



AHMADIYYA
MUSLIM COMMUNITY
United States of America

*Muslims who believe in the Messiah
Mirza Ghulam Ahmad of Qadian*

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

March-April 2016

The Ahmadiyya
GAZETTE
USA

**The shadow of
our banner (of True Islam) shall be**

A place of security for all the fortunate ones,

And our victory will be openly acknowledged

Far and wide

EAST COAST

April 9-10
save the date

QUR'AN CONFERENCE

2016

Baitur-Rahman Mosque, Silver Spring, MD

...everything is gliding along smoothly in its orbit. 21:34



There comes forth from their bellies a drink of varying hues. Therein is a cure for a people who reflect. 16:70



And the heaven We built with Our own powers and indeed We go on expanding it. 51:48



And how many a habitation have We destroyed which exulted in its manner of life! And these are their dwellings which have not been inhabited after them except a little. 28:59



Department of Talimul Qur'an and Waqf-e-Ardhi USA

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Acronyms for salutations used in this publication

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

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

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May peace be upon him**

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Camels shall be abandoned as a means of transportation

إِذَا الشَّمْسُ كُوِّرَتْ ۝ وَإِذَا النُّجُومُ انْكَدَرَتْ ۝ وَإِذَا الْجِبَالُ سُيِّرَتْ ۝ وَإِذَا الْعِشَارُ عُطِّلَتْ ۝ وَإِذَا الْوُحُوشُ حُشِرَتْ ۝
وَإِذَا الْبِحَارُ سُجِّرَتْ ۝ وَإِذَا النُّفُوسُ زُوِّجَتْ ۝ وَإِذَا الْمَوْؤَدَةُ سُيِّدَتْ ۝ بِأَيِّ ذَنْبٍ قُتِلَتْ ۝ وَإِذَا الصُّحُفُ نُشِرَتْ ۝ وَإِذَا
السَّمَاءُ كُشِطَتْ ۝ وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝ عَلِمَتْ نَفْسٌ مَّا أُخِّبَتْ ۝

(Al-Takwir [81]: 2-15)

Translation and commentary by Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him):

Note that it is a great sign of the truth of Ḥaḍrat Muhammad (may peace and blessings of Allah be upon him) that he gave the news about a new way of transportation thirteen hundred years ago. The news is mentioned in the Holy Quran as well as in Authentic Traditions. Had the Holy Quran not been from God, it was impossible for any human to prophesize such sign to happen at that time that it was non-existent. When God wanted the sign to appear, he inspired a person to invent such a transportation that can go thousands of miles using fire as a fuel. (Translated from Urdu, Commentary by the Promised Messiah (may peace be upon him), Vol. 4, p. 548)

Nor is this the only sign of the age when all people will be united under one religion, for the Holy Quran mentions many other signs, such as, the building of numerous canals flowing out of rivers, discovery of minerals from beneath the earth, profusion of worldly knowledge, availability of means for mass publication of books (this refers to the printing press), invention of a new means of transport which will render camels useless, make it easy for people to meet and communicate, and facilitate the spread of news and information. We have seen the fulfillment of all these signs. Every sensible person will realize that God has sent me at a time when all the signs that were written in the Holy Quran have been fulfilled. (Lecture Lahore, p. 45-46, Islam International Publication Ltd., UK)

وَإِذَا الْعِشَارُ عُطِّلَتْ In the context of the era of the Promised Messiah, the Prophet of Allah (peace and blessings of Allah be upon him) informed, which is also mentioned in Sahih Muslim, i.e., لَيْتَرَكَنَ الْقَلَاضَ فَلَا , that the transportation by camel shall cease to exist at the time of the Promised Messiah, and none will ride camels and make them run. It was an indication towards the invention of railway train that there shall be no need of running camels after the invention of rail. The camel has been mentioned here because it was the main transport system for Arabs. They could ride the camel after loading their small household on it, thus encompassing other means of transportation. It meant that in the era such transport shall emerge, it shall eventually takeover camel. We see that almost all the work of the camels is being carried out by the invention of the rail. So how clear and transparent a sign can be? The Holy Quran too announced the news about that era. It mentions وَإِذَا الْعِشَارُ عُطِّلَتْ that, the female camel shall become redundant in the times of the Promised Messiah. It is a clear definite signal for rail. The Hadith and the Holy Quran are mentioning the same news simultaneously. As Hadith is clearly describing the time of the Promised Messiah, so it should be argued that the verse is also about the time of the Promised Messiah and points towards the advent of the Promised Messiah. (Shahādatul-Qurān p. 12)

Jesus has passed away

May peace be upon him

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُحْشَرُونَ حُفَاةَ عُرَاةٍ غُرْلًا ثُمَّ قَرَأَ: كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْْنَا إِنَّا كُنَّا فَاعِلِينَ فَأَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ ثُمَّ يُؤْخَذُ بِرِجَالٍ مِنْ أَصْحَابِي ذَاتِ الْيَمِينِ وَذَاتِ الشِّمَالِ فَأَقُولُ: أَصْحَابِي، فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ عَيْسَى ابْنُ مَرْيَمَ: وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. (بخارى كتاب الانبياء باب قول الله واذكر في الكتاب مريم اذا نتبذت من اهلها)

Hadrat Ibn Abbas (may Allah be pleased with him) narrated that the Prophet of Allah (peace and blessings of Allah be upon him) said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "The day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it- a promise binding upon Us; We shall certainly fulfill it" (21[Al-Anbiya]:105). He added, "The first to be dressed will be Abraham. (On the Day of Resurrection, some of my companions will be given records on their right hand and some on their left hand. I shall say about those with records in left hands: "These are my companions. Why they received records on their left hand?" It will be said: "They renegade from Islam after you left them." Then I will say that as the Jesus son of Mary, a pious man of Allah had said that he was a witness over them while he dwelt amongst them. But since You caused him to die, You had been the Watcher over them, and You are a witness and caretaker over all things. If You punish them, they are Your servants; and if you forgive them, Verily you, only You are the All-Mighty, the All-Wise. (5 [Al-Mā'idah] : 119)

لَوْ كَانَ مُوسَى وَعَيْسَى حَيِّينِ لَمَا وَسَعَهُمَا إِلَّا اتِّبَاعِي

(اليواقيت والجواهر امام شعراني صفحه ٤٢٠٦، تفسير ابن كثير حاشيه تفسير فتح البيان ٢٣٦٦)

The Prophet of Allah (peace and blessings of Allah be upon him) said: "If Moses (peace be upon him) and Jesus (peace be upon him) were alive, they had no option except to follow me."

عَنْ حُذَيْفَةَ بْنِ يَمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَضَتْ أَلْفٌ وَمِائَتَانِ وَارْبَعُونَ سَنَةً يَبْعَثُ اللَّهُ الْمَهْدِيَّ.

(النجم الثاقب)

Hudhaifa bin Yamān (may Allah be pleased with him) relates that the Prophet of Allah (may peace and blessings of Allah be upon him) said: "God shall send Mahdi after 1240 years would have passed."

From the Writings of the Promised Messiah
May peace be upon him

Arabic: Mother of All Languages

The Promised Messiah (peace be upon him) writes:

“One day, I was thinking of my small resource, and was quivering like a soft and newly germinated plant, being in a state of anxiety because of these worries, and was reading verses from the Holy Quran, making a sincere effort to understand them and driving the lean she-camel of thought and reflection, asking God to show me the way to realization of Himself, to fulfillment of my mission in relation to the unjust and cruel people, and to stop the injustice perpetrated by the aggressive wrongdoers. So, in that hour when, like one moving like the sun, I was reflecting, when the oven of investigation was hot, when I was looking over some verses and reflecting over their patent and strong signification; all of a sudden, a verse of the Holy Quran flashed before my eye—a flash not like that of a pearl of Omaan, but much stronger than that. When I reflected on the subject of those verses and following the flash reached the wide expanse of the field covered by them, I found these verses to be a treasure of knowledge, being repositories of hidden secrets. The sight of it moved my arm and its power rode upon me like a thousand horsemen. The greenery and freshness of it attracted my heart, and the flight it gave, destroyed the enemies in a single combat. And legion of them cheered my heart, and I said: الحمد لله —“All praise is for Allah!” and I thanked God. And I saw in these verses extraordinary meanings which fill the eyes with coolness and bestow a wealth of knowledge, pleasing the hearts of Muslims. And I was given the secrets of words and their real significance, as well as the connecting links of words and their secrets. Likewise secrets of high comfort were disclosed to me, and transcendent point of fine philosophy were given to me by God to increase my faith, so that He might cut off the back of aggressors. And if thou wishes to get a release from the aforesaid verse or from its assault, thou oughtest to read the context where it is written: لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا i.e. We sent down the Quran in the Arabic language so that thou mightest warn the city which is the Mother of all habitations, and habitations around it, that is, all the world. Therein lies praise for the Quran and praise for the Arabic language. So, thou shouldst reflect likewise people, and must not go over them like the careless. And thou oughtest to know that true guidance manifests the greatness of the Quran, of Arabic and of Mecca. In it is a light which tore down the enemies into pieces and which rendered them unable to make a reply. So read the whole verse; look at its structure, and investigate into it like the wise. I pondered over these verses. So I found out many secrets. Then by deep contemplation I discovered many a ray of light in it. Then, when I cast a minute look, I saw the exceedingly powerful God who is the Supporter of all. And it was disclosed to me that the aforesaid verse and the enveloped suggestions guide one towards the excellent status of Arabic, and point towards the result that Arabic is the “Mother of the Tongues” and that the Quran is the Mother of all the previous books, and that Mecca is the “Mother of the whole earth.”

(Minan Al-Rahmaan, pp. 181-183, translation published by Ahmadiyya Muslim Mission Nigeria, 1979, pp. 73-74)

Victory of the Promised Messiah

May peace be upon him

Translation by Tariq Sharif and Imam Mubasher Ahmad

In true revelation,
I have received the good news from the Unseen that
I am the rejuvenator of this faith (Islam), and the leader
Of this age

رَسِيد مُرْزِدِه زِ غَيْبِمْ كِه مَن هَاں مَرْدَم
كِه اُو مَجْدِدِ اِيں دِيْن و رَهْنَمَا بَاشَد

The shadow of our banner (of True Islam) shall be
A place of security for all the fortunate ones,
And our victory will be openly acknowledged
Far and wide

لِوَايَ مَا پَنَه هِر سَعِيد خِوَاهَد بُود
نِدَايَ فَتْحِ نَمَايَاں بِنَامِ مَا بَاشَد

Do not be surprised
When the masses rush towards us;
Don't you see the destitute enamored
Of the wealthy?

عَجَب مَدَارِ اَكْر خَلْقِ سُوَيَ مَا بِدَوْنَد
كِه هِر كُجَا كِه غَنِي مِ بُود گِدَا بَاشَد

Imagine if you are so blessed
As to breathe in the fragrance of a flower
Whose beauty never fades
That magnificent flower is blooming
In our garden.

كَلِّ كِه رُوَيَ خَزَاں رَا كِه نَخِوَاهَد دِيْد
بَاغِ مَاسْتِ اَكْر قِسْمَتِ رَسَا بَاشَد

So hear this
I proclaim in full voice that I am the Messiah
And that I am the Caliph of that King Who is enthroned
In heaven

مَنْمِ مَسِيْحِ بِيَاَنِكِ بَلَنْدِ مِ كُوَيْمِ
مَنْمِ خَلِيْفَه شَاهِي كِه بَرِ سَمَا بَاشَد

And know that it is destined
That one day, thousands all over this earth
Will sacrifice their hearts and lives to follow
On this, my way .

مُقَدَّرِ اسْتِ كِه رُوْزِ بَرِيں اَدِيْمِ زِيں
هَزَارِهَا دِلِ و جَاں بَرِ رَهْمِ فِدَا بَاشَد

Tiryāqul-Qulūb

Thanks to Dr Zafrullah Khan and Amatul-Bari Nasir for their help with Persian.



Khilāfat News and Announcements

A Joint Convocation Ceremony of Jāmi'a Aḥmadiyya UK and Canada

25 graduates (17 graduates from UK and 8 graduates from Canada) receive their *Shahid* degrees from Head of the Aḥmadiyya Muslim Community

On 16 January 2016, the fourth Convocation ceremony for Jāmi'a Aḥmadiyya UK and the sixth Convocation ceremony for Jāmi'a Aḥmadiyya Canada took place in a combined event at the UK college premises in Haslemere, Surrey. The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad presided over the ceremony and delivered the keynotes address. Hazoor (may Allah support him with His mighty help) said:

“Always remember that your objectives are to guide mankind towards establishing a connection with God Almighty and to fulfill their responsibilities towards one another. If our Missionaries reflect upon the magnitude of their responsibilities, it will undoubtedly shake them to their very core as they realize the burden of their duties.”

His Holiness cited the example of Prophet Abraham (may peace be upon him), whose complete faith and devotion to God Almighty is mentioned in the Holy Quran. His Holiness said that Ahmadi Missionaries must follow this example and remain forever faithful to God Almighty.

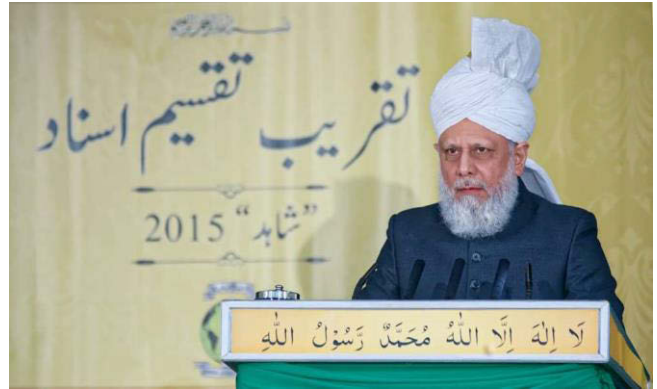


UK Graduates

Ḥaḍrat Mirza Masroor Ahmad said that the Founder of the Aḥmadiyya Muslim Community had taught that true faith in God required a form of ‘*death*’. His Holiness explained this meant that a person should be ready to forgo all worldly pleasures, personal desires and be ready to endure all trials and tribulations for the sake of God Almighty.

Ḥaḍrat Mirza Masroor Ahmad said:

“True faith and true devotion requires a person to willingly invoke the demise of his personal ego. Certainly, every Missionary of the Aḥmadiyya Muslim Community must seek to attain such standards and be willing to sacrifice their own honor for the sake of their faith. They must be willing to bear all forms of hardship because only then will they be in a position to guide and reform others. Only then will they be ready to call others towards the truth.”



His Holiness said that Ahmadi Missionaries should set an example in humility and self-sacrifice. He cited the example of an old Ahmadi Muslim Missionary who had served in Africa and who would eat stale bread dipped in water without complaint. His only aim was to fulfill his duties as a Missionary.

The Head of the Aḥmadiyya Muslim Community counseled the graduates to study the Holy Quran daily and to reflect upon its meaning. He said that it would act as a “guidebook” in all aspects of their lives and would enable them to fulfill their duties.

His Holiness also stressed the importance of studying the books of the Promised Messiah (may peace be upon him), as they were both a means of increasing a person’s knowledge of true Islam and their love for the Holy Prophet Muhammad (may peace be upon him).

Ḥaḍrat Mirza Masroor Ahmad said:

“With the Grace of Allah, those young Missionaries who have graduated from Jāmi'a Aḥmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of

happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.”



Canada Graduates

His Holiness particularly emphasized the importance of Missionaries involving the youth in the activities and programs of the Ahmadiyya Muslim Community.

He said it was the responsibility of the Missionaries to develop strong bonds with Ahmadi Muslim youths, to educate them and to show them that they were a very important part of the community.

His Holiness said that wherever a Missionary is stationed, he is a representative of Khilāfat (Caliphate) and so each Missionary should understand the gravity of this responsibility. He said that the challenges each class would face would be greater than those faced by previous classes as the world was moving further away from God Almighty.

Concluding, Ḥaḍrat Mirza Masroor Ahmad said:

“I pray that you never do anything that reflects badly or defames the name of the Ahmadiyya Muslim Community and the Promised Messiah (peace be on him). Rather, may you all further enlighten the name of our Community through your deeds and pious conduct. May Allah enable you to be successful in all your good endeavors and to grow ever closer to God Almighty.”

Instructions for a Meeting (Mulāqāt) with Ḥaḍrat Khalīfatul-Masīḥ V

The private secretary to Ḥaḍrat Khalīfatul-Masīḥ V (may Allah support him with His mighty help), Munir Ahmad Javed, in his letter of 10 January 2016, reminds the members that if they are planning to travel to London to meet the Khalīfatul-Masīḥ, they should follow the proper procedure and first schedule the day and time of their meeting with the private secretary before starting their journey. If they arrive in London without confirming a schedule of a meeting, they may not be able to meet the Khalīfatul-Masīḥ and be gravely disappointed.

The Mulaqāt request form should be properly filled with a valid contact phone number. Then it should be verified by the local Jamā’at president. The president should send it to Respected Ameer USA. Ameer Sahib will send the form to the private secretary. Then the private secretary will confirm the day and time of Mulaqāt.

Over the recent past, it has been noted that some individuals leave their country and come to London without having previously booked a Mulāqāt, and then ask the Private Secretary Office in London to immediately grant them a Mulāqāt. When they are asked if they have received verification from Amir Sahib

and if they have received confirmation of a time for Mulāqāt, they say that they have informed their Sadr Jamā’at (local president) and he has told them to proceed, a fax will be sent. In like manner, some Sadran Jamā’at (local presidents) send the Mulāqāt form directly to London without verification by the National Ameer. Also, some Mulāqāt forms do not contain any contact phone number.

If proper instructions are not followed, Private Secretary Office, as well as those individuals who come for Mulāqāt, are presented with difficulties and are faced with grief.

Members are reminded that it is necessary for every individual who comes for Mulāqāt that after sending the verification for Mulāqāt to Private Secretary Office in London and before starting the journey, please call the Private Secretary Office at 0044 208877 5555 or 0044 208877 5556 and book a day and a time for the Mulāqāt. Only after this should they finalize their travel. The Mulāqāt time should be settled before starting the journey to London. The act of merely faxing of a verification letter does not itself book a Mulāqāt. In the future, those individuals who come without following this due process will not be granted a Mulāqāt.

Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allāh be his Helper

Summaries of Friday Sermons received from

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

Friday Sermon 4 December 2015 at Baitul Futūh Mosque, Morden, London

Devotion of Companions of the Promised Messiah

Narratives regarding the sincerity, fidelity, love and devotion of the Companions of the Promised Messiah; the danger of a world war and an appeal for prayers

Those who have complete faith base their belief on their own experience, for they behold God with their inner eye
A beautiful discourse about the life and character of the Promised Messiah and his Companions, as stated by Ḥaḍrat Musleh Mau'ūd

Huzoor (May Allāh be his Helper) said that by sending the Promised Messiah (may peace be upon him) in keeping with His promises, Allāh has set the stage for the rejuvenation of Islām. By showing fresh signs of visions and revelations through the Promised Messiah (may peace be upon him), Allāh strengthened the faith of those who pledged their allegiance to him. They were fortunate indeed; for they received these blessings directly from the Promised Messiah (may peace be upon him). They always began their day curious about what new revelation might have descended upon the Promised Messiah (may peace be upon him). Speaking about this, Ḥaḍrat Musleh Mau'ūd (may Allāh be pleased with him) says that with the dawn of each day Ahmadīs would hasten like ardent lovers to learn what new revelation had been revealed to the Promised Messiah (may peace be upon him) during the night so that it may enhance and strengthen their faith, so that they may reap its blessings, and so that they may praise and eulogize God that he enabled them to accept the Promised Messiah (may peace be upon him).

Huzoor (May Allāh be his Helper) said that there were times when a Companion was present while the Promised Messiah (may peace be upon him) received a revelation, and sometimes that fortunate person would also hear the words of the Divine revelation. Huzoor (May Allāh be his Helper) related the episode whereby the revelation regarding the 'lawsuit about the wall' was revealed to the Promised Messiah (may peace be upon him) in the presence of Syed Fadl Shah Sahib of Lahore. Huzoor (May Allāh be his Helper) stated the translation of this revelation, its nature and described how gloriously it was fulfilled.

Describing the atmosphere of the Promised Messiah's (may peace be upon him) public discourses, Ḥaḍrat Musleh Mau'ūd (may Allāh be pleased with him)

said, "The words that I heard directly from the Promised Messiah (may peace be upon him) still reverberate in my ears." He said, "I was young, but my best pastime was to sit in the company of the Promised Messiah (may peace be upon him) and listen to his discourses. I heard so much in those discourses, that now when I read his books it feels as if I had heard everything before. It was the Promised Messiah's (may peace be upon him) norm that whatever he wrote during the day he would speak about it in his even discourses. Thus everything he said is engraved in my memory and I am cognizant of their connotation which is in keeping with the Promised Messiah's (may peace be upon him) intent and teaching.

Speaking about true faith, Ḥaḍrat Musleh Mau'ūd (may Allāh be pleased with him) said that just as a person behaves towards God, God treats him likewise. Hence, the manner in which one moulds one's heart for Allāh is the same manner in which Allāh cares for him. Allāh causes such believers to flourish despite all hurdles and such are the people who comprise the true Jamā'at that continues to progress. And such is the faith we should cultivate. Mould your hearts in this manner and cultivate love for the Jamā'at and then see how God causes you to flourish.

Ḥaḍrat Musleh Mau'ūd (may Allāh be pleased with him) says that those who are perfect in their faith base their faith on their own experience. While they listen to opposing arguments, they are not influenced by their negativity, for they have beheld God with their inner eye. Huzoor (May Allāh be his Helper) spoke about the strong faith shown by Ḥaḍrat Munshi Arore Khan Sahib and other Companions and their love and devotion to the Promised Messiah (may peace be upon him) and said that these were the people who went eagerly to Qādiān and wished to remain there.

Speaking about the current state of the world, Huzoor (May Allāh be his Helper) appealed to the Jamā'at to pray fervently since the world was hastening towards a great calamity. The Western world is planning to take strong measures and to unleash aerial bombardment on Iraq and Syria in the wake of the recent attacks in France, and these have already started. May Allāh protect innocent people and civilians from them. Huzoor (May Allāh be his Helper) said that the neighboring Muslim countries are not serious in putting an end to this mischief. Along with Western nations, aerial bombardment is also being done by Russia which has its own problems with Turkey. Huzoor (May Allāh be his Helper) said that it is on account of the long-time denial of justice that the world finds itself in chaos

today. Things have become so complicated that it seems like a world war, albeit at a smaller scale. It would not be wrong to say that the world war has already started. Although I have been drawing attention to this for a long time, it seems that even now nations will not act with justice.

Huzoor (May Allāh be his Helper) made a brief but comprehensive analysis of the world situation and urged the Jamā'at to pray fervently so that Allāh may save the world from a great calamity. Huzoor (May Allāh be his Helper) advised the Jamā'at to bear in mind the precautionary measures that Huzoor (May Allāh be his Helper) has been drawing attention to in previous years.

Friday Sermon 11 December 2015 at Baitul Futūh Mosque, Morden, London

Holy Qur'ān Guarantees Peace and Harmony

Islāmic teaching regarding the safeguarding of the Holy Qur'ān

Need to demonstrate the excellence of the Holy Qur'ān through our knowledge and deeds

The Holy Qur'ān guarantees peace and harmony in the world and opposes extremism

To save the world from the pit of fire, we have to establish a special relationship with God and to obey Him and become righteous

In this sermon Huzoor (May Allāh be his Helper) addressed the objection raised by people of other faiths that the teachings regarding Jihad and other strict commandments contained in the teaching of Islām are responsible for extremism or inclination towards extremism among its adherents. They say that just as people of other religions have modified their teaching in keeping with the demands of the age and the conditions, there is a similar need to adapt the teachings of the Holy Qur'ān.

Huzoor (May Allāh be his Helper) said these statements prove that the teachings of those religions are no longer the teachings of God and have become the teachings of mortals, because God did not promise to safeguard those teachings, whereas with regard to the Holy Qur'ān He says, "Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian." Accordingly, he provided the means for its safeguarding. This verse clearly shows that there will be a people who will want to wipe the Holy Qur'ān off the face of the earth, but God will safeguard it by sending a chosen one from heaven.

Huzoor (May Allāh be his Helper) said that Islām teaches peace and harmony, and we need to demonstrate these qualities to the world in the light of the Holy Qur'ān. We have to tell the critics that their claiming, without any knowledge, that the Holy Qur'ān teaches extremism and that this is why its believers become extremists, is rooted in their own ignorance and

naivety. Huzoor (May Allāh be his Helper) said that today it is of vital importance that we show to the world the pristine face of Islām, and it is the work of every Aḥmadī to convey this message to people of every level and every disposition.

Huzoor (May Allāh be his Helper) cited some verses which demonstrate the beauty of the Holy Qur'ān's teaching of peace. The Promised Messiah (may peace be upon him) says that the Holy Qur'ān contains the clear injunction not to raise arms for spreading the faith and to draw people towards you through your own good example. Do not think that in the beginning Muslims were commanded to raise arms for the faith, for then the swords were not raised for the spreading the faith but as defense against the enemy or for the establishment of peace. Coercion in the name of religion was never the intent.

Huzoor (May Allāh be his Helper) said that it is the duty of every Aḥmadī to gain knowledge of the Holy Qur'ān in order to demonstrate the inherent excellences of Islām and to attract people through our good example. It is through such knowledge and deeds that, as servants of the Promised Messiah (may peace be upon him), we can take part in the safeguarding of the Holy Qur'ān and Islām in this age and telling the world that true peace can only be established through the Holy Qur'ān.

Huzoor (May Allāh be his Helper) read out some verses of the Holy Qur'ān with regard to peace and

harmony and said that only Islām can guarantee peace in the world, and that it is only the Holy Qurʾān that teaches peace and opposes extremism. The need is to acquire its knowledge and to practice it.

Huzoor (May Allāh be his Helper) said that the correct interpretation of the Holy Qurʾān is important in terms of safeguarding its contextual aspect. Allāh has sent the Promised Messiah (may peace be upon him) in this age and has chosen us for this task by giving us the opportunity to accept him. Thus it is the responsibility of every Aḥmadī to spread this beautiful teaching in the world. The world is standing on the edge of a pit of fire, and at such a time it is the duty of all Ahmadīs to save

the world from this fire and to work towards peace and harmony. To achieve this purpose it is vital to establish a special relationship with God, to obey him, and to become righteous. Only in this way can we bring about security for our future generations and for the world.

At the end of the sermon Huzoor (May Allāh be his Helper) informed the Jamāʿat of the sad demise of Inayatullah Aḥmadī Sahib, retired missionary, and led his funeral prayer after the Jumuʿa prayers. Huzoor (May Allāh be his Helper) also offered the funeral prayer in absentia of Maulvi Bashir Aḥmadī Sahib, dervish, of Qādiān, and of Syeda Qanita Begum of Orissa, India.

