Ḥaḍrat 'Ubaida bin Hārith |
| 3. Ḥaḍrat 'Utbah bin Abdullah      |                              |
| 4. Ḥaḍrat Qais bin Abi S'asa'ah    |                              |

### 7 December 2018 at Bait-ul-Futūh Mosque, London

Ḥaḍrat Khalīfat-ul-Masīh Vaba spoke about following six companions of the Holy Prophet who participated in the Battle of Badr.

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1. Ḥaḍrat 'Ubaid Bin Zaid Ansāri     | 4. Ḥaḍrat 'Ubadah bin Khashkhāsh   |
| 2. Ḥaḍrat Zāhir bin Harām Al-Ashja'i | 5. Ḥaḍrat 'Abdullah bin Jadd       |
| 3. Ḥaḍrat Zaid bin Khattāb           | 6. Ḥaḍrat Harith bin Aus bin Mu'āz |

### 14 December 2018 at Bait-ul-Futūh Mosque, London

Hudur<sup>aba</sup> spoke about Ḥaḍrat Mistah bin Uthathar<sup>ra</sup> companions of the Holy Prophet<sup>sa</sup>.

### 21 December 2018 at Bait-ul-Futūh Mosque, London

Ḥaḍrat Khalīfat-ul-Masīh Vaba remembered the services of Sahibzada Mirza Anas Ahmad son of Ḥaḍrat Khalīfat-ul-Masīh III<sup>rh</sup> for Jamā'at Ahmadiyya who passed away in Rabwah at the age of 81.

### 28 December 2018 at Bait-ul-Futūh Mosque, London

Hudur<sup>aba</sup> narrated inspiring and dedicated stories of Ḥaḍrat Sahal bin Qais<sup>ra</sup>, the companion of the Holy Prophet<sup>sa</sup>. He explained harmful effects of disobeying the Prophet.

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 also 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.

Weekly Al-Fazl International can be subscribed at [amibookstore.us](http://amibookstore.us) or by sending a check for \$120 to Faiza Bajwa (Al-Fazl International), 188-15 McLaughlin Avenue, Hollis NY 11423.

## Help Needed

The Muslim Sunrise team is looking to collect all past issues of the historic publication. In the last year alone we have located nearly 10 missing issues. Please take five minutes to perform these three easy steps:

1. Gather together all your pre-2006 issues
2. Check to see if each one is uploaded on our Past Issues webpage
3. Write to [archives@muslimsunrise.com](mailto:archives@muslimsunrise.com) if you have an issue that is not uploaded

Please help us preserve this rich history before it is lost. Thank you.

# Activities and News of Ahmadiyya Muslim Community in USA

## Media Reorganization

During the USA Jamā'at National Amila meeting held on November 4, 2018, Ḥuḍūr Anwar Ayyadahullāhu Ta'ālā Benasrehil Aziz instructed that the work of Press and Media in USA Jamā'at be realigned under the Department of Umur Khārijīyya USA pursuant to the Rules & Regulations of Taḥrīk Jadīd.

Please note that all Press and Media work will be directed under the Department of Umur Khārijīyya USA. Harris Zafar Sahib has been appointed as Assistant National Secretary Umur Khārijīyya for Press & Media. The new approved Press and Media team is reflected in the enclosed organization chart for your reference. On a local level, the Secretary Umur Khārijīyya will now

be in charge of local Press and Media work under the local Jamā'at President.

Please extend full cooperation to the national team under the Department of Umur Khārijīyya USA and adhere to any directions they need to the future.

Mirza Maghfoor Ahmad, Amir Jamā'at USA

## Two Angels

### National Tarbiyat Department USA

Abu Hurairah<sup>ra</sup> narrates that the Prophet<sup>sa</sup> said: "There is no day on which the people get up but two angels come down and one of them says, 'O Allah, give in compensation to the one who spends (in charity),' and the other says, 'O Allah, destroy the one who withholds.'" Bukhari, 1374; Muslim, 1010. The Prophet (peace and blessings of Allah be

upon him) said: "Allah said: 'Spend, O son of Adam, and I shall spend on you.'" Bukhari, 5073; Muslim, 993.

These days our National Finance department is gathering income budgets, nationwide. Earning members of Jamā'at should pay 6.25% of their after-tax income as Chanda Aam, every month. An

earning member who has joined Nizām-e-Waṣīyyat should pay at least 10% of his/her income, every month. Please increase your income budgets (where applicable) to match Allah's bounty. Help us by calling your finance secretary and increase your income budget (where applicable) to match Allah's blessings upon you and your family.

## Central Jersey Jamā'at Public Affairs – December 2018



Alhamdulillah, for the fifth year in a row, Central Jersey Jamā'at co-hosted its signature Public Affairs event in partnership with the

Mayor's office in Old Bridge NJ, the town in which Masjid Bait-ul-Hadi is located. The event, the Annual Old Bridge Service Awards, honors

members of the local community such as police, medical, teachers, coaches, and all those volunteers who provide service to the

community. This year, the honorees were two organizations that provide soccer programs to girls and children with special needs – Old Bridge Girls Soccer League and Just For Kixs. The event was held in Bait-ul-Hadi and record 120+ guests attended, most of whom had never been to any Mosque before.

In addition to Old Bridge Mayor Owen Henry, a record five members of the Old Bridge Council attended. Jamā'at President Dr. Mir Sharif Ahmad presided along with Mayor Henry. Public Affairs Secretary Tariq Sharif moderated the event and gave a brief opening address.

Central Jersey Ziafat team cooked and served a delicious meal to all attendees, including traditional Pakistani as well as kid-friendly American food. The non-spicy kababs were particularly popular.

Abdul Nasir Sahib, Tabligh Secretary, was once again a driving force in the success of the event through his relationship with the Mayor's office and his many hours of

hard work as well as getting the plaque awards created. Belal Khalid Sahib and his family designed, printed and framed over 60 certificates for all of the students who were called up one by one and got their picture taken with President Sahib, the Mayor, and Old Bridge Council members. Khuddām handled all parking, security and helped a lot with set up. Rizwan Akbar Sahib, Secretary Audio Visual, took all photos and video recording.

Sadr Lajna Sahiba and her team of mostly students from the Jamā'at were very instrumental in the success of the program since many ladies attended. They hosted the ladies and shared food with them on the Lajna side, as well as helping to set up the food tables and arrangements.

The attendees were extremely positive, particularly commenting on the warmth and hospitality they received, as well as their surprise that a Muslim organization would do something like this.

Peter Micciulla, President of Old Bridge Girls Soccer sent the following note: Good Evening, Hope all is well. Once again on behalf of OBGSL and J4K thank you for the great honor. We had such a nice time and experience. I appreciate all your time, effort, and support. Your members treated us with great respect and I heard from many within our organization how comfortable and welcome they felt. Kindly thank all your members involved in putting everything together. Your friends Peter Micciulla, OBGSL

Dr. Anita Greenberg, Old Bridge Council member, sent the following note: Thank you for hosting a wonderful event. Everyone appreciated sharing the afternoon together and the delicious meal. I wish happiness to everyone this holiday season, and peace, good health, and prosperity in the New Year. Warm Regards, Anita (*Tariq Sharif*)

## MKA USA In the news: Clean up Activities



In the face of the partial government shutdown, members of Majlis Khuddam-ul-Ahmadiyya USA went out to clean up affected national parks and public places. This effort did not go unnoticed and was recognized widely across the

country. The ongoing shutdown has resulted in over 800,000 employees without pay.

We had Khuddām doing their part to serve our country by cleaning in Everglades National Park in

Florida, Joshua Tree National Park in California, Cuyahoga Valley in Ohio, Independence Hall in Pennsylvania, and the National Mall in Washington DC.

## An Excuse for Combining Prayers

Rizwan Khan, Missionary, Texas South

When we combine prayers regularly and we know it's wrong, it's not so bad. At least we know we shouldn't be combining prayers. We do it anyways out of lack of interest in prayer or out of convenience. Weakness in practice takes time to work on and we should gradually improve ourselves.

When we believe that it is permissible to regularly combine prayers, and we justify it to ourselves with excuses, it's a different problem. Weakness in doctrine must be corrected immediately because it becomes a means of misguidance. When we've rationalized that it's not wrong to combine prayers regularly, then we will try to establish that wrong practice in our Masjid and home.

One of the main justifications I have heard for regularly combining prayers is,

“Prayers will be combined for him” - The Holy Prophet (may peace and blessings of Allah be upon him) prophesied about the Promised Messiah (may peace be upon him) that, “Tujma’u lah-uş-Şalāh” (prayers will be combined for him), therefore it is permissible for us, as

members of the community of the Promised Messiah (may peace be upon him), to combine prayers in fulfillment of this prophecy.

This reasoning contradicts the way in which the Promised Messiah (may peace be upon him) explained and acted on this prophecy himself. The fulfillment of this prophecy happened in late 1900 and early 1901 when, for a period of several months, prayers were regularly combined in the Masjid under instructions of the Promised Messiah (may peace be upon him). Explaining the combining of prayers, the Promised Messiah (may peace be upon him) said,

“This has been happening because of my illness and extreme business in writing the commentary of Surat-ul-Fātiḥa. In the combining of these prayers, the Hadith of, “Tujma’u lah-uş-Şalāh”, meaning, “prayers will be combined for him”, is being fulfilled... On the days that I am unable to come to the Masjid because of severe illness, prayers are not combined. From the words of this Hadith, we find that, out of

love, the Holy Prophet (may peace and blessings of Allah be upon him) said that this will be done for his sake.” (Malfūzāt, vol 1, p. 446)

Even during the time of the fulfillment of this Hadith, the Şahāba of the Promised Messiah (may peace be upon him) were not permitted to combine prayers in his absence. What position are we in to try and use this Hadith as a justification for combining our prayers?

During a Majlis Irfan, Ḥaḍrat Khalifat-ul-Masiḥ IV<sup>th</sup> consulted the Jamā’at on if the prayers should be combined based on various genuine reasons. Someone suggested that they should combine prayers because of the prophecy, “prayers will be combined for him.” Huzoor<sup>th</sup> said,

“No, you don't have to find excuses there. That was Ḥaḍrat Masiḥ-i-Mau’ud’s (may peace be upon him) time and he mentioned it very categorically, that this is applying particularly to Masiḥ-i-Mau’ūd.” (Question Answer Session, 14 June 1986)

# Role of Financial Sacrifice in Spiritual Advancement

Published by Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan

## Financial Sacrifice in Light of Holy Qur'an

“And spend in the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good.” (2[*Al-Baqarah*]: 196)

“Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return.” (2[*Al-Baqarah*]: 246).

“O ye who believe! Spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession, and it is those who disbelieve that do wrong to themselves.” (2[*Al-Baqarah*]: 255).

“The similitude of those who spend their wealth in the way of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases and Allah is Bountiful, All-Knowing.” (2[*Al-Baqarah*]: 262)

## Sayings regarding Financial Sacrifices

### The Holy Prophet<sup>sa</sup>

“Abu Hurairah reported Allah's messenger as stating that Allah the Almighty says: “Spend with an open heart, Allah will spend upon thee.” (Sahih Muslim, Kitāb-uz-Zakat)

“Each morning, two angles descend, one of them saying: ‘Allah, bestow a (good) return upon the spender’; and the other saying: ‘Allah, Destroy the property of the miser’.” (Sahih Bukhari, Kitāb-uz-Zakat)

“Whoever spends anything in

the cause of Allah, is rewarded seven hundred times more.” (Tirmidhī, Abwābu Faḍā'il-il-Jihād, Bābu Mā Jā'a Fī Faḍl-in-Nafaqati Fī Sabīllillāhi)

“Only two persons deserve to be envied: firstly, a person to whom Allah gave wealth and he spent it in the cause of Truth; and secondly the person upon whom Allah has bestowed knowledge, wisdom and insight by which he judges between people and teaches them.” (Sahih Bukhari, Kitāb-uz-Zakat)

### The Promised Messiah<sup>as</sup>

“The revival of Islam requires a sacrifice from us. What is that sacrifice? It is to die striving in this path, upon which the life of Islam, the life of Muslims, and the manifestation of Allah depends. This, in other words, is Islam. It is the revival of this Islam which Allah today desires. To attain this objective, it was necessary that He should Himself establish a great and effective system; and this is what the Wise and Mighty has done by sending me into this world for reform of mankind. He has divided this task of supporting the truth and the propagation of Islam into several branches.” (Fath-e-Islam, Rūḥānī Khazā'in, volume 3, p. 10-12)

“It is now time for all those who count themselves among my followers, that they should help this Movement with their money. If someone can only afford one paisa, he should pay one paisa each month for the requirements of the movement; he who can afford a rupee should offer a rupee each month... Everyone who has accepted the *Bai'at* should help according to his means, so that Allah too should help them. If the assistance is received regularly every month, even if it is minor, it is better than that

which is made upon impulse after a long time of negligence. Every person's sincerity can only be judged by the service he offers. O my dear ones! This is the time for helping the faith and fulfilling its requirements. Make use of it, for this time will never return.” (Kashti-e-Nuh, Rūḥānī Khazā'in, volume 19, p. 83)

“It goes without saying, that you cannot love **two things** at the same time: it is not possible for you to love wealth as well as to love Allah. You can love only one of them. Lucky is he who loves Allah. If any of you loves Him and spends his/her wealth in His cause, I am certain that his/her wealth will increase more than that of others, for wealth doesn't come by itself, rather it comes by Allah's will. Whoever parts with some of his wealth for the sake of Allah, will surely get it back. But he who loves his wealth and doesn't serve in the way of Allah, as he should, will surely lose his wealth. Do not ever imagine that your wealth comes of your own effort, no, it comes from Allah Almighty. And do not ever imagine that you do a favor to Allah or his Appointed One by offering your money or helping in any other way. Rather it is His favor upon you that he calls you to this service.” (Majmu'ah Ishtiharat, volume 3, p. 497-498)

“If you perform righteous deeds and do some service at this time, you will set the seal upon your sincerity. You will live longer, and your wealth will increase.” (Tabligh-e-Risalat, volume 10, p. 56)

“The door to piety is a narrow one. So, remember that no one can enter it by spending useless and worthless things. The clear injunction is: ‘You can never attain righteousness until you spend out of that which you love.’ Until you spend the things which you love and are dear to

you, you cannot attain the stage of being loved. If you are not ready to bear suffering and to acquire true piety, how can you expect to succeed? Did the disciples gain their station without doing anything? Just look at how one has to work and toil in order to gain a worldly title, even though it does not give true peace and satisfaction. Then how is it possible for the title of ‘*may Allah be pleased with him*’ to be acquired with no difficulty. The truth is that it is not possible to gain the pleasure of Allah—which is a source of true happiness—until one does not bear momentary hardships. Allah cannot be deceived. Happy are those who care not for pain in order to attain His pleasure, for it is only after temporary suffering that the believer is granted the light of eternal joy and everlasting comfort.” (Tafsir Ḥaḍrat Masīḥ-i-Mau’ūd<sup>as</sup>, volume 2, p. 131)

### Ḥaḍrat Khalifat-ul-Masīḥ I<sup>ra</sup>

“...Being a micro universe, man needs a King to administer his kingdom. He also needs someone to fulfill his needs. Each of the attributes belongs to Allah. It is under His protection that a believer should find shelter against hidden doubts and temptations which pull him backwards and are a barrier in his progress. Islam today is in a miserable state. A kind of self-conceit afflicts every Muslim. He does not spend his property and his time according to Allah’s Teachings. Allah has made man free but has also subjected him to some regulations, especially regarding his property. Be careful, therefore, about what you do with your money. There are many today who consider it lawful to give and receive interest. It is simply wrong. **It is written in a Hadith that whoever receives interest, gives interest, and even he who records it or acts as a witness in such a transaction is under Allah’s curse.** I have hereby fulfilled my duty of conveying the message to you. I do not care the least for you. All I desire is that you

should become Allah’s. Reform yourselves. May Allah enable to do so. *Amin.*” (Friday Sermon, June 25, 1909)

### Ḥaḍrat Khalifat-ul-Masīḥ II<sup>ra</sup>

“When you read about Ḥaḍrat Khalid, Ḥaḍrat Sa’d, Ḥaḍrat ‘Amr bin Ma’di Karb and Ḥaḍrat Jarrar, you wish that you had lived at their time and achieved similar feats. What you forget is that for every time and everything there is a proper place.

In this age, Allah Almighty has opened the door to the Jihad of Spreading the faith and Jihad against one’s own self, instead of Jihad with the sword. And we cannot spread the faith without money. You are the *Mujahidin* of this age and you deserve the same reward which those people did, and indeed you are getting it. Do what you are told with diligence and also teach others, so that all of you become *Mujahidin* in the way of Allah. *Amin.*” (Letter of Ḥaḍrat Khalifat-ul-Masīḥ II<sup>ra</sup> to members of Shu’ba Mal Karachi dated March 03, 1957)

### Ḥaḍrat Khalifat-ul-Masīḥ III<sup>rh</sup>

“Through the Promised Messiah<sup>as</sup>, Allah Almighty has established the system of *Waṣīyyat* in *Jamā’at Ahmadiyya*. *Waṣīyyat* is indeed a great institution in every aspect. The purpose of *Waṣīyyat* is that among the members of the *Ahmadiyya* Movement, there should be a group which should fulfill its obligations in view of the teachings of Islam with such diligence and sacrifice, that it should become clearly distinguishable from the others. *Waṣīyyat* does not mean merely to sacrifice one tenth of one’s property. Rather it is a system which lifts man from the depths of the earth and elevates him to the heights of heaven.” (Friday Sermon, April 30, 1982)

### Ḥaḍrat Khalifat-ul-Masīḥ IV<sup>rh</sup>

“... But Allah Almighty says that these people too have been blessed

with Insight; you can deceive neither them nor Me. Your lifestyle, your society, your values, each of these things reveals how much you possess. Since *Waṣīyyat* is not a system of taxation, therefore, in view of the moral norms and practice of the *Jamā’at*, the office-bearers accept whatever a person claims to be his income, even when they know that he is not speaking the truth. But what comes to pass later on is very dangerous indeed for such people: their sacrifices of a lifetime go in vain and they lose their wealth and fall into all kinds of troubles. Allah, Who knows everything, has countless ways of bestowing and similarly of taking back. Such people even become deprived of the peace and comfort which wealth is supposed to provide. At times the wealth of such families is squandered before their very eyes and they are helpless to do anything about it.

... Therefore, you should always be true and straightforward in your dealings with Allah, Who is the Giver and Provider. Only then will your sacrifices be of any use to you and you will inherit even greater blessings. Why should you fear to spend in the way of Allah? It is this spending which is the source of your income and of His blessings. At the time of the Promised Messiah<sup>as</sup>, some of the Disciples who presented a little money to him had to make great sacrifices to do so. But their progeny has become recipient of such Divine bounties even in their worldly affairs, that it is hard to recognize them; so wonderfully have their possessions been blessed.

*Wa Mimma Razaqnahum Yunfiqoon*, which means that there is a continuous flow of their spending in the way of Allah. We keep providing for them and they never stop spending. This is the blessed spring which was made to flow by the Holy Prophet<sup>sa</sup>, and to guarantee whose continuous existence we have been created. We, who have been assigned the task of providing the whole world with the

drink of this spring, have to keep it filled with our sacrifices. But, remember, this spring is the pool of the sacrifices of a Holy Prophet<sup>sa</sup>, therefore, not a single impure drop should find its way into it. Not a particle of the ego must become part of it. Otherwise, you shall not be allowed to remain among those who offer sacrifices. With this fear in your hearts, you should keep scrutinizing yourselves and keep praying that may Allah Almighty keep this financial institution clean in every aspect and protect it from the adulteration of our egos.

The truth is that if a part of the *Jamā'at* were to adhere to Taqwa in this regard, were not to fear anyone other than Allah, were not to be guilty of Shirk, and were to stand firm on the principle that whatever they offer in the way of Allah, they shall do it truthfully, then today our *Chandas* can double without having to increase the rate.” (Friday Sermon, July 23, 1982.)

### **Ḥaḍrat Khalifat-ul-Masīḥ V<sup>aba</sup>**

“If you acquire more income after the Budget has been drawn, you must not continue paying according to the Budget. Rather you must pay in relation to the blessings which Allah has showered upon you. If our dealings with Allah are straightforward, He, being the All-Hearing and All-Knowing, will hear our prayer all the more. And if there is anything which we need for this age and for ourselves, it is the mercy and blessings of Allah and prayers which find acceptance at His threshold. So I beseech you that, for your prayers to be accepted, it is important that you keep your dealings with Allah clear.” (Friday Sermon, November 11, 1994)

“If the habit of paying Chanda is inculcated in them from the very beginning, and they are told that Allah commands us to make sacrifices in the cause of His Religion, their faith will get strengthened and they will get

accustomed to paying Chanda. There are a lot of new Ahmadīs who are not even told that they have to offer financial sacrifices. It is most essential to tell them about this. The Promised Messiah<sup>as</sup> has said that the faith of such people lies in danger who do not offer financial sacrifices. If this habit had been inculcated in the new Ahmadīs of India and Africa, not only would our Chandas have increased wondrously, but even our numbers could have increased manifold... Hence, I wish to remind the Jamā'ats once again to establish these links and make them wider and also to pay greater attention towards Tarbiyat (teaching and training). Get rid of your own tardiness and bring these new members to the fold of financial sacrifices, even if at first they pay only token amounts. Similarly, as I said earlier, parents should include their newborns in their financial sacrifices as well. In case of Wāqifin-e-Nau, it is most essential that every child that is born is made part of this system.” (Friday Sermon, November 5, 2004)

### **Budget according to real Income**

Explaining the reason for the decrease in *Chanda* in his *Jamā'at*, one member said: Some people quote the Promised Messiah<sup>as</sup> as having said that anyone can pay as much Chanda as he wishes, and, on the basis of this quotation, even if they are earning a hundred thousand rupees, they make their promises on the basis of just one thousand. This is what causes our Chandas to decline.

The answer of Ḥaḍrat Khalifat-ul-Masīḥ III<sup>rh</sup>: “You are yourself responsible for it. You should prepare his budget according to his real Income. In Jhelum, an Ahmadi said the same thing, and I ordered for Chanda not to be received from him. He has been insisting for Seven years that he will give Chanda only as much as he wishes. But I said that we

shall not receive Chanda from him. Hence if there is any negligence, it is not due to the directives of the Markaz, rather it is due to the conduct of office-bearers of local Jamā'at.” (Report of Majlis Mushāwarat 1974)

### **Defaulters should not be appointed to office of Jamā'at**

In this regard Ḥaḍrat Khalifat-ul-Masīḥ IV<sup>th</sup> said, “In this respect a decision has already been made, that people who are permitted to pay Chanda at a reduced rate are in exceptional circumstances, allowed to be appointed, at Jamā'at offices, if the Jamā'at so desires. But the defaulters can never be assigned any duty.” (A letter from Additional Wakīl-ul-Mal London, July 26, 1992)

### **Following cannot take part in election nor can become office bearers**

1. The following cannot participate in any election:
  - Those who do not pay the Obligatory *Chandas*.
  - Those who are less than 18 years of age.
  - Those who have been censured by the *Jamā'at*.
  - Office bearers who have been suspended by *Nizām-e-Jamā'at* (only for the period of there suspension).
2. Defaulters who pay their *Chandas* after the date for the elections has been announced, in order to participate in the election, should be strongly discouraged.
3. New *Ahmadīs* can only participate in elections one year after signing the Bai'at if they abide by the other regulations.

### **The following can hold no office in Nizām-e- Jamā'at:**

1. Those who cannot participate in elections under the above regulations;
2. A *Mūsī*, whose *Waṣīyyat* has been

cancelled by *Sadr Anjuman Ahmadiyya*;

3. A *Mūsī*, whose *Waṣīyyat* has been cancelled by way of disciplinary action by the *Jamā'at*.
4. A person who puts *Jamā'at's* funds or the funds of an Auxiliary Organization to personal use, he shall not be eligible to be elected or nominated to any office for a period of three years after the reimbursement of the used amount and pardon by Ḥaḍrat Khalifat-ul-Masīḥ. If such a person is subjected to any disciplinary action a second time he shall never again be eligible to hold any office of the *Jamā'at*. The *Amir/President* and the Auditor who neglect to perform their duty in this respect shall also be responsible for making up the loss.

**Note:** (a) If the *Waṣīyyat* of a *Mūsī* is cancelled due to some reasons other than those mentioned in (2) and (3) above, and he is paying his obligatory *Chandas* regularly, and he is not in arrears for six months or more, there is no objection against his appointment or election as an office bearer. (b) If a person is removed from an office a second time by way of disciplinary action, he shall never again be eligible to hold any office of the *Jamā'at*. (Rules and Regulation of Tahrik-e-Jadid Anjuman Ahmadiyya, Rule No. 209, 235)

## Detail of Chandajats

### Obligatory Chandas:

1. Zakat 2. Fiṭrāna 3. Hiṣṣa Āmad
4. Hiṣṣa Ja'idad 5. Chanda 'Am 6. Chanda Jalsa Salana 7. Shart-e-Awwal (to be paid when signing the *Waṣīyyat*) 8. Chanda I'lan-e-Waṣīyyat (to be paid when signing the *Waṣīyyat*)

### Supererogatory Chandas:

1. Eid Fund 2. Chanda Tahrik-e-Jadid 3. Chanda Waqf-e-Jadid 4. MTA (Amānat Tarbiyat) 5. Imdad

Tulaba (to help the Students) 6. Imdād Marīḍān (to help the Needy Patients) 7. Chanda Buyut-ul-Hamd 8. Yatama Fund 9. Ta'mir Buyut-udh-Dhikr 10. Sadaqa/Fidya 11. Maryam Shadi Fund 12. Sayyidina Bilal Fund 13. Local Funds 14. Sacrifice of animal hide 15. Fund for the construction of Mission Houses 16. Bait-ul-Futūh London Europe 17. Tāhir Foundation 18. Guest House Qādiān 19. Derwesh Fund 20 Al-Fadl International 21. Review of Religions

## Zakat

### Ahādith about Zakat

“Abu Bakr wrote to me what was made compulsory by Allah's Apostle regarding the payment of Zakat and that also includes: Neither different types of properties may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat.” (*Sahih Bukhari, Kitāb-uz-Zakat*)

“Verily, a time comes, when people will find it a burden to pay Zakat on their belongings.” (*Kanz-ul-Ummal, Kitāb-uz-Zakat*)

### Definition of Zakat

The Promised Messiah<sup>as</sup> says: “What is Zakat? It is taken from the rich and given to the poor. It teaches the highest level of human sympathy. Thus by coming together of the rich and the poor, the Muslims gain strength. It is a must for the rich to help the poor, and even if it were not so, it is a demand of human sympathy to do so. But nowadays, I see that people care the least even if their neighbor is starving to death, so engrossed are they with their own comfort and enjoyment. I can't hold back what Allah has told me. Sympathy is a very precious gem that a man has. Allah Almighty says: “You cannot achieve virtue until you spend out of that which you love.” This is not the Way to please God, for instance a Hindu's cow becomes ill and he presents it as Mans. There are many who give to the poor rotten

crumbs which are of no use to anyone, and they imagine that they have given charity. Allah does not accept such things, nor is such charity acceptable. He clearly says that you cannot achieve virtue until you spend out of that which you love. Virtue cannot be called virtue until you spend for the propagation of the faith and the sympathy for mankind out of your possessions which you love.”