Friday Sermon 18 December 2015 at Baitul Futūh Mosque, Morden, London

Allāh Blessed Holy Prophet with Special Attributes

The Holy Prophet was foremost among all Prophets in terms of his inherent purity, certitude, faith, fidelity and love for God

Allāh blessed the Holy Prophet with special attributes more than anyone else

Our dear God, shower upon this beloved Prophet the blessings that were not showered on any Prophet since the beginning of the world

Answering an objection raised by the opponents regarding the Promised Messiah (may peace be upon him), Huzoor (May Allāh be his Helper) cited some extracts from the writings and sayings of the Promised Messiah (may peace be upon him) in praise of the Holy Prophet (peace and blessings of Allāh be upon him). In all his books, from the beginning right to the end, the Promised Messiah (may peace be upon him) wrote exhaustively about the lofty status and excellence of the Holy Prophet (peace and blessings of Allāh be upon him) and referred to himself as his humble servant. Huzoor (May Allāh be his Helper) cited the following extract from the writings of the Promised Messiah (may peace be upon him) wherein he says:

“Divine revelation is a mirror in which the perfect attributes of God Almighty are seen, according to the inner cleanliness of the Prophet who is the recipient of the revelation. The Holy Prophet (peace and blessings of Allāh be upon him) was higher than all the other Prophets in the purity of soul, certitude, chastity, modesty, sincerity, trust, fidelity and love of Divine, God anointed him with the fragrance of special excellences more than any other Prophet. His bosom and his heart, which were broader and holier and more innocent and brighter and more loving than the bosom and heart of any who had passed before him, and who were to come after him, were considered worthy that such Divine revelation should descend upon him as should be stronger and

more perfect, higher and more complete, than the revelation vouchsafed to all those who were before him and all those who were to come after him, and which should serve as a clear, wide and large mirror for reflecting Divine attributes.”

Again, the Promised Messiah (may peace be upon him) says:

“The man who in his being and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man was Muhammad The man who was most perfect as man and as Prophet, and came with full blessings, and who through a spiritual revival and resurrection manifested the first Judgment in the world and revived the dead world, that blessed Prophet, the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muhammad (peace and blessings of Allāh be upon him), the chosen one. Our Lord, send down on that beloved Prophet that mercy and blessing that Thou hast not sent down on anyone since the beginning of the world.”

The Promised Messiah (may peace be upon him) also says:

“When our Holy Prophet (peace and blessings of Allāh be upon him) came into the

world, the world witnessed a great revolution, so that within a short time the Arabian Peninsula—which had known nothing other than idolatry—became a virtual ocean of the Unity of God.... The miracles and signs that were bestowed by God Almighty on our lord and master, the Holy Prophet (peace and blessings of Allāh be upon him), were not confined to his time but will continue till the Last Day.... The Holy Prophet (peace and blessings of Allāh be upon him) has been bestowed this special honor, in that he is Khatamul Anbiyā', firstly, because he achieved the culmination of all the excellences of Prophethood, and, secondly, because there will be no law-bearing Prophet after him.... The acceptance the Holy Prophet (peace and blessings of Allāh be upon him) received is such that today there are at least 200 million Muslims hailing from every level of society who profess to be his servants. Great and powerful kings who had conquered large portions of the world fell at his feet like humble servants."

Huzoor (May Allāh be his Helper) said that these writings show us the Promised Messiah's (may peace be upon him) great love and devotion to the Holy Prophet (peace and blessings of Allāh be upon him) and how he always invoked blessings upon him. His writing, whether they belong to the earlier or later periods, are expressions of his pride at being a servant of the Holy Prophet (peace and blessings of Allāh be upon him). Indeed it was he who realized and expressed the truly great status of the Holy Prophet (peace and blessings of Allāh be upon him). Today if we wish to know about the true status of the Holy Prophet (peace and blessings of Allāh be upon him), this can only be achieved through the writing and teachings of the Promised Messiah (may peace be upon him).

Huzoor prayed that Allāh may enable all Ahmadīs to read or listen to, and understand the sayings and writings of the Promised Messiah (may peace be upon him), and through them to become cognizant of the lofty status of the Holy Prophet (peace and blessings of Allāh be upon him).

Friday Sermon 25 December 2015 at Baitul Futūh Mosque, Morden, London

Progress of the Blessed Jalsa Sālāna

Continuous progress of the Jalsa Sālāna from the time of the Promised Messiah (may peace be upon him) and Ḥaḍrat Musleh Mau'ūd to this day

The prayers of those who were forsaken by friend and foe became the seeds for future progress

The days are not far when chartered flights will bring delegates to the Jalsa

Huzoor (May Allāh be his Helper) spoke about the start of Jalsa Sālāna Qādiān and also mentioned Jalsas being held in other countries such as Australia and the West Coast of the USA. Huzoor (May Allāh be his Helper) cited some extracts from speeches of Ḥaḍrat Musleh Mau'ūd in which he described how Jalsas were held in the time of the Promised Messiah (may peace be upon him) and how they were attended by God's help and support, and gave some advice to Ahmadīs to keep the institution of Jalsa expanding and flourishing.

According to Ḥaḍrat Musleh Mau'ūd's description of one of the initial Jalsa Sālāna, one or two large rugs were laid out on which 200 to 250 people were seated, mostly from the lower and middle class. Compared to the population of the world they were completely insignificant. In fact, people used to mock at them. These were the people forsaken by their own friends and driven out of their homes, indeed they were like orphans. But they were far advanced in their love and had gathered at the beck and call of God's appointed one to bring about a revolution in the world. It was the prayers and supplications offered at that time of

helplessness and weaknesses that have resulted in this Jalsa being held in Qādiān on such a large scale with much better facilities.

Huzoor (May Allāh be his Helper) said that Ḥaḍrat Musleh Mau'ūd was speaking of Qādiān as it was in 1936, whereas today the Jalsa has expanded ever further. Qādiān now has much better facilities and the Jalsa is attended by delegates from about 25 countries. Huzoor (May Allāh be his Helper) said that Jalsas are also being held in other countries and spoke about the acquisition of a new site in Australia.

Huzoor (May Allāh be his Helper) said that if we study history, we will realize how the Jamā'at is progressing and spreading and how God is showering His blessing upon us. Huzoor (May Allāh be his Helper) said that Ahmadīs in Rabwah and Pakistan should not be perturbed; I tell them that things will change. But for this they need to pray and not show any weakness in their faith. If they draw God's grace through prayers and the strength of their faith, things will change.

Huzoor (May Allāh be his Helper) said we must remember that when Divine Jamā'ats progress they also

have to face opposition and are targeted by those who are envious. But God always rewards those who show steadfastness. In addition to attacks in Pakistan and Indonesia, enemies of the Jamā'at have recently martyred an Aḥmadī in Kyrgyzstan, and a blast in an Aḥmadī mosque in Bangladesh injured several Ahmadīs. While opposition will keep growing with our progress, we have to show perseverance and strength of faith, and we have to supplicate.

Huzoor (May Allāh be his Helper) also cited some advice that Ḥaḍrat Musleh Mau'ūd gave to the Jamā'at regarding Jalsa Sālāna. One was that Ahmadīs ought to attend the Jalsa, otherwise their children will begin to draw away from the Jamā'at. Ahmadīs in every country should attend their respective Jalsas. Those who attend the Jalsas should remember that while the Jamā'at does its best to offer hospitality to the delegates, if there is still some shortcoming they should not allow it to weaken their faith but should show patience and forbearance while keeping in mind the actual purpose

of the Jalsa, which is to increase their knowledge, offer prayers, and make sacrifices for spreading the message. Try to inculcate in your hearts the faith, the sincerity and the zeal that was present in the companions of the Promised Messiah (may peace be upon him) whose prayers resulted in our progress. And you should again sow the same seeds so that your children continue to see the Jamā'at grow and they too should keep spreading its message. We have a great objective before us and we have to achieve it together.

Ḥaḍrat Musleh Mau'ūd said that at first people would travel to the Jalsa on foot, then they would come on carts, then on cars, then on trains, and it is quite possible that someday planes will fly to Qādiān carrying the delegates for the Jalsa. This is not something impossible in the eyes of God.

At the end of the sermon, Huzoor (May Allāh be his Helper) spoke about the tragic martyrdom of Mr. Yunus of Kyrgyzstan and led his funeral prayer in absentia after the Friday prayers.

Friday Sermon 1 January 2016 at Baitul Futūh Mosque, Morden, London

Transformation is Required Throughout the Year

We need to undergo a holy transformation throughout the 12 months, and 365 days, rather than just on the first day of the year

Good deeds that God accepts are those which one performs consistently and perseveringly

Remember death, overcome heedlessness, seek Allāh's forgiveness and forge ahead on the path of righteousness

In the context of the start of the new year, Huzoor (May Allāh be his Helper) outlined the way one should lead one's life in the light of the Holy Qur'ān, the example of the Holy Prophet (peace and blessings of Allāh be upon him), and the sayings of the Promised Messiah (may peace be upon him). Huzoor (May Allāh be his Helper) said that the ultimate goal of an Aḥmadī should be to win the pleasure of Allāh.

Huzoor (May Allāh be his Helper) said: Today is the first day of the new year and it is also a Friday. I am receiving congratulatory messages and I know that many Ahmadīs began this day with prayers. We should remember that a believer is not one who worships just on one day, but rather brings about a holy transformation in his or her self through perseverance and regular worship, and strives to attain the pleasure of Allāh through perseverance and constant striving. Performing good deeds and offering Tahajjud for just one day is not enough; we have to perform these virtues all through the 12 months and all the 365 days.

Huzoor (May Allāh be his Helper) said that we should establish a relationship with God and our life and death should all be for His sake. The world should not be our prime objective and our faith should not be

in name only. Our profession of being lovers and followers of the Holy Prophet (peace and blessings of Allāh be upon him) should not be merely superficial. Without action a claim is as useless as husk. For example, a man named his son Khalid (that is, one who has a long life), but the son was in the grave that very night. So a name means nothing. Without the essence, the husk is only worthy of being thrown away. Therefore, we should always undertake actions that are pleasing to God and always give preference to the faith over worldly affairs.

Huzoor (May Allāh be his Helper) said that the Promised Messiah (may peace be upon him) wanted to establish a community of people who give preference to religious endeavors and hold the pleasure of God above everything else. To this end, the Promised Messiah (may peace be upon him) has taught us many things. Today I remind the Jamā'at to keep these teachings in mind and to bring about a pious transformation in themselves. Do not seek the world, for it will only increase your thirst for it. Whoever lives caring and worrying after the world gets nothing. One who loves the world is estranged from God. Therefore, you should lead your lives bearing in mind the teachings of the Promised Messiah (may peace be upon him).

Huzoor (May Allāh be his Helper) cited some extracts from the teachings of the Promised Messiah (may peace be upon him) by following which we can attain the purpose of our creation. Huzoor (May Allāh be his Helper) said that we should truthfully follow the teachings of our faith and be wary of the onslaught of Satan. The good of this world is that which leads to the good of the faith. And the good of the faith cannot be attained by hurting others or by acquiring worldly benefits through unlawful means. Therefore, shun the unlawful means of earning that lead to the path of evil.

Huzoor (May Allāh be his Helper) said that the world is visited by plagues, earthquakes and other calamities on account of Divine displeasure. We should bring about a pious change within ourselves in order to be among those upon whom God showers His blessings. And a holy transformation can only come about through righteousness. In other words, we should submit completely to God, for He does not like that we should submit partly to Him and partly to Satan. God does not like that a partner be associated with Him.

Secondly, in order to acquire a holy transformation, it is important to remember death. We do not know

when it will come; hence we should always strive for righteousness. The third way is to overcome indolence. Also we should offer Istighfar and show penitence for our shortcomings and wrongdoings and thus strive to attain contentment. Another means is to persevere in the face of troubles and tribulations, turn to God, and continue to strive for righteousness so that God may have mercy on us. Also in order to undergo a holy transformation, we should overcome pride, arrogance and vanity. We should also avoid anger, for anger is born of vanity. We should give preference to others over ourselves and inculcate love and sympathy for them.

Huzoor (May Allāh be his Helper) said that parents should not only care for their children's worldly education but should also be mindful of their religious knowledge. The office-bearers should counsel others, but they should also bring about a transformation in themselves. Do not exhort others about things that you yourself cannot demonstrate, rather become a model for others to follow. Huzoor (May Allāh be his Helper) said that righteousness is also a condition for the acceptance of prayers. Whoever adopts Taqwa for him the doors to the acceptance of prayer are opened.

Friday Sermon 8 January 2016 at Baitul Futūh Mosque, Morden, London

Announcement of 59th Year of Waqf Jadīd

Pakistan stood first in terms of overall collection followed by UK and USA

Faith enhancing stories regarding financial sacrifices. Announcement of the commencement of the 59th year of Waqf Jadīd

Participating in Chanda is essential for spiritual training. Otherwise it is not possible to progress in faith

Citing the revelation of the Promised Messiah (may peace be upon him), "There is no God but Me, so take Me alone as your Guardian," Huzoor (May Allāh be his Helper) said that in this revelation Allāh assured the Promised Messiah (may peace be upon him) that he didn't need to look anywhere else for his needs, and that God would Himself provide the means for the fulfillment of his mission. The Promised Messiah (may peace be upon him) told the Jamā'at to remember that God is not dependent upon your services or your sacrifices, because He has established this Jamā'at and He is the one taking care of it. The Jamā'at understood this and made every sacrifice to absorb God's blessings and to promote this mission.

Speaking about the aims and objectives of Waqf Jadīd, Huzoor (May Allāh be his Helper) said that at first this scheme was meant only for Pakistan but then it was extended to the whole world. Initially it was used to meet the needs of training and Da'wat Ilallāh in the remote and rural areas of Pakistan, but after it became universal it has been used for fulfilling requirements in specific areas of India, Africa and other poor countries.

Answering the question asked by a young man as to what was the need of Tahrīk Jadīd after Waqf Jadīd had been extended to all countries, Huzoor (May Allāh be his Helper) said that while Waqf Jadīd was aimed at specific countries, Tahrīk Jadīd meets the expenditure requirements of all countries where there is need.

Huzoor (May Allāh be his Helper) said that the 58th year of Waqf Jadīd ended on 31 December 2015. During this year members were able to make sacrifices amounting to 6,891,000 pounds sterling. This is 682,000 pounds in excess of 2014. Huzoor (May Allāh be his Helper) said that 1/3 of Chanda Waqf Jadīd is returned to and spent in countries from where it is collected. Of the remaining 2/3, one part is for Qādiān and India while the other is for African countries. Detailing the work done under Waqf Jadīd, Huzoor (May Allāh be his Helper) said that 19 mosques and 23 mission houses were built in India. In Nepal, which is also administered by the Jamā'at in India, 2 mosques and 2 sheds were built. Huzoor said that Jamā'ats cannot be maintained unless mosques and mission houses are built in those areas. 130 mosques were built

in Africa and 27 are under construction. In 2010 the total number of members of Waqf Jadīd was 600,000, but this year they are more than 1,235,000.

Huzoor (May Allāh be his Helper) said that it is essential for the proper training of members that they take part in the Chanda, for without this they cannot progress in their faith. Chanda also help to maintain a link with the Jamā'at and make people cognizant of the blessings associated with Chanda. Huzoor (May Allāh be his Helper) cited some examples of how people made sacrifices towards Waqf Jadīd and were rewarded by God beyond their expectations. Huzoor (May Allāh be his Helper) said that these examples show that the hand

of God is with the Jamā'at of the Promised Messiah (may peace be upon him).

Huzoor (May Allāh be his Helper) said that in terms of overall collection, Pakistan has stood first, followed by the UK, USA, Germany and Canada. Huzoor (May Allāh be his Helper) also presented a detailed analysis of collections by Jamā'ats within Pakistan, Western countries, Africa and India.

At the end of the sermon Huzoor (May Allāh be his Helper) informed the Jamā'at of the sad demise of Muhammad Aslam Shad Mangla Sahib, Private Secretary, Rabwah; and of Ahmad Sher Joiya Sahib of Belgium. Huzoor (May Allāh be his Helper) led their funeral prayer in absentia after the Friday prayers.

Friday Sermon 15 January 2016 at Baitul Futūh Mosque, Morden, London

Allah Protects Progenies of the Righteous

Allāh protects the progeny of those who remain steadfast in righteousness provided that the progeny also does the same and establish a relationship with God.

Prayer in congregation is not only of personal benefit but also of communal benefit in serving to create solidarity. The work of preserving the relics of the Promised Messiah (peace be upon him) is going on in Rabwah and Qādiān and has been completed to a large extent.

Huzoor (May Allāh be his Helper) said that God protects and blesses His true servants and those of their progeny who also continue to persevere in virtue. The Promised Messiah (peace be upon him) on one occasion told the story of a godly person who was traveling on a ship when it was overtaken by a storm. The ship was about to sink but it was saved on account of his prayers, and God told him through revelation that He had saved all the people for his sake. Huzoor (May Allāh be his Helper) said that such things do not come about through mere verbal proclamations, rather one has to work hard and establish a relationship with God and continue the good deeds of one's ancestors. Hence being the progeny of saints and sages cannot avail us unless we ourselves are established on those virtues and have a personal relationship with God.

Citing some aspects of the life of the Promised Messiah (peace be upon him) as related by Hazrat Musleh Mau'ūd (may Allah be pleased with him), Huzoor (May Allāh be his Helper) said that prayer, or Salāt, was so dear to the Promised Messiah (peace be upon him) that if in case he was unable to come to the mosque due to illness or some other cause, he would pray at home in congregation along with his wife and children.

Huzoor (May Allāh be his Helper) spoke about the importance of prayer in congregation and said that while it has personal benefits, it also has communal benefits, for it fosters unity and solidarity. The

command to stand close together while praying is that spiritual light from those who have more of it might permeate into the weaker members and strengthen them, and so that mutual introduction and relationships might be fostered. With these facts in mind we should watch over our prayers. Satan only lets go of a person when that person finds a way to break free from him. So in every situation we should frustrate Satan's designs and seek to win Allāh's pleasure to the best of our ability.

Huzoor (May Allāh be his Helper) said that sometimes people hastily draw conclusions without going into the depth of the matter and people of weak faith at times falter because of this. After relating an incident to illustrate this point, Huzoor (May Allāh be his Helper) said that it is such hasty conclusions that also give birth to wrong innovations. People sometimes interpret a situation in a wrong way and draw wrong conclusions. A believer should be wary of this.

Hazrat Musleh Mau'ūd (may Allah be pleased with him) said that in whatever one does, one should leave room for God to take care of some things. No one ever reaches a stage where he can say there is no flaw and that everything has been perfected. But, at the same time, it is naïve to ignore the physical means. While on the one hand we should employ all the possible means, on the other hand our faith in God should also be firm, only thus are we blessed with Divine help.

Commenting on revelation of the Promised Messiah (peace be upon him), “Kings shall seek blessings from thy garments,” Hazrat Musleh Mau’ūd (may Allah be pleased with him) said that when that time comes and kings seek blessings from his garments, blessing shall also be sought from his Companions and others after them according to their spiritual status. So while you celebrate the fulfilment of this prophecy, you should also seek forgiveness and pray for yourself and for others. Hazrat Musleh Mau’ūd (may Allah be pleased with him) said that people will only come to seek blessings from the garments of the Promised Messiah (peace be upon him) when you start seeking blessings from his words, which means to read them and gain knowledge from them.

Huzoor (May Allāh be his Helper) said that there was no proper way of preserving the relics of the Promised

Messiah (peace be upon him). Now, by the grace of Allāh, work is being done to this end in Rabwah and Qādiān, and to a large extent it has been completed.

Huzoor (May Allāh be his Helper) also cited Hazrat Musleh Mau’ūd’s description of the way The Promised Messiah (peace be upon him)’s books were published and how he was concerned about high quality publications.

At the end of the sermon, Huzoor (May Allāh be his Helper) informed the Jamā’at of the sad demise of Chaudhry Abdul Aziz Dogar and Naseem Azmat Butt of UK and led their funeral prayer after the Friday prayers. Huzoor (May Allāh be his Helper) also led the funeral prayer in absentia of Siddiqa Sahiba, wife of Qureshi Muhammad Shafi Abid, Derwesh of Qādiān.

Friday Sermon 22 January 2016 at Baitul Futūh Mosque, Morden, London

Issuance of Verdicts should be to Please Allah

The Holy Prophet (peace and blessings of Allah be upon him) set the highest examples of clemency and forgiveness.

The primary objective in punishing a culprit or a sinner is to bring about reformation and improving the morals. The departments of Umur ‘Amma and Qadā’ should go deep into the cases before making recommendations or issuing verdicts so that we can create a system that is pleasing to God.

After reciting verse 41 of Sūrah Al-Shūrā, which is translated as follows:

‘And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.’ (42:41)

Huzoor (May Allāh be his Helper) said: Islām teaches us that those who are guilty of wrong deeds or of causing harm to others should be dealt with in a manner that focuses on reformation. Islām does have the concept of punishment, but it also encourages forgiveness and clemency. This verse teaches that we should punish the wrongdoers, but that the motive behind the punishment should be their reformation and that if you find that they can be reformed through forgiveness, and then forgive them, and this forgiveness will earn you great reward from God. On the other hand, if you mete out excessive punishment, then you will be counted among the transgressors. This is the basic principle regarding punishment and reformation that is mentioned in the Holy Qur’ān. Hence, in punishing a culprit the primary objective should be reformation and betterment of morals, and for this purpose the focus should not be on punishment but on reformation. If it is necessary to punish culprits, they should be punished

in proportion to their crime. To punish excessively is transgression which God does not like.

Huzoor (May Allāh be his Helper) said that Islām, unlike other religions, does not teach excess nor deficiency. We find the highest examples of this in the life of the Holy Prophet (peace and blessings of Allah be upon him). When he saw that the culprits had been reformed, then he forgave them even if they were his mortal enemies. Huzoor (May Allāh be his Helper) illustrated this with episodes from the Holy Prophet (peace and blessings of Allah be upon him)’s life. But, on the other hand, he also meted out punishment where it was necessary for reformation. So the objective is to reform and not to avenge.

Explaining the philosophy behind punishment and forgiveness, the Promised Messiah (peace be upon him) says that punishment should be proportionate to the crime committed. But when one forgives and the occasion is such that forgiveness results in reformation and not in further evil, in other words it is exercised at the most appropriate occasion, and then such a person will be rewarded for it. In other words, the one who forgives will find his reward with God. The Qur’ān does not teach that evil should never be resisted, rather it has to be resisted in certain situations, and hence it is important to realize whether the situation calls for

punishment or forgiveness. The path, that is best for both the culprit and the society, should be adopted.

Huzoor (May Allāh be his Helper) said that that when making such decisions it is also important to bear in mind the impact they will have on the society as a whole. The Promised Messiah (peace be upon him) says that in choosing between punishment and forgiveness, we have to consider what effect either option will have on society. If forgiveness is likely to embolden other criminals, then in it is essential to punish. Huzoor (May Allāh be his Helper) said that Islām teaches us that once we have forgiven someone we should cleanse our hearts of all malice and prejudice. Huzoor (May Allāh be his Helper) cited the example of the Holy Prophet (peace and blessings of Allah be upon him) in this regard.

Huzoor (May Allāh be his Helper) said that the institutions and office bearers of the Jamā'at should bear these things in mind. Sometimes I receive recommendations or verdicts regarding people which, although it cannot be said that they are motivated by revenge, but sometimes the office bearers are naturally inclined towards either severity or leniency, which causes problems. Neither forgiving nor punishing is in itself a merit. The purpose is to win Allāh's pleasure and

that is only possible when the focus is on reformation. The relevant departments like Dārul Qadā' or Umur 'Amma should bear this in mind and make their recommendations after deep scrutiny so that we are able to create a Jamā'at that acts in keeping with the will of God, and for this we also need to pray and seek Allāh's help.

Huzoor (May Allāh be his Helper) said that we should always remember that every action should be aimed at winning Allāh's pleasure, only thus can we bring about reformation. We must keep these teachings in mind because we are tasked with reformation, doing away with evil, and creating a peaceful and harmonious society. May Allāh enable us to understand and act upon these teachings. Huzoor (May Allāh be his Helper) also read out several extracts from the writings of the Promised Messiah (peace be upon him) relating to punishment, reformation and forgiveness.

At the end of the sermon Huzoor (May Allāh be his Helper) informed the Jamā'at of the tragic martyrdom of Bilal Mahmood Sahib, son of Mumtaz Ahmad Sindhi Sahib of Rabwah and led his funeral prayer in absentia after the Friday prayer.

Friday Sermon 29 January 2016 at Baitul Futūh Mosque, Morden, London

Role of a Friendly Relationship with Children

Episodes from the life of the Promised Messiah عليه السلام and his advice on spiritual progress and training as related by

Ḥaḍrat Muṣliḥ Mau'ūd رضی اللہ عنہ.

Both father and mother should strive for their children's proper upbringing. A friendly relationship with children can solve many problems in their upbringing.

Listening carefully to religious discourses, remembering them, and acting upon them should be the aim of every Aḥmadī.

Huzoor (May Allāh be his Helper) said: The Promised Messiah عليه السلام says that God is Hidden but becomes known through His powers. It is through prayers that one becomes cognizant of His existence. At times people fall into difficulties and lose all hope, such difficulties can be overcome through prayers. The Companions of the Promised Messiah عليه السلام had such faith in prayers that other people were overawed by them and confessed that the prayers of Aḥmadīs are often accepted. Huzoor (May Allāh be his Helper) related such a story regarding Ḥaḍrat Munshi Aroore Khan Sahib and said that such were the people whose prayers impressed even the followers of other faiths. We have to bear these examples in mind and strengthen our relationship with God. Huzoor (May Allāh be his Helper) cited some episodes from the life of the Promised Messiah عليه السلام as related by Ḥaḍrat Muṣliḥ

Mau'ūd رضی اللہ عنہ and said that these are essential for spiritual progress and spiritual training.

Huzoor (May Allāh be his Helper) said that just as there are apparent differences in people's dispositions and sensitivity, the same applies to the spiritual world. Some feel greater zeal in prayer than others. In our Jamā'at, the majority of people should be those who readily accept spiritual influence and are then able to demonstrate to the world what true prayer and true worship means. Therefore, we need to cultivate such senses. Huzoor (May Allāh be his Helper) also cited some examples of how pious natured people from far off countries expressed their desire to meet the Promised Messiah عليه السلام and some of them even came and pledged the Bai'at and progressed in sincerity and devotion. Ḥaḍrat Muṣliḥ Mau'ūd رضی اللہ عنہ said, "I see that the Jamā'at

is spreading more in America than in European countries. Ahmadiyyat is spreading in some European countries, but the signs of its progress are more evident in America.” Huzoor (May Allāh be his Helper) prayed that Allāh may enable the USA Jamā’at to find such people and bring them under the banner of Islām.

Regarding the Promised Messiah’s ﷺ relationship with his children and his concern for their learning and proper upbringing, Ḥaḍrat Muṣliḥ Mau’ūd رضى الله عنه says, “When children are young they need to be taught through stories. The Promised Messiah ﷺ used to tell us the stories of the Prophets. Stories are the best method of teaching in early childhood. Then when children grow a little older, games become the best means of their teaching and training.” Huzoor (May Allāh be his Helper) said that fathers should also give time to their children. If both parents together focus on children’s teaching and training and have friendly relations with them, this will help to solve many of the problems related to their proper upbringing. Huzoor (May Allāh be his Helper) said that children should not have friends who corrupt them. Huzoor (May Allāh be his Helper) said that true friendship means that if we have to go against our friend’s wishes for his good then we should do it, otherwise we are going to harm him. For peace and harmony in society it is necessary to cater for the feelings of others and not to wound others with your tongues for such wounds never heal up.

Huzoor (May Allāh be his Helper) said that it is the duty of every Aḥmadī that, having accepted the

Promised Messiah ﷺ, they should safeguard their faith. Sometimes small things can lead to the loss of faith, therefore we should keep guard over our faith. Faith is acquired with much effort, but can be lost with a single word.