A brother asked: “Huzoor, some of the beggars, themselves, ask for old bread and clothes.” Huzoor said: “Will you give them new ones? What will they do? They ask that, because they know that no one is willing to give them anything new. We must, as far as it is in our power, sympathize with and provide for Allah's creatures.” (Al-Badr Qādiān, October 1908)

### Zakat on Jewelry

Zakat is not payable on every kind of gold and silver. The Promised Messiah<sup>as</sup> says:

“Some legal opinions do not deem Zakat payable on jewelry that is worn and is sometimes given to poor women for use, and, it is preferred that Zakat be paid on jewelry which is worn but is not given to the poor and is not given to others for use. This is the practice of my family also. They pay Zakat on their existing jewelry every year. Furthermore, there is no disagreement about the payment of Zakat on jewelry which is kept saved like money.” (Tahriri Fatawa Ḥaḍrat Masīḥ-i-Mau'ūd 'Alaih-is-Salam, Al-Hakam, November 17, 1905)

### Chanda Hiṣṣa Āmad

1. The *Chanda* which a *Mūsī* is obligated to pay on his real income is called *Chanda Hiṣṣa Āmad*, whose minimum rate is 1/10th and can be enhanced up to 1/3rd. Even after the *Waṣīyyat* has been finalized, a *Mūsī* can have his *Waṣīyyat* increased from 1/10th or decreased, in case he is

unable to pay, to less than 1/3rd. A *Mūsī* shall pay this *Chanda* monthly according to his/her income. In case of those whose income is on seasonal or annual basis, they will pay at their promised rate on the realization of their income.

2. A *Mūsī* on whom *Chanda* has become obligatory, but he does not pay and his *Chanda* is overdue for six months, his *Waṣīyyat* can be cancelled. He can, however, seek some respite from *Majlis Karpardaz*.
3. A *Mūsī* whose *Chanda* is overdue for six months and he does not maintain any contact (with Concerned Department) his *Waṣīyyat* is prone to cancellation.
4. No one is exempt from *Chanda Waṣīyyat*. In case a *Mūsī* is unable to pay *Chanda* at the prescribed rate he had better get his *Waṣīyyat* cancelled on account of extreme hardship.

### Chanda Hiṣṣa Ja'idad

*Hiṣṣa Ja'idad* is the *Chanda* which *Mūsīān* pay after making formal assessment of their property. As for the income generated by the property, whether before or after *Hiṣṣa Ja'idad* has been paid, *Chanda* shall have to be paid on it at the rate of *Chanda 'Am*.

1. All the property which a *Mūsī* receives in inheritance or creates himself, and allots to himself or to anybody else, is considered to be *Mūsī's* property.
2. Property acquired on mortgage shall be considered the property of the *Mūsī*. Whenever a *Mūsī* buys a property with cash or on mortgage, he/she should forthwith inform the *Markaz* about it and give all the details. Moreover, if a property is sold on profit, *Hiṣṣa Ja'idad* shall be payable on the profit, as well.
3. A *Mūsī* should be in no doubt that the property bought on mortgage becomes the property

of the buyer, although it remains mortgaged to a society or bank, as a security, until full payment has been made.

4. *Hiṣṣa Ja'idad* on a *Mūsī's* property is payable upon his death. However, office facilitates the *Mūsī* by giving permission to pay *Hiṣṣa Ja'idad* during his lifetime.
5. If a *Mūsī* wishes to pay *Hiṣṣa Ja'idad* during his life, he shall have to pay according to prevailing the market value of his property. Mortgage shall not be deducted from this amount.
6. If a *Mūsī* sells his/her property which he/she has bought on mortgage before the term of the mortgage is complete, he/she shall pay *Hiṣṣa Ja'idad* after deducting the amount of his/her debt from the sale proceeds of his/her property.
7. At the time of a *Mūsī's* death, the amount of debt still payable to the mortgagee (bank or institution) shall be deducted from the market value of the property, and *Hiṣṣa Ja'idad* shall be paid on the remaining amount.

### Chanda 'Am

1. *Chanda 'Am* is the basic and compulsory *Chanda* which the Promised Messiah<sup>as</sup> has made obligatory upon every earning Ahmadī, man and woman, and is to be paid at the rate of 1/16th on the total income from all sources.
2. Such Ahmadīs as are incapable of paying at the prescribed rate on accounts of their lack of means or for any other reasons, can seek concession from Ḥaḍrat Khalifat-ul-Masīḥ by stating their circumstances.
3. The budget form should reveal full income of people who obtained concession and reference should be given of the concession they have been granted.
4. Such concession is valid for one

year. Fresh application will have to be submitted each year.

5. Members who have been granted concession in rate have the right to vote but they cannot be elected as office-bearers.
6. Application for concession must be sent through local Jamā'at with National Amir's recommendation to Wakālat Mal London and should be addressed to Ḥaḍrat Khalifat-ul-Masīḥ. Such application cannot be withheld even if the national or local Jamā'at does not agree with the request. It, however, has the right to attach a note of disagreement.
7. Permission for paying arrears in installments can be sought from Wakālat Mal London, but the application must come through the local Jamā'at. (Those whose arrears have been pardoned, too, have the right to vote according to the regulations.)

### Chanda Jalsa Sālāna

Members paying *Chanda Hiṣṣa Āmad* or *Chanda 'Am* are also required to pay 1/120th of their annual income or 1/10th of their monthly income as *Chanda Jalsa Sālāna* once a year. If someone has been granted concession in *Chanda 'Am*, he shall also be entitled to proportional concession in *Chanda Jalsa Sālāna*. No separate application is required.

There are some *Mūsīyān* who have no personal income and pay *Hiṣṣa Āmad* on pocket money, but do not pay *Chanda Jalsa Sālāna*. Although, not paying this *Chanda* does not affect their *Waṣīyyat*, but they are still expected to show the same love & passion for this *Chanda*, which inspired them to join the institution of *Waṣīyyat*, in response to call made by Promised Messiah.

Ḥaḍrat Khalifat-ul-Masīḥ II<sup>ra</sup> said about this *Chanda*: ““As far as I know, *Chanda Jalsa Salana* has been in existence since the time of Promised Messiah<sup>as</sup>. Some have

mistakenly considered it a part of Chanda 'Am, which has now been separated from it. But I do not remember even a single instance when a separate appeal was made for Chanda Jalsa Sālāna. This Chanda is undoubtedly among the earliest Chandas ... So where I accept the proposal of the sub-committee that in future Chanda Jalsa Sālāna will be compulsory, I set its rate at 10% instead of 15%. But, this does not mean that a person who can pay 15 % should not do so. His reward lies with Allah and we cannot stop Him from this reward. Hence if a member gladly wants to increase this rate, he can do so any time. However, those who do not pay at 10% shall be urged to do so.” (Report Majlis Mushāwarat 1938)

At another occasion, Ḥaḍrat Khalifatul Masīḥ II<sup>ra</sup> said: “Ḥaḍrat Masīḥ Mau'ūd<sup>as</sup> has declared Chanda Jalsa Sālāna to be a permanent Chanda and has said: “Do not consider this Jalsa to be like the ordinary conventions of the world. It is a decree which has its roots in the support for the Truth and the victory of Islam. Its foundations have been laid by Allah Himself and nations have been prepared for it who will soon come to its fold. This is the work of the Almighty for whom nothing is impossible.” (Ishtihar December 7, 1892). Hence the Promised Messiah<sup>as</sup> has declared Jalsa Sālāna to be a permanent institution and has said that it has been established under Divine injunction. Therefore, if Chanda Jalsa Sālāna is treated separately, then because of the emphasis laid by The Promised Messiah's<sup>as</sup> that our Jalsa is not like other Jalsas, this will always refresh the faith of the believers when they partake in Chanda Jalsa Sālāna.” (Report Majlis Mushāwarat 1943.)

## Taḥrīk-e-Jadīd

In 1934, Majlis-e-Ahrar started an agitation against the Jamā'at and declared that they would not rest until they had wiped the Jamā'at off

the face of the earth. In response, Ḥaḍrat Muṣliḥ Mau'ūd<sup>ra</sup> said: “I see the earth slipping from under the feet of Ahrar. They say they will wipe out this *Jamā'at*, but Allah Almighty has told me of a plan with which the *Jamā'at* will spread in all countries of the world and no one will be able to destroy it.”

So, at that time Ḥaḍrat Muṣliḥ Mau'ūd<sup>ra</sup> initiated Taḥrīk-e-Jadīd concerning which he said: “The purpose of launching Taḥrīk-e-Jadīd is to acquire such a fund with which Allah's message can be delivered as far as the corners of the earth with ease and facility.

It began as a temporary scheme, but at the end of nineteen years, Ḥaḍrat Muṣliḥ Mau'ūd<sup>ra</sup> said: “Now that nineteen years are coming to an end, I have decided that Taḥrīk-e-Jadīd will continue up to your last breath.”

He said: “I hope that *Taḥrīk-e-Jadīd* will last for countless ages, just as the stars in the sky, so did Allah say to Ḥaḍrat Ibrahim that his progeny would be countless. And Ḥaḍrat Ibrahim's progeny greatly served the faith, and the same is done by Taḥrīk Jadīd”. (Friday Sermon, February 22, 1935)

In his Friday Sermon of November 9th, 1934, Huzoor stressed the importance of joining Taḥrīk-e-Jadīd: “Though one is free whether or not to join *Taḥrīk-e-Jadīd*, but if someone has the means to join it and does not do so because Khalifat-ul-Masīḥ has declared it to be optional, he will be brought to account either in this world or the next...” (Friday Sermon, November 9, 1934)

Earlier on Ḥaḍrat Muṣliḥ Mau'ūd<sup>ra</sup> the standard for taking part in Taḥrīk-e-Jadīd, as follows: “My second demand under this Taḥrīk is that the affluent members of the Jamā'at, who can afford to pay a hundred rupees or more, should do so for this Taḥrīk and become recipients of Divine reward... In

order to bring the less fortunate people into this Taḥrīk, I permit those who can pay even five rupees to do so.” (Al-Fadl, November 29, 1934).