The Promised Messiah ﷺ used to quote a saint who said that while one’s hands are busy with work, one’s heart should be engrossed in the Friend (viz. Allāh). Huzoor (May Allāh be his Helper) said that while one does not need to count *tasbīḥ* or the remembrance of God, there is no harm in setting aside some time for it so that one can become fully engrossed in the remembrance of God. It is important to remember God in prescribed ways as well as informally at all times.

Huzoor (May Allāh be his Helper) said that it should be the aim of every Aḥmadī to listen to religious discourses, to remember them and to act upon them. There are some women who are totally ignorant of these matters and need to be taught the very basics for they are unable to fathom the subtler spiritual truths. There are also men who fall in the same category. Huzoor (May Allāh be his Helper) said that reading the books of the Promised Messiah ﷺ and acting upon them is also among the basic duties of an Aḥmadī. We should learn these things with the intention of acting upon them. Huzoor (May Allāh be his Helper) prayed that may Allāh grant us the strength to practice these things and also enable us to remember and eulogize Him in a way that raises our souls to higher stations and draws us closer to Allāh. *Āmīn*.



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Promised Messiah's Love for the Holy Prophet

Azhar Goraya

Love is one of the strongest emotions people can experience. Islam is a religion that is built upon human nature, and has directed us in the proper use of all of our faculties and emotions, including love. Primarily, Islam is a religion of love. That may surprise some people as it is usually Christianity that emphasizes its association with love. But it is Islam that teaches us to love both Allāh and human beings, and to practically show that love by fulfilling the rights of both, to an extent that is not found in other religions.

Expanding on this principle, the Holy Qur'an has not only required us to obey the Holy Prophet (peace and blessings of Allāh be upon him), but also love him sincerely. The Holy Qur'an states:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا
وَتِجَارَةٌ تَتَّخِذُونَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allāh and His Messenger and striving in His cause, then wait until Allāh comes with His judgment; and Allāh guides not the disobedient people. (9[Al-Taubah]:24)

There is a hadith that explains this verse:

Once, a Companion (Ṣaḥābī) approached the Holy Prophet (peace and blessings of Allāh be upon him) and stated, "O messenger of Allāh, I love you." The Holy Prophet (peace and blessings of Allāh be upon him) replied, "How much do you love me?" The Ṣaḥābī replied, "As much as I love my children." The Holy Prophet (peace and blessings of Allāh be upon him) replied, "Then you are not a believer. More love than this is required for faith." The Ṣaḥābī stated, "O messenger of Allāh! I love you as much as I love myself." The Holy Prophet (peace and blessings of Allāh be upon him) remarked, "Even now you cannot be a believer. Because more love than this is required for faith." The Ṣaḥābī then stated, "O messenger of Allāh! I love you more than my life, my wealth my wife and my children!" The Holy Prophet (peace and blessings of Allāh be upon him) then

stated; "Now you are a believer." (Anwār-ul-'Ulūm, vol. 23, p. 157)

This level of love was practically demonstrated by the companions of the Holy Prophet (peace and blessings of Allāh be upon him). They were abused and ridiculed, driven out of their homes and ostracized by friends and families for their faith. Yet never did they prefer any worldly connection to the spiritual connection of love and fidelity that they had with their holy master Ḥaḍrat Muhammad (peace and blessings of Allāh be upon him).

An example of love is also found in the life of Ḥaḍrat Abu Bakr (may Allah be pleased with him). He left his home and migrated to Medina from Mecca with the Holy Prophet (peace and blessings of Allāh be upon him). He stayed with him through every trial from the first day of his prophethood. When news arrived of the death of his beloved master, Ḥaḍrat Abu Bakr (may Allah be pleased with him) was outside of Medina. He went straight to the mosque without speaking to anybody. When he reached his body, he raised the sheet covering his blessed face, kissed him on the forehead and said:

My father and my mother be sacrificed for you, O Allāh's Prophet! Allāh will not combine two deaths on you. You have died the death that was written for you. (Bukhārī, Chapter on Funerals)

The depth of their devotion moves us even today; 1400 years after their bodies have been laid to rest. However, it is the practice of Allāh that he leaves no era of Islam without a living example to follow. And we are blessed that we are in an age that has seen the advent of the greatest of all reformers, Messiah and Mahdi, Ḥaḍrat Mirza Ghulam Ahmad Qādiāni (may peace be upon him). He has shown us what it truly means to love the Holy Prophet (peace and blessings of Allāh be upon him). God Himself bore witness to the love the Promised Messiah harbored for the Holy Prophet (peace and blessings of Allāh be upon him). He states:

On one occasion, I received a revelation which indicated that there was a difference in opinion among the higher angels. The indication was that the will of God was prepared to bring about a renaissance of Islam, but the angels had not yet been informed of the identity of the rejuvenator. Hence that was being debated. At the same time I saw in a dream that a search was being made for one

who should revive the faith. A person appeared before me and pointing to me said:

هَذَا رَجُلٌ يُحِبُّ رَسُولَ اللَّهِ

This is the man who loves the Messenger (peace and blessings of Allāh be upon him) of Allāh. His meaning was that the principal condition of this assignment was the love of the Holy Prophet (peace and blessings of Allāh be upon him) and that I fulfilled that condition. (Barahīn-e-Aḥmadiyya, part 4, p. 503 sub-footnote 3, Rūḥānī Khazā'in, vol. 1, p. 598 sub-footnote 3)(English Translation from Tadhkirah, p. 55)

In many of his writings he made it absolutely clear that he was ever ready to sacrifice his every possession to defend the honor and teachings of the Holy Prophet (peace and blessings of Allāh be upon him). He wrote at one place:

Is it not true that in a short while in India alone a hundred thousand people have become Christians, and more than sixty million books have been published in opposition to Islam, and people belonging to high families have lost their religion, and those who used to describe themselves as the descendants of the Holy Prophet [peace and blessings of Allāh be on him] have put on the garment of Christianity and have become his enemies, and numberless books full of vile abuse of the Holy Prophet (peace and blessings of Allāh be on him) have been published? My heart cries out with tears that if these people had murdered my children before my eyes, and had cut to pieces my sincere friends, and had killed me with great humiliation, and had possessed themselves of all my property, I would not have been so pained and my heart would not have been so hurt as it has been pained and hurt by the insults offered to the Holy Prophet [peace and blessings of Allāh be on him]. (Ā'īna-i-Kamālāt-i-Islām, Rūḥānī Khazā'in, Vol. 5, pp. 51-52) (English Translation from Essence of Islam, p. 320-321)

So great was his love for his Holy master that prose was not enough to convey the depth of his emotion. The Promised Messiah (may peace be upon him) thus wrote poem after poem, in Arabic, Urdu and Persian conveying the love that he had for Ḥaḍrat Muhammad (peace and blessings of Allāh be upon him). He wrote at one place:

بعد از خدا بعشق محمد خرم
گر کفر این بود بخدا سخت کافر

“After Allāh, I am intoxicated with the love of Muhammad (peace and blessings of Allāh be upon him). If this is disbelief, then by Allāh, I am a staunch disbeliever” (Rūḥānī Khazā'in, Vol. 20, Lecture Sialkot, p. 248)

In an Arabic couplet, he expressed his love in the following manner:

يُحِبُّ جَنَانِي كُلَّ أَرْضٍ وَطِفَّتَهَا
فِيَا نَيْتَ لِي كَأَنَّ بِلَادَكَ مَوْلَدًا

“My heart is completely submersed in the love of the land that Muhammad (peace and blessings of Allāh be upon him) tread upon. Alas! I wish that my birth had been in your land!” (Rūḥānī Khazā'in, Vol. 7, Karamātuṣ-Ṣādiqīn, p. 93)

In Urdu, he wrote further at one place:

تیرے منہ کی ہی قسم میرے پیارے احمد
تیری خاطر ہی یہ سب بار اٹھایا ہم نے

“By your exalted personage my beloved Ahmad, it is for your sake that we have taken up this entire burden” (Rūḥānī Khazā'in, Vol. 5, Ā'īna-i-Kamālāt-i-Islām, p. 225).

The love he had for the Holy Prophet (peace and blessings of Allāh be upon him) was not limited to his pen—the people around him were eyewitnesses to how his activities and actions shone with the love of his Holy Master (peace and blessings of Allāh be upon him).

Dr. Mir Muhammad Ismail (may Allah be pleased with him) narrates that when the Promised Messiah (may peace be upon him) would mention the Holy Prophet (peace and blessings of Allāh be upon him) in his addresses or in a gathering, he would usually do so in these loving words, that “Our Holy Prophet (peace and blessings of Allāh be upon him) said such and such.” In the same way, in writing he would not just refer to the Holy Prophet (peace and blessings of Allāh be upon him) by merely saying “He,” but he would write the full salutation after it as well, which was “Peace and Blessings of Allāh be Upon Him” (Seerat-ul-Mahdi, Narration #547)

Ḥaḍrat Sheikh Yaqoob Ali Irfani (may Allah be pleased with him) narrated that when he went to England in 1925, he desired to visit the priest Dr. White Brakhit as he had remained a missionary in Batala and had met the Promised Messiah (may peace be upon him) many times. During their conversation, he stated:

“I have observed one thing in Mirza Sahib which I disliked, which was that whenever an objection was made on Muhammad (peace and blessings of Allāh be upon him) he would

become upset, and his face would show signs of displeasure.”

Sheikh Yaqoob Ali Irfani (may Allah be pleased with him) replied:

“Dear Padre! The aspect that you dislike is the very thing that has captured my heart and upon which I am sacrificed” (Ḥayāt-e-Ahmad, Vol. 1, Part 3, p. 22).

Once, the wife of his cousin Mirza Ghulam Haider uttered a word against the high stature of the Holy Prophet (peace and blessings of Allāh be upon him). Upon this he became so upset that despite all the emotions of love and respect he had for her and his desire for reconciliation between people, he left the food he was eating at their table and never again returned there for a meal. (Seerat Masīh Mau‘ūd, vol. 2, p. 270)

In short, whoever came into contact with the Promised Messiah (may peace be upon him), whether friend, family or foe, bore witness to the love he had for the Holy Prophet (peace and blessings of Allāh be upon him). And the Promised Messiah (may peace be upon him) was not satisfied that not only he harbored love for the Holy Prophet (peace and blessings of Allāh be upon him) – he had made it his mission to inculcate the love of his Holy Master (peace and blessings of Allah be upon him) in all those who claimed to follow him. He made it a requirement for anyone who wished to follow him that they daily send Durood on his Holy Master. He wrote in third condition of Bai‘at:

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet

Muhammad (peace and blessings of Allāh be upon him) and shall try his/ her best to be regular in offering the Tahajjud and invoking Durood on the Holy Prophet Muhammad (peace and blessings of Allāh be upon him). That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him. (Conditions of Bai‘at and Responsibilities of an Ahmadi, p. 51)

Our beloved Imam, Ḥaḍrat Khalifatul-Masīh 5th (may Allah support him with His mighty help) elaborated on this aspect in the following words:

“According to the commandment of Allāh, it is necessary for a believer to send Durood on the Holy Prophet (peace and blessings of Allāh be upon him), without which the standard of love for the Holy Prophet (peace and blessings of Allāh be upon him) is not completed, nor can they be, which a believer should have for the Holy Prophet (peace and blessings of Allāh be upon him). No prayer reaches the level of acceptance nor can which is bereft of Durood. But we should also remember that the true purpose of our Durood should be our love for the Holy Prophet (may peace be upon him) and this love should be superior to all other things” (Friday Sermon, 1 February 2013)

May Allāh enable all of us to follow the example of the Promised Messiah (may peace be upon him) and harbor greater love for the Holy Prophet (peace and blessings of Allāh be upon him). Amen!

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Prophecy about Dr John Alexander Dowie

Dr Mahmud Ahmad Nagi, Columbus-OH



Dr. John Alexander Dowie

The worldwide Head of the Ahmadiyya Muslim Jamā'at, Ḥaḍrat Mirza Masroor Ahmad, the Fifth Khalīfa, visited the town of Zion in Illinois on 17 June 2012. The visit was extremely historic as the Khalīfa was visiting the American town in which a major sign of the truth of the Promised Messiah, Ḥaḍrat Mirza Ghulam Ahmad (may peace be upon him) was witnessed. Zion was the town set up by the false prophet, John Alexander Dowie, to whom the Promised Messiah issued a challenge of a prayer duel in 1902 upon his repeated insults and false allegations about the Holy Prophet Muhammad (peace and blessings of Allāh be upon him).

Dowie's ultimate fate was a humiliating decline where all of his followers deserted him, his family disowned him and he died a sad and lonely death in the lifetime of the Promised Messiah. This led to the memorable headline in the 'Sunday Herald of Boston' on 23 June 1907:

**"Mirza Ghulam Ahmad is Great—
The Messiah foretold pathetic end of Dowie."**

Dr John Alexander Dowie (1847-1907) was an American priest. He founded a town near Chicago, Illinois in the year 1901 and named it "Zion City." He claimed to be Elijah, the Restorer or the forerunner of the second coming of Jesus Christ in the year 1899/1900. He had about 5000 followers. He

established a printing press "Zion Printing and Publishing House" and also issued a newspaper, "Leaves of Healing."

Initially he was against tobacco, alcohol and dancing, etc. He became well-known all over America in a short time. He laid foundation of a new sect "Christian Catholic Church" on 22 February, 1896 and renamed his sect as "Christian Catholic Apostle Church." He was a staunch opposer of Islam and used to hurl dirty abuses to Islam and the Holy Prophet Muhammad (peace and blessings of Allāh be upon him). He publicly announced that his mission was to destroy Islam before the second coming of Jesus Christ (CHAUDHRY, Khalil Ahmad Nasir, America Kay Dr John Alexander Dowie ka Ibratnak Anjam, published by Ashirkatul Islamia Ltd. Rabwah, p. 14-23) & (SHAHID, Maulana Dost Mohammad, (2007), Tarikh Ahmadiyyat, by Nizārat Nashar-o-Ishā'at Qādiān, Print Well Amritsar, v. 2, p. 241). When the Promised Messiah Mirza Ghulam Ahmad of Qādiān (may peace be upon him) was informed about him, he wrote a letter to Dr. Dowie about his claim as the Promised Messiah and Mahdi (may peace be upon him). He challenged him to a prayer contest that each of us should pray that of the two, whoever was imposter be destroyed in the life of each other. The Promised Messiah (may peace be upon him) wrote:

"If Dr Dowie is in earnest and his statements regarding the destruction of Muhammadans are bona fide, and taught to him by the son of Mary, his alleged deity, there should be no equivocation in the method he adopts. It would be braver and more honest on his part to choose a single great adversary instead of hiding himself behind a multitude whose destruction he may be pleased to postpone to any suitable moment. Let him like an honest gentleman obtains permission from his Lord to accept the challenge and take his stand against me. I am an old man over sixty-six years of age and Dr Dowie is more than eleven years younger than me and, therefore, on the ground of age, he need not have any apprehensions. Moreover, I am suffering from various diseases and my life does not depend upon my health but upon the will of my God. If the self made deity of Dr Dowie has any power, he shall certainly allow him to appear against me and spare him for many years after me. Dr Dowie shall obtain his object easily for instead

of waiting for the destruction of all Muhammadans, he shall have only to procure my destruction in his life time, and then he will have in his hands a manifest sign of his mission from Jesus. Millions shall then bow their hands in submissions to the son of Mary and recognize Dowie as his messenger.”

He further wrote:

“The whole matter rests in the hands of Him Who is the God of Heavens and Earths and judge over all judges. He will decide in favor of the true claimant (The Review of Religions, Sept. 1902, p. 336-349).”

Dr Dowie remained silent and did not dare to reply. Then the Promised Messiah (may peace be upon him) made the following statement:

“Though he may try as hard as he can to fly from death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal.”

The challenge of Mirza Ghulam Ahmad of Qādiān was given prominent space in the American press. Some commented that the proposal put forward by Mirza Sahib was just reasonable. The challenge was initiated in the year 1902 and repeated in the year 1903. The American press was persuading him hard to accept the challenge but Dr Dowie was paying no attention. At last he announced in a paper of December 1903:

“In India, there is a Mohammedan Messiah who keep on writing to me that Jesus Christ was buried in Kashmir. People ask me why I not send him the necessary reply. Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely gave them a chance to fly away and survive.”

Finally God spoke and the prophecy was fulfilled. There was rebellion against him in his own city Zion. He was deserted by his own wife and son and was charged with many illicit and immoral practices. He was thrown out of Zion and was reduced to a small and miserable allowance. In the year 1905 he suffered a stroke and was paralyzed and died in misery and pain on March 9, 1907 (The Review of Religions (Urdu), April, 1907, p. 147-8) & (CHAUDHRY, Khalil Ahmad Nasir, America Kay Dr John Alexander Dowie ka Ibratnak Anjam, published by Ash-Shirkatul-Islamiyya Ltd. Rabwah, p. 84-5). In Encyclopedia Britannica it is written as:

“In April 1906 a revolt against his domination took place in Zion city. He was charged with peccation and with practicing

polygamy and was deposed, with the assent of his own wife and son. Dowie was now broken in health and unmistakably insane; he was struck with paralysis and died in March 1907 in Zion city.”

The death of Dr Dowie was widely publicized in American and European press. The prophecy of the Promised Messiah (may peace be upon him) was fulfilled. Those newspapers which published the death of Dr Dowie and fulfillment of the prophecy by Prophet Ahmad (may peace be upon him) of Qādiān are (SHAHID, Maulana Dost Mohammad, (2007), Tarikh Ahmadiyyat, by Nizārat Nashar-o-Ishā‘at Qādiān, Print Well Amritsar, v. 2, p. 252):

1. Chicago Interpreter of 28 June, 1903
2. Telegraph of 5th July, 1903
3. Argonaut San Francisco Dec. 1, 1902
4. Literary Digest New York June 20, 1903
5. N. Y Mail and Mail Express June 28, 1903
6. Herald Rochester June 25, 1903
7. Record Boston June 27, 1903
8. Advertiser Boston June 25, 1903
9. Pilot Boston June 27, 1903
10. Path Finder Washington June 27, 1903
11. Intra Vision Chicago June 27, 1903
12. Democrat Chronicle Rochester June 25, 1903
13. Burlington Free Press June 27, 1903
14. Chicago Intra Vision June 28, 1903
15. Albany Press June 25, 1903
16. Baltimore American June 25, 1903
17. Buffalo Times June 25, 1903
18. New York Mail June 25, 1903
19. Boston Recorder June 27, 1903
20. Desert English News June 27, 1903
21. Helena Recorder July 1, 1903
22. Groom shire Gazette July 17, 1903
23. Huston Chronicle July 3, 1903
24. Richmond News July 1, 1903

Above mentioned newspapers were made available to the Promised Messiah (may peace be upon him) and he copied them along with short summaries in Supplement Haqiqatul-Wahy (MIRZA, Ghulam Ahmad Qādiāni, Supplement Haqiqatu-Wahy, p. 70-72). Later after the death of Dr Dowie, the prophecy of the Promised Messiah (may peace be upon him) was commented in different American press again. The Danville Gazette of June 7, 1907 printed following comments:

“Ahmad and his adherents may be pardoned from taking some credit for the accuracy with which the prophecy was fulfilled a few months ago.”

The Truth Seeker of June 15, 1907 published following:

“The Qādiān man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirza said, the end would only be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Ahmad.”

The Boston Herald wrote in his paper about the prophecy of the Promised Messiah (may peace be upon him) vis-à-vis death of Dr Dowie on June 23, 1907:

‘Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death with Zion City torn and frayed by internal dissension. Mirza comes forward frankly and states that he was won his challenge.’

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh support him with His mighty help) while addressing the final session of the 64th annual convention of USA Jamā’at reminded

about the legacy left behind by the Promised Messiah (may peace be upon him):

“Let us see and observe with what glory and magnificence Allāh fulfilled His promise to the true servant of the Holy Prophet Muhammad (peace and blessings of Allāh be upon him) of continuously increasing his spiritual and physical progeny. Indeed, the attendance of all of you here today is clear proof that the Promised Messiah (may peace be upon him) was, and is, most certainly truthful in his claim.”

His Holiness (may Allāh support him with His mighty help) advised:

“O people, who claim to have taken the pledge of the Messiah of the Age, become those who the Promised Messiah (may peace be upon him) described as the luscious and ever green branches of his blessed tree, prove true the statement of the Promised Messiah (may peace be upon him) that you are a truthful Community. Prove to the world that you will make the wealth and successes of the material world your slave and your follower, rather than yourself becoming a slave of the material world.”

In loving memory of Amtul Jamil Jadran

By Atia Tul Hamid Shaikh

Allah oh Allah, give healing to our pain
Don't let us fall; we've nothing to gain
You gave us all the most priceless treasure
We cherished her dearly, as we shall forever

We know we are all destined for You
To You she belonged, and has returned to
You too
Innā Lillāhi Wa Innā Illaihi Rāji‘ūn

We close our eyes and see her smiling
We hear the echoes of her laughing
Her image is seen, in everything bright
Her face always glowed with an infinite light

We know we are all destined for You
To You she belonged, and has returned to
You too
Innā Lillāhi Wa Innā Illaihi Rāji‘ūn

We are much richer, for having known her
How much You did bless us, a debt we did
incur
We ask of You Allah, grant her the paradise
Raise her status as high as You might

We know we are all, destined for You
To You she belonged, and has returned to
You too
Innā Lillāhi Wa Innā Illaihi Rāji‘ūn

Muhammad Abdul Haqq

Disciple of Mirza Ghulam Ahmad, the Promised Messiah

Ehtishamul Haq Mahmood Kauser Missionary, Ahmadiyya Muslim Community USA



Muhammad Abdul Haqq

"This is a Fast of the Sensual...Those of the faith practically abstain from eating, taking just enough food to tide them over the month. The time is given over to rest of mind and body, much of speech is also refrained from by the followers. In fact, all efforts are centered in a month's observance of the spirit of Allāh. The object of the Ramadan month is to create a general fast." (Los Angeles Examiner of 18 April 1923)

How does an Australian born named Charles have enough training in the Islamic rituals to be able to explain the month of Ramadan to the Los Angeles Examiner in the 1920s? This "local minister" of the "Muhammadans faith" explains to the media about core rituals of the Islamic faith which he and his fellow brethren were openly practicing. This was the first instant that the west coast of the United States was introduced to the core precepts of Islam through a "Muhammadans" himself. The subject remains, who was this Muslim preaching the Islamic faith in Los Angeles in the 1920s? When did he move there? Where

was he from? Why was he there? And finally, which Islamic interpretation did he associate himself to?

Born to Marcus Sievwright and Josephine Lahou in Fitzroy, Victoria in 1862 (Ancestry.com. Australia Birth Index, 1788-1922 [database on-line]. Provo, UT, USA), Charles Francis Sievwright was bound on a journey of his life that would set him on course to discover the truth of Islam. Charles would grow up to a most prestigious position in Australia as the accredited Representative or Commissioner of the British and Indian Empire League of Australia which set the grounds for him to further his study of Islam. He mentions his endeavor to tour India and the situation prior to it in his own words, he states,

"...in by 34th year of age, on the 23rd of March, 1896, I was led to investigate the Islamic Philosophy. This became the means of converting me from Orthodox Christianity to the natural Religion of which the Holy Prophet Muhammad (peace and blessings of Allāh be upon him) was the founder. I may here inform the readers of the present day "Moslem Sunrise" as I did those other to whom I addressed my statement in 1906 similarly; "That I am not a Muhammadans in a racial sense but am a True Believer of Muhammad's religion. When I visited India in 1903 as the accredited Representative or Commissioner of the British and Indian Empire League of Australia to present a petition to the Indian National Congress at its annual Conference at Madras held in December of that year, my Mission was also for the purpose of completing my Muhammadans Education by means of a tour through Islamic countries en route to Madras. As well as to explain the cruel operations of "The white Australia policy" and the Restrictions of the Alien immigration Act that had been created a constitutional Law by the common wealth government of that country. To tell you of the result of that historical Journey on my part to India would be impossible in these columns for the incidents of that wonderful mission, if published, would fill a great volume." (Moslem Sunrise, 1922, Issue 4, pp. 143-146)

The main aspect of that trip wasn't his representation as the Commissioner of the British and Indian Empire, but was the journey to a small village called Qādiān. This historic event for this Saint changed his whole life and caused him to enter the fold of Islam indefinitely. This event caused him to eventually migrate to the United States as well as gifting him with a new name. He states in his own words the impression he had by visiting the tiny village of Qādiān, the birth place of Mirza Ghulam Ahmad (may peace be upon him), the founder of the Aḥmadiyya Muslim Community:

“And amongst which much could also be related in regard to my personal visit and sojourn, whilst in the North West provinces, at Qādiān in the Punjab, and how I met the Ahmadis and conferred with the Promised Messiah Ahmad (the peace and blessings of God be upon Him for all he suffered for Islam's sake; as every Christ must also suffer who lays down his life for his friends) I saw him in his yellow garments as was prophetically foretold he should wear indicating sickness, which later I also found him failing under them - notwithstanding all that his loving Disciples did to alleviate it. What my feelings were towards the Good man beforehand when I was warned against him during my journey through the Far East (either to doubters or suspicioners) were removed entirely at Qādiān. Spirit perception of the clear fulfillment of the prophecies of the Promised ONE gave me certain proof of their Divine origin. This meeting with GHULAM AHMAD in Qādiān in the year 1903 was a wonderful proof of the truths of Islam. That words which had been uttered thirteen hundred years ago were then being fulfilled. But space and other subject matters do not permit me to here refer to them more extensively. My visit was locally or only decided upon whilst I was lecturing at the Town Hall Lahore on the Question "Are the Indian People BRITISH subjects? On the 22nd October, 1903, I was at Qādiān and received the hospitality of the entire community to most of whose dwellers I was the first white man that had ever visited their Holy village as a guest. Nothing astonished me more among all the extraordinary incidents during my Missionary travels, than the finding of myself in that sacred place and face to face with its Messiah. Eventually when I was presented to Him and eyes looked into eyes, He knew me to be Abdul Haqq (The slave of Truth) and I knew him to be

the Divinely appointed one to call the True Believers (The faithful) together again to make the world safe for ISLAM. The Muslim confidences that followed betokened the Love of God between us. Soul spoke to soul through spirit after Allāh had joined them by means of that Miraculous meeting, the fore-ordained or predestined as all events are arranged in Islam by the Almighty and One only true God (Allāh o Akbar)”(Moslem Sunrise, 1922, Issue 4, pp. 143-146)

After the historic visit of Qādiān in 1903, Charles Sievwright would now be known as Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him). Shortly after this visit he took the opportunity to write to the Review of Religions and declare his faith to the world. Many years later, in 1923, Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him) also reaffirmed his faith in the only English based Muslim Magazine in the United States, the Moslem Sunrise. He states:

“Finally after long months of deliberation and separation no wonder then that I made the declaration in the Review of Religions in April 1906 that "I have become a member of the Aḥmadiyya Society of Qādiān, so as to be associated with the most advanced section of the Muslim Students of all the important religions of the world, as well as to be united in a very active Muhammadans Missionary association for the spreading of Islamic knowledge." This was written from far away (New Zealand) I meant every word I wrote in the above paragraph and have been true to my statements ever since I said “Good Bye” to the Master at Qādiān now over 19 years ago.”(Moslem Sunrise, 1922, Issue 4, pp. 143-146)

After his rendering recorded in the Review of Religions in 1906, Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him) migrated to the United States in the same year. He moved with his wife named Rosalie and settled by 1910 in Fresno, California. His daughter Carroll U Sievwright was born in 1908 when Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him) was at the age of 46 and wife at the age of 28 (Year: 1910; Census Place: Township 4, Fresno, California; Roll: T624_76; Page: 4A; Enumeration District: 0051; Image: 541; FHL Number: 137408). In the year 1913 they were blessed with another daughter named Iris and then the family, by 1930, decided to move to Los Angeles, California (Year: 1930; Census Place: Los Angeles, California; Roll: 146; Page: 13A; Enumeration District: 353; Image: 310.0). Concerning

his activities in the United States at the arrival of the first Missionary of Islam, Ḥaḍrat Mufti Muhammad Sadiq, he states:

“Thus did I again manifest the principle “I must co-operate before God can Operate.” After the advent in America of Mufti Muhammad Sadiq I have further fulfilled my pledge to associate with the Aḥmadiyya Movement in Islam, and have been active in assisting its first Missioner, for many months past, to gain a footing in these DISUNITED STATES.” (Moslem Sunrise, 1922, Issue 4, pp. 143-146)

The efforts of Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him) are very extensive and detailed of which one specific effort comes to attention which was alluded to at the beginning. In the Los Angeles Examiner of 18 April 1923, it states:

"Followers of the Mohammedan religion of which there are a number in Log Angeles, according to Mohammed Abdul Haqq, local minister of that faith, will soon celebrate a month's fast, termed by the Mohammedans the "Month of Ramadan" the month's fast is described by Mohammed Haqq as a period in which those of the faith change their routine so as to observe the Feast of the Spirit. Ritualistic features of the religion are also observed during this month." (Moslem Sunrise, 1922, Issue 4, pp. 143-146)

Therefore, not only did Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him) attain the rank of Commissioner of the British and Indian Empire League of Australia during his life of ignorance, but was able to safeguard himself by finding the truth to such an extent that God raised his rank above others to the rank of the disciple of the Promised Messiah (may peace be upon him) himself. His position does not stop there, he then moves to the United States and takes on the task of spreading Islam to the West Coast as the Minister of the faith of Islam, directly working with the first Missionary of Islam to America, a disciple of Ḥaḍrat Mirza Ghulam Ahmad (may peace be upon him) himself; Ḥaḍrat Mufti Muhammad Sadiq (may Allāh be pleased with him). His conviction and certainty did not vanish into nothingness, in fact he professes his faith continuously and furthers the cause of Islam and appeals to mankind about the true concept of God. Concerning his appeal to the Muslim citizens of the United States to unite and assist in preaching to the Christian neighbors, he states:

“To every Muslim or True Believer who may read this article today, I give a call in the name of Allāh and by the love of the Holy Prophet Muhammad (peace and blessings of

Allāh be upon him) to answer my appeal which is concisely given in the following words "WE MUST co-operate before God CAN OPERATE!" To every Christian or freethinker, or adherent of any other sectarian body I give a challenge to also enter into this co-operation with Islam." (Moslem Sunrise, 1922, Issue 4, pp. 143-146)

And lastly it is important to present Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him)'s appeal to mankind regarding the true nature of the words of the Promised Messiah and his impressions of the true nature of God, he states:

“For each and all of us can repeat with all our heart the soul the memorable words uttered by the Promised Messiah in 1902, and give assent thereto "There is an indescribable Bliss which one enjoys in the sight as well as in the word of God, who is the Author of all existence and the cause of all causes. His word transports a man into a paradise of bliss in exactly the same manner as his sight does. IT has not a single point of resemblance with the lifeless voices which proceed from satanic suggestion or delusions. IT is an animation, IT has a power, IT has magnetism, IT has the Characteristic of producing a certainty; IT has Bliss, IT has a LIGHT, and IT has a Supernatural Glory. It is impossible that Receptacle (yourself) of such Revelation should ever have any misgiving as to ITS divine origin. To him a doubt is as fatal as unbelief." (Wonderful Words of LIFE) Such a revelation to an Atheist is with him the greatest of miracles even if God would work no other miracle to make an atheist a Believer. So I regard IT, a little philosophy inclines a Man's mind to Atheism; but depth in philosophy bringeth Men's minds back to a Religion of truth like Islam IS! Those who have been through it know that atheism is rather in the lip than in the head or heart of man, even as Bod Ingersoll, Tom Paine, Voltaire and other alone knew full well. They that denied God destroyed Mans nobility, for Atheism in all respects is hateful. But man when he resists not Evil and assures him of Divine protection and favor, gathers a force and faith which human nature in itself could not obtain. Thus in these says will you clearly understand my appeal: "We MUST co-operate before God can Operate." We can if we believe we can." (Moslem Sunrise, 1922, issue 4, pp. 143-146)



Augusta Atkinson

It is such personalities which are the pioneers of faith in the western hemisphere. America has passionately remembered the founding fathers of the new World, documented their struggles and hardships as they built this great empire, so too many have come to this new world to establish not just territorial lines, but to establish faith in America. It is necessary to document such struggles and trials of such people, of which Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him) is the greatest example of a seeker of truth who sowed the seed of the faith of Islam in the

west coast. Ḥaḍrat Khalifatul Masīḥ V (may Allāh support him with His mighty help) during his visit of Los Angeles in 2013 mentioned that the renaissance of America would start from Los Angeles, the same place that a disciple of the Promised Messiah (may peace be upon him) has laid to rest.

By the grace of Allāh, a few pages of the lost history of Islam in Los Angeles have come to light. It was popularly known that Respected Rahmat Jamal was the first Ahmadi Muslim to establish the Jamā'at in Los Angeles and the West Coast in the 70's. But Rahmat Jamal is the third link that citizens of Los Angeles have had with Islam. The first link is Ḥaḍrat Muhammad Abdul Haqq (may Allāh be pleased with him). The second link established was in the person of Augusta Atkinson of Hermosa Beach, CA who accepted Islam anytime between 1928 to 1931. She was in direct communication with the third missionary of Islam, Sufi Mutiur Rahman Bengalee who mentioned her in the first issue of the 1931 Muslim Sunrise including her picture as well. After these two personalities, Los Angeles and southern California was distant from Islam in the Aḥmadiyya order until the arrival of Rahmat Jamal in 1951.

It is an honor to the land of the US that this humble and noble saint is resting in its soil. After many years of unknown, the grave of this great disciple has come to light and it is the duty of every Ahmadi to visit the grave for the purpose of making special prayers. May Allāh bless those pioneers who held the flag of Islam high during the early days, days when ignorance was all around and there was no help but from on High. May Allāh bless us all. Amen.



Imam Inamul-Haq Kauser remembering the noble past

What is Carbon Dating?

Dr Mahmud Ahmad Nagi, Columbus-OH

Carbon dating technique is a powerful tool for estimating the age of an organism which once was alive. Most of us must have heard or read about “Carbon dating.” The age determination of this technique is limited to maximum of 50,000 to 60,000 years. All living things have carbon as one of the main ingredient. There are three types of carbon; carbon-12 (^{12}C); carbon-13 (^{13}C) and Carbon-14 (^{14}C). Once a living thing dies, the dating process initiates. As long as an organism is alive it will continue to intake ^{14}C ; however, when it dies, the formation of ^{14}C stops. ^{14}C is radioactive (it radiates) and is also called Radiocarbon. Its amount in a dead organism gets less and less over a period of time. When an organism dies, the amount of ^{14}C available within it begins to decay at a half life of 5730 years; i.e., it takes 5730 years to decay ^{14}C to one half. The use of ^{14}C dating cannot be directly applied to date rocks; however, it can be used for diamonds containing carbon. Because of the rapid rate of decay of ^{14}C , it can only give dates in the thousands-of-year range and not millions. The technique involves measurement of the amount of Radiocarbon that remains in the sample after elapse of certain time.

Dr Willard Libby, the founder of Radio Carbon Dating Technique was awarded the most prestigious Noble Prize in Chemistry in the year 1960. The ^{14}C method is applied in different fields including hydrology, atmospheric science, oceanography, geology, archaeology and biomedicine. If ^{14}C is constantly decaying, will the earth eventually run out of ^{14}C ? The answer is no. ^{14}C is constantly being added to the atmosphere. Living things have the same ratio of ^{14}C and ^{12}C in them.

From the dating of ancient bristlecone pine trees from the western U.S., a correction curve for the carbon dating over the range back to 5000 BC has been developed. Trees dated at 4000 BC show the maximum deviation of between 600 and 700 years. The materials like charcoal, wood, twigs, seeds, bone, marine, leather, lake mud, sediments, soil, ice cores, pollen, hair, pottery, wall paintings and rock art works, meteorites, blood residues, textiles and fabrics, paper and parchment, fish remains, insect remains, resins and glues, antler and horn etc. are good for radio carbon dating. If the dating methods are an objective and reliable means of determining ages, they should agree.

Comparing the amount of ^{14}C in a dead organism to available levels in the atmosphere, produces an estimate of when that organism died. For example, if a tree was used as a support for a structure, the date that

tree stopped living (i.e., when it was cut down) can be used to date the building's construction date. The ^{14}C combines with oxygen to form carbon dioxide and is incorporated into the cycle of living things. At equilibrium with the atmosphere, a gram of carbon shows an activity of about 15 decays or disintegrations per minute. The plants and animals that are still alive constantly replace the supply of carbon in their systems and so the amount of ^{14}C in the system stays almost constant. Once a plant or animal dies the Carbon is no longer being regenerated and so the ^{14}C starts to decay. In this way, by measuring the amount of ^{14}C in the body of a prehistoric animal or plant, one can deduce when the plant or animal died.

Since no one was there to measure the amount of ^{14}C when a creature died, scientists need to find a method to determine how much ^{14}C has decayed. Because ^{12}C is a stable isotope of carbon, it will remain constant; however, the amount of ^{14}C will decrease after a living thing dies. All living creatures take in carbon (^{14}C and ^{12}C) from eating and breathing. Therefore, the ratio of ^{14}C to ^{12}C in living creatures will be the same as in the atmosphere. This ratio turns out to be about one ^{14}C atom for every 1 trillion ^{12}C atoms. Scientists can use this ratio to help determine the starting amount of ^{14}C . When an organism dies, this ratio (1 to 1 trillion) will begin to change. The amount of ^{12}C will remain constant, but the amount of ^{14}C will become less and less. The smaller the ratio, the longer the organism has been dead.

For estimation of age in the laboratory, the samples are cleaned so that there is no material on them that might throw off the age reading. Afterwards the sample is burned and passes through a completely sterile vacuum system as Carbon dioxide gas. When a ^{14}C atom disintegrates, instruments detect radioactivity present in it. To calculate date (t) following simple relation can be used.

$$t = 19035 \log (N_0/N) \text{ years}$$

Where N_0 is the number of atoms of ^{14}C in the original sample (at time $t = 0$, when the organism from which the sample was taken died), and N is the number of atoms left after time t .

The “Shroud of Turin” is a linen cloth bearing the image of a man that is believed to be the burial shroud of Jesus of Nazareth. The shroud is kept in the royal chapel of the Cathedral of Saint John the Baptist in Turin, northern Italy. The technique has dated it to medieval period. The Vatican and almost all sects of

Islam except Ahmadis believe that Hadrat Masīh (may peace be upon him) was taken to Heaven alive. The details on truth of the cloth and images on it can be seen in detail in “The Review of Religions” Vol. 110-issue 5, May 2015. The “Live Science” reported on 11 February 2014 that the “Shroud of Turin” has long been a source of reverence and intrigue. Considered one of the most important Christian relics, many believe it to be the burial shroud of Jesus Christ, due to the faint image visible on its surface that appears to show a naked man bearing wounds consistent with crucifixion. While some consider it a miracle, others search for a more scientific explanation for its existence, and researchers from the Politecnico di Torino have come up with a theory that they believe might provide some answers. They say that it’s possible that neutron emissions from

an earthquake around the time of Jesus' death could have created the image, as well as affected radiocarbon levels that suggested the shroud was a forgery from medieval times.

There are various other radiometric dating methods prevalent today to estimate ages of millions or billions of years for rocks. These techniques, unlike carbon dating, mostly use the relative concentrations of parent and daughter products in radioactive decay chains. For example, potassium-40 decays to argon-40; uranium-238 decays to lead-206 via other elements like radium; uranium-235 decays to lead-207; rubidium-87 decays to strontium-87; etc. These techniques are applied to igneous rocks, and are normally seen as giving the time since solidification.

Isa bin Maryam Cannot come in the Umma of the Holy Prophet ^{sa}

Ghulam Sarwar, Silicon Valley

Imam Jalauddin Sayūti in his book “Khasais al-Kubra” describes a narration which is as follows:

Allāh spoke to Moses and told him that whoever will not believe in Ahmad, He will throw him into hell.

Moses (may peace be upon him) asked: “Who is Ahmad?”

Allāh said: “He is my servant and very close to me. I have written his name on my throne (Arsh) alongside my own name before the Creation of Heavens and the Earth, and his followers (Ummat) will be the first to enter Paradise.”

Moses (may peace be upon him) said: “Who are those people (followers)?”

Allāh replied: “They praise me much. They praise me while ascending and also when descending the hills. They have tightened their belts for the sake of worshipping me. They remain clean with ablutions (Wuḍū). They fast during the day and stand for prayers during the night. I will accept from them even a small act of goodness and by the Grace of their uttering Kalima Shahadah, I will make them enter the Paradise.”

Moses (may peace be upon him) said: “O Allāh, make me the prophet of that Ummah (i.e., Ummah of Muhammad (peace and blessings of Allāh be upon him)).”

Allāh replied: “The prophet of that Ummah is from themselves.”

Moses (may peace be upon him) said: “O Allāh, make me a follower (Ummatī) of that prophet.”

Allāh replied: “You have appeared before and he will come after (you) and I will make you come together in the Paradise.”

Corollary: It means that the prophet of the Ummah of Muhammad (peace and blessings of Allāh be upon him) will be from his own people (Umma), and Moses (may peace be upon him) cannot appear in the people (Umma) of the Prophet Muhammad (peace and blessings of Allāh be upon him). It means that Jesus (may peace be upon him) also cannot appear in the Muslim Umma.

(Narrated by Maulawi Qazi Muhammad Nazeer Lyalpurī in his book ‘Maqaam-i-Masīh-i-Mau‘ud (may peace be upon him), Buzurgān-i-Ummat Ki Nazar Maiñ’)

True Islam and the Extremists

11 point summary

Problem Assessment

Years after 9/11, our most recent survey data still indicates persisting concerns among Americans and some Muslim Americans on Islam's view of important issues such as free speech, human rights, and caliphate. Inconsistent messages from Muslim leadership have created increased risk of extremism and radicalization. To remedy these concerns and risks, the Ahmadiyya Muslim Community USA is initiating a public awareness program dubbed the True Islam campaign. The True Islam campaign educates Americans and Muslim Americans on Islam's view of eleven major

points of contention, listed below, as taught by Prophet Muhammad (peace and blessings of Allāh be upon him) .

Purpose: To provide all Americans a clear way to distinguish true Islam from extremism and to unify Muslim Americans on the correct understanding of Islam that Prophet Muhammad (peace and blessings of Allāh be upon him) taught. The True Islam campaign likewise strengthens America's national security against extremism.

1. True Islam rejects all forms of terrorism

Tweet: I learned the Qur'an and Prophet Muhammad (peace and blessings of Allāh be upon him) reject all forms of terrorism without exception. #TrueIslam [link]

Summary: True Islam rejects all acts of terrorism. The Holy Qur'an forbids Muslims from creating disorder in the world: "Do not go about committing iniquity in the earth and causing disorder" (29[Al-Ankabut]:37); "They seek to create disorder, and Allāh loves not those who create disorder" (5[Al-Maidah]:65); "Seek not to create disorder in the earth. Verily, God loves not those who seek to create disorder" (28[Al-Qasas]:78).

Detail: True Islam rejects all acts of terrorism. The Holy Qur'an forbids Muslims from creating disorder in the world: "Do not go about committing iniquity in the earth and causing disorder" (29[Al-Ankabut]:37); "They seek to create disorder, and Allāh loves not those who create disorder" (5[Al-Maidah]:65); "Seek not to create disorder in the earth. Verily, God loves not those who seek to create disorder" (28[Al-Qasas]:78). The Holy Qur'an recognizes the sanctity of all human life: "Whosoever killed a person ... it shall be as if he had killed all mankind, and whoso saved a life, it shall be as if he had saved the life of all mankind" (5[Al-Maidah]:33).

True Islam recognizes that no justification exists for terrorism against any individual, government, or nation—for any reason. Therefore, the actions of

extremists and terrorists ascribing to Islam are in absolute contravention to Islamic teachings.

The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) rejected all types of terrorism in the name of Islam, even while Muslims faced twelve years of vehement persecution in Mecca. He did not allow any violent response. Instead, the Holy Prophet Muhammad (peace and blessings of Allāh be upon him) ordered his followers to migrate to another land. This act was in exact accordance with the Holy Qur'an's teachings: "...They will reply, 'We were treated as weak in the land.' They will say, 'Was not Allāh's earth vast enough for you to emigrate therein?'" (4[Al-Nisa]:48). Thus, the Holy Qur'an teaches that even in the face of intense persecution, a Muslim must sooner emigrate as a means to maintain the peace, rather than retaliate.

True Islam categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government. True Islam most strongly condemns all acts and forms of terrorism because not only Islam but also no true religion, whatever its name, can sanction violence and bloodshed of innocent men, women and children in the name of God.

Therefore, true Islam condemns all forms of terrorism.

2. True Islam believes in a non-violent jihad of the self and of the pen

Tweet: I learned the Qur'an and Prophet Muhammad (peace and blessings of Allāh be upon him)

reject violent Jihad & instead teach peaceful Jihad of the Pen. #TrueIslam [link]

Summary: True Islam recognizes that jihad means to struggle and strive in good works to attain nearness to God. True Islam teaches that violent jihad has no place in today's world. The Holy Qur'an declares, "...whosoever killed a person...it shall be as if he had killed all mankind" (5[Al-Maidah]:33). The Holy Qur'an explicitly places equal value on all human life.

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True Islam rejects violent jihad, whether it be against Muslims or non-Muslims. The Holy Qur'an explains that Muslims are permitted to fight only in specific situations: "Permission to fight is given to those against whom war is made, because they have been wronged" (22[Al-Hajj]:40). True Islam recognizes that fighting is only permissible in self-defense, and only after an aggressor first wages war. The Holy Qur'an further clarifies the purpose of war: "And if God did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the

name of God is oft commemorated" (22[Al-Hajj]:41). Thus, even when war in self-defense is permitted, its purpose is to ensure freedom of religion for all faiths, not just Islam.

Instead of violent jihad, true Islam champions a bloodless intellectual "jihad of the pen" (part of one's perennial jihad to acquire knowledge) to engage in dialogue regarding matters of faith, without any compulsion. The Holy Prophet Muhammad's (peace and blessings of Allāh be upon him) life illustrates this belief. When he became the de facto ruler of Mecca, he forgave his former persecutors on the singular condition that they respect freedom of religion for all faiths—paganism, Judaism, Christianity, and Islam.

In fact, the Holy Qur'an's first revealed verses demonstrate that the jihad of the pen is the only way to propagate Islam: "Convey thou in the name of thy Lord Who created, Who created man from a clot of blood. Convey! And thy Lord is most generous, who taught man by the pen" (96[Al-Alaq]:2-4). The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) has reported to have said: "The ink of the scholar is holier than the blood of the martyr."

Therefore, true Islam advocates non-violent jihad as a fundamental tenet.

3. True Islam believes in the equality, education, and empowerment of women

Tweet: I learned the Qur'an and Prophet Muhammad (peace and blessings of Allāh be upon him) establish the quality of women. #TrueIslam [link]

Summary: True Islam recognizes the practical equity and spiritual equality of men and women. The Holy Qur'an declares, "But who so does good works, whether male or female, and is a believer, such shall enter heaven..." (4[Al-Nisa]:125). According to true Islam, the most important goal and greatest objective of a human being is to attain righteousness and nearness to God—and both men and women have equal capacities in achieving this goal.

Detail: True Islam recognizes the practical equity and spiritual equality of men and women. The Holy Qur'an declares, "But who so does good works, whether male or female, and is a believer, such shall enter heaven..." (4[Al-Nisa]:125). According to true Islam, the most important goal and greatest objective of a human being is to attain righteousness and nearness to God—and both men and women have equal capacities in achieving this goal.

The Holy Qur'an states, "Surely men who submit themselves to God, and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast

in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allāh much and women who remember Him—Allāh has prepared for all of them forgiveness and a great reward" (33[Al-Ahzab]:36). This verse highlights that men and women will be rewarded equally for their actions.

While the spiritual realm is most important, Islam immensely values the equitable status of women in the secular world. Islam was the first religion to champion the educational and economic rights of women. The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) remarked, "It is the duty of every Muslim man and every Muslim woman to acquire knowledge" (Ibne Majah). The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) had such high respect for the knowledge, education, and wisdom of his wives, that he stated, "Half the religion of Islam can be learned from Ayesha." Indeed, after his death, the entire Muslim community sought the advice of his wives. This demonstrates that women in Islam are respected as important sources of knowledge.

Islam also granted economic rights to women fourteen centuries ago, establishing for women the ability to own, keep, and manage their own property and wealth, to seek divorce, to remarry, to inherit, and to ensure their own economic independence. The Holy Prophet Muhammad's (peace and blessings of Allāh be upon him) first wife, Khadijah (may Allāh be pleased with her), owned and operated her own thriving trade business.

While Islam urges both sexes to dress modestly and guard their eyes, women are enjoined to cover

their heads and wear an outer garment to conceal their beauty from strangers. Her dress encourages society to focus on her intellectual merit rather than her physical characteristics. Contrary to some assumptions, Muslim women are active in every sphere of life and are among the most educated women in the world. There are Muslim female heads of state, doctors, lawyers, journalists, engineers, as well as mothers, wives, sisters, and daughters. Therefore, true Islam recognizes the equity and equality of women.

4. True Islam advocates freedom of conscience, religion, and speech

Tweet: The Qur'an & Prophet Muhammad (peace and blessings of Allāh be upon him) advocate for freedom of conscience, religion, & speech. [#TrueIslam](#) [link]

[FB] Summary: True Islam teaches that every human being has the right to freedom of speech and freedom of religion without the threat of coercion or punishment. This understanding stems directly from the Holy Qur'an, which clearly declares, "There is no compulsion in religion" (2[Al-Baqarah]:257).

Detail: True Islam teaches that every human being has the right to freedom of speech and freedom of religion without the threat of coercion or punishment. This understanding stems directly from the Holy Qur'an, which clearly declares, "There is no compulsion in religion" (2[Al-Baqarah]:257). Therefore, true Islam wholeheartedly supports the First Amendment of the United States Constitution as well as the Universal Declaration of Human Rights—both of which, like true Islam, guarantee freedom of conscience, religion, and speech.

The Holy Qur'an and the life of the Holy Prophet Muhammad (peace and blessings of Allāh be upon him) demonstrate that true Islam does not sanction death or any other worldly punishment for changing one's faith (i.e., apostasy). For example, the Holy Qur'an declares, "And if Allāh had enforced His will, they would not have

set up gods with Him. And We have not made [Muhammad] a keeper over them nor art thou over them a guardian" (6[Al-An'am]:108). This verse demonstrates that no person has any right to compel others in matters of faith. Forced faith is no faith at all. True Islam recognizes that Islam only permits capital punishment as a possible consequence of murder or treason.

In response to those who insult or deride Islam, i.e. commit "blasphemy," true Islam advocates complete restraint, just as the Holy Qur'an prescribes: "And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'" (25[Al-Furqan]:64). Moreover, the Holy Qur'an addresses blasphemy on five separate occasions but never permits any worldly punishment for it. Accordingly, true Islam opposes the current anti blasphemy laws in Muslim majority countries.

True Islam condemns any worldly punishment levied upon an apostate or a blasphemer because it recognizes that only God can judge any act of apostasy or blasphemy. Therefore, true Islam advocates freedom of conscience, religion, and speech as a fundamental tenet of Islam.

5. True Islam advocates for the separation of mosque and state

Tweet: I learned the Qur'an and Prophet Muhammad (peace and blessings of Allāh be upon him) taught absolute justice and separation of mosque & state. [#TrueIslam](#) [link]

Summary: True Islam teaches that Islam advocates complete separation of mosque and state. The Holy Qur'an does not endorse a specific form of government, but instead requires that justice oversee whatever form is used: "Verily, God commands you to make over the trusts to those entitled to them, and that, when you govern between men, you judge with justice" (4[Al-Nisa]:59). Therefore, True Islam recognizes that

justice, not religion, is the determinative factor when governing society.

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The Holy Qur'an categorically forbids imposition of Islamic Shariah and forbids all religious compulsion, stating, "There is no compulsion in matters of faith" (2[Al-Baqarah]:257). Any attempt to implement Shariah on non-Muslims would be tantamount to coercion, and therefore function in direct opposition to the Holy Qur'an.

In Arabic, Shariah simply means "a path" and refers to the rules and customs that guide Muslim life in aspects ranging from daily prayers to familial and financial matters. The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) never imposed Islamic Shariah on non-Muslims. On the contrary, as the de facto ruler of Arabia, he settled disputes between Arab citizens according to their individual faiths—offering them a choice between the Jewish law, Islamic Shariah, or secular arbitration. Therefore, Islamic precedent ensures a strict separation of mosque and state, especially with matters pertaining to non-Muslim minorities..

Likewise, the Holy Qur'an, while addressing the Holy Prophet Muhammad (peace and blessings of Allāh be upon him), states, "Admonish, therefore, for thou art but an admonisher; thou art not appointed a keeper over them" (88[Al-Ghashiyah]:22-23). The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) was accountable for the plain delivery of the message, not its imposition. True Islam recognizes that like the Holy Prophet Muhammad (peace and blessings of Allāh be upon him), no Muslim can require others to adhere to Islam.

Islam pleads for the secular type of government more than any religion and more than any political system. The very essence of secularism is that absolute justice must be practiced regardless of the differences of faith and religion and color and creed and group. This is exactly what the Holy Qur'an admonishes us to do in matters of state.

Therefore, true Islam recognizes that separation of mosque and state.

6. True Islam believes in loyalty to one's country of residence

Tweet: The Qur'an and Prophet Muhammad (peace and blessings of Allāh be upon him) teach that a Muslim must be loyal to his or her country of residence. #TrueIslam [link]

Summary: True Islam requires a Muslim's loyalty and obedience to their respective country of residence and laws. The Holy Qur'an states, "O ye, who believe, obey Allāh and obey the Prophet and obey those in authority from among you" (4[Al-Nisa]:60).

Detail: True Islam requires a Muslim's loyalty and obedience to their respective country of residence and laws. The Holy Qur'an states, "O ye, who believe, obey Allāh and obey the Prophet and obey those in authority from among you" (4[Al-Nisa]:60). This verse demonstrates that a Muslim's obedience and loyalty to the government is required, regardless of the faith of those in power. In this respect, the Holy Prophet Muhammad (peace and blessings of Allāh be upon him) declared, "You should listen to and obey your ruler, even if you [despise him]" (Bokhari). Likewise, the Holy Prophet Muhammad (peace and blessings of Allāh be upon him) instructed that obedience to the government is a religious duty: "Whoso obeys the ruler obeys me, and whoso disobeys the ruler disobeys me" (Muslim).

The Holy Prophet Muhammad's (peace and blessings of Allāh be upon him) life reflected this teaching. Despite enduring bitter persecution for more

than 12 years in Mecca, the Holy Prophet Muhammad (peace and blessings of Allāh be upon him) and his followers did not defy the Meccan government. Rather, the Muslims peacefully left Mecca, abstaining from sowing any seed of dissension—exemplifying the Qur'anic teaching, "Create not disorder in the earth" (2[Al-Baqarah]:13).