Each individual has to decide for himself the sacrifice he is going to make for the great institution of Taḥrīk-e-Jadīd. But in so doing, it is necessary to bear in mind the importance of Taḥrīk-e-Jadīd, its international significance and the sayings of the Khulafā' in this respect. For instance, Ḥaḍrat Muṣliḥ Mau'ūd<sup>ra</sup> has talked about adopting different criterion at different times. He said: “If someone pledges to sacrifice the amount equivalent to one half of his monthly income—for instance, if his income is a hundred rupees, he pledges fifty rupees—this will be considered a good sacrifice. And if someone pledges the amount equaling his full monthly income, we will understand that he has burdened himself in making this sacrifice.” (Friday Sermon, November 4, 1953)

Ḥaḍrat Khalifat-ul-Masīḥ III<sup>rh</sup> had this to say concerning the standard of pledges for Taḥrīk-e-Jadīd: “From the very first day, Taḥrīk-e-Jadīd has been based on optional sacrifice...It is said that Chanda Taḥrīk-e-Jadīd should be at least 1/5th of the monthly income, but this is not a prescribed rate.” (Report Majlis Mushāwarat 1969)

Ḥaḍrat Muṣliḥ Mau'ūd<sup>ra</sup> had in his mind the needs of the whole world. This is why he wanted the Jamā'at to collect large amounts for the quick spread of Islam. Taking the pledge from Khuddam, he said: “... The pledge I want you to take is that if there is any Ahmadi in your village or town, who is not taking part in Taḥrīk-e-Jadīd, you should try to make him a part of it. Until there should not remain a single Ahmadi who does not take part in Taḥrīk-e-Jadīd ....” (Address to Majlis-e-Mushāwarat Khuddam-ul-Ahmadiyya, October 23, 1950)

Ḥaḍrat Khalifat-ul-Masīḥ IV<sup>rh</sup> said:

“Whatever Taḥrīk-e-Jadīd spent in the way of Allah in one year, Allah has always granted it much more the following year, and this has gone on and on in an astonishing manner. All the increments in Chandas are the off springs of Taḥrīk-e-Jadīd. If the poor people of Qādiān and the Jamā’ats of India had not sacrificed their rupee and two after selling their goats and their garments, our budget could never have reached into the millions today. All the Chandas we see in the Jamā’ats of Europe, America and Africa are a result of the Chanda of Taḥrīk-e-Jadīd which was offered in the beginning with fervent prayers. Disciples of the Promised Messiah<sup>as</sup> were among those who took part in it...There was indeed such a wonderful atmosphere of piety and virtue, that it is hard to find it anywhere else in the world. The poor employees of Anjuman used to save several months’ wages to offer for Taḥrīk-e-Jadīd. Even today, these scenes are repeating themselves all over the world, and we are witnessing beautiful events with the blessings of Ahmadiyyat. But it all began in Qādiān. The role which Taḥrīk-e-Jadīd has played in bringing about this zeal for financial sacrifice can never be overlooked.” (Friday Sermon October 25, 1985)

As to how and how much one should participate in Taḥrīk-e-Jadīd, Ḥaḍrat Khalifat-ul-Masīḥ IV<sup>th</sup> said: “The philosophy of Taḥrīk-e-Jadīd, as put forth by Ḥaḍrat Fadl-e-‘Umar, is that we should try to save money in every way, and offer as much as we can in the way of Allah. Every Ahmadi should protect himself against sin and seek Allah’s forgiveness.” (Friday Sermon, November 5, 1993)

### The demands of Taḥrīk-e-Jadīd

1. Lead a simple life.
2. Participate in spreading the message of Islam worldwide.
3. Dedicate leave periods for the service of *Jamā’at*.

4. Members to dedicate their lives to serve Islam.
5. Dedicate during seasonal vacation, periods for the service of *Jamā’at*.
6. Offer your children for lifetime *Waqf*.
7. Pensioners/Retired people to offer themselves for service of *Jamā’at*.
8. Dedicate part of your income and property.
9. Influential and learned *Ahmadīs* should give lectures.
10. Prepare rebuttal of adverse propaganda.
11. Seek advice from the *Jamā’at* when deciding about higher education and future of your children.
12. Develop the habit of working with your own hands (instead of depending upon others).
13. Jobless persons should not hesitate to take up even petty jobs.
14. Promote Islamic culture.
15. Promote honesty in the society.
16. Keep the paths clean.
17. Protect women’s rights.
18. If possible members may build houses in Qādiān.
19. Offer special prayers in order to succeed in these undertakings.

### Waqf-e-Jadīd

Waqf-e-Jadīd was founded in 1957 by Ḥaḍrat Khalifat-ul-Masīḥ II<sup>ra</sup>. The aim of this scheme is to provide education and training to rural *Jamā’ats*, as well as to take the message of Tauhid to idol worshippers. It was, at first, limited to Pakistan, but Ḥaḍrat Khalifatul Masīḥ IV<sup>th</sup> later made it international.

About this scheme, Ḥaḍrat Khalifat-ul-Masīḥ II<sup>ra</sup> said: “This is the undertaking of Allah, and He Himself will complete it. Since it is Allah Almighty who has put this inspiration in my heart, I shall

endeavor to fulfill it even if I have to sell my house and my clothes to do so and even if not a single person assists me. Allah shall cut them off from the *Jamā’at* who are not helping me in this regard and will send down angels from heaven to help me.” (Friday Sermon, January 5, 1958)

### Waqf-e-Jadīd and responsibilities of mothers

Addressing Ahmadi mothers, Ḥaḍrat Khalifat-ul-Masīḥ III<sup>th</sup> said: “If all the Ahmadi children who grow up under your care, and whose proper upbringing is your responsibility, were to give full attention to this matter...But the fact is that this matter has not been given the attention it deserves. You cannot inculcate the importance of Waqf-e-Jadīd among your children unless you yourselves fully realize its importance. (Al-Fadl, February 11, 1968)

### Exhortations to Ahmadi children

While inaugurating Dafter Atfal in 1966, Ḥaḍrat Khalifat-ul-Masīḥ III<sup>th</sup> said: “Today I appeal to all Ahmadi Children (boys and girls) to come forward and fill the gaps which have been left by your elders due to their laxity, and get rid of the weaknesses which have found their way into the work of Waqf-e-Jadīd.” (Al-Fadl, October 7, 1966)

Ḥaḍrat Khalifat-ul-Masīḥ IV<sup>th</sup> said: “If children are made part of Waqf-e-Jadīd at an early age, Allah increases their ability to offer other Chandas as well.”

### Instructions about Waqf-e-Jadīd

1. The *Waqf-e-Jadīd* year begins on 1st January and ends on 31st December.
2. Effort should be made so that not a single member of the *Jamā’at*, man, woman, old or young should be left out of this scheme.
3. New *Ahmadīs* should also be

included in this scheme.

4. The head of the family should make sure that no member of his house is left out of the scheme. *Chanda* should even be paid on behalf of newborns.
5. Those who have just started earning independently should participate in it with greater zeal.
6. Members should try to continue the sacrifices of deceased relatives who used to pay *Chanda Waqf-e- Jadid*.

### Amānat Tarbiyat

One of the countless blessings which have resulted from the Migration of Ḥaḍrat Khalifat-ul-

Masīḥ IV<sup>th</sup> is the great gift of MTA. At the time of its inception in 1991, programs were broadcast for just a few hours each day. A few years later MTA started broadcasting 24 hours. Now, by the grace of Allah, programs are being televised round the clock on digital channels and each day new heights are being scaled. Members responded to the appeal of Ḥaḍrat Khalifat-ul-Masīḥ and offered unparalleled sacrifices. The whole system revolves around the *Khilafat* and the people who ardently desire to see Ḥaḍrat Khalifat-ul-Masīḥ on their screens offered their money and possession to show their gratitude. This system has been of immeasurable benefit to the *Jamā'at*,

and along with religious training & education, it has also met with immense success in the field of *Tabligh*.

The *Chanda* paid under this head is called *Amānat Tarbiyat*. As a gratitude for this spiritual gift bestowed upon us by Allah Almighty, it is essential that we should make all members of the *Jamā'at*, including ladies and children, a part of it, so that they can feel the pleasure of being participating in it personally. The whole *Chanda* will be deposited in the Central Reserve and none of it can be spent at local level.



Interfaith at Peace Lutheran Church in Minneapolis MN

# Remembering Dear Friends

Professor Muhammad Sharif Khan Philadelphia, USA

## Fazl-i-Umar hostel, T. I. College Rabwah

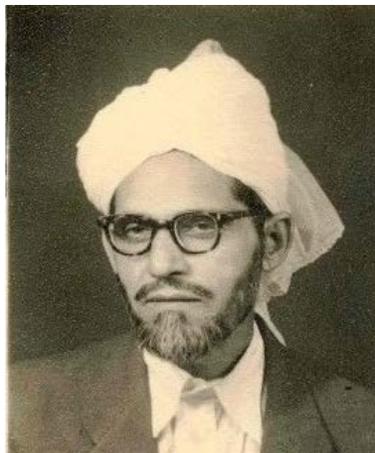
From 1956 to 57, I was F.Sc. pre-med student in Ta'lim-ul-Islam College, Rabwah. I was allotted room number 45, in Fazl-i-Umar hostel. We were four roommates: Masood Khan (Gujrat), Rafiq Ahmad (Sahiwal), Riaz Husain (Kabirwala, Multan) and I (Ghakkhar Mandi).

Today I remember Masood Khan as a well-behaved, sober person; an enchanting smile would always play at his face, would talk humbly, and was regular in prayers and recitation of Holy Quran. Would keep his gaze low. He was a good student always doing well in class tests.



Masood and I were close friends, apart from being roommates our home cities were close to each other, Gujrat was 35 km north from Ghakkhar. To heading to our homes at the break of summer vacations, we would catch Mari Indus Train at midnight from Rabwah for Chak Jhumrah, to board train for Wazirabad. There, I would catch Babu-train for Ghakkhar, and Masood would reach his village DhirKay District Gujrat, by bus.

## Chaudhary Rehmat Khan Sahib



Masood's father Ch. Rehmat Khan Sahib, retired Headmaster, would often visit us in Fazl-i-Umar hostel in Rabwah. He was soft-spoken kind fatherly person very kind to us all. Would advise us regarding our difficulties in studies. I remember his advice "not to be lousy." He explained, a "louse" moves slowly, a person who is sluggish is called "lousy person," lousiness slows down working of brain. With this example he would explain importance of regular exercise for students to keep mentally fit.

Masood and me exchanged letters during holidays, discussing various matters related to study. Once he invited me in his village, he picked me up from Wazirabad Railway station. I stayed with him for few hours, enjoying his hospitality and panoramic surroundings of his village.

## Our continuation of studies

After completing F.Sc., I joined Islamia College (cl) Lahore, for BSc, while Masood stayed in Ta'lim-ul-Islam College for his B.Sc. Our correspondence continued until he left for UK to join his father Chaudhri Rehmat Khan, who was

appointed Imam of Masjid Fazl London, there he joined a university for a PhD course.

## Demise of Masood Khan

Sudden news of demise of Masood Khan almost shocked me. I wrote to the Late Bashir Ahmad Rafiq sahib (then Imam Masjid Fazl, London) inquiring about Ch. Rehmat Khan sahib and Masood. Imam Sahib very graciously replied my quarry by email.

To complete my story, I am copying emails (as received) from Khan Sahib. Since the information is historical with tinge of mystery, however, completes my story.

## Emails from Bashir Rafiq Sahib

### First email

I was the Deputy Imam of the London mosque in 1960 when we received orders from Wakalat Tabshir that Maulood Ahmad Khan, the Imam has been transferred to Pakistan. We were also informed that Ch. Rehmat Khan Sahib has been appointed the new Imam. We had never heard this name before and there was no one in the Waqifin-i-Zindagi category of that name. We anxiously waited for some information about the new Imam. After a few days Wakalat Tabshir told us that Chaudhri Sahib was a retired Head Master and belong to DhirKay in Gujrat. We were also told that he was 64 years of age. As I was to be his Assistant, the age factor greatly worried me. I was then only 29 years old.

We received him at the Airport clad in Shalwar Qamees and wrapped up in a blanket. He wore turban. We brought him to the Mission House at 63 Melrose Road where we had prepared the upper part for his residence. He was alone

in the house.

In the beginning he was quite disturbed and felt difficulty in adjusting himself in the new environment. But slowly he got settled down. He cooked his meals himself but only knew how to make Halva. Most of the time his only meal was Halva during lunch and Halva for dinner. After some time, he learnt the art of cooking from a few ladies of the Jamā'at.

Hazrat Chaudhri Rehmat Khan was a pious, God fearing and a Muttaqi person. He looked like an angel and always had a smile on his face. He was a hospitable, hardworking and loving person.

A few days after his arrival he told me that he had no knowledge of Bible and other Christian dogmas. I told him not to worry, as I would always be at his side when a discussion with a Christian was in progress. Very soon he learnt the salient references from the Bible by heart and had no difficulty to have a thorough discussion with a Christian.

His piety and Taqwa soon attracted the members of the Jamā'at to him and he became a fatherly figure for all members of the Jamā'at, men and women. He had a melodious voice and would recite the Surah's of the Holy Quran during congregational prayers in an enchanting manner.

Ch. Sahib was a member of the Rotary Club of Wands worth and had developed intimate friendship with the fellow Rotarians. He also addressed various clubs and societies on Islam and Ahmadiyyat. His knowledge of the Holy Quran was deep and vast. He had the great honor of attending the Dars classes of Hazrat Khalifa II<sup>ra</sup> at Qādiān. During Ramadhān his Dars ul Quran attracted large numbers of young and old members of the Jamā'at.

After a year of his arrival he requested the H.Q. to give him permission to call his son Masud

Ahmad to London. The permission was granted and Masud arrived. Ch. Sahib's joy was immense to have his beloved son with him. His life style totally changed with the arrival of Masud. He was no longer dependent on Halve any more for his lunches and dinners. Masud was a good cook. He cooked delicious meals. Masud had a melodious voice and would always recite a portion of the Holy Quran at the beginnings of our meetings. Masud was handsome and was a thorough gentleman. By nature, he was a shy person. He always wore a charming smile on his face. He used to be well dressed always. He was a brilliant Science student and was doing his Doctorate in a branch of Science. Masud was a charming person, most obedient and God fearing.

Because of his charming personality and piety, he attained nearness to Sir Zafrulla Khan. They became good friends. Sir Zafrulla Khan would often invite Masud to dinners with him.

Masud acted strictly in Ghazz-i-Basar and never raised his looks in front of ladies. To sum it all Masud was an angel in the garb of a man.