True Islam teaches that Muslims are not only obligated to obey their government, they must also be grateful for the rights and freedoms their governments provide. Indeed, the Holy Qur'an reminds Muslims, "Is the reward of goodness anything but goodness?" (55[Al-Rahman]:61). Because American Muslims benefit from this country's freedoms, they are duty bound to repay the government with their loyalty. The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) declared, "He who is not grateful to his people can never be truly grateful to God."

Loyalty and gratitude to America do not forbid dissent. Dissent must be expressed, however, within the confines of the law—no Muslim can take the law into his own hands. The Holy Qur'an states that creating disorder and threatening the stability of a society is a path to damnation, not salvation (2[Al-Baqarah]:12-16).

Therefore, true Islam advocates loyalty to one's own country as a fundamental tenet.

7. True Islam encompasses the Universal Declaration of Human Rights

Tweet: I learned the Qur'an and Prophet Muhammad (peace and blessings of Allāh be upon him) teach universal human rights. #TrueIslam [link]

Summary: True Islam values all human life, recognizing universal human rights as a fundamental tenet of Islam. True Islam emphasizes that mankind's equality derives from man sharing a Single Creator and rejects any notion of racial or ethnic superiority. The Holy Qur'an states, "O mankind, We have created you from a male and a female, and we have made you tribes and sub tribes that you may know one another. Verily the most honorable among you in the sight of Allāh is he who is the most righteous among you. Surely Allāh is All Knowing, All Aware" (4[Al-Hujurat]:9-14). Therefore, true Islam rejects any concept of inequality in mankind, and instead encompasses the Universal Declaration of Human Rights.

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Hujurat]:14). Therefore, true Islam rejects any concept of inequality in mankind, and instead encompasses the Universal Declaration of Human Rights.

Moreover, in his farewell sermon Prophet Muhammad (peace and blessings of Allāh be upon him) declared, "All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor does a non-Arab have any superiority over an Arab, also a white has no superiority over a black nor does a black have any superiority over a white except by piety and good action." Therefore, true Islam treats all mankind equally, regardless of their race or nationality.

Upon enjoining one to be kind to his parents, the Holy Qur'an extends this teaching to all of mankind, "And worship Allāh and associate naught with Him and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor who is a kinsman, and the neighbor who is a stranger, and the companion by your side and the wayfarer and those from whom your right hand possess. Surely Allāh loves not the arrogant and the boastful" (4[Al-Nisa]:37). Furthermore, the Prophet Muhammad (peace and blessings of Allāh be upon him) stated, "You are as brothers, one to another, so let no one transgress another nor leave one another to endure transgression unaided" (Tirmidhi).

Therefore, true Islam advocates universal human rights.

8. True Islam believes in all verses of the Qur'an and forbids lying

Tweet: I learned the Qur'an and Prophet Muhammad (peace and blessings of Allāh be upon him) teach that Muslims must accept every verse of the Qur'an. #TrueIslam [link]

Summary: True Islam teaches that every verse of the Holy Qur'an is valid and that there are no superfluous or contradictory verses. The Holy Qur'an states it contains "no excess" (6[Al-An'am]:39).

Detail: True Islam teaches that every verse of the Holy Qur'an is valid and that there are no superfluous or contradictory verses. The Holy Qur'an states it contains "no excess" (6[Al-An'am]:39).

Extremists, attempting to exploit Islam, argue that so-called 'violent' verses abrogate any Qur'anic verses advocating peace. For example, they argue that verse (9[Al-Taubah]:5), "And when the forbidden months have passed, kill the idolaters wherever you find them and take them prisoners, and beleaguer them, and lie in wait for them at every place of ambush ..." abrogates (2[Al-Baqarah]:257) "There is no

compulsion in religion." However, 9[Al-Taubah]:5 refers to actions Muslims are permitted to take in self-defense when attacked while (2[Al-Baqarah]:257) demonstrates that under no circumstance are Muslims ever allowed to compel their faith on others. No contradiction or abrogation exists. Extremists also cite, "Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof ..." (2[Al-Baqarah]:107), to demonstrate that later verses abrogate earlier verses. However, this misguided view disregards the fact uncovered from simple contextual examination that (2[Al-Baqarah]:107) refers to the abrogation of previous non-Muslim scriptures, not previous Qur'anic verses.

The Holy Qur'an declares, "He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking

wrong interpretation of it. And none knows its right interpretation except Allāh and those who are firmly grounded in knowledge, they say, ‘We believe in it; the whole is from our Lord.’ — and none heed except those gifted with understanding” (3[Al-Imran]:8) and “Allāh has sent down the best Message in the form of a Book, whose verses are mutually supporting...” (39[Al-Zumar]:24). The Holy Qur’an declares that its mutually supporting verses and complete Divine origin categorically reject abrogation.

Extremists—Muslims and non-Muslims alike—also argue that Islam permits treachery (“*taqiyya*”). But this belief is utterly false. The Holy Qur’an states, “And

confound not truth with falsehood nor hide the truth, knowingly” (4[Al-Nisa]:23), and “Therefore follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allāh is well aware of what you do” ([Al-Nisa]:4:136). The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) also instructed Muslims, “It is obligatory for you to tell the truth” (Muslim). This demonstrates that deception and lying are incompatible with Islam.

Therefore, true Islam categorically rejects the doctrine of abrogation and lying (*taqiyya*).

9. True Islam recognizes that no religion can monopolize salvation

Tweet: I learned the Qur’an and Prophet Muhammad (peace and blessings of Allāh be upon him) teach that Allāh is a most Gracious & ever Merciful God. #TrueIslam [link]

Summary: True Islam recognizes that no one religion holds a monopoly over salvation because God is most Gracious and ever Merciful. The Holy Qur’an clearly supports this belief as it declares, “Surely, those who believe and the Jews and the Christians and the Sabians—whichever party from among these truly believes in God and the Last Day and does good deeds shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve” (2[Al-Baqarah]:63).

Detail: True Islam recognizes that no one religion holds a monopoly over salvation. The Holy Qur’an clearly supports this belief as it declares, “Surely, those who believe and the Jews and the Christians and the Sabians—whichever party from among these truly believes in God and the Last Day and does good deeds shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve” (2[Al-Baqarah]:63).

This verse demonstrates that it is not just Muslims who will receive the rewards of their good deeds. Jews, and Christians, and Sabians—those who

are of non-Abrahamic religions—will all be rewarded for their good deeds and their faith. Indeed, it is impossible for Muslims to declare a monopoly on salvation when the Holy Qur’an clearly states that those of other religions who do good deeds will have no fear.

True Islam recognizes that the right to decide who goes to heaven and who goes to hell is one that is exclusive to God. Human beings—Muslims or otherwise—cannot make this decision. Likewise, the Holy Qur’an states, “As to those who believe...verily, Allāh will judge between them on the Day of Resurrection. Surely, Allāh watches over all things” (22[Al-Hajj]:18).

The Holy Qur’an is likewise clear that God’s grace and mercy are His most powerful attributes: “God replied, I will inflict My punishment on whom I will; but My mercy encompasses all things” (7[Al-A’raf]:157). Therefore, true Islam recognizes that ultimately, God’s mercy will encompass all human beings, regardless of their faith. Indeed, true Islam teaches that if mercy were not one of the attributes of God, no one would be delivered.

Therefore, true Islam rejects any type of a monopoly on salvation.

10. True Islam believes in the need for unified Muslim leadership

Tweet: I learned the Qur’an and Muhammad (peace and blessings of Allāh be upon him) teach that Muslims should be united under spiritual leadership. #TrueIslam [link]

Summary: True Islam believes in unified spiritual leadership to peacefully guide Muslims. This understanding stems directly from the Holy Qur’an and Prophet Muhammad’s (peace and blessings of Allāh be upon him) example. Indeed, the Holy Qur’an implores Muslims to promote peace by remaining united, “Hold fast, all together, by the rope of Allāh

and be not divided; and remember the favor of Allāh which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it.” (3[Al-Imran]:104)

Detail: True Islam believes in unified spiritual leadership to peacefully guide Muslims. This understanding stems directly from the Holy Qur’an and Prophet Muhammad’s (peace and blessings of Allāh be upon him) example.

Indeed, the Qur'an teaches that sectarian violence exists today as a form of punishment from God for refusal to unite under spiritual leadership, "Say, 'He has power to send punishment upon you from above you or from beneath your feet, or to confound you by *splitting you into* sects and make you taste the violence of one another.'" (6[Al-An'am]:66) Therefore, the Holy Qur'an implores Muslims to promote peace by remaining united, "Hold fast, all together, by the rope of Allāh and be not divided; and remember the favor of Allāh which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it." (3[Al-Imran]:104) Therefore, true Islam teaches it is incumbent upon Muslims to remain united as one community, as that is the best protection against violence and discord.

Prophet Muhammad's (peace and blessings of Allāh be upon him) practical example demonstrates the Qur'anic teaching to 'be not divided.' As the Chief of Medina, Prophet Muhammad (peace and blessings of Allāh be upon him) kept Muslims unified and established the secular Charter of Medina. Article 15 of the Charter of Medina says, for example, "Believers (i.e. Muslims) are all friends of one

another..." Likewise in Article 19 the Prophet Muhammad (peace and blessings of Allāh be upon him) wrote, "The peace of the Believers of the State of Medina cannot be divided."

In his farewell sermon Prophet Muhammad (peace and blessings of Allāh be upon him) declared to all Muslims everywhere, "Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood." Muslims embraced this teaching and upon Prophet Muhammad's (peace and blessings of Allāh be upon him) demise, Muslims everywhere united under the Islamic institution of divinely appointed Caliphate. This was according to the Qur'anic teaching that God Himself establishes Islamic leadership for those who believe in God and serve humanity, "Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear." (24[Al-Nur]:56)

Therefore, true Islam believes in divinely appointed spiritual Khilāfat.

11. True Islam rejects the concept of a bloody Messiah

Tweet: I learned the Qur'an and Prophet Muhammad (peace and blessings of Allāh be upon him) reject the concept of a bloody second coming of Christ. #TrueIslam [link]

Summary: True Islam rejects the concept of a bloody Messiah. The Holy Qur'an states that any "Messenger is only responsible for the clear conveying of the Message" (29[Al-Ankabut]:19). This verse demonstrates that each prophet is sent to simply convey a message and cannot resort to force.

Detail: True Islam rejects the concept of a bloody Messiah. The Holy Qur'an states that any "Messenger is only responsible for the clear conveying of the Message" (29[Al-Ankabut]:19) (29:19). This verse demonstrates that each prophet is sent to simply convey a message and cannot resort to force.

The Holy Prophet Muhammad (peace and blessings of Allāh be upon him) foretold the advent of a Messiah in the latter days of Islam. But in misrepresenting the words of the Holy Prophet, some Muslims believe that the Messiah will literally break crosses and literally kill swine—destroying anyone who opposes him. Contrary to these misrepresentations, true Islam recognizes that the Messiah may only use logical reasoning and powerful arguments, never violence, to illustrate the true teachings of Islam. Likewise, true Islam

recognizes that the Messiah can never attempt to bring harm to those who do not accept Islam.

According to extremists, the alleged bloody Messiah will literally exterminate all swine. True Islam recognizes that this is a metaphorical prophecy to signify that the Messiah would exterminate uncouth and impure conduct. Throughout the history of mankind, no prophet of God ever engaged in the bloody feats that extremists attribute to the second coming of the Messiah. The real task assigned to the awaited Messiah in this prophecy was to lovingly guide mankind away from inhumane behavior.

That is why true Islam teaches that the awaited Messiah will be a peaceful prophet. He will rid the world of injustice and misguided beliefs through rational and logical arguments—not violence. This belief is in exact accordance with the teachings of the Holy Prophet Muhammad (peace and blessings of Allāh be upon him): "I swear by Him Who has my life in His hand that the Son of Mary will indeed descend among you, and he will arbitrate with justice." (Bokhari)

Therefore, true Islam rejects the concept of a bloody Messiah because it is a concept wholly contradictory to Islam and the Holy Qur'an.

The System of Elections and Responsibilities of Office Holders in the Aḥmadiyya Muslim Community

By Syed Shamshad A. Nasir (Chicago, USA)

Translation by Wajeeh Bajwa and A. Bushra Salam Bajwa (Gainesville, FL)

Nothing in this world can be accomplished and done properly without following an appropriate system. The greatest system in action is that of Nature. Everything is operating under Almighty Allāh's Divine purpose and system. Almighty Allāh has described this system thus in Sūrah Ya Sin:

وَالشَّمْسُ بَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِك
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ
لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ
فِي فَلَكٍ يَسْبَحُونَ

And the sun is moving on the course prescribed for it. That is the decree of the Almighty, the All-Knowing God. And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree. It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit.

(The Holy Qur'an, Chapter: 26 [Ya Sin], Verses: 39 – 41)

The entire universe is operating under a special system and Almighty Allāh desires that all humans and living beings on this earth also conform to a system. That is why Almighty Allāh has been sending messengers and prophets. They came and taught human beings to worship God and to interact with all of His creation with mercy and kindness so that human beings may undertake all tasks by following a system.

The main reason for this brief preamble is simply to impart that we should try to understand there can be no successful outcome unless we follow a system when living in this society. The Holy Qur'an has taught us golden principles and excellent ways through the life of the Holy Prophet (may peace and blessings of Allah be upon him) and instructed us to follow these rules and

system. Similarly, Hazrat Masīḥ Mau'ūd (may peace be upon him) being a true servant of the Holy Prophet (may peace and blessings of Allah be upon him) established a blessed organization which Aḥmadi Muslims living around the world can follow for spiritual, and moral guidance. Khilāfat-i-Aḥmadiyya is now continuing this blessed system under Divine guidance. It is due to the blessings and direct guidance of Khilāfat that the Aḥmadiyya Muslim Community is not only spreading throughout the world but also responding to every challenge it has faced. The entire system of organization of the Aḥmadiyya Muslim Community is based on the teachings and guidance of the Holy Qur'an and the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). The Aḥmadiyya Muslim Community follows a spiritual system throughout the world and this entire system revolves around Khilāfat, Alḥamdulillāh.

In every country, the Aḥmadiyya Muslim Community operates according to the requirements of Khilāfat-i-Aḥmadiyya under the Khalīfa's direct guidance and supervision. Khalīfatul Masīḥ also provides guidance individually to Jamā'ats in some countries, or collectively through his Friday sermons and other speeches at various conventions. He also guides members in enhancing their spiritual and moral status as well as in developing a loving relationship with Allāh Almighty.

In order to run this organization in various countries, office holders are appointed as well as elected. Now let us look at the way in which these office holders are elected, the criteria upon which their election is based and the guidance to be found in the Holy Qur'an and in the Aḥādīth-i-Nabwi in this regard. I would like to draw your attention to Hazrat Khalīfatul Masīḥ Al-Khāmis's guidance given in this regard, which will be the basis of this article. Huzoor gave this guidance to office holders in his Friday sermon of December 5, 2003.

Huzoor (may Allah support him with His mighty help) stated:

“The system of Jamā‘at Aḥmadiyya is such that it binds everyone - young and old- from the cradle to the grave in a relationship of love and kindness.”

This is the essence and objective of the system of Jamā‘at. This is that valuable and golden advice which each and every one of us Aḥmadi Muslims must hold dear to our hearts from a young age to old age, even to our dying breath. If we all understand the rationality behind the Jamā‘at’s system, then all our tasks will become easy for us, Inshā’ Allāh.

Huzoor (may Allah support him with His mighty help) continued this topic and said:

“Hazrat Muṣṭafā Mau‘ūd (may peace be upon him), with his foresight, established auxiliary organizations. This is a great favor of his on the Jamā‘at. I said earlier that respect and love of the system of the Jamā‘at develops in the mind at a young age in every child; (that child) then flourishes in this environment of respect and love of the system.” (Khutbaat-i-Masroor, Volume 1, p 514-515)

Qur’ānic principles related to the election process of office holders

Huzoor (may Allah support him with His mighty help) delivered a most somber and admonitory Friday Sermon on December 31, 2004, in Paris, France. Explaining the subject matter mentioned in Verse 59 of Sūrah Al-Nisa’, in which Allāh Almighty has outlined the principles of election, Huzoor said:

“First and foremost we take guidance from the Holy Qur’ān which directs people to choose and elect people in authority as mentioned in verse 59 of Sūrah Al-Nisa’. The Holy Qur’ān says ‘Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing.’”

Huzoor advised:

“Elect those individuals to office who are deserving of it, are truly capable of holding the office; they should be able to perform their duties and devote time to it; it should not be that you feel you must select and vote for an individual with whom you have a [personal] relationship. A great responsibility has been

put on those who elect office holders. Not everyone is eligible to vote, therefore, those who are eligible to vote according to the Jamā‘at rules should pray before voting that they be enabled to elect that individual who really is the best person for the given office.”

Huzoor continued:

“I also wish to mention that sometimes, certain individuals are not eligible to vote or to be elected, due to restrictions imposed by the Jamā‘at for some reason. There should be no insistence or fuss made (by others) in this situation simply because they want the (ineligible member) to participate and because, in their view, only that particular person is, or was, more suitable for the job, hence, they will cast a vote for that person alone. They demand that permission be given and say that if permission is not granted, they will not take part in the election process. This is absolutely wrong. Obedience to and respect for the Jamā‘at administrative system demands that if a decision has been made about someone’s ineligibility to participate, there should not be any insistence on (their) being included.”

In the same Friday sermon Huzoor further advised:

“It should also be kept in mind by those who are electing, and by those who are being elected, that no one has the birthright to an elected Jamā‘at office, nor does anyone have the right to be elected permanently; rather, if one is given the opportunity to serve, it is merely through the Grace of Allāh, and if He so desires, Allāh Himself will provide the opportunity for service. No one should be desirous of any office. There should not be even a hint of canvassing to vote for a particular person, neither from that person him /herself, nor from his/her friends or family. If it comes to the knowledge of the Jamā‘at administration that this has taken place, that person may not be permitted to participate in the election process, along with those who are responsible for any propaganda on his/her behalf prior to the election. They may be deprived of this right- and this does indeed happen. These Jamā‘at elections are purely to choose a team of people to serve solely for the sake of Allah. Almighty Allāh has charged these elected officials, once they are elected, to honor their election, endeavoring with all their capabilities and time, based on complete justice and selfless intentions, to find new ways to

further the progress of the Jamā‘at. No office holder should allow his/her ego, personal relationships or friendships to ever take him/her far away from exercising justice. No office holder should think that so and so did not vote for me, or that so and so’s name was proposed against mine, and, if any opportunity arises, I shall also create difficulties for this individual. This is not the way of the righteous; this is an extremely lowly act.” (Khutbaat-i-Masroor, Volume 2, p. 946)

Huzoor, in his Friday sermon of December 5, 2003, said:

“Elections are held and office holders continue to change. Everyone needs to keep in mind that if they are ever elected to an office, they will behave as a servant when holding that office. At times, office holders are changed or replaced; the Khalifa of the time himself also changes or replaces office holders. In any case, new, incoming individuals join the administration. These newcomers should also have the same thought process and if they have the same basic training, then whatever office is given to them, they will be enabled to fit easily into their role.” (Khutbāt-i-Masroor, Volume 1, pp. 523-524)

The advice given by Huzoor (may Allah support him with His mighty help) in these excerpts may be summarized as follows:

1. The right to vote is a sacred trust.
2. Vote for an individual who is (truly) deserving of (the office)/ able to discharge the assigned duties.
3. Do not cast a vote on the basis of family ties or friendship and connections.
4. Pray before deciding to vote for someone.
5. Do not take part in any canvassing/propaganda
6. An office is not anyone’s birthright. It is a blessing for whomever it is given to.
7. Work as a (humble) servant and serve as a diligent worker.

Aḥādīth regarding the election process

Let us look at this topic in light of the sayings of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) and consider what his teachings are:

In his Friday sermon, Hazrat Amīrul-Mu‘minīn (may Allah support him with His mighty help) said [this] about the sayings of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him):

“Then there is the matter of those who desire to hold an office. I have already mentioned that this is considered most undesirable in the Jamā‘at and action is taken against that individual who attempts to obtain an office. This is addressed as follows in a Ḥadīth:

عَبْدُ الرَّحْمَنِ بْنِ سُمْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ الرَّحْمَنِ بْنِ سُمْرَةَ لَا تَسْأَلِ الْإِمَارَةَ فَإِن أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وُكِّلْتَ إِلَيْهَا وَإِن أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتُ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَكْفِّرْ عَنْ يَمِينِكَ

“Abdur-Rahman bin Sumrah (may Allah be pleased with him) narrates that the Holy Prophet (may peace and blessings of Allah be upon him) said: "O ‘Abdur-Rahman! Do not seek to be a ruler, for if you are given authority on your demand then you will be held responsible for it (i.e. Allah will not help you), but if you are given it without asking (for it), then you will be helped (by Allāh) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better." (Sahīḥ Bukhārī, Book of Oaths and Vows, No: 619) (Khutbaat-i-Masroor, Volume 2, p 951)

Huzoor further elaborated on this point in the same Friday sermon. He stated: “I am also going to mention some general principles relating to office holders. By the Grace of Allāh, members of the Aḥmadiyya Muslim Community do not usually profess the desire to hold an office. When an office is given to them, they are fearful over whether or not they will be able to discharge their responsibilities properly. However, there are also some unbalanced individuals. They go ahead and write to me that work is not being done correctly in our region. The writer goes on to say: I know that it is not appropriate to seek office, nevertheless, I feel that if this office is given to me, I can turn things around and effect a complete reformation in six months to a year, or make significant changes. There are even some irrational individuals who proceed to write this openly and others profess the same thing with crafty intelligence. I would clarify to these individuals that within the system of the Jamā‘at, if someone’s name is proposed for an office, that person does not even have the right to vote for himself. Voting for oneself is also indicative of the fact that (these individuals) consider they have the right to hold this office. These kind of people should keep in view the following Hadith:

Abū Musa Asri (may Allah be pleased with him) narrates that he went to see the Holy Prophet (may peace and blessings of Allah be upon him) along with his two cousins. One of them said: “O Prophet of Allāh! Appoint us as ruler in one of the countries that Almighty Allāh has granted you. The other also said something similar. The Holy Prophet said: We do not appoint to this position one who asks for it nor anyone who is covetous for the same.” (*Muslim, Book on Government, No: 4489*)

Huzoor referred again to the following Ḥadīth (quoted previously):

“O ‘Abdur-Rahman! Do not seek to be a ruler, for if you are given authority on your demand then you will be held responsible for it (i.e. Allah will not help you), but if you are given it without asking (for it), then you will be helped (by Allāh) in it.” (*Sahīḥ Bukhārī, Book of Oaths and Vows, No: 619*)

In this regard Huzoor also provided a quote from Hazrat Muṣleḥ Mau‘ūd (may Allah be pleased with him):

“Some people have the habit of attending meetings (very regularly) in order to acquire an office. These people are cursed, and they are even more of a curse for their nation. They are those same individuals about whom Almighty Allāh says in the Holy Qur’an, in Sūrah Al-Ma‘un:

قَوِيلٌ لِّلْمَصَلِّينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
الَّذِينَ هُمْ يَرَاءُونَ

“So woe to those who pray, but are unmindful of their Prayer. They like to be seen of men” (The Holy Qur’an, Chapter: 107 [Al-Ma‘un], Verse: 5-7)

Hazrat Muṣleḥ Mau‘ūd (may Allah be pleased with him) further states about this: “Workers should work efficiently. The aspiration of acquiring prominence through this work is the kind of notion that damages them; many individuals have gone astray due to this kind of thinking; they are (going astray) and they will continue to do so. Fear Allāh, and be afraid of Him alone. Keep in view that attaining His pleasure through service to Him should be your goal, and do not desire extolment and praise from people. May Almighty Allāh grant us the ability to do excellent work, may Allāh have Grace and Mercy on you and on me too, Amīn.” (*Khutbaat-i-Masroor, Volume 1, p 529*)

The summary of these points is:

1. No one should be desirous of holding an office.
2. If one’s name is proposed during an election, one cannot vote for himself/herself.
3. Desire to hold an office and the wish to become famous (through it) falls under the spectacle of pretense. Almighty Allāh does not help these individuals and their effort is never blessed.

In light of all these aspects, the rules for holding elections and the relevant guidelines in the Aḥmadiyya Muslim Community as given in the “Rule and Regulations, Tahrik Jadid Anjuman Aḥmadiyya, 2008 Edition” are as follows:

Rules of Election:

All office holders will be elected in the local chapters except Secretary Rishtā Na’atā who will be appointed by the Amīr of the country at his discretion.

Rule 221:

- (a) Have beard. In exceptional cases permission should be obtained from Khalīfatul Masīḥ.
- (b) Are God fearing (Muttaqi) person to the best of one’s knowledge.

Rule 222:

Following persons shall not be eligible to vote in any election:

- A defaulter in payment of obligatory Chandas.
- A person under the age of 18 years.
- Persons against whom Jamā‘at has taken disciplinary action.

Note: Such individual against whom disciplinary action was taken and has been pardoned by Khalīfatul Masīḥ is permitted to participate in the election after a period of three years after the pardon.

- Office bearers suspended by administration of the Jamā‘at (for the period of their suspension).

Such defaulters, as pay their Chandas after the announcement of the date of election, shall not be permitted to participate in that election. Payment of Chanda for the sake of participation in elections must be strongly discouraged.

A new Aḥmadi shall be eligible to vote in any election one year after his Bai‘at provided he fulfills all other conditions laid down in the rules.

Note 1: A Chanda paying member is one who is not in arrears of Chanda ‘Ām or Chanda Hiṣṣa ‘Āmad (Waṣīyyat) for more than six months whereas for Chanda Jalsa Salana he should not be in arrears for

more than one year. This condition shall not apply to those who have taken permission from the Center (Markaz) to pay the arrears in installments or have been permitted to pay Chanda at a reduced rate; however, such persons shall not be elected to any office or membership of Majlis Intikhāb (election) except with prior permission of the Center.

Note 2: Any individual who is in arrears of Chanda for their respective auxiliary organization (Majlis Anṣārullāh/Majlis Khuddāmūl Aḥmadīyya) for more than six months and for Chanda Ijtimā' for more than one year cannot be elected to any Jamā'at Office.

Explanation of Election Rules:

The rules given above are clarified below:

About the Beard:

Individuals who are elected to any office should remain firm on following Islāmic tenants. One of the essential tenants is having a beard. Having a beard is a Sunnah of the Holy Prophet. The Promised Messiah (may peace be upon him) and his Khulafā [plural of Khalīfa] have drawn attention towards this obligation from time to time.

An Arab inquired from the Promised Messiah (may peace be upon him) about keeping a beard. The Promised Messiah (may peace be upon him) said:

“It is all about what is in your heart. Some Englishmen shave their entire beard and mustache and consider it an act of beautification. My reaction is that if someone like that is sitting in front of me, then I become averse to eating. All prophets and righteous people have kept beards and this action is extremely pleasing. However, if the beard becomes too long, it can be trimmed to the length of your fist. Almighty Allāh has made this a differentiating factor between men and women.” (Malfūzāt, Vol. 4, p 388, London Edition, November 20, 1984)

Hazrat Muṣleḥ Mau'ūd (may peace be upon him) in his Friday sermon delivered on February 14, 1945, advised:

“In reality, the beard has no major significance in religion. However, the way in which others notice and view your beards, the hair on your head, and how you dress, shows how much of a sense of honor you have for your religion and how much effort you are making to stay firm on Islāmic tenants. When you shave off your beard or trim it very short, you are declaring that you cannot obey Islāmic

commandments. So tell me, what kind of impression can you make on others? There is much wisdom and prudence in having a beard. It is beneficial for your physical health and is greatly advantageous for the Nizāme (system) Jamā'at.” (Mash'al-i-Rāh, Vol. 1, p 401-402)

Similarly, at the occasion of the Jalsa Sālāna (Annual Convention) on December 28th 1949, Hazrat Muṣleḥ Mau'ūd stated:

“The new American Aḥmadī Muslim, Rasheed Aḥmad, says he has been able to maintain his beard living in America, so what is the reason for you not being able to keep a beard living here [in Rabwah]?”

Hazrat Muṣleḥ Mau'ūd (may peace be upon him) in his Friday sermon delivered on April 18, 1945, advised:

“Hazrat Masīḥ Mau'ūd (may peace be upon him), speaking on the subject of keeping a beard, said: ‘I can only advise people; those who love me will keep a beard. I have a beard; whoever loves me will keep a beard of his own accord. Does this mean that now I should no longer admonish people about keeping a beard?’” (Mash'al-i-Rāh, Vol. 1, p 38)

About Righteousness:

Another condition of electing someone to an office is that he/she should be righteous. Only Almighty Allāh has the means and instruments to measure righteousness. No human being can measure or weigh another person's level of righteousness. There are some visible indications through which one can make an educated guess on the condition of someone's morals. Therefore, it is necessary to pay attention to the following vis-à-vis what to look for in a righteous person. A person should not be arrogant, not be selfish, should not have a habit of backbiting, nor spread gossip here and there unnecessarily which creates discord, or causes restlessness and unease within others. A person should be loving, kind-hearted, show brotherhood, exhibit patience and tolerance, and have compassion and empathy for the members of the Jamā'at.

Hazrat Masīḥ Mau'ūd's mission was, essentially, to develop and promote righteousness. Therefore, he repeatedly drew Jamā'at members' attention towards attaining righteousness and at times expressed disquiet over it. He writes:

“Always remember the Greatness of Almighty Allāh and thirst for His nearness at all times. Remember everyone is Allāh's creation. Do not be unjust, cunning, and do not look down on anyone. One impure person in the

Jamā'at makes others impure as well. If you have a burning desire and inclination towards attaining righteousness, then search your heart carefully to ascertain which fountain is the source of this desire. This is a very delicate state.” (Malfūzāt, Vol. 4, p 9)

Hazrat Masīḥ Mau'ūd (may peace be upon him) said:

“It is essential for a righteous person to spend his life in poverty and humbleness. This is a branch of righteousness..... I do not want members of my Jamā'at to consider themselves higher or lower than others, nor to look at other with haughtiness or disdain. Only God knows who is high or low [in righteousness]. This is a kind of derision which contains contempt. It is feared this disdain will grow like a seedling and result in one's [spiritual] death. There are some people who show great respect when meeting those who are apparently 'elders'. However, the [true] elder is that individual who listens to a humble person with humility, is consoling, is respectful of what he says, and does not utter any annoying words which may be hurtful.”

“We find in God's words that righteous people are those who are forbearing and show humility, do not talk haughtily, and their conversation is the same as if a young person is conversing with an older one. In every situation, we should do whatever is required for our reformation. God is not a monopolist; His particular desire is for people to be righteous. Those who act righteously will attain a high status.” (Malfūzāt, Vol. 1, p 36-37, London Edition)

Ḥaḍrat Masīḥ Mau'ūd (may peace be upon him) also said:

“It is essential for the good of my Jamā'at that advice regarding righteousness be given regularly because it is clear to an intelligent person that it is only righteousness that is pleasing to Almighty Allāh. Members of my Jamā'at have to pay special attention to righteousness because they associate themselves with a person who has claimed to be appointed by God and have taken his Bai'at. They need to do so to attain salvation from all afflictions which may be due to their indulgence in malice, holding grudges, and shirk, or due to their being immersed in worldly affairs.” (Malfūzāt, Vol. 1, p 10, London Edition)

These passages have been selected because office holders interact with members day and night; they

should always be fully aware that the Promised Messiah's books are full of admonishments and have highlighted the importance and blessings of righteousness.

About Chanda (Financial Sacrifices):

Another item given in the rules and regulations [of elections] which surfaces once in a while (as a question) is: “Why is so much emphasis placed on Chanda, and why is this part of the rules?” Therefore, it is appropriate to discuss the blessings and significance of Chanda. Office holders should set high moral standards whether they are dealing with human beings, or with Almighty Allāh.

Almighty Allāh says in the Holy Qur'an:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا ﴿١٩٦﴾
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٦﴾

“And spend for the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good” (The Holy Qur'an, Chapter: 2 [Al-Baqarah], Verse: 196)

Almighty Allāh says in Sūrah Aal-i-'Imran of the Holy Qur'an:

لَنْ تَتَّكِلُوا الرِّحْتَىٰ فَتُفْقُوا إِمَّا تَكُونُونَ
وَمَا تَتَّقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

“Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.” (The Holy Qur'an, Chapter: 3 [Aal-i-'Imran], Verse: 93)

A Hadith given in Ṣaḥīḥ Bukhārī, Chapter on Zakāt (Alms) says:

Asma' bint Abi Bakr narrates that the Holy Prophet (may peace and blessings of Allah be upon him) advised her: "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allāh's Cause) as much as you can afford." (Ṣaḥīḥ Bukhārī, Book of Zakāt)

Ḥaḍrat Masīḥ Mau'ūd (may peace be upon him) has mentioned the need for Chanda and the importance of it in “Ishtihar Tabligh Risalat” (Announcement for the Propagation of Islām):

“Almighty Allāh has shown consistently that only that individual will be considered part of this Jamā'at who spends out of his beloved

wealth, in His way” (Financial System, Part 2, Nizārat Baitul Māl, p. 3).

Hazrat Masīḥ Mau‘ūd (may peace be upon him) also states that:

“People should make every effort to serve this Jamā‘at. There should be no lapse in financial sacrifices either. Remember that there is no organization that can function without finances. Therefore, members of this Jamā‘at should also pay attention to this matter. At this time, the Jamā‘at needs a lot of help. When one goes to the shops, one spends lot of money on children’s toys, so what difference will it make if one gives a small amount to the Jamā‘at? One spends money on food, clothes, and other necessities, so why is there hesitation in spending for one’s faith” (Financial System, Part 1, Nizārat Baitul-Māl, p 56)

Ḥaḍrat Masīḥ Mau‘ūd (may peace be upon him) narrates one of his revelations:

“I saw in a vision that a hen is sitting on a wall and says something. I do not remember all that was said, but the sentence that I remember was ‘In Kuntum Muslemeen’ that is ‘if you are a Muslim’ – I woke up after this and wondered what was said by the hen. Then another revelation came ‘Anfiqū fi Sabilillāhi in Kuntum Muslimīn’ that is: Spend in the way of Allāh if you are Muslims.”

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

“Both the hen’s words and the revelation point towards the Jamā‘at. The Jamā‘at was addressed in both instances. The hen shows by her example how she spends in the way of Allāh by sacrificing all her life for man and is then slaughtered for man. The hen produces egg every day for man to eat with great effort and difficulty.” (Malfūzāt, Vol. 8, p 281; Financial System, Part 3, Nizārat Baitul-Māl, p 4)

Ḥaḍrat Masīḥ Mau‘ūd (may peace be upon him) said:

“It is clear that you cannot love two things at the same time. It is not possible for you to love both wealth and God. Lucky is the one who loves God. If anyone of you loves God and spends in His way, then I am confident that his wealth will be blessed more than others. This is because wealth does not appear on its own, it is bestowed by God. Thus anyone who spends in the way of God will definitely acquire it (wealth). However, anyone who does not serve

and spend in the way of Allāh, he will certainly lose this wealth.” (Financial System, Part 1, Nizārat Baitul Māl, p 61)

All these references make it clear that financial sacrifices bring one closer to Almighty Allāh and become a source for attaining His pleasure. It is every Aḥmadī Muslim’s obligation to take part in financial sacrifices with great vigor. The spread of Islām in the Latter Days is taking place through Hazrat Masīḥ Mau‘ūd (may peace be upon him). This has also been mentioned in the Holy Qur‘ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ
تِجَارَةٍ تُشْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ۝
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۝
ذُرِّيَّتُمْ حَبِيرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ
طَيِّبَةٍ فِيهَا جَنَّتِ عَدْنٍ ۝ ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ ۝

“O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?”

That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know. He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph. (The Holy Qur‘ān, Chapter: 61 [Al-Saff], Verses: 11-13)

Financial sacrifices for cleansing oneself:

Financial sacrifice has been made part of the rules and regulations [for elections] as someone who is asked to serve people should be a role model. Therefore, financial sacrifices of such a person should be according to their status. The rate of Chanda ‘Ām is one-sixteenth (1/16) of one’s take home income. According to the Jamā‘at rules anyone who fulfills this obligation and pays Chanda according to the prescribed rate can take part in the elections.

The system of Jamā‘at does take into account difficulties that members may face. All Khulafā-i-Aḥmadiyya have granted permission to such

individuals to pay Chanda at a reduced rate, based on their circumstances.

Hazrat Khalīfatul Masīh IV (may Allah shower His mercy on him) in his Friday sermon delivered in Spain on September 10, 1982, said:

“I have announced it multiple times that if someone cannot pay Chanda according to the prescribed rates then he should present his situation to me. The Khalīfa of the time can forgive Chanda ‘Ām. I promise openly that if someone honestly feels that he is unable to pay Chanda ‘Ām according to the prescribed rate, I will reduce the rate for him. However, do not lie in this matter. It should not be the case that God is blessing you with a million and you tell me that God is only giving you a lākh (a hundred thousand). Does God forget (نعوذ بالله من ذلك) – We seek refuge with Allah from it) what He has given you and what has been returned to Him? Help will be provided to those who are in need, their situation will be taken into account. I will give permission happily [to pay Chanda at reduced rate]. Those Aḥmadīs who are unable to pay Chanda deserve the Jamā‘at’s help and it is the Jamā‘at’s duty to provide as much help as possible. However, permission cannot be granted to those who lie to God. That is why I give a reprieve in the hope that our brothers should not be lost. I do not worry about how God’s work will be accomplished. If I worry in this way I will become one who associates partners (Mushrik) with God. I do not worry about those Aḥmadīs who may leave the Jamā‘at and who will replace them. If one (of them) leaves us, God can and will give us hundreds and thousands more [members]. What I worry about is this individual who may leave us due to error on his part. I am not worried about the Jamā‘at; the needs of the Jamā‘at are fulfilled by Him [God] and He will continue to do so.”

Reminders are Necessary:

Hazrat Khalīfatul Masīh IV (may Allah shower His mercy on him) said:

“The Holy Qur’ān repeatedly mentions financial sacrifices. This is done so that people become aware of the need for financial sacrifices. When financial sacrifices are offered, a person develops chastity, a believer attains righteousness, the nation becomes better, new fervor develops in the nation, and nations are

able to get rid of lots of ills. I have to repeatedly remind the Jamā‘at about the true essence of sacrifice; that you are beggars in front of God; and that you will be in loss if you do not benefit from the blessings of financial sacrifice. This point is taught to us in the Holy Qur’ān, namely, that those who offer financial sacrifices are the recipients of multitudes of financial blessings. Another point to which the Holy Qur’ān draws attention is that you will become rich due to these financial sacrifices because you are developing relations with a Generous entity, and you will become a beggar if you break this relationship. Thus religious nations who forget financial sacrifices are thrown into poverty. However, if these nations are at the forefront of financial sacrifices, then Almighty Allāh grants countless bounties. One should clearly understand this secret and use it to build national financial stability.” (Friday Sermon, September 28, 1990)

Dealings with Almighty Allāh

Hazrat Khalīfatul Masīh IV (may Allah shower His mercy on him) said: “It is my lifelong experience that those individuals who do not keep their financial affairs in order with Almighty Allāh and do not separate themselves from their finances with righteousness, their worldly affairs are also affected; the peace of their households is destroyed, business suffers losses, morality of their progeny is affected; and life becomes devoid of blessings. There is no strength left in the Da‘wat Ilallāh (calling towards Allāh) efforts of these individuals. Therefore, do not take this matter lightly. Pay full attention to this matter, keeping in mind fear of God. Pay attention to this matter for your own sake and have full trust that spending in the way of Allāh will result in increase in your finances and will not lessen.” (Financial System, Sadr Anjuman Aḥmadiyya. Part 1, p 96)

Hazrat Khalīfatul Masīh V (may Allah support him with His mighty help) has made multiple announcements of the new years of Taḥrīk Jadīd and Waqf Jadīd. He narrates incidents of how Almighty Allāh blesses the Jamā‘at members who offer financial sacrifices. Almighty Allāh enhances their spiritual and financial condition as a result of their sacrifices. Therefore, by the Grace of Allāh, the matter of financial sacrifices is repeatedly put forward so that those individuals who are serving the Jamā‘at become an excellent example and role models for others.

Responsibilities of Office Holders

After presenting the general rules and regulations, now I present the responsibilities of office holders as stated by Hazrat Khalīfatul Masīḥ V (may Allah support him with His mighty help) in his Friday sermon of December 5, 2003. Huzoor said:

“At the end I summarize again what I have said for the office holders, which the Khulafae Aḥmadiyyat have been repeating since some things cannot be remembered after a while. This also helps new office holders, or those who did not understand properly. Therefore, repetition is necessary. The summary of these points is:

1. Office holders should show an exemplary model of obedience and give full respect and honor to their higher officers. If they do this then workers under them or members of the Jamā‘at will respect and obey them as well.
2. Keep in mind that you have won their hearts. You have to stand by them in happiness and in sadness. If you do not fulfill these obligations, it means that such an office holder has arrogance in his heart.
3. Amirs, office holders, or workers in the Central Office should pray that workers in their supervision are gentlemen and that they have a spirit of obedience and respect for the system of Jamā‘at.
4. They should not give preference to anyone in any matter. They should remember that some people are very twisted in their thinking. I know that these individuals make life miserable for Amirs, for office holders, or for the system of the Jamā‘at. You have to tolerate their excesses as much as is possible and do not complain about any trouble they have created; never think about taking revenge, rather you should not even have any thought of taking revenge; rather, pray for these individuals and seek help from Almighty Allāh.
5. The protection and safety of the system of Jamā‘at should be foremost and every effort should be made to maintain it. Never have “yes” men or flatterers around you. If such individuals take control of the office holders, then justice cannot be expected from these office holders. These office holders become puppets. That is why the Holy Prophet (may peace and blessings of Allah be upon him) has advised to pray that one should never be surrounded by immoral advisors.
6. I have already said this, and it should be remembered, that forgiveness and compassion should be shown if a given matter does not affect the dignity and honor of the Jamā‘at.

Pray for their forgiveness which may lead to their reformation. At the end, I wish to remind those who are not office holders that they have a tremendous responsibility on their shoulders and they are to be obedient, obedient, and obedient; and pray. May Almighty Allāh enable us all to understand our responsibilities.

(Khutbaat-i-Masroor, Volume 1, p 531-532)

Hazrat Khalīfatul Masīḥ V (may Allah support him with His mighty help) also advised:

“In Jamā‘at Aḥmadiyya, office holders are not elected in order to sit on stages or show arrogance. They are given this responsibility with the view that they fulfill the requirements of leaders and are the servants of the nations. All office holders represent the Khalīfa of the time, whether they are office holders in auxiliary organizations, or the Jamā‘at and serve in their spheres. If they are not giving full rights to Aḥmadi Muslims in their sphere, not participating in their happiness and sorrow, nor treating them with love, or sending reports with due diligence when a report is sought by the Khalīfa of the time, or send the wrong report due to personal enmity, then all these office holders are sinners” (Khutbaat-i-Masroor, Volume 1, p 516-517)

Advice for members

Hazrat Khalīfatul Masīḥ V (may Allah support him with His mighty help) also gave advice to members and said: “Now I wish to address members of the Jamā‘at as to what role they play in the system of the Jamā‘at. First and foremost, remember that an officer holder will have high morals if the members have high morals. Everyone should evaluate themselves and make every effort to raise their moral standard. Members should show an exemplary model of obedience to the office holders. If you show a high moral standard, then you will be saving the next generation as well. The next generation has to move forward following these high standards. They will show high morals when they become office holders in the future.

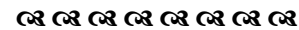
There are instructions for the obedience of the Amīr and for the system of Jamā‘at. People say that they are not disobedient to the Khalīfa; they are completely obedient to him and willing to obey every order. However, so and so office holder, or so and so Amīr has these faults, [therefore] we cannot be obedient to them. Obedience to the Khalīfa of the time is only genuine when obedience is shown to every office holder. This is the path to the obedience of the Holy Prophet (may

peace and blessings of Allah be upon him) and Almighty Allāh (Glory to Him, the Exalted). (Khutbaat-i-Masroor, Volume 2, p 955)

Hazrat Khalīfatul Masīh V (may Allah support him with His mighty help) also gave similar advice from the writings of the Promised Messiah (may peace be upon him). Huzoor quoted from the writings of the Promised Messiah (may peace be upon him):

“Almighty Allāh desires that such a Jamā‘at is formed that will be an example in piety and righteousness for the entire world. Remove such a person from this Jamā‘at who is an illustration of a sinner, mischief-maker, and has bad morals. Any person in our Jamā‘at who

cannot live with humility, piety, righteousness, kindness, or is not soft spoken, does not have good intentions, and is not chaste, should be separated from us. Our God does not want this person to be with us. This person certainly faces a miserable death because he did not adopt the righteous path. So be alert and truly become righteous, humble, and truthful. You will be identified by the status of your five daily prayers and high morals. Anyone who has the seed of sin in him cannot follow this advice.” (Majmoo‘a Ishteharat, Volume 3, p 48; Khutbaat-i-Masroor, Volume 2, p. 960)



Activities and News of Ahmadiyya Muslim Community in USA

U.S. Muslim Group Launches Campaign to Reclaim the Meaning of ‘True Islam’ From Extremists

By Lucy Westcott On 12/30/15 at 4:04 PM [Newsweek](#) |

The "True Islam" campaign, created by the Ahmadiyya Muslim Community USA, aims to correct misconceptions about the religion and unite Americans of all faiths against extremism. People pray at the Ahmadiyya Muslim Community Baitus-Salaam Mosque during an open mosque event in Hawthorne, California, December 18.

[MARIO ANZUONI/REUTERS Updated](#) |

A group calling itself America’s largest Muslim organization is fighting back against Islamophobia and extremism with a campaign containing 11 principles it says represent “true Islam.”

The campaign has been in development for several months and the group has reached out to more than 2,000 American Muslim leaders. But President Barack Obama’s [call](#) earlier this month to the Muslim community to “confront, without excuse” the “real problem” of extremist ideology within Islam accelerated the effort, says Qasim Rashid, national spokesperson at the Ahmadiyya Muslim Community USA.

The first point says Islam “is a religion that wholly rejects terrorism” and the document also includes principles such as belief in the equality of women,

loyalty to the country of residence and freedom of conscience, religion and speech. These are some of the most common misconceptions about Islam and points extremist groups use to radicalize young people, says Rashid.

Terrorism is at the top of the list because “it’s a very timely topic, but unfortunately a lot of Americans associate Islam with terrorism,” says Rashid. “We wanted to nip that in the bud.”

The main goal of the True Islam campaign is to strengthen unity between Muslims and non-Muslims in America against violent extremism, which in turn will improve national security, says Rashid. The campaign’s [website](#) lets people endorse principles they support and encourages them to share it publicly; as of Wednesday afternoon, more than 1,000 people, from Kathmandu to Kansas City, have [endorsed](#) the principles.

“Our response is not to play the victim card,” Rashid, 33, tells Newsweek . “We see this as an opportunity to work even harder.” As part of the campaign, the Ahmadiyya Muslim Community plans to open mosques to the public and send free Korans with

English translation to anyone who requests one. "People are requesting Korans in hordes," says Rashid.



This year has been a violent one—notable incidents include the shooting in [San Bernardino](#), California, that killed 14 people as well as the shooting and suicide-bomb attacks in Paris—and it has created a particularly hostile environment for American Muslims. The Council on American-Islamic Relations (CAIR) said earlier this month that attacks on U.S. mosques this year were at an all-time high and November 2015 saw a “significant spike,” with [17 incidents](#) of damage, destruction and vandalism against mosques. The majority of those attacks occurred after the November 13 [Paris attacks](#), in which Islamist militants killed 130 people in public places across the French capital, according to CAIR.

Kashif Chaudhry, a cardiovascular medicine fellow at the Lahey Hospital and Medical Center in Burlington, Massachusetts, belongs to the Ahmadiyya Muslim Community and has endorsed all 11 points online. Originally from Pakistan, he says he feels an extra responsibility to speak up as Pakistan is a country where “extremism is rife.” Tashfeen Malik, who carried out the San Bernardino shooting with her husband, Syed Rizwan Farook, was originally from Pakistan.

“There is a minority of Muslims that fall prey to the propaganda,” says Chaudhry. “There’s no way they can fall for the propaganda, it’s all covered in these 11 points.”

The campaign was formally launched at the Ahmadiyya Muslim Community’s annual Jalsa Salana West Coast conference in California, which took place

over the weekend. San Bernardino Police Chief Jarrod Burguan attended the conference and said the shooting in the city will forever be entrenched in the history of Southern California.

Photograph has been redacted due to copyright violation concerns.

“These two people [the San Bernardino shooters], they started this story and they started a dialogue in this community and a dialogue in this country. They played their part and their part was very horrific,” Burguan [said](#) in an interview with Ahsan Mahmood Khan, president of the Los Angeles East Chapter of the Ahmadiyya Muslim Community USA, during the conference. “But the recovery of this, the aftermath of this, the resiliency of the community, the support that has poured in and the rebuilding is all our job.”

On Tuesday, ISIS leader Abu Bakr al-Baghdadi released a video calling on the world’s Muslims to join the group as it loses ground in Ramadi and faces airstrikes and fighting from multiple armies. Twitter users mocked his call to arms and tweeted reasons why they couldn’t sign up, ranging from the [Boxing Day retail sales](#) in the U.K. to the lure of [binge-watching](#) shows on Netflix and an [8 p.m. curfew](#).

This article originally incorrectly stated that Ahsan Mahmood Khan is the president of the Ahmadiyya Muslim Community USA. Khan is the president of the Los Angeles East Chapter of the Ahmadiyya Muslim Community USA.

Appoint a Representative to the African American Desk in every Chapter

Regarding African-American Desk, in a letter to the Amir USA, Ḥaḍrat Khalīfatul-Masīḥ, Ayyadahullāh, has instructed that all chapters appoint a representative to this desk in every chapter and city where there are African Americans. The Desk will function under the National Secretary Tabligh. The Secretary Tabligh must hold periodic meetings of the representatives members from all chapters. I request that all presidents send their designated representative’s name to me as soon as possible. Hasan Hakeem, National Secretary Tabligh.

Attention Wasiyyat Applicants (New & Old)!

FRESH INSTRUCTIONS ON MORE THAN ONE PROPERTY UNDER MORTGAGE

Before year 2008 new Wasiyyat applications of those who have more than one property on mortgage were being accepted. Later on, they were restricted. Now Huzoor (May Allāh be his helper) has eliminated this restriction by giving the following instruction.

'The routine going on before 2008 shall still be operative. If Majlis Karpardaz has any objection or consideration on any specific case due to having more than one property or investment, such case shall individually be presented to me and instructions shall be directly sought from me.'

1. In the light of Huzoor's (may Allāh support him with His mighty help) above instruction, all members having more than one mortgaged property can now apply for Wasiyyat. Those members shall also be encouraged now to join this Blessed Scheme who were earlier restricted due to having more than one mortgaged property.

2. Those members whose Wasaya were rejected by Majlis Karpardaz for having more than one mortgaged property, if they are still willing to join Wasiyyat they shall also be asked to apply again for their Wasiyyat.

For questions or help, please contact the National Wasaya office at the earliest.

Tāhir Foundation Rabwah Pakistan

The foundation compiles and publishes sermons, addresses, Qur'an classes, Q&A sessions and reports of Ḥaḍrat Khalīfatul Masīh IV (may Allāh shower His

mercy on him). Sixteen volumes have been published so far by Tahir Foundation in Pakistan. Members are requested to buy these books for their reading pleasure.

Prayer Vigil for Victims of San Bernardino Shooting Friday December 4, 2015

Prayer vigil held for San Bernardino Attacks. Buddhist and Christian joined the vigil. Over 65 people attended. Covered by NBC, Channel 3, Channel 8, Hartford Courant and record journal. Mayor sent a representative.



Letter: Evil philosophy of ISIL is not Islam, it is anti-Islam

Dr. Mohammad A. Mannan Khan (WTP Nuclear Project), Richland

As an enlightened Muslim of 70 years, I would like to say that ISIL's days are numbered and that Baghdadi's caliphate will be demolished sooner than later, for the simple reason that he has brought death and destruction to not only his own followers, but to other minorities like Yazidis, Ahmadis and Shias in Iraq and Pakistan.

The Qur'an categorically declares that there is no compulsion in the matter of faith, yet ISIL, the Taliban and other militants have used violence to spread their evil creed in the Middle East and abroad. Scores of mosques belonging to the Ahmadiyya Muslims have been desecrated, and the government remained a silent witness. Lately, a chip board factory belonging to the Ahmadiyya community was torched in Pakistan, and the police did nothing.

Indeed, the Qur'an promises peace and security through Caliphate to the righteous Muslims (see Al-

Istakhlaf), but the fact that Baghdadi brought neither peace nor security proves that his approach is evil, and Muslims throughout the world should reject it out of hand. There is another caliphate that is based on righteousness, humanity, peace and security that has flourished for 107 years (see Alislam.org) — despite the tooth-and-nail opposition of the militants in Pakistan — and that is the Ahmadiyya Caliphate.

What happened recently in California and Paris was due to the evil philosophy of ISIL; it was not Islam, it was anti-Islam. Trump is fishing on the raw sentiments of Americans, and Americans should be aware of that. All enlightened Muslims in the United States should unite to condemn ISIL and ensure there is not a single soul or cell in the USA that subscribes to this philosophy.

Consul General of France at Aḥmadiyya Mosque in Houston



Mr. Sujiro Seam Consul General of France, Houston TX visited mosque of Aḥmadiyya Muslim Community in Houston TX. The community was the first to express condolence with the consulate of France. He acknowledged the support and well wishes shown by the community after terrorist's attack on Paris. He described, "The terrorists have no religion and terrorism has nothing to do with Islamic teachings."

Sad Demise of Saif Ullah Hanjra

Respected Saif Ullah Hanjra, a Younger brother of Missionary Mohammad Zafarullah Hanjra of LA, passed away in Toronto Canada Innā Lillāhi Wa Innā Illaihi Rāji'ūn. He fell down from a ladder while

working and got a head injury. He remained few day unconscious in ICU. He was forty years old. May Allāh Almighty elevate him in heaven. May Allāh Almighty be their Protector and Guide. Amen.

Miami Book Fair International 2015

Miami Chapter of Aḥmadiyya Muslim Community has been a regular participant at the Miami Book Fair International since 1989.

This year, Miami Book Fair International came at the heels of the Paris tragedy. The media was flooded with debates about Islam and questions were being raised about the legitimacy of the self-proclaimed Islamic State and discussions were rampant about how it continues to wreak havoc and disrupt world peace.