### **Second email (The sad demise of our beloved Masud of Gujrat)**

In 1964 Ch. Rehmat Khan Sahib, the Imam of the London Mosque left for Pakistan and handed over the charge to me. Masud, his son was living with him in the Imam's flat. Ch. Rehmat Khan was greatly worried about Ch. Masud Ahmad, as he did not afford to make arrangements for him to live outside with an English Land Lady, financially. He discussed it with me and sought my advice. I told him that Masud was most welcome to shift to the basement flat of the Mission House and live there free of any financial burden. Ch. Rehmat Khan was very pleased and accepted my offer of providing free accommodation for Masud. Before I moved into the Imam's flat Ch. Masud shifted to the basement flat.

The basement flat consisted of two rooms, a washroom and a large kitchen.

Masud's daily routine was to leave very early in the morning for his University and would stay there untint late evening. In the evening he would go straight to his flat. It was very seldom that I could see him during the week. We met only on weekends. Although Masud was a good cook my wife used to send him meals cooked by her from time to time. My relationship with him was like a real brother. My children were also very much attached to him.

Masud had a melodious voice. He used to recite a portion of the Holy Quran at the start of our general meetings. Chaudhri Sir Zafrulla Khan was very fond of his Tilāwat and on occasions would request Masud to recite some portion of the Holy Quran in his presence. By nature, Masud was a shy, quiet and gentle person. He was handsome and was very particular in the choice of his dress. He always observed Ghazz-e-Basar in the company of ladies present in the Jamā'at meetings.

Time passed by happily. Masud diverted his whole attention to his studies. He was reading for a PhD degree in Science. He had developed an intimate relationship with Dr. Abdus Salam Sahib and both of them used to discuss Science subjects.

I do not remember the exact date now but it was the beginning of winter. Masud came late from his University and went straight to his flat. I heard the noise of his coming but as it was very late we did not exchange Salaams. This was a stormy night. High winds were blowing and it was raining cats and dog. It was a frightful night indeed.

I woke up early in the morning, as I had to go to the airport to receive our new missionary Major Abdul Hamid Sahib. Before I left for the airport the plumber who was doing some drainage work in the Mission

House arrived. He was an Italian and knew only a few sentences in English. My means of communication with him was mostly through sign or body language. I told him that I was going to the Airport. After a few minutes the Italian came running and shouting towards me. He was badly shaking. I calmed him down and asked him what had happened. He said in a shaking voice, "Masud dead, Masud dead." I could not understand what he wanted to tell me. He then caught hold of my hand and took me to the back of the house near Masud's room. There was a pit outside the room in the open. I saw Masud sitting in it with a bulb in his hand. I panicked and tried to get hold of him but he was frozen like ice block. I tried to pull him up but failed. I then called the police. The police came immediately with an ambulance. The police experts pulled Masud out of the pit and tried to straighten his body which was totally frozen. They then put his body in the ambulance and with the help of hot wind blower straightened his body.

Masud death was a mystery to all of us. There were many unanswered questions. Why did he go into the pit

in a stormy night? Why was he holding a bulb in his hand? The pit was outside his room and there was a thick wall in between. Why did he go outside and descend into the pit?

Soon all sorts of rumors were spread. Some said he committed suicide, as he might have been heart broken in love. Some suggested that he missed his father and his country and finished the agony by committing suicide. While all these rumors were going on I suddenly received a call from Maulvi Abdul Kaim Sahib (younger brother of Maulana Muhammad Ahmad Jalil, former Nazim Qaza, Rabwah). He told me that he wanted to tell me that the mystery has been solved. I told him to come immediately to the Mission House and tell me the news. Maulvi Sahib promptly arrived and told me the following. He said, "Last night in my dream I saw Masud walking in Paradise. Masud told me that he was very perturbed by all the false rumors about his death and wanted to clarify the matter. He said, Maulvi Sahib! I came late in the evening and went straight to my bedroom and lay down on my bed. It was stormy and dreadful night. Suddenly I saw water coming in my

room from the pit side. I took a light bulb in my hand and went out to investigate. I went down in the pit to find out where the water was leaking into my room. Unfortunately, the wire attached to the bulb was naked near the bulb. While I was in the pit the naked part touched water and I was electrocuted there and then."

I was greatly relieved that Allah has cleared has cleared Masud of all the false allegations and that all the stories of his loving some girl or committing suicide were untrue. The next day was Jum'ah. In the Khutba I narrated this dream of Maulvi Sahib and warned Ahmadīs to refrain from rumors and seek their pardon from Allah.

Masud's body was flown to Pakistan according to his father's wishes.

### Request for prayer

To conclude, I request prayers for the persons mentioned in this article. They were good pious people who are no longer among us. May Allah Almighty grant them high status in His Jannah, help and bless their progeny, Ameen.



**Missionary Luqman Gondal at lunch with Reverend Pat Williamson, Senior Minister from Unity Minneapolis.**

# Human Rights Violations against Ahmadīs in 2017

The level of the violation of human rights of the Ahmadīs in Pakistan touched extremes. Merely to obtain political objectives, the ruling party and opposition both used the revered slogan of *Khatm-e-Nubuwwat* to incite hatred and contempt against the Ahmadīs.

Under pressure from religious extremists, the Ahmadīs were denied registration in joint electoral lists. Basic human rights were denied to the Ahmadīs by introducing an amendment to the Election Reforms Bill. The preparation for separate electoral lists being prepared specifically for the Ahmadīs in Pakistan is the worst kind of discrimination being faced by the members of the Ahmadiyya Community in Pakistan. On the pretext of their religious beliefs, the Ahmadīs have been successfully barred from being a part of mainstream politics in Pakistan.

There is a baseless and unconstitutional ban imposed on the publication of the Ahmadiyya literature and periodicals in the province of Punjab. This is an unforgivable violation of freedom of speech being committed by the Punjab government. The Ahmadīs have been denied access even to the peaceful literature of their founder.

Taking advantage of the discriminatory laws against them, baseless cases have been registered against 77 Ahmadīs in Pakistan. Consequently, lower courts have badly failed to fulfill the requirements of justice by announcing penalties for the Ahmadīs imprisoned under anti-Ahmadi laws.

The baseless and foul reporting against the Ahmadīs in the Urdu media in Pakistan continued unrelenting in 2017. Throughout the year more than 3936 news-items and more than 532 articles were published as false propaganda against members of the Ahmadiyya Community.

It is, therefore, seen as the need of the time to restore basic human rights to the Ahmadiyya Community

in Pakistan and to repeal the discriminatory laws against it.

Chenab Nagar (Rabwah) Issuing to the press the report on the persecution of the Ahmadiyya Community in 2017, the spokesperson of the Ahmadiyya Community in Pakistan, Mr. Saleemuddin, said that the persecution and oppression inflicted upon the Ahmadīs is touching new heights. He said that in order to achieve their political gains both the government and the opposition exploited the issue of *Khatm-e-Nubuwwat* in Election Reform Bill 2017 and thus aggravated the sentiments of hatred and contempt among the Pakistani people towards the Ahmadīs. The term *oath* was replaced with *declaration* in the Electoral Reforms Bill and a difficult situation was created for the Ahmadīs as the change is being used to stop the Ahmadīs from taking part in politics.

Mr. Saleemuddin questioned that when Muslims, Hindus, Sikhs, Christians, Parsis and followers of other religions are registered in a joint electoral list, why Ahmadīs are not being registered therein merely on the basis of their creeds? He said that this amounts to the clear violation of basic human rights of the Ahmadīs living in Pakistan. He further stated that due to the biased and discriminatory behavior of the Pakistani people towards the Ahmadīs, Pakistani Ahmadīs are being excluded from the mainstream politics, a phenomenon that has allowed religious extremists to divide the people of Pakistan on religious grounds.

Upon the recommendation of the Muttahida Ulema Board, the Government of Punjab banned the publication of Ahmadi literature in 2015. However, the government has so far failed to point out what hate material it found in the Ahmadi publications, as gave it an excuse to ban their literature. In fact, the presence of hate speech in Ahmadi literature is an allegation that can never be proved, because the Ahmadiyya Community not only

preaches the motto of 'Love for All – Hatred for None', but also practices it everywhere in the world.

Yet, currently, access even to the books of the founder the Ahmadiyya community is almost impossible for the Ahmadīs. This amounts to a clear violation of Article 20 of the Pakistan constitution. *The government of Pakistan has banned Daily Al-Fazl, the Ahmadiyya Community's organ that has been in circulation since 1913.* This is despite the fact that it is clearly written on all publications of the Ahmadiyya community that they are being published for the educational and spiritual upbringing of the members of the Ahmadiyya Community alone.

Speaking about the Urdu media in Pakistan, Mr. Saleemuddin said that that in the past year, as many as 3936 news-items and 532 articles which were based on hate propaganda and baseless allegations were published against the Ahmadiyya Community, in spite of the fact that it is the responsibility of the media not to spread hate against any particular group in society, and if there is a news-item or an article published about one party, the viewpoint of the other party should also be taken. This is in accord with the norms of journalism. But, no newspaper gave space to the Ahmadiyya viewpoint.

Mr. Saleemuddin said that the government has surrendered to the extremists in making discriminatory laws against the Ahmadīs. He also said that the draconian laws of 1984 are an open violation of basic human rights; similarly, they are also against the ideology of Pakistan enunciated by the founder of Pakistan - Quaid-e-Azam – as well as by the constitution of Pakistan. Hence, these laws should be immediately repealed, and basic human rights of hundreds of thousands of Pakistani Ahmadīs should be restored.

Since the enactment of the anti-Ahmadi Ordinance of 1984, Ahmadīs have been facing discrimination on political, social and legislative level, which is against

the principle of the provision of basic and uniform right to the persons of the same environment.

Mr. Saleemuddin said that since the enactment of the aforesaid infamous ordinance against the Ahmadis up until 31 December 2017, 264 Ahmadis have been killed for their faith. There have been as many as 379 attempts on the life of the Ahmadis living in Pakistan. As many as 27 places of worship have been brought down, while 33 of them have been sealed. The opponents have taken control of 17 places of worship using force. Graves of 39 Ahmadis were dug up and thus desecrated soon after the burial of the deceased, and 66 Ahmadis were not allowed to be buried in the graveyards shared by people of various faiths.

Generally, throughout Pakistan and particularly in Sindh in Punjab, hate literature which was specially prepared for this purpose was distributed against the Ahmadiyya Community calling the people to boycott the Ahmadis and kill them. This has resulted in several unfortunate incidents taking place across Pakistan. On top of it all, the silence of the administration only proves that it supports such elements.

Mr. Saleemuddin added that even in Rabwah, where 95% of population is Ahmadi, Ahmadis were not allowed to conduct any religious gathering or Jalsa in 2017. So much so that the sports programs of the Ahmadis were not allowed to be conducted publicly. On the other hand, the opponents have an eternal permission to conduct any program they like and whenever they choose to do so in or outside Rabwah throughout Pakistan. They are even allowed to bring out rallies and processions. An anti-Ahmadiyya organization has held there such gathering in Rabwah. No action provided in the law was taken

against them.

Speaking about the discrimination going on against the Ahmadi students in the educational system, Mr. Saleemuddin said that government took over the control of the educational institutes in the 70s. This also included the educational institutes of the Ahmadiyya community. After the implementation of the nationalization policy the community deposited, according to the prevailing laws, a handsome amount of money into the national exchequer to get back the control of its educational institutions. But, so far, no educational institute has been handed back to the community. On the other hand, following the policy of the government, a number of educational institutions have been returned to their original owners.

Today, sectarianism, killings of the innocent people and the spread of evil is touching extremes. What is required is to ponder over this dangerous situation and look for a durable solution. We must know that the starting point of this entire problem is the interference of the state in religion and the laws that that discriminate between sections of society. The deplorable situation of peace that lies in the hands of religious extremists in Pakistan is a result of the intervention of state in matters of faith. Therefore, in order to improve the situation today, the discriminatory laws which have destroyed the very identity of Pakistan should be abolished forthwith.