The salient features of the 2015 Miami Book Fair International were:

After last year's success of an independent booth operated by Lajna Ima'illa, it was incorporated again. National Secretary Faith Outreach, sister Diya Bakr had travelled from Zion IL and provided guidance to our local volunteers. The presence of sister Qurratul Ain (who is fluent in Spanish) attracted a lot of Spanish-speaking visitors to the Lajna booth. Visitors were overwhelmingly appreciative of the efforts of Lajna Ima'illa and commended that it was a great initiative to quell the concerns of visitors regarding Muslim women who are at times wrongfully perceived to be subjugated. The participation of women in active Tabligh sent a powerful message to the contrary and testified to the empowerment of Muslim women, an immense blessing bestowed upon them by Islam.

More than 20,000 flyers in various languages and 3,000 copies of Life of Muhammad (peace and blessings of Allāh be upon him) were distributed. About 200 copies of Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul Masīḥ V's book "World Crisis and Pathway to Peace"

and magazine Muslim Sunrise were given out during the three day event.

Technology was effectively employed and visitors were given access to a wide variety of books via our QR Code. Hundreds of Jamā'at business cards were given out. Souvenirs were a huge attraction at our booths. Men, women and children liked the 'Love for All, Hatred for None' wristbands, pens, US flags, candy, mugs, bookmarks and the brightly colored reusable bags (with Jamā'at information in English and Spanish). These bags included "Life of Muhammad" and miscellaneous pamphlets in English and Spanish. These bags had been prepared weeks in advance by Lajna, Khuddām, Nasirat and Atfal.



The layout of the booths was aesthetically appealing and decorated with banners of "StopTheCrISIS," "Muslims for Peace," "Muslims for Life," "Muslims for Loyalty," pictures of Promised Messiah(may peace be upon him) and Ḥaḍrat Khalīfatul Masīḥ V (may Allāh support him with His mighty help) and Live

transmission of MTA was streamed and alternated with videos about Islam and a picture gallery that prompted a lot of visitors to pause at our booths. An Army Veteran was thrilled to see @MuslimMarine Tayyib Rashid's phenomenal interview on MSNBC about his viral tweet to Donald Trump.

Diversity in the crowd is a key element at the Miami Book Fair International. It was complemented perfectly with the diversity of our volunteers who had travelled from as far as Guatemala, Portland, Zion, Albany, Pittsburg, Tucson and Orlando to partake in Tabligh that was being conducted simultaneously in six languages—English, Spanish, French, Urdu, Bangla and Arabic. Guest volunteers were Imam Syed Abdullah (Tuscan AZ), Imam Adnan Bhalli (Pittsburg PA), Diya Bakr (Zion IL), David Gonzalez (Guatemala), Abdul

Rahim Hubbs (Portland, OR), Dr Hafeez ur Rehman and his son Danial (Albany NY), Habeeb Shafeek and Abdul Basit (Orlando FL), Qurratul Ain (Tuscan AZ).

The layout of the booths had been improved and Red book suggestions from last year's were incorporated. Holy Qur'an and books about Holy Prophet Muhammad (saw) were displayed separately along with translations. All the books were delivered to the site and booths set up a day before the event. Books in English, Spanish and other languages were displayed in different booths. Like previous years, there was a high demand for translations of Holy Qur'an in different languages.

More pictures of the event are available on our website: www.amcmiami.info.

(Zafar Suraleigh, Tabligh Secretary Miami)

Students of West Chicago High School visit Aḥmadiyya Mosque in Glen Ellyn IL to gain knowledge about Islam

Report by Mirza Mashhood Ahmed



Muslim is the one from whose hand and tongue other peace loving people are saved," said Imam Shamshad.

The teachers and management of West Chicago High School in west Chicago IL deserve to be fully appreciated in this regard that they realized the importance of this subject and they took 56 students of 9th grades all between the ages of 14 to 16, all belonged to different ethnic backgrounds and religions to a study tour to visit different places of worships of different religions like Mosques, Churches, Hindu Temples etc.

Aḥmadiyya Muslims for Peace Thank Neighbors for Sentiments and Support Following Mosque Shootings

The patriotic Muslims of Aḥmadiyya Community of Connecticut, who prepare to celebrate thanksgiving, would like to wholeheartedly thank our neighbors as well as the authorities and dignitaries for uniting with us last weekend in our Mosque in South Meriden. By

God's grace, we experienced an unprecedented display of support and solidarity against hate and terrorism immediately after shots were fired at our mosque, Baitul Aman, whose name literally means "House of Peace."

The Holy Quran and Science Symposium

Hosted by the Association of Aḥmadiyya Muslim Scientists of USA (AAMA) and Aḥmadiyya Women Scientist Association of USA (AWSA)

The Symposium was held on Saturday, November 14. Many esteemed speakers and guests participated for the auspicious occasion and more than 500 guests came from around the country. The central theme focused on deriving knowledge from the word of Allah

and applying it to science. The speakers displayed their breadth of understanding of the subject matter by showing there is no contradiction between the teachings of the Quran and the laws of nature. There were a total of four sessions, the first and last being

combined while the second and third ran independently by AAMA and AWSA. The speakers included: Tauseef Khan, Ph.D., from the University of Toronto, Mohamed Alburaki, Ph.D. of the University of Tennessee and Naib Amir and Missionary-in-Charge, Maulana Naseem Mahdi. In the second session, the AAMA and AWSA each held separate sessions delving deeper into particular branches of science, focusing on specific disciplines from expert panelists. Speakers from AAMA included: Ijaz Ahmad, PhD, Manzurul Sikder, M.D, Hameed Mirza, M.D, Dr. Sohail Husain and Fizan Abdullah, M.D., Ph.D. We were also fortunate to have one non-Ahmadi guest speaker, Abraham Obari, a research assistant at the University of Pittsburgh. Speakers from AWSA included: Shahnaz Butt, Ph.D., Nusrat Sharif, Ph.D., and National Sadr Lajna, Saliha Malik. During the second session, the Atfal had team jeopardy in the library where they answered trivia questions on science, religion and pop culture. Maulana Hamid Malik and Maulana Adnan Ahmed presided over the educational competition along with Syed Musawar Ahmad, M.D. and Zaid Saifullah. Similarly, AWSA held their concurrent session in the ladies' prayer hall.

Congregational Zuhr and Asr prayers were offered. Then everyone gathered in the outdoors marquee for lunch. Proceeding the final session, AAMA and AWSA

held independent science fair where students and scientists presented their posters to be judged by Karim Sharif, Ph.D., Maulana Hamid Malik and Sardar Anees Ahmad.

The final joint session commenced with recitation of the Holy Quran. Speakers discussed "hot topics" in religion and science. The first speaker was Karim Sharif, Ph.D., vice president of AAMA and an associate professor of biology at Massasoit Community College who focuses on comparative genomic analysis among fruit flies. He discussed the Quran on evolution and the origin of species. The last address was delivered by Zia Shah, M.D. who practiced treating sleep disorders and pulmonary medicine and Chief Editor of the Muslim Times. He discussed the Qur'anic analysis on genetic engineering as applied to GMO in foods, cloning and DNA editing. Once again, the panelists had a question and answer session. Dr. Sohail Husain delivered closing remarks and presented awards to the science poster fair winners and recognized the Atfal jeopardy winners. Before the end, I offered my own remarks on behalf of the host Majlis and conferred a gift to the president on AAMA. Our local Lajna President also presented a gift to the president of the AWSA. The program concluded with Du'ā, Maghrib and Isha prayers.

Firing Incident at the Mosque in Meriden Connecticut on November 14, 201



There was an incident of shooting at Baitul-Amn Mosque in Meriden CT right after the Paris terrorist attacks. Police and FBI immediately started investigating the case and a neighbor Ted Hackey Jr was arrested and accused. The court case is ongoing.

<http://www.myrecordjournal.com/meriden/meridennews/8021740-129/police-fbi-investigate-after-bullets-hit-south-meriden-mosque.html>

The Governor visited Baitul-Amn mosque on Friday November 20th at 2:30 PM after Jum'ah and spent 40 minutes. We gave him a Holy Qur'an with short commentary. He stated that he has received Qur'ans in the past. I told him that this was unique as it has moderate perspective and has commentary that is more rational than anything he has received in the past. He was very understanding and gracious. Over 30 guests attended Jum'a that day.

Ahmadiyya Muslims thank neighbors for support

By God's grace, we experienced an unprecedented display of support and solidarity against hate and terrorism immediately after shots were fired at our

mosque, Baitul Aman, whose name literally means "House of Peace."

We are immensely grateful that no one was hurt

and that local police and the FBI were continually on-scene and multitudes of other goodhearted neighbors like you wrote and visited our mosque with sentiments.

We are touched and humbled to have built bridges with hundreds of genuinely concerned compatriots of various backgrounds, state and federal officials, and representatives from many organizations during our open houses last Friday and Saturday.

We continue to profess and practice our motto

“Love for all Hatred for None.”

So, it is the light of our unwavering connections through dialogue, standing united in peace, prayer and understanding that will stem the tide of ignorance and intolerance and will also help stop the nemesis of ISIS, Al Qaeda and Taliban and dispel the rising darkness of radicalization and extremism plaguing our planet. Zahir M. Mannan and Mohammed Qureshi , Connecticut chapter

Aḥmadiyya Muslim community is doing great jihad against Extremism and radicalization for the past 125 years

Aḥmadiyya Muslim community Glen Ellyn chapter dedicated the Friday prayers for the Humanity and especially for the victims of San Bernardino Massacre in California, “We condemn this senseless and horrific act of violence in the strongest possible terms,” said Shamshad A. Nasir, President of Aḥmadiyya Muslim Community Glen Ellyn Chapter and Regional

Missionary of Aḥmadiyya Muslim Community. Our hearts go out to the innocent victims and their families. We stand in solidarity with them as their neighbors, brothers and sisters in peace. “They are not fighting for Islam, Islam has nothing to do with it. Report by Azhar Ahmad

Vigil to pray for end to extremism after California shooting



Muslims are praying inside the Baitul Ishan mosque in East Syracuse. Imam Hamid Malik is leading a prayer by asking people to take the time to learn about Islam and the Muslim community, especially after the shootings in San Bernardino. The shooters in San Bernardino don't represent what Islam is.

In response to the comments made by Donald Trump, calling for ban on Muslims coming into the U.S. Malik is opening an invitation to Trump and his supporters to come to the vigil. "That is how we can eradicate and build bridges between Muslims and non-Muslims, because we are all Americans," says Malik.

MKA Detroit Presents, Stop The CrISIS

April 27th, 2015 Rochester Hills Public Library

By the grace of Allāh, Majlis Khuddām-ul-Ahmadiyya Detroit held their first ever symposium titled “Stop The CrISIS” as a part of the national movement and campaign directed by National MKA Tabligh Department. The program took place on Monday April 27th, 2015 at the Rochester Hills Public Library, a suburb of Metro Detroit.

Al-Ḥamdu Lillāh, 35 Non-Ahmadi guests attended the event including 3 public officials: City of Rochester Mayor Jeffery Cuthbertson, City of Rochester Hills Council Vice President Mark Tisdell, and State Representative MI-45 Michael Webber.

Materials were also given to guests as gifts for their attendance. Both a pamphlet on Jihad and Terrorism as well as Khalīfatul-Masīh's book - World Crisis and the Pathway to Peace.

The program was well received by all who attended. Many were not ready to concede that Islam is a religion of peace; however every guest did recognize and agree that the Aḥmadiyya Muslim Community is looking to establish peace in the world.

Media Coverage
Oakland Press:



<https://www.youtube.com/watch?v=AoQiFifGi2E>
<http://www.theoaklandpress.com/events/20150428/muslim-youth-group-joins-conversation-about-isis-youth-radicalization-at-symposium-in-rochester-hills>

Rochester Media:

<http://www.rochestermedia.com/stop-the-crisis-symposium/>

<http://www.rochestermedia.com/stop-the-crisis-symposium-gives-local-muslim-youth-a-voice/>

Wedding Announcement

Dr. Ahmad Tariq Malik S/O Mr. Nasir Mahmood Malik and Mrs. Nuzhat Haq Malik of Silver Spring, Maryland Jamā'at and Wajeeha Ameen Choudhry D/O Mr Shoukat Ameen and Mrs. Zaheera Choudhry of Philadelphia Jamā'at. The Nikah was announced on

November 15th, 2015 by National Taleem Secretary USA Nasir Mahmood Malik Sahib. The Rukhsati took place on November 15th, followed by Walimah reception on November 27th, 2015 at Baitur Rahman Mosque in Maryland, Al-Ḥamdu Lillāh.

Martin Luther King Day Celebrated in Dayton Ohio



This year in spite of swear cold weather, our community members took part in the event. Our Jamā'at took part from the start of the parade and went all the way to the convention center, where different organizations stood at their booths with their displays. Tim Horton hot coffee and donuts were served among participant. Many hundred pieces of literature were distributed. On the sides and at the back of the tables high banners on different topics were displayed.

Humanity First USA Distributes Water in City of Flint, MI

On Saturday, January 23rd, 2016 Humanity First USA's team of 25 volunteers served our fellow Americans in the city of Flint, MI. Residents of the second poorest city in America have had no choice but to spend their hard earned income on buying bottled water for everyday use because the city's water supply has been contaminated with lead. This problem will not be solved for at least the next 8-10 months.

Humanity First USA's volunteers included

members of the Ahmadiyya Muslim Community of the USA, five employees of IBM in Lansing, MI who joined our team after hearing about the initiative and many others from the Detroit Metro area. In total, two truckloads with more than 7,000 gallons or 52,400 bottles of drinking water were distributed in the city of Flint to the Food Bank of Eastern Michigan, three senior homes, 300 residences and the general public on the street.

Waqf-e-Nau Magazine 'Ismaeel'

Luqman Ahmed Kishwar, Nigran Ismael Magazine, London wants us to know that the quarterly Ismael magazine is published from London under the supervision of Ḥaḍrat Khalīfatul-Masīḥ (may Allah be his helper) for the education and training of Wāqifin-e-Nau worldwide. In line with Huzoor's instructions, it is further requested that those Wāqifin-e-Nau who are above the age of 12 should be encouraged to read the magazine and the older Wāqifin-e-Nau should be

encouraged to write articles on their topics of interest for the magazine in Urdu or English. The articles may include religious topics, training aspects which may include touching on their link with Khilāfat and the blessings thereof and can also include personal experiences of witnessing the kindness of Ḥaḍrat Khalīfatul-Masīḥ (aba) and the acceptance of his prayers. Aside from this, topics concerning science and religion, commentary of Quran, the life and character of

the Holy Prophet (sa), history of Islam and Ahmadiyyat including faith inspiring incidents from the lives of the companions of the Holy Prophet (sa) and the Promised Messiah (as). Topics may also be based on research in their educational and professional areas, on world affairs, geography, general knowledge and aspects

highlighting career development and guidance for others.

Urdu articles can be emailed directly to editorurdu@ismaelmagazine.com and English articles to editorenghlish@ismaelmagazine.co.uk.

110 Students and 3 Teachers from Glen Bard South Visit Bait-ul-Jāmi, Illinois



American Muslims can fight ISIS by uniting around true Islam's peaceful beliefs

By Rabia Chaudhry, Special to the Mercury News

Many Muslims living in the United States are committed to both sharing the true peaceful nature of Islam and showing loyalty to our country -- an important injunction upon Muslims. Individually we may set good examples by volunteering in the local community, coaching kids' soccer teams and serving on the PTA. As small groups and congregations scattered across the globe, we hold vigils, forums and conferences to present the peaceful teachings of the Holy Quran: Every verse, we believe, testifies to the sanctity of all God's creatures and eschews violence and coercion of faith.

These activities are not in vain and not without value. The public learns about Islam. They learn not to fear their Muslim neighbors. It's much harder to

vilify me once you have met me and see that I share similar values, hopes and wishes for our families and community. Despite this, many ask us, what are you doing about ISIS?

This is obviously unfair. American Muslims are not the government. We do not have a standing army or the other tools of war to obliterate training camps or target hideouts. But Muslims can address ISIS terrorism by helping to prevent its growth. We can win this ideological war against ISIS with better ideas. That better idea is true Islam, as according to Prophet Muhammad. True Islam rejects all forms of terrorism. It believes in nonviolent Jihad of the self and of the pen. It believes in the equality, education and empowerment of women. True Islam advocates

freedom of conscience, religion and speech. It advocates for the separation of mosque and state. And it believes in loyalty to your country of residence. True Islam encompasses the Universal Declaration of Human Rights. It believes in all verses of the Qur'an and forbids lying. True Islam does not need reform, but Muslims do. True Islam recognizes that no religion can monopolize salvation because God's grace is infinite. It believes in the need for unified Muslim leadership while also rejecting the concept of a bloody Messiah. Until and unless we recognize true Islam as Prophet Muhammad taught, during this

"war on terror" we can only expect more violence and further adulteration of our faith. ISIS wants to see Muslims disappear. They want to see western nations turn on us, so that we seek refuge in a distorted, false, perverse version of Islam. But so long as we remain united and committed to True Islam, we are impervious to their tactics.

In that spirit, American Muslims can be the next source of inspiration. Let us put aside our doctrinal differences and thorny theological points and organize around True Islam.

TI College Alumni Announcement

Safee U. Chaudhri, PhD, Sadr TI College Alumni – USA, Currently - Pune, India

We are reaching out to you for a very noble cause for the TICAA-USA scholarship scheme and the fund drive for 2016. This scheme has been initiated with kind approval of Hazoor Anwar (may Allāh support him with His mighty help) since 2014 and was much appreciated by the needy and the talented Ahmadi students who received the awards this academic year.

We must collect US\$15000 as soon as or close to Dec-2015 in order to meet our scholarship commitment for 2016. Please make your check payable to AMI or Ahmadiyya Movement in Islam and send to the following address. Please write your member code and TICA Scholarship Fund in MEMO field.

Prof. Abdul Rashid Fauzi, MA, 1007 Smoke Tree Road, Pikesville, MD 21208

Selling your books through amibookstore.us

The US Jamā'at bookstore is allowed to sell only the books published or approved by Wakālat Tasnīf. Authors who want to sell their books through amibookstore.us need to provide a copy of the letter of approval of their work by Wakālat Tasnīf. They also need to fill a consignment form available from incharge@amibookstore.us.

Books need to be delivered much in advance of an event for sale. The bookstore needs time to catalog and place barcodes on the books before they can be sold.

Authors wishing to sell their book at the US Jalsa Sālāna should have the paperwork completed and books delivered a few weeks ahead of the event so that the books can be cataloged and barcodes placed for sale at Jalsa.

HUMANITY FIRST USA

Your recurring donation of \$10 a month for 12 months can:

- 1) provide 10 people with clean drinking water all year round
- 2) pay for yearly educational expenses of a child in Africa
- 3) restore vision of a person

International News

Martyrdom of another Ahmadi in Pakistan

Nazarat Umooor-e-Amma Pakistan reports that 26-year-old Bilal Mahmood was shot and killed in Rabwah,

Pakistan. An investigation as to the motive is still underway Innā Lillāhi Wa Innā Illaihi Rāji‘ūn.

Aḥmadiyya Muslim Community USA Offers Condolences to Pakistan Earthquake Victims

Humanity First USA Seeking Path to Support Victims

The Aḥmadiyya Muslim Community USA expresses its prayers and deepest condolences to Pakistan and Afghanistan for the lives lost today after a horrific earthquake measuring 7.5 on the Richter scale. The latest reports indicate over 260 lives lost, and scores more injured or at risk of death. The Community’s charity wing, Humanity First USA, is making an urgent [call for donations](#).

“Humanity First has long supported disaster relief in Pakistan,” said Munum Naeem, Executive Director of

Humanity First USA, “and we will work with Pakistan and the disaster relief community for the best path forward.”

Humanity First USA seeks active support to help those currently suffering after the earthquake. Please donate through the various options available at the following link:

http://usa.humanityfirst.org/index.php?option=com_content&task=view&id=85.

Jalsa Salāna Canada

By the Grace of Allah, 39th Jalsa Salana Canada took place on 28-30th Aug. The Jalsa was attended by numerous politicians and dignitaries. Prime Minister Stephen Harper and Justin Trudeau spoke at the Jalsa.

According to the report 19 countries were represented at Jalsa. Total attendance was over 17,000. (Al-Fazl International 11 Dec 2015)

Humanity First Free Medical Camp Benin

By the Grace of Allah, Humanity first free medical camps were initiated in Benin. First medical camp was held at Humanity First Hospital Kokotomey from 13th

Oct to 20th Oct. During this period, 20 surgeries were performed. It was widely covered by press and media. (Al-Fazl Rabwah 10 Dec 2015)

Activities of Marshall Islands Aḥmadiyya Muslim Community

EID FESTIVAL—Eidul Adha All members of the Marshall Islands Ahmadiyya Muslim Community participated in the annual Islamic festival called Eidul-Adḥā. All members gathered together at Baitul-Ahad Mosque in Uliga village at 10 AM to offer the Eid prayer



which was followed by the Eid sermon. After the Eid prayer and the sermon, all members left for the picnic at the beach of the Marshall Islands Resort where everyone enjoyed the BBQ and the swim in the Lagoon.

Word Religions Conference of Marshall Islands – A historic 1st World Religions Conference was held at the College of the Marshall Islands on Saturday, October 10th on the theme of religion’s founders. Six world religions were represented at this unique interfaith event that included Hinduism, Buddhism, Christianity, Islam, Baha’ism and Atheism. The event started at 1 pm by the moderator, Mr. Ben Chutarro. Each religion’s representative was given 15-20 minutes to speak about the founders of their religion. Event was attended with

much interest by more than 70 people, many locals and foreigners were present, including many high school students.

Pacific Islands of Micronesia

Currently, some islands of Micronesia are under the supervision of Jamā'at Ahmadiyya USA. Within this vast area are five different independent sovereign countries (Federated States of Micronesia, Palau, Nauru, Kiribati and Marshall Islands), some of which are receiving ongoing aid from USA for providing real estate for military bases. Additionally there are three U.S. territories, Guam, Northern Mariana Islands and Wake Island. Among the five countries and three territories, Al-Hamdu Lillah, Ahmadiyyat is established in three of them. The first to be established was Kiribati (pronounced Kiribas) in 1987 and we have had missionaries sent there from Fiji Jama'at and now from USA a missionary is also stationed in Kiribati. The second established Jamā'at is Marshall Islands which has had members since early 90s but the first stationed missionary was in 2011. The third country is named Federated States of Micronesia because four independent Island states formed this federation; Kosrae, Pohnpei, Chuuk, and Yap. Within these four states, Jamā'at is currently established in Kosrae since 2013.



Republic of Kiribati—Imam Fahad Ahmad

Kiribati Jamā'at is one of the oldest of the Pacific islands. There was a great surge of Ahmadi converts on

these two islands a few years back in which one whole village joined Ahmadiyyat.

Republic of Marshall Islands—Imam Feroz Ahmad

Jamā'at Ahmadiyyat Marshall Islands has continued its effort in humanitarian services for the people of Marshall Islands. Currently they are building outdoor bathrooms for local residents in various areas. Additionally, repairs and extensions of local houses of neighbors, irrespective of faith, has been underway. A solar project is also going to start soon, In Sha Allah.

On New Year, a Waqar-e-Amal was arranged where Khuddām and Atfal made two separate teams to visit various public areas to clean up on the morning of January 1. There are two Jamā'ats in Marshall Islands capitol island of Majuro, one is Uliga where the Masjid is and the other is Long Island where a small center is established. Friday and Saturday night classes and programs are also held in Long Island Jamā'at.

1st Annual Masroor Camp

By the grace of Allah, during the Christmas and New Year's holidays, Jama'at Ahmadiyya FSM arranged a week long Ta'leem and Tarbiyat Masroor Camp in the Jamā'at Center located on the Island of Kosrae. It was a Jami'a class platform in which all of the members arrived daily for Zuhr Prayers, after which classes would begin. First period was 'Basics of Islam' course, then 'Salat and Memorization' course, then 'Seerat Khatamun-Nabiyyeen' Course and finally 'Comparative Study of Religions: Christianity' course. By the grace of Allah we had nearly 20 students attend daily, three of which are not Ahmadis yet.

Your Sources for Literature on Islam

Books for personal use:

Order books for personal use with credit card or check from amibookstore.us. There are no shipping charges!

Books and flyers for free distribution:

Email material@muslimsforpeace.org to get free copies of flyers and books "World Crisis" and "Life of Muhammad."

Books for library, free distribution, exhibition or sale:

Chapter officers can order the books they need for chapter libraries, sale or distribution from amibookstore.us.

For international customers: store.alislam.org

Old copies of the Review of Religions for free distribution

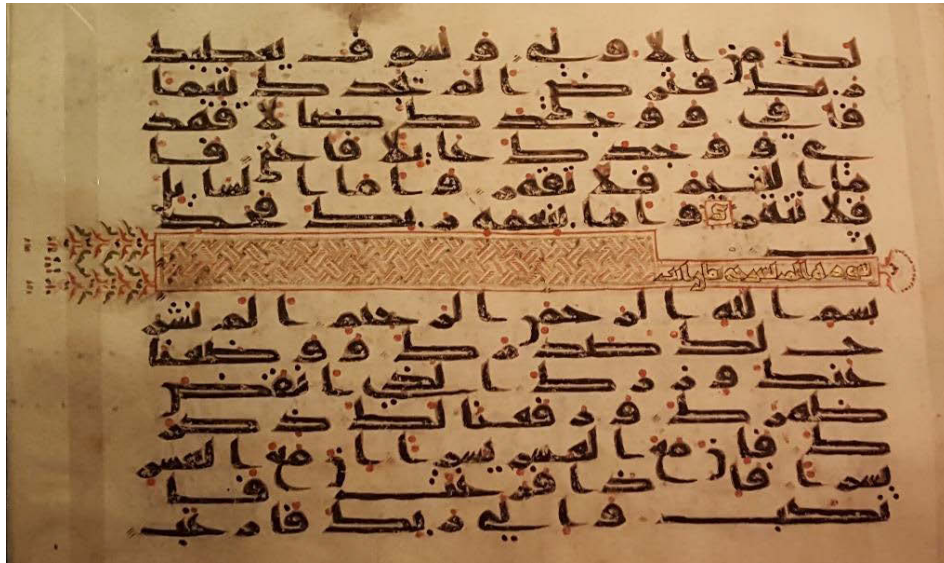
Email usa@reviewofreligions.org.

Special issues of the Muslim Sunrise for outreach

Look for special issues on amibookstore.us or email info@muslimsunrise.com

Videos on DVDs for Cable or Outreach: Contact publications@ahmadiyya.us

A visit to Islamic Museum in Qatar



I was invited to Qatar to present in a workshop during August 2015. It was very hot but I had to visit the Islamic Museum. I was particularly interested in looking at the old copies of the Holy Qur'an and how the Qur'anic script had developed over the years.

The museum is located on waterfront. Tour bus dropped me off far away from the entrance. It was not easy to walk up a slope to the museum. I asked an attendant at the security desk why the drop off area was so far away to force patrons to walk in blistering heat up a slope. He responded: It is Qatar. Heat is life.

The museum is a multi-story huge building with café and souvenir shop. It sports glass bridges connecting corridors on the opposite sides (right). These glass bridges are huge compared to the itchy bitsy glass floor in the CN Tower in Toronto.

There is a huge collection of astrolabes and other artifacts showcasing Islamic history in science and knowledge. There also cultural and ethnic displays of local cultural history.