The hate campaign against the Ahmadis that is fueled by a nexus of the Pakistan government with religious extremists in the country continues unabated for decades now. Consequently, the life, wealth and honor of the Ahmadis have become so unsafe in their own country. In fact, the Ahmadis are

being denied the most basic human rights in Pakistan. The opponents of the Ahmadiyya Community openly and publicly announce that either the Ahmadis should renounce their faith or leave the country; otherwise, life will be made hard for them, so much so that the Ahmadis are labeled as ‘cancer, and ‘rebels’ in their own homeland. The extremist elements publicly declare that they will kill the Ahmadis. Sadly, this agenda is being vigorously pursued. As a result, the year 2017 was proved to be a stormy year for members of the Ahmadiyya Community living in Pakistan. As if this was not enough, the year 2018 has been announced by the opponents of the Ahmadiyya Community as the Year of Khatm-e-Nubuwwat whereby the adversaries of the Ahmadiyya Community have vowed to launch a campaign against the Ahmadiyya faith at every level in the government in Pakistan. The incidents that have taken place ever since the announcement was made shed ample light on the sinister nature of this plan. Pakistan is a signatory to the United Nations Human Rights

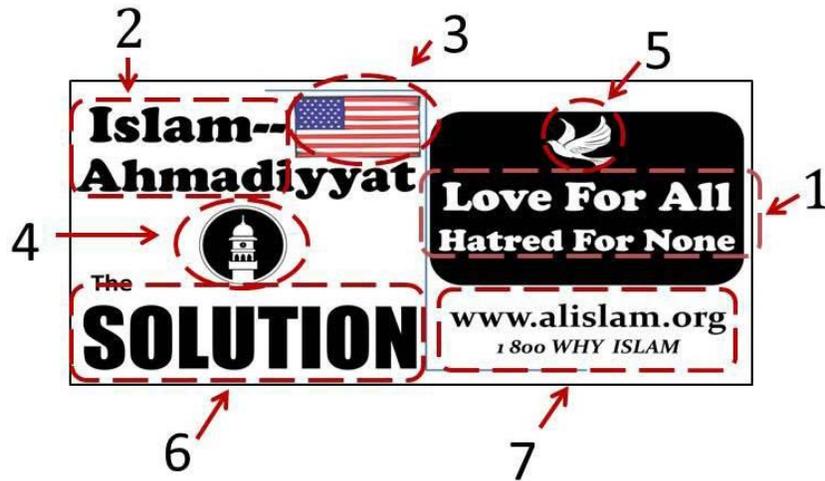
Charter. The charter was signed by so many world nations who later upheld their promise. However, in Pakistan, we witness the charter being discredited and the promise that was made by signing the charter being ruthlessly dishonored on a daily basis.

Mr. Saleemuddin said that there is need for the government in Pakistan to take formidable steps to remove religious discrimination from the country and thus put an end to sectarianism and biased attitudes of the population. He hoped that this would put Pakistan back on the right track and path of true progress, peace and security in the coming days.

# Car Magnet, a Tabligh Tool

Tahir Abdullah Hagura

## Anatomy Of The Car Magnet



The motto “Love For All Hatred For None” of our beloved third Khalifa, Ḥaḍrat Mirza Nasir Ahmad<sup>rh</sup>, has become an identity of Jamā’at Ahmadiyya International. There are seven messages written on our magnets for cars. They are as follows:

1. It shows the motto; Love For All Hatred For None.
2. It shows that the message is from Ahmadi Muslims.
3. It shows that we are loyal citizens of USA.
4. The Manarat-ul-Masīh shows the sacredness and the origin of this message.
5. The Dove, represents the global peace.
6. What Ahmadiyyat offer to the Public, the solution to their social and religious problems.
7. The website provides literature and other related information about Ahmadiyya Islam.

Main Features of the car magnet:

It is Tabligh Tool. It is a dignified, graceful & a very calm & serene way of spreading the message of Ahmadiyya Islam.

It reminds general public that we are families of Ahmadi Muslims.

It gives opportunity to every Ahmadi to spread the message of the Promised Messiah<sup>as</sup> in this country. You need not be a scholar or even know the English language very well. Just put the magnets on the car and move around to do routine work.

One can imagine how a person will feel at the end of the day that he has done at least something in the field of Tabligh and become the part of National Tabligh program.

It made our family more conscious that we are Ahmadi Muslims, not to get involved in anything which may erode the sacredness of the institution of Khilāfat-e-Ahmadiyya.

A child raised in such a car will have a different attitude while living in this country. He or she will become more and more conscious of being an Ahmadi Muslim, will develop more confidence in his faith and will become fearless.

### Public Response:

In the beginning there were many concerns about the negative response from the public. But surprisingly we got a very positive

response when we started using the magnets. By this time, we have hundreds of good experiences, hardly any bad one. I will just mention few of them today.

Among the Lajna, Mrs. Zahida Bhatti showed tremendous courage, dedication & bravery by saying, “I will put the car magnets on my SUV to spread the message.” She had many positive experiences. Once she came back to her car in the parking lot after shopping and was surprised to see a pack of candies left on her car. Another time an American lady got so impressed with the message. She requested her to stop because she wanted to hug her for that beautiful message, Al-Ḥamdu Lillāh. One day, in a posh area, a well-dressed gentleman looking at the white car with the magnets asked my son, Madeel, whether the car belonged to him? My son replied: “Yes, may I help you.” The gentleman said: “I have been seeing this car in this neighborhood for more than one year. I thought in the beginning that you guys were just a cult, come and go. Then I kept seeing the car. It made me curious to talk about Islam.” He started following our movement on the website. “Frankly speaking, I am a Catholic

and not ready yet. But I do have a message for your community that every car your members own should put these car magnets.” He spent about 45 minutes talking to Madeel getting the details about Ahmadiyyat.

Some faith inspiring incidents narrated by users

Dayton Ohio: Our brother Haji Ameen narrates: one Arab brother approached his car. He wanted to know if Haji Sahib could speak Arabic. Then he said in English about car magnet: “Beautiful Message; you are going to win.”

Baltimore Jamā’at: Brother Abdul Latif Bennett narrates that when Brother Hamza from his Jamā’at purchased the car magnets, he made the following comments: “Brother Abdul Latif, you did a very big favor to me in my life by giving me these magnets. Beside Tabligh, it made a very big impact on my own personnel life. I always felt underdog in this country. Now I feel like NUMBER ONE in this country.”

Washington DC: Our Missionary

Talha Ali, who has left for other country, narrated that one brother who drives UBER Car in DC, got the car magnets on his Uber Car. Every passenger who rides the car looks very curiously at the message. Some of them take pictures while others smile. Even they start asking questions about the message while approaching their destination. When some passenger would get more serious in learning about Ahmadiyyat, Missionary said, “The driver would call me and put me on his car speaker-phone to answer some of the questions by the passenger while heading toward his destination.”

Philadelphia Jamā’at: Brother Abdur Rahman of Pittsburgh narrates that when he was in Philadelphia for a while, he was doing some study in the Wyncote Library. A gentleman came inside the library looking for the owner of the car with the magnets. Brother Abdur Rahman raised his hand explained that car belonged to him. The gentleman inquired asking: “Do

you belong to this group.” Brother Abdur Rahman replied: “Yes, I am a member of this community.” In response the gentleman said: “ I am an Attorney in this area and I did study this group, they are the most peaceful people in the world. I was always curious to meet a member of this community. Here is my business card, anything I can do for you guys, please let me know.” Brother Abdur Rahman said that he felt so respected in this country.

Many more comments are made every day experienced by every Ahmadi brother who has the car magnets on their cars.

A lady of Indo-Pak origin said: “Oh! Now you Ahmadis have started using your cars to spread the message in this country.”

**Conclusion:**

To conclude, we all had a very good experience with the magnet on our cars. I hope it shall open more avenues for Tabligh in future.

*Some Of The Pioneers*



Among the Elders, First Car  
Brother Hussain Abdul Aziz Sahib, Phila.



Among The Lajna, First Car  
Mrs. Zahida Bhatti Sahiba, Phila.

# Technology: Is it Evil or Good in Your Hands?

Rabia Chaudhry, Silicon Valley

وَمَا أُبْرِي نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَرَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

**“And I do not hold my own self to be free from weakness. Surely the soul is prone to enjoin evil – save that whereon my Lord has Mercy. Surely my Lord is Most Forgiving, Merciful.” (12 [Yusuf]: 54)**

These words were spoken by Joseph<sup>as</sup>—a prophet of Allah who was accused of attempting to seduce Potiphar’s wife when in fact, it was Potiphar’s wife who attempted to seduce Joseph.

It was Allah’s Mercy that enabled Joseph to rebuff the advances of Potiphar’s wife. After all, when Potiphar brought Joseph to his house to be raised, Potiphar told his wife, “make his stay among us honorable.” For Potiphar’s wife to later turn on Joseph in this indecent manner was very shocking to Joseph.

And isn’t this a little like our modern-day dilemma with technology? We use it for honorable purposes—to learn, to study, to light heartedly relax—but unexpectedly and much to our surprise, something evil comes at us—be it a pop up, an invitation to chat, a pull to share your personal information—and suddenly we are playing with fire.

**Leading me to the topic of my speech - technology—is it good or evil in your hands?**

In its highest and best use, technology can heighten your spirituality, broaden your humanity and enlarge your provisions of knowledge and kinship.

In its lowest and darkest use, however, technology can bring you over the threshold of manifest sin, it can lure you into a devious game room of who is doing what to whom and it can obliterate your sense of time and space.

Technology has provided the human race mind blowing access. According to Sundar Pichai, CEO of

Google, when testifying before Congress, there were over three trillion searches on Google in 2017. Furthermore, of the daily searches on Google, 15% of them are ones that Google has never seen before which means that people are using the internet to push boundaries—to explore, to experiment, to develop—in ways not yet conceived—and that is amazing.

In terms of our spiritual and religious development, the mobile devices of today allow us to listen to Huzoor’s inspirational Friday Sermons while dropping kids to school, fine tune our Tilawat to the precision of Maulana Feroz Alam, catch local Jamā’at updates via WhatsApp bulletins and pay our monthly Chanda via ahmadiyya.us, to name just a few uses.

In terms of our educational advancement, how many school children can hone their math and reading skills with programs like zearn and razz kids? Or maybe Khan Academy for kids who want to advance to the next lesson plan? Even if you’re beyond school going age, the Internet is the educational playground for any subject matter you’re interested in. With the advancement of MOOC—massive open online courses—young and old alike can take hundreds of classes offered by top academic institutions.

For working professionals—be it physicians looking up drug information and interactions, Investment bankers tracking streaming live quotes or entrepreneurial moms posting their latest tips to their Instagram

followers—the engine of the internet and the ubiquitous mobile device helps professionals and their audiences connect with one another real time.

Speaking of real time connection—who does not communicate regularly with their family and friends around the globe, aided by messaging services like WhatsApp and Telegram?

The fact is, any attempt to describe the depth and breadth and boon of the Internet superhighway is reductive at best. Literally, there feels like NO LIMIT to what we can explore. In fact, the Holy Quran, in Surah At-Takwir, talks about this era when Allah says, “And when various people are brought together.”

The commentary explaining when means of transport and communication will become so developed, and intercourse between peoples living in far off lands become so easy and frequent as to make them unite into one people. The surah further details a time

“And when books are spread abroad”—

This is explained as the vast circulation of newspapers, journals and books—the wide dissemination of knowledge.

To not benefit from the information age—for our spiritual growth, intellectual stimulation and human connection—would be sacrilegious as this is all part of what Allah has allowed to be created for us to benefit from.

**To be clear, Islam is not against technology.**

But the thing is, Allah also warns us about what He has created.

In Sura Al Falaq, He says, “Say, I seek refuge in the Lord of the Dawn.” Here dawn can refer to Hell. Essentially, we are praying that God might protect us from Hell, which includes the hidden and manifest evil of all that He has created.

Just as Allah allowed for the creation of technology to benefit and aid us, it also comes with innumerable evils that we must be on the lookout for.

To start with, technology addiction is real.

That feeling like you’re addicted to Snapchat or Instagram, that you have to check your phone constantly, that never quenching desire to click link after link and find more and more information...

That is your dopamine neurotransmitter, working in OVER DRIVE. Dopamine causes you to want, desire, seek out, and search.

When Dopamine meets limitless Internet—be it a relentless Instagram feed or Google search results or Kylie Jenner posting to Snapchat—the Dopamine relapse keeps going and going. If you constantly have access to “seeking”—then the part of your brain that likes and feels satisfaction with “having found” or obtained something—which is the opioid system—becomes overpowered. You are never feeling satisfaction. You are the hamster, running in the wheel. No end in sight.

And you’re not even burning calories.

By the way, [Common Sense](#), an organization that studies and rates media and technology for kids and families, recently surveyed 1200 teens and parents and reported that 50 percent of teens *actually admitted* that they feel addicted to their technology.

In terms of physical health impacts of addictive technology use,

early results from a \$300 million study being run by the federal government—the National Institute of Health specifically—have determined that children who spend more than two hours of daily screen time score lower on thinking and language tests. A story on this study ran recently on an episode of 60 Minutes on CBS, which also reported that teenagers now spend an average of 4 1/2 hours a day on their mobile phones.

But scarier than the addictive nature is what you are exposing yourself to and how much of yourself you are exposing to others.

In a November 2018 Friday Sermon, the Khalifat-ul-Masih V (may Allah be his helper) talked about how certain usages of the Internet can promote adultery. He said, “Then there is an evil which the Promised Messiah (*may peace be upon him*) *has particularly spoken about and especially admonished his followers to avoid. In fact, it is included in the conditions of Bai’at (oath of allegiance), and that is adultery. Now this does not only mean outward adultery which happens through unlawful physical relations, rather he explained that as God Almighty has said ‘And come not near unto adultery;’ which means that one should avoid gatherings and occasions in which these thoughts may come to mind. Currently, TV and Internet show such indecent films which openly incite one to adultery. Thus, it is the duty of every Ahmadi to avoid all this. These indecent media products lead to adultery, domestic violence, unlawful relationships and even the mistreatment of children. The Promised Messiah (may peace be upon him) has advised us to even not to think about adultery, every single Ahmadi must especially avoid all media that promotes adultery.*” (Attributes of True Ahmadis, 2 November 2018)

We all know it. The cinematic portrayals of male-female

relationships—be it emotional or physical, the images of how men and women should look—these give an extremely false sense of reality. And it is very hard to divest yourself from the glamourized lifestyles you see depicted on the Internet—be it through movies and television or celebrity photo after photo.

A few years prior, in March 2016, beloved Huzoor<sup>aba</sup> spoke on the mixed benefit of the technology age, stating that the bioscope, cinema or phonograph is not evil in itself but some forms of it are such as corrupt the morals. If they are used for Tabligh or for learning without an element of **frivolity**, then there is no harm in it. Huzoor (May Allāh be his Helper) said it is not forbidden to make use of new innovations, but it is not permissible to use them for wrong purposes.

Still a few years prior, at an October 2011 Lajna/Nāsirāt Waqf-e-Nau Class—Huzoor talked about Facebook as having more harm, less benefit. Facebook and other platforms that enable young men and women to communicate without supervision—this leads to trouble. He spoke about how young women write to him, perplexed at how their photo, posted on Facebook, got from Hamburg Germany to New York, New York to Sydney Australia. People forward, people tag, people take screen shots.

The fact is that Huzoor has consistently spoken on the risk of us exposing ourselves—be it through photos or data—on the Internet. Most people here are familiar with Huzoor’s warning a few years prior about not indulging in Facebook—he warned about data not being safe. Two years later, a certain President is in office and a certain third-party company acquired the personal information of millions of people from Facebook to use in election messaging. Of this, Abid Khan, Huzoor’s press secretary, writes in his diary, “As per routine, I had the honor to keep Huzoor informed of

the latest political and media developments in the world during the course of the month. One afternoon, I mentioned that it was being reported that third parties had acquired the personal information of millions of people from Facebook. It had even led to some prominent users of social media to say that it was time to 'delete Facebook'. Having given the report, I said: "Huzoor, we Ahmadis are lucky that you told us years ago that we should avoid Facebook and so we have been saved from having our data compromised and misused." *With a look of sadness and regret, Huzoor said,* "The sincere Ahmadis who listened to me were saved but I know there were still many who continued to use Facebook and who knows to what extent their personal information has been spread or misused."

Huzoor's despair was for us—for those of us who didn't listen and continued to post without consideration.

Incidentally, Facebook announced on Dec 14<sup>th</sup> (a week ago yesterday) that it had discovered a bug that allowed outsiders access to private photos, potentially affecting some 6.8 million people who use the service. So, if we think that Facebook got their act together, we are wrong.

Huzoor's foresight regarding improper use of technology has continued to guide the Jamā'at—long before technology pundits began expressing concern about man versus machine.

Now there is a growing chorus of responsible technology evangelicals—and surprisingly many from the tech industry itself.

Athena Chavarria, who worked as an executive assistant at Facebook and is now at Mark Zuckerberg's philanthropic arm, the Chan Zuckerberg Initiative, said, "I am convinced the devil lives in our phones and is wreaking havoc on our children."

Tim Cook, the C.E.O. of Apple, said, "I don't have a kid, but I have a nephew that I put some boundaries on. There are some things that I won't allow; I don't want them on a social network."

Bill Gates banned cellphones until his children were teenagers, and Melinda Gates wrote that [she wished they had waited even longer](#). She said, "Children live a lot of their lives through filters on Instagram and Snapchat... I probably would have waited longer before putting a computer in my children's pockets. Phones and apps aren't good or bad by themselves, but for adolescents who don't yet have the emotional tools to navigate life's complications and confusions, they can exacerbate the difficulties of growing up: learning how to be kind, coping with feelings of exclusion, taking advantage of freedom while exercising self-control. It's more important than ever to teach empathy from the very beginning, because our kids are going to need it."

Steve Jobs [would not let his young children near iPads](#).

These testimonials are just a snippet of what more and more technologists are saying about technology—at minimum they are urging cautioned use.

But how do we achieve that state of balance? That feeling of being in the world but not of the world?

Islam always preaches the path of moderation, and our approach to wise technology use should be no different.

In a March 2016 Jumu'ah Khutba, Huzoor, speaking about the proper upbringing of children, said that at times it is the wrong attitude of parents that spoils the children. Excessive harshness as well as excessive leniency both have a negative effect on the children's upbringing. Children, especially when they are entering youth, should be instructed with reason and

argument.

So, how do we instruct with reason and argument? In terms of excessive use, we need to help our younger members and ourselves take control of their phones. Talk with them about tech-free zones (like the bedroom) and times (during meals, after a certain point in the evening, etc.). Help kids understand the impact of multitasking (doing homework while watching TV while scrolling the social media feeds). Parents need to walk the walk and show how we control our phones—and not vice versa. I was recently reminded of this when I was reading a message on my phone while walking down the stairs in my home and I slipped and fell. The good news was that I slipped on a library book—which meant that someone in my house was reading something other than a digital device—the bad news is that that person WASN'T me—I was the one glued to my iMessages, and my tailbone paid the price.

Help everyone in your family by not allowing them to charge their devices in their rooms at night. Incoming messages and calls can interfere with your child's sleep, and emitted light from devices charging may still affect the quality of your child's sleep.

Talk with your young adults about the irony of chatting with people thousands of miles away but neglecting in-person conversations with the people around you. Challenge family to put their phones in a basket during get togethers, to facilitate conversation and eye contact.

Don't post or consume unnecessary information. One of the beautiful attributes of Allah is As-Sattar—He covers our faults. The Internet is designed to do the opposite—to uncover and expose.

In terms of avoiding harmful content, talk with your family about the meaning of this hadith, which, ironically, someone sent me over

WhatsApp:

The Holy Prophet ﷺ said that Allah says, “My slave approaches Me with nothing more beloved to Me than what I have made obligatory upon him, and My slave keeps drawing nearer to Me with voluntary works until I love him. And when I love him, I am his hearing with which he hears, his sight with which

he sees, his hand with which he seizes, and his foot with which he walks. If he asks me, I will surely give to him, and if he seeks refuge in Me, I will surely protect him.” (Bukhari)

If we want Allah’s protection, His love, then we must be prepared to see, hear and touch the world as though we are one with Him. No Snapchat or Instagram filter can

make us more beautiful than Allah’s filter.

May Allah help us each to not approach the limits He has established. As He says in Surah Baqarah, “Thus does Allah make His commandments clear to men that they become secure against evil.”

## 87th Jalsa Salana Ghana



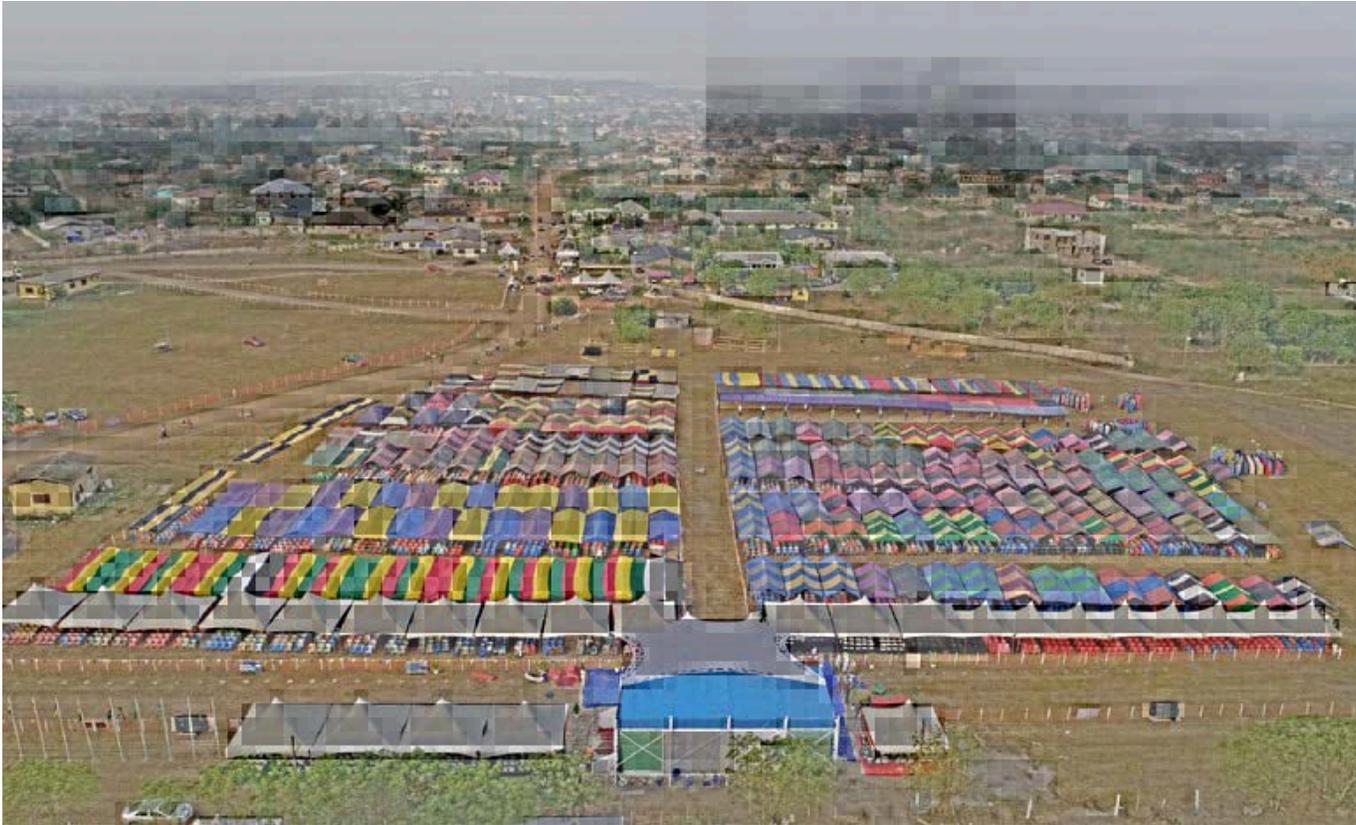
From 3 to 6 January 2019, more than 38,000 Ahmadi Muslims from all parts of Ghana and other countries converged at Bagh-e-Ahmad (Garden of Ahmad), Gomoa Pomadze near Winneba in the Central Region, to participate in the 87th Jalsa Salana of the Ahmadiyya Muslim Jamā’at in Ghana.

The Jalsa was attended by the Amirs of Uganda, Kenya and Trinidad and Tobago, as well as over 70 delegates from 18 countries.

Apart from the Vice President of the Republic, Alhaj Dr Mahamudu Bawumia, who was the special guest, President of Central Regional House of Chiefs and Omanhene of Gomoa Ajumako Traditional Council, Obrempong Yanful Krampah XI, also attended the convention as the guest of honor.

In his closing address, Mohammed bin Salih, Amir and Missionary In-charge of the Ahmadiyya Muslim Mission in Ghana expressed immense gratitude to Allah for His infinite grace and favors that culminated in the success of the Jalsa.

In a message sent to the Jalsa, Hazrat Mirza Masroor Ahmad, Khalifatul Masīh V<sup>aba</sup> reminded Ahmadi Muslims to adhere to the principles of piety and righteousness as a means of attaining a higher status in the sight of Allah.



# Welcome the First Hundred Years of the Aḥmadiyya Khilāfat with Prayers and Supplications

A Spiritual Program Announced by Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V, ayyadahullāhu ta‘ālā binaṣrihil-‘azīz

❶

Keep a naflī fast  
(non-obligatory, optional fast)  
in the last week of every month.

❷

Offer two raka‘āt naflī Ṣalāt  
before dawn or after Zuhr or after  
‘Ishā.

❸

Recite Sūrah al-Fātiḥah  
at least seven times a day.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝

مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

bis-mil-lā-hir-raḥ-mā-nir-ra-ḥīm  
al-ḥam-du lil-lā-hi rab-bil-‘ā-la-mīn  
ar-raḥ-mā-nir-ra-ḥīm  
mā-li-ki yau-mid-dīn  
iy-yā-ka na‘bu-du wa iy-yā-ka  
nas-ta-‘īn

ih-di-naṣ-ṣi-rā-tal-mus-ta-qīm  
ṣi-rā-tal-la-ḥi-na an-‘am-ta ‘a-lai-him  
ghai-ril-magh-ḍū-bi ‘a-lai-him  
wa laḍ-ḍāl-līn

In the name of Allah, the Gracious,  
the Merciful.

All praise belongs to Allah,  
Lord of all the worlds,  
The Gracious, the Merciful,  
Master of the Day of Judgment.  
Thee alone do we worship and Thee  
alone do we implore for help.

Guide us in the right path—  
The path of those on whom Thou  
hast bestowed Thy blessings, those  
who have not incurred Thy  
displeasure, and those who have not  
gone astray. [1:1-7]

❹

Recite at least eleven times a day  
the supplication:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا

وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

rab-ba-nā af-riḡ ‘a-lai-nā

ṣab-rañw-wa ṡhab-bit aq-dā-ma-nā  
wan-ṣur-nā ‘a-lal-qau-mil-kā-fi-rīn

O our Lord, pour forth steadfastness  
upon us, and make our steps firm,  
and help us against the disbelieving  
people. [2:251]

❺

Recite at least 33 times a day the  
prayer:

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ ۝

rab-ba-nā lā tu-zigh qu-lū-ba-nā  
ba‘da idḡ ha-dai-ta-nā wa hab la nā  
mil-la-dun-ka raḡ-mah—  
in-na-ka an-tal-wah-hāb

‘Our Lord, let not our hearts become  
perverse after Thou hast guided us,  
and bestow on us mercy from  
Thyself; surely Thou art the Great  
Bestower. [3:9]

❻

Repeat at least 11 times a day the  
prayer:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ

وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

al-lā-ḥum-ma in-nā naj-‘a-lu-ka  
fi nu-ḡū-ri-him wa na-‘ū-ḡhu bi-ka  
min ṡhu-rū-ri-him

O Allah, we make Thee our shield  
against them, and take refuge in  
Thee from their mischief.

❼

Repeat at least 33 times a day the  
prayer:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

as-taḡh-fi-rul-lā-ha rab-bī min kul-ḡ  
ḡhan-biñw-wa a-tū-bi u-laiḡ

I beg pardon from Allah, my Lord,  
from all my sins and turn to Him.

❽

Repeat at least 33 times a day the prayer:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

sub-ḡā-nal-lā-hi wa bi ḡam-di-hī  
sub-ḡā-nal-lā-hil-‘a-zīm—  
al-lā-hum-ma ṣal-li ‘a-lā  
mu-ḡam-ma-diñw-wa ā-li  
mu-ḡam-mad

Holy is Allah, worthy of all praise,  
Holy is Allah the great. Allah, bestow  
Thy blessings on Muḡammad and the  
people of Muḡammad.

❾

Repeat darūd at least 33 times a day:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

al-lā-ḡum-ma ṣal-li ‘a-lā  
mu-ḡam-ma-diñw-wa ‘a-lā ā-li  
mu-ḡam-ma-dīn,  
ka-mā ṣal-lai-ta ‘a-lā ib-rā-hī-ma  
wa ‘a-lā ā-li ib-rā-hi-ma,  
in-na-ka ḡa-mī-dum-ma-jīd

O Allah, bless Muḡammad and his  
people as Thou didst bless Abraham  
and his people. Thou art indeed  
Praiseworthy, the Exalted.  
al-lā-ḡum-ma bā-rik ‘a-lā

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

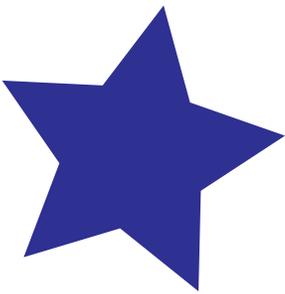
إِنَّكَ حَمِيدٌ مَجِيدٌ

mu-ḡam-ma-diñw-  
wa ‘a-lā ā-li mu-ḡam-ma-dīn  
ka-mā bā-rik-ta ‘a-lā ib-rā-hī-ma  
wa ‘a-lā ā-li ib-rā-hī-ma  
in-na-ka ḡa-mī-dum-ma-jīd

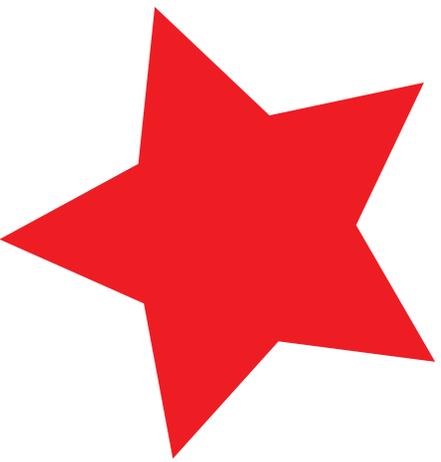
O Allah, Prosper Muḡammad and his  
people as Thou didst prosper  
Abraham and his people. Thou art  
indeed Praiseworthy, the Exalted.

## NATIONAL CALENDAR 2019

- 1 Jan—Tue—New Year's Day—Long Weekend—Federal Holiday  
 5-6 Jan—Sat-Sun—Local Jamā'at/Auxiliary Activities Review of 2018 and Plan 2019 activities—Local/Aux—Jamā'at  
 11-13 Jan—Fri-Sun—Ansar Leadership Conference—National Auxiliary—Houston, TX  
 21 Jan—Mon—Martin Luther King Jr. Day—Long Weekend—Federal Holiday  
 27 Jan—Sun—Strat-un-Nabī Day—Regional—Jamā'at  
 2 Feb—Sat—Khuddām National Āmīlah Meeting—National Auxiliary—TBD  
 2 Feb—Sat—Regional Tabligh Conferences—Tabligh Department—Regional  
 2-3 Feb—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 9 Feb—Sat—National Āmīlah Meeting—National Jamā'at—Dallas, TX  
 10 Feb—Sun—Regional Refresher Course—Regional Jamā'at—Dallas, TX  
 18 Feb—Mon—Presidents' Day—Long Weekend—Federal Holiday  
 24 Feb—Sun—Musliḥ Mau'ūd Day—Regional/Local—Jamā'at  
 2-3 Mar—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 2 Mar—Sat—Waqf-e-'Arḍi Conference—Ta'īm-ul-Quran Dept—Philadelphia, PA  
 16 Mar—Sat—Quran and Science Symposium—AAMS and AWSA USA—Bait-ur-Rahman MD  
 16 Mar—Sat—National Āmīlah Meeting—National Jamā'at—Bait-ur-Rahman MD  
 17 Mar—Sun—Regional Refresher Course—Washington Metropolitan area Jamā'at Office Bearers and National Āmīlah members—Regional Jamā'at—Bait-ur-Rahman MD  
 24 Mar—Sun—Masḥ-i-Mau'ūd Day—Regn/Local—Jamā'at  
 29-31 Mar—Fri-Sun—Lajna Mentoring Conference (LMC)—National Auxiliary—TBD  
 30 Mar-1 Apr—Sat-Mon—Public Affairs Seminar 2019—National Jamā'at—Bait-ur-Rahman MD  
 5-7 Apr—Fri-Sun—Waqf-i-Nau Boys visit to Jamā'at Almadīyāyā Canada—Waqf-i-Nau Department—Jamā'at a Canada  
 6-7 Apr—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 6-7 Apr—Sat-Sun—Khuddām/Atfāl Regional Jītimā—Regional Auxiliary—Regional  
 13-14 Apr—Sat-Sun—Anṣarullāh Regional Jītimā—Regional Auxiliary—Regional  
 13-14 Apr—Sat-Sun—Khuddām Atfāl Regional Jītimā—Regional Auxiliary—Regional  
 13 Apr—Sat—Annual Waqf-i-Nau Evaluation and Parents Day—Waqf-i-Nau Department—Local  
 20-21 Apr—Sat-Sun—MIST Soccer Tournament—National Auxiliary—TBD  
 20-21 Apr—Sat-Sun—West Coast Quran Conference—Ta'īm-ul-Quran Dept—Chino, CA  
 26-28 Apr—Fri-Sun—National Majlis-e-Shūrā—National Jamā'at—Bait-ur-Rahman MD  
 29 Apr-3 May—Mon-Fri—Missionary Refresher Course—Missionaries—Bait-ur-Rahman MD  
 4-5 May—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 6 May to 4 June—Ramadan  
 27 May—Mon—Khalafat Day—Regional/Local—Jamā'at  
 27 May—Mon—Memorial Day Long Weekend—Federal Holiday  
 1-2 Jun—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 5 Jun—Wed—Eid-ul-Fitr  
 8-9 Jun—Sat-Sun—Anṣarullāh Regional Jītimā—Regional Auxiliary—Regional  
 15 Jun—Sat—Khuddām National Āmīlah Meeting—National Auxiliary—TBD  
 15 Jun—Sat—National Āmīlah Meeting—National Jamā'at—Bait-ur-Rahman MD  
 15-16 Jun—Sat-Sun—President's Refresher Course—National Jamā'at—Bait-ur-Rahman MD  
 21-23 Jun—Fri-Sun—National Tabligh Conference—Tabligh Department—TBD  
 21-28 Jun—Fri-Fri—5th Waqfāt-e-Nau Girls Camp—Waqf-i-Nau Department—Philadelphia, PA  
 22-23 Jun—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local  
 28-30 Jun—Fri-Sun—Khuddām/Atfāl National Jītimā—National Auxiliary—Bait-ur-Rahman MD
- 4 Jul—Thu—Independence Day—Federal Holiday  
 5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Canada—Toronto, Canada  
 5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Germany—Germany  
 6-7 Jul—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 12-14 Jul—Fri-Sun—JALSA SĀLĀNA – USA—National Jamā'at—Harrisburg, PA  
 19 Jul – 9 Aug—Fri-Fri—Hifz Class—Ta'īm-ul-Quran Dept—Bait-ur-Rahman MD, Houston, TX, Seattle, WA  
 24 Jul – 2 Aug—Wed-Fri—13th Waqf-i-Nau Boys Jamī'a Orientation Camp—Waqf-i-Nau Department—Masjid Mastroor South VA  
 2-4 Aug—Fri-Sun—JALSA SĀLĀNA UK—UK  
 3-4 Aug—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 11 Aug—Sun—Eid-ul-Adha  
 17-18 Aug—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local  
 17-18 Aug—Sat-Sun—MKA Charity Walks—Regional Auxiliary—Regional  
 23-25 Aug—Fri-Sun—Atfāl Regional Rallies—Regional Auxiliary—Regional  
 24 Aug—Sat—National Āmīlah Meeting—National Jamā'at—Bait-ur-Rahman MD  
 24-25 Aug—Sat-Sun—Regional Refresher Course—Regional Jamā'at—Bait-ur-Rahman MD  
 31 Aug – 1 Sep—Sat-Sun—Khuddām Naṣir T20 Cricket Tournament—National Auxiliary—TBD  
 31 Aug – 2 Sep—Sat-Mon—Labor Day Long Weekend—Federal Holiday  
 6-8 Sep—Fri-Sun—Marital Matters Awareness—Risha Nata Department—Regional/Local  
 20-22 Sep Tentative—Fri-Sun—National Anṣarullāh Shūrā and Jītimā—National Auxiliary—TBD  
 21 Sep—Sat—National Āmīlah Meeting—National Jamā'at—Bait-ur-Rahman MD  
 27-29 Sep—Fri-Sun—Lajna East Coast Jītimā—National Auxiliary—Bait-ur-Rahman MD  
 4-6 Oct—Fri-Sun—Khuddām National Āmīlah Meeting—Khuddām Shūrā—National Auxiliary—Bait-ur-Rahman MD  
 5-6 Oct—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 14 Oct—Mon—Columbus Day Long Weekend—Federal Holiday  
 25-27 Oct—Fri-Sun—Lajna Majlis-e-Shūrā—National Auxiliary—TBD  
 26-27 Oct—Sat-Sun—MIST Basketball Tournament—National Auxiliary—TBD  
 26-27 Oct—Sat-Sun—Local Quran Conference—Ta'īm-ul-Quran Dept—Jamā'at  
 26 Oct—Sat—National Āmīlah Meeting—National Jamā'at—Atlanta, GA  
 27 Oct—Sun—Regional Refresher Course—Regional Jamā'at—Atlanta, GA  
 2-3 Nov—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 8-10 Nov—Tentative—Fri-Sun—Jalsa Sālāna – Mexico—Mexico  
 11 Nov—Mon—Veterans Day Long Weekend—Federal Holiday  
 11-16 Nov—Mon-Sat—Missionary Refresher Course—National Missionaries—Houston, TX  
 19-20-21—Nov—Tue-Thu—Seerat-un-Nabi Events at Universities—Tabligh Department—TBD  
 28 Nov – 1 Dec—Thu-Sun—Thanksgiving Long Weekend—Federal Holiday  
 7-8 Dec—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at  
 7-8 Dec—Sat-Sun—Khuddām National Āmīlah Meeting—Fazl-e-Umar Qā'ideen Conference—National Auxiliary—TBD  
 7 Dec—Sat—National Āmīlah Meeting—National Jamā'at—Bait-ur-Rahman MD  
 8 Dec—Sun—Regional Refresher Course—Regional Jamā'at—Bait-ur-Rahman MD  
 20-22 Dec—Tentative—Fri-Sun—West Coast Jalsa Sālāna Los Angeles (Chino), CA—National Jamā'at—Los Angeles (Chino), CA  
 25 Dec—Wed—Christmas Day—Federal Holiday  
 26-28 Dec—Tentative—Thu-Sat—Jalsa Sālāna – Qadian, India—Qadian, India



# Meeting Huzoor



# USA TOUR

2018

Just a few months ago, the United States was blessed with the presence of Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (ab).

For many people, this was one of the few opportunities to see our dear Huzoor. Maybe it was the first time?

Submit a story recalling your experience with either meeting Huzoor or attending an event in which Huzoor was present.

All submissions should be sent to [al-hilal@ahmadiyya.us](mailto:al-hilal@ahmadiyya.us)

by April 6

As always we welcome original artwork, poetry, puzzles, photography and adult submissions with a young audience in mind. We ask parents to encourage young people to submit their original work. If parents have helped with the article, please include "[parent's name]".

Additionally please reference any material that is not your own.

Al Hilal