A number of rooms display hand-written copies of the Holy

Qur'an from different periods. The script in these copies shows how the look of the script changed over centuries. The earliest copies have neither any dots on characters nor any I'rāb. First came the I'rāb in the form of red dots followed by black dots to distinguish similar shaped characters. Later the red dots were replaced with dashes.



The picture above is a page from a copy of the Holy Qur'an from the 8th century. It shows the last part of Sūrah Al-Ḍuhā on top and full Sūrah Al-Inshirāh at the bottom. In this manuscript, we note

that the black dots identify the characters and the red dots are I'rāb. The top of the page starts with Laka Minal-Ūlā. Lam and Kāf in Laka both have red dots representing a Fathā on each character. There is a dot on the Nun of Minal-Ūlā. The red dot under Mīm signified Kasrah. The red dot on Nun signifies Fathā. The red dot before Wau signifies Ḍammah on the Alif before it.

In this script, though all the I'rāb have been placed properly, some of the black dots for some characters are missing. Bismillāh at the beginning of Surah Al-Inshirāh is written without the black dot under Bā. The red dot under Bā is actually the Kasrah under Bā. The red dot under Mīm is the Kasrah under Mīm and so on. Note that some of the words flow on to the next line like Fa-Hadā at the end of the third line. Also note that the endings of the verses are marked with almost invisible very tiny symbols.

This page in the Kufic script. Other scripts evolved later. This page from one of the manuscripts provides a glimpse into how Qur'anic script progressed over time. (Syed Sajid Ahmad)



Department of Taleemul Qur'an & Waqf-e-Ardhi
Ahmadiyya Muslim Community, USA

East Coast Qur'an Conference 2016

11 points of True Islam Campaign Explained in the light of the Holy Qur'an

The Department of Taleem-ul-Qur'an and Waqf-e-Ardhi (TaQWA) is organizing the East Coast Qur'an Conference, to be held on the weekend of Saturday April 9 and Sunday April 10, 2016 at Bait-ur-Rahman Mosque located in Silver Spring, MD.

The members are requested to please take advantage of this spiritually rejuvenating program to enlighten themselves and their family members of all auxiliaries including Nasirat, Lajna, Atfāl, Khuddām, and Anṣār. The program for this Qur'an Conference is designed to educate us about the knowledge of Holy Qur'an, its utmost significance in our lives and its truth proven throughout the past 1400 years through modern science. Join us in decoding the core message of Holy Qur'an and increase your understanding of its true knowledge.

The Greatest Miracle bestowed upon the Holy Prophet Ḥaḍrat Muhammad Mustafa (s.a.w.), is the Holy Qur'an. Without studying and understanding it, our spiritual progress stays incomplete. As a matter of fact, the key to our success as Muslims is in understanding the knowledge provided by Allah in Holy Qur'an.

Qur'anic teachings are practical, beautiful and give peace to hearts. In current circumstances of the world it becomes even more imperative that we pay heed to the message of the Holy Qur'an and use this knowledge to understand Islam so we can portray a true picture of Islam to the world. Ḥaḍrat Khalīfatul-Masīḥ V, aba, said at Friday Sermon March 25th, 2011, "A true believer proves the superiority of the Qur'an by practicing its beautiful teaching."

Further details about the East Coast Qur'an Conference 2016 to come later. Insha'Allah.

Kindly register for the conference using the link: www.altaqwa.us/ecqc

Phone: 802-473-1040

Email: information@altaqwa.us



Inspire | Educate | Mobilize

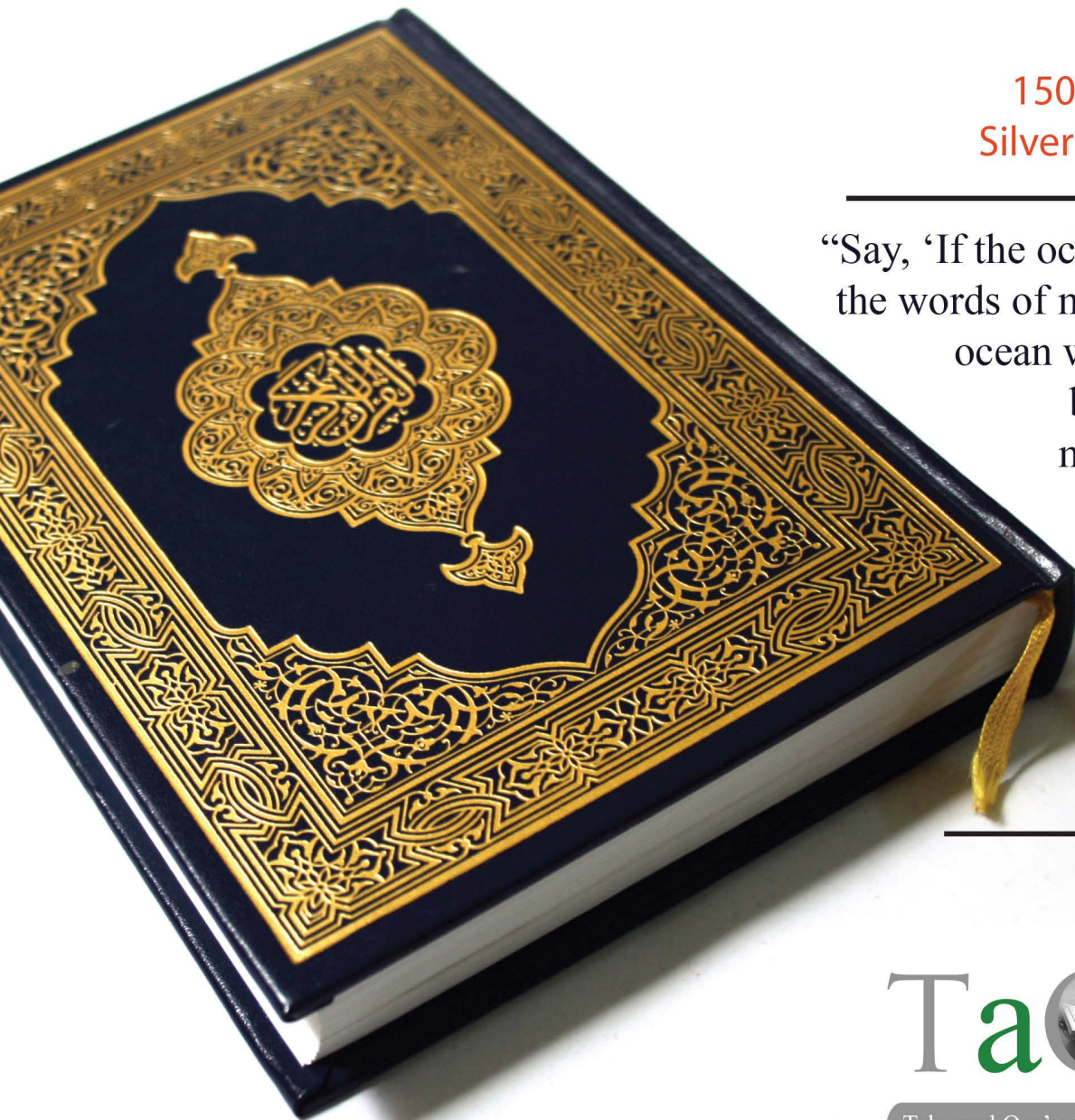
Save
THE
DATE

EAST COAST
QUR'AN
CONFERENCE
2016

Join Us

April 9th & 10th

Bait ur Rahman
15000 Good Hope Rd
Silver Spring MD 20905



“Say, ‘If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.’”

(Surah Al-Kahf Verse 110)

TaQWA

Taleemul Qur'an & Waqf-e-Ardhi Department
Ahmadiyya Muslim Community, USA



**DEPARTMENT OF TALEEM-UL-QURAN and
WAQF-E-ARDHI, JAMAAT AHMADIYYA, USA**



Learning and Teaching of Holy Quran, Prerequisite for Spread of Islam

The Promised Messiah (a.s.) came with the mission to shine light on the true face of Islam and to propel God's final religion toward its ultimate victory. He came to spread the message of Islam by fervent prayers and by vigorously waging jihad of the pen. He dipped his pen in the wisdom and truth of the Holy Quran to fill page after page after page with arguments to defend Islam and to infuse love and understanding of the Holy Quran into the hearts and minds of people.

In Promised Messiah (a.s.)'s own words, it was the "sympathy for [his] fellow beings" for which he invited them to listen to his essay which was to be read in the Conference of Great Religions held 26-29th of December 1896 in Lahore Town Hall. The Promised Messiah (a.s.) writes:

"In the conference of Great Religions which will be held in Lahore, a paper written by this humble one, dealing with the excellences and miracles of the Holy Quran, will be read out. This paper is not the result of ordinary human effort but is a sign among the signs of God, written with His special support. It sets forth the beauties and truths of the Holy Quran and establishes like the noon-day sun that the Holy Quran is in truth God's own Word and is a book revealed by the Lord of all creation. Everyone who listens to this paper from the beginning to the end ... will, I am sure, develop a new faith and will perceive a new light shining within himself and will acquire a comprehensive commentary on the Holy Word of God. This paper of mine is free from human weakness, empty boasts and vain assertions. I have been moved by sympathy for my fellow human beings to make this announcement, so that they should witness the beauty of the Holy Quran ... the truth of the Quran will spread progressively around the earth till it arrives at its climax." (The Philosophy of the Teachings of Islam, pp. xxi-xxiii)

However, as humble helpers of the Promised Messiah (as), in order to spread the truth of the Holy Quran, we must first learn and teach the Holy Quran and keep on improving in our efforts.

Alfurqan.us is Jamā'at Ahmadiyya USA's Holy Quran learning website, that is built for this very purpose and operates under the guidance of our beloved imam Khalīfatul-Masīḥ V, Ḥaḍrat Mirza Masroor Ahmed (aba).

Whether you are young or old, male or female, at a beginner, intermediate, or advanced level of learning, or a scholar who can teach, please visit Alfurqan.us, register yourself, and browse the extensive selection of courses dedicated to teaching how to read, recite, understand, and memorize the Holy Quran. These classes are offered all through the day and late into night hours.

Again, the website address is: www.alfurqan.us

Classes are also available via Skype and phone. Please call [210 858 5588](tel:2108585588) if you don't have internet access.

NATIONAL CALENDAR 2016

| | | | |
|--------------------------------|---|---------|----------------|
| 3 January Sun | Review of 2015 Activities & Plan for 2016 Activities | Jamā'at | Local |
| 10 January Sun | Muslims for Peace | Jamā'at | Regional/Local |
| 17 January Sun | Taḥrīk-e-Jadīd Day Jalsa and Exhibition | Jamā'at | National |
| 22-31 January Fri-Sun | Taḥrīk-e-Jadīd Pledge Taking 'Ashra | Jamā'at | National |
| 23-24 January Sat-Sun | Parent-Murrabi Atfal Conference | Khuddām | National |
| 24 January Sun | Siratun-Nabi Day | Jamā'at | National |
| 30-31 January Sat-Sun | Majlis-e-Sihhat Event | Jamā'at | National |
| 6 February Sat | National Amila Meeting | Jamā'at | National |
| 12-14 February Fri-Sun | Anṣārullah Leadership Conference | Anṣār | National |
| 14 February Sun | Muṣliḥ-i-Mau'ūd Day | Jamā'at | Regional/Local |
| 20-21 February Sat-Sun | In-Person MKA National Amila | Khuddām | National |
| 26-27 Feb Fri-Sat | National PA Seminar | Jamā'at | National |
| 27-28 February Sat-Sun | Majlis-e-Sihhat Event | Jamā'at | National |
| 12 March Sat | National Amila Meeting | Jamā'at | National |
| 18-20 March Fri-Sun | Lajna Mentoring Conference | Lajna | National |
| 27 March Sun | Masih-i-Mau'ūd Day | Jamā'at | Regional/Local |
| 8-10 April Fri-Sun | Waqf-e-Nau Boys Trip to Jāmi'a | Jamā'at | National |
| 9-10 April Sat-Sun | East Coast Quran Conference | Jamā'at | East Coast |
| 16-17 April Sat-Sun | Local Qur'an Conference | Jamā'at | National |
| 22 -24 April Fri-Sun | National Majlis-e-Shura | Jamā'at | National |
| 30 April-3 May Sat-Tue | MKA National Ijtima (Yosemite Park) | Khuddām | National |
| 14-15 May Sat-Sun | Humanity First Awareness Day | Jamā'at | National |
| 15 May Sun | All Scholarship Applications Due | Jamā'at | National |
| 13-20 May Fri-Fri | Atfal Tarbiyat Week | Khuddām | National |
| 22 May Sun | Khilafat Day | Jamā'at | Regional/Local |
| 27-29 May Fri-Sun | AMMA Meeting (Medical Association) Smokey Mountains, TN | | |
| 6 June to 5 July Mon-Tue | Ramaḍān | | |
| 26 June Sun | Education Day Program | Jamā'at | Regional/Local |
| 4 July Mon | Muslims for Loyalty | Jamā'at | National |
| 6 July Wed | Eid-ul-Fitr | | |
| 9 July Sat | National Amila Meeting | Jamā'at | National |
| 13-17 July Wed-Sun | National Atfal Ijtima and Rally | Khuddām | National |
| 15-17 July Fri-Sun | Spiritual Fitness | Jamā'at | National |
| 15-22 July Fri-Fri | National Waqifāt-e-Nau Camp | Jamā'at | National |
| 22-28 July Fri-Thu | Waqf-e-Nau Boys Jāmi'a Orientation | Jamā'at | National |
| 29-31 July Fri-Sun | JALSA SALANA USA | | |
| 31 July – 13 August Sun-Sat | Hifz Class | Jamā'at | National |
| 7 August Sun | Education Day Program | Jamā'at | Regional/Local |
| 12-14 August Fri- Sun | JALSA SALANA UK | | |
| 19-21 August Fri-Sun | Spiritual Fitness | Jamā'at | National |
| 28 August Sun | Taḥrīk-e-Jadīd Day Jalsa & Exhibition | Jamā'at | National |
| 2-4 September Fri-Sun | JALSA SALANA GERMANY | | |
| 3-5 September Sat-Mon | T20 Cricket Tournament (Willingboro) | Khuddām | National |
| 12 September Mon | Eid-ul-Aḍḥā | | |
| 16-18 September Fri-Sun | MKA National Shura (Silver Spring) | Khuddām | National |
| 23-25 September Fri-Sun | Anṣārullah Ijtima | Anṣār | National |
| 23-30 September Fri-Fri | Taḥrīk-e-Jadīd 'Ashra Waṣūlī (Ten Days of Receipts) | Jamā'at | National |
| 24 September Sat | National Amila Meeting | Jamā'at | National |
| 24-25 September Sat-Sun | MKA Walk-a-thons (Various Majlis) | Khuddām | National |
| 30 September-2 October Fri-Sun | Lajna East Coast Ijtima | Lajna | National |
| 7-9 October Fri-Sun | JALSA SALANA CANADA | | |
| 15-16 October Sat-Sun | Masroor Int. Sports (MIST) Basketball Soccer Tournament | Khuddām | National |
| 21-23 October Fri-Sun | Lajna Majlis-e-Shura | Jamā'at | National |
| 29-30 October Sat-Sun | Local Qur'an Conference | Jamā'at | National |
| 6 November Sun | Religious Founders Day | Jamā'at | Regional/Local |
| 12-13 November Sat-Sun | MKA, Fazl-e-Umar Qa'ideen Conference | Khuddām | National |
| 18-20 November Fri-Sun | Miami International Book Fair | Jamā'at | National |
| 26 November Sat | Humanity First 4th National Telethon | Jamā'at | National |
| 2 December Fri | National Amila Meeting | Jamā'at | National |
| 3-4 December Sat-Sun | Presidents Refresher Course | Jamā'at | National |
| 11 December Sun | Seerat-un-Nabi Day | Jamā'at | Regional/Local |
| 23-25 December Fri-Sun | West Coast Jalsa Salana | | |



BOLETÍN AHMADÍA

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

La injusticia, la raíz de los conflictos mundiales

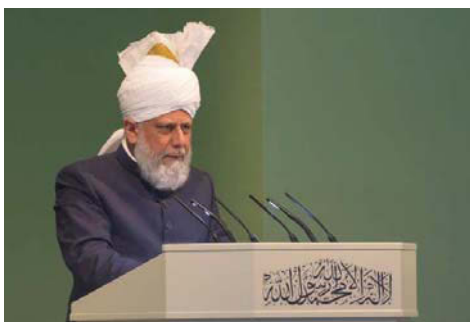
Resumen del Sermón del Viernes del 4 de diciembre de 2015

El Jefe Supremo de la Comunidad Musulmana Ahmadía, el Quinto Jali-fa, Su Santidad, Hazrat Mirza Masrur Ahmad, ha respondido a los críticos del Islam que alegan que esta religión justifica los actos de terrorismo y extremismo. Hazur hizo estos comentarios durante su discurso del viernes del 11 de diciembre de 2015. Su Santidad dio varios ejemplos de algunos políticos y comentaristas occidentales, que alegan falsamente que el Islam alienta a los musulmanes a involucrarse en el extremismo y la violencia.

Hazur explicó que los actos malvados perpetrados por un grupo terrorista bien conocido no sólo han incrementado el temor entre el público en general, sino que también han brindado la oportunidad a aquellos que están mal informados y a los críticos del Islam de lanzar falsas alegaciones en contra de las enseñanzas del Islam.

Dijo que la reacción de los medios de comunicación ante los ataques llevados a cabo en nombre del Islam ha sido completamente diferente a la de los ataques perpetrados por quienes no son musulmanes. Dijo:

“Cuando un musulmán hace algo incorrecto, la gente culpa inmediatamente al Islam de ello, pero si alguien perteneciente a otra fe comete un acto similar, es tachado de “desequilibrado mental”. Admitimos abiertamente que los horribles actos perpetrados por ciertos musulmanes sólo pueden ser clasificados de barbáricos. Sin embargo, culpar injustamente al Sagrado Corán es algo totalmente erróneo e injustificado.”



Su Santidad dijo que las enseñanzas del Islam no permiten ni justifican en modo alguno a quienes pretenden propagar el Islam a través de la violencia. Dijo:

“El Islam nunca ha enseñado que se convierta a la gente por la coacción. En el Sagrado Corán, Dios Todopoderoso enseñó al Profeta Muhammad^{sa}: “Si Dios lo hubiera deseado, todos los que pueblan la tierra serían creyentes.” Sin embargo, Dios dijo que nunca ocurriría que la humanidad en su totalidad creyera en Dios, por lo que es evidente que el Islam no permite la coacción.”

Su Santidad, añadió: “El Sagrado Corán dice categóricamente que nunca se debe alzar la espada para forzar a nadie a aceptar el Islam. Es más, los musulmanes deben atraer a la gente al Islam presentando las verdaderas enseñanzas de esta religión y a través de los más altos niveles morales”. Seguidamente, recitó el siguiente versículo del Santo Corán: “Juro, por el clamor repetido, “¡Oh mi Señor!” que son un pueblo que no creará. Apártate, pues, de ellos y diles: “Paz”; pues pronto sabrán.” (43:90) A este respecto, dijo:

“En este versículo, se enseñó al Santo Profeta Muhammad^{sa} que incluso después de haber recibido innumerables injusticias

a manos de los incrédulos, su única respuesta debería ser: “Mi único mensaje hacia ti es de paz, y lo seguirá siendo, con el propósito de establecer la reconciliación.” Por lo tanto, siguiendo su ejemplo, incumbe a todos los musulmanes propagar siempre este mensaje y espíritu”.

Su Santidad dijo que la raíz de los numerosos conflictos que el mundo está presenciando hoy en día es la falta de justicia y rectitud. Destacando el papel de ciertas grandes potencias que alimentan el extremismo, dijo:

“Varios medios de comunicación y comentaristas occidentales comienzan a aceptar que sus propios gobiernos han jugado un papel importante en la creación de los grupos musulmanes extremistas debido a los efectos de la guerra de Iraq, o como resultado de la crisis de Siria. La causa principal de todos estos problemas es la falta de justicia en el mundo.” Añadió:

“Aunque por un lado las grandes potencias están intentando derrotar a los extremistas a través de ataques aéreos, también están ignorando aparentemente a aquellos grupos o individuos que negocian con los terroristas o les proporcionan armas mortales. De esta manera, la paz del mundo no sólo está siendo destruida por los grupos musulmanes que están actuando en oposición al Islam, sino también por las grandes potencias que dan prioridad a sus propios intereses por encima de los demás.”

Concluyó diciendo que es deber de todo musulmán áhmadi difundir las enseñanzas del Islam verdaderas y pacíficas y hacer un esfuerzo por salvar al mundo de la destrucción.

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DEL SAGRADO CORÁN

Mas si dos grupos de creyentes luchan mutuamente, estableced la paz entre ellos; si, después de eso, uno de ellos transgrede contra el otro, combatid al grupo transgresor hasta que vuelva al mandamiento de Al-lah. Luego, si retorna, estableced la paz entre ellos con equidad, y actuad con justicia. En verdad, Al-lah ama al justo.

En verdad, todos los creyentes son hermanos. Estableced, pues, la paz entre hermanos, y temed a Al-lah para que os muestre misericordia.

(C.49 Vs: 10-11)

HADIZ (RELATOS DEL SANTO PROFETA^{SA})

Para un musulmán es obligatorio escuchar y desempeñar cualquier orden recibida de algún superior, le agrade o le desagrade, excepto cuando implique la violación de un mandamiento de Dios, Su Profeta o algún cargo superior

de Abdullah bin Umar (Bujari)

JUZGAD AL ÁRBOL POR SUS FRUTOS



Mirza Ghulam Ahmad
(1835-1908)

¡Oh humanos! Habéis sido creados para reconocer a vuestro Creador, el Único Dios digno de adorar, amar y obedecer. Hasta que no demostréis de palabra y hecho que habéis reconocido el objetivo último y final de vuestra creación, estaréis muy lejos de la verdadera salvación. Si miráis sinceramente en vuestro interior comprobaréis que no es a Dios a Quien adoráis, sino más bien al gigantesco ídolo del materialismo, que mora permanentemente dentro de vosotros y ante el cual os postráis miles de veces cada segundo. Estáis tan absortos en los asuntos mundanales que no disponéis de tiempo libre para otros asuntos. ¿Se os ha ocurrido pensar alguna vez en el destino final de todo esto? ¿Dónde está vuestro sentido de la justicia? ¿Dónde está vuestro sentido de integridad? ¿Dónde está vuestro sentido de veracidad, temeridad, honestidad y humildad hacia las que os invita el Corán? Pasan los años y seguís sin acordaros de que existe un Dios...

Aunque os empeñéis en negarlo con astucia, la ley de la naturaleza y la ley divina os pondrán en evidencia. Tales leyes revelan que no poseéis los rasgos característicos de los creyentes. En cuestiones mundanales hacéis gala de sabiduría e inteligencia, pero vuestra competencia y sagacidad se reducen a los límites de este mundo. Vuestra inteligencia es incapaz de percibir el Más Allá, la última morada eterna destinada a todas las almas. Os sentís complacidos y satisfechos con esta vida, como si esta vida fuera imperecedera. No pensáis ni por un momento en el Más Allá, cuya felicidad es sin duda verdadera y permanente. Por desgracia, os negáis a pensar en el tema más importante de la existencia, haciendo caso omiso del mismo, y seguís absortos día y noche en los quehaceres pasajeros. Sabéis muy bien que llegará finalmente el momento que pondrá fin a vuestras vidas y a todos vuestros anhelos. ¡Qué tamaña insensibilidad! A pesar de saberlo seguís dedicando todo vuestro tiempo a los asuntos mundanales. Y no siempre empleáis métodos limpios para conseguir vuestros propósitos: recurrís sin escrúpulos a la mentira, el engaño o incluso a la violencia y el asesinato. A pesar de vuestros crímenes vergonzosos, seguís convencidos que no hay necesidad alguna de Luz Divina. Su sola idea os produce un odio profundo. Sentís desprecio por este Mensaje Celestial. Cada vez que lo mencionáis, lo hacéis en tono ofensivo y con arrogancia. Seguís pidiendo pruebas que demuestren que este movimiento procede de Dios. Ya he respondido a esta pregunta: Juzgad al árbol por sus frutos, y a este sol por su luz. Por mi parte, os he entregado este Mensaje. A vosotros os corresponde aceptarlo o rechazarlo, recordar mis amonestaciones o borrarlas de vuestra memoria.

EL ISLAM , UNA RELIGIÓN DE PAZ

Waseem A. Sayed PhD

Como representante de la Comunidad musulmana Ahmadía, una organización cuyo objetivo es la enseñanza y difusión del auténtico mensaje del Islam sin vínculos políticos o económicos, considero que es importante puntualizar que el Sagrado Corán y la vida del Noble Profeta Muhammad no dictan la destrucción de la vida o de los bienes que causen deterioro en la paz mundial u odio hacia los que no profesan esta doctrina de fe .

El Sagrado Corán es la palabra inalterada de Dios y declara enfáticamente que no hay coacción en la religión. [Capítulo 2, versículo 256]

Dios dice categóricamente en el Sagrado Corán : “Y cuando tiene autoridad, corre por la tierra para crear el desorden en ella y destruir las cosechas y la progenie del hombre; y a Al-lah no le gusta el desorden. [2:206] ¿Cómo se puede aplicar esta descripción a los horrendos crímenes contra la humanidad que hemos venido presenciando las últimas semanas, particularmente en la capital francesa?

Muhammad^{sa} y sus Compañeros fueron perseguidos ,y asesinados brutalmente durante trece largos años y sin embargo, ninguno de ellos levantó un dedo para crear ningún tipo de desorden. Sufrieron la persecución con paciencia porque creían en Dios y confiaban en Su promesa de que Él les haría prosperar en otra parte de la tierra, pero cuando este sufrimiento se hizo insostenible, abandonaron sus hogares, negocios, amistades y todas sus pertenencias y huyeron a Medina, una ciudad a 200 millas hacia el norte.

Solamente después de ser atacados en aquel lugar, Dios les dio permiso para empuñar la espada, como Dios dice: “Se da permiso para combatir a quienes son combatidos, porque han sido perjudicados -y Al-lah tiene en verdad poder para ayudarles-. Quienes fueron expulsados injustamente de sus hogares sólo por haber dicho: "Nuestro Señor es Al-lah" - y si Al-lah no hubiera permitido a los hombres defenderse contra la actuación injusta de los demás, ciertamente habrían sido destruidos monasterios e iglesias, sinagogas y mezquitas en las que se conmemora frecuentemente el nombre de Al-lah. Más Al-lah ayudará en verdad a quien Le ayude.

Al-lah es ciertamente Fuerte, Poderoso-. [22: 40-41]

Esto demuestra claramente que solo se permite emprender esta Yihad contra aquellos que levantan la espada para impedir la práctica de su fe y para establecer la libertad de culto. El Sagrado Corán menciona respetuosamente los lugares de culto de otras religiones antes de mencionar las mezquitas, porque cualquier sitio que aglutine a creyentes en torno al recuerdo de Dios, es sagrado para el Islam.

En este sentido, es importante puntualizar lo que Muhammad expuso como reglas imperativas de una guerra: “¡Oh gente! Os entrego diez reglas; aprendedlas bien... para guiaros en el campo de batalla! No cometáis traición ni os desviéis del camino recto. No mutiléis los cadáveres. No matéis a ningún niño, mujer ni hombre de avanzada edad. No causéis daño a los árboles, ni los queméis, especialmente aquellos que son fructíferos. No matéis a ningún rebaño del enemigo, a excepción de los alimentos. Es probable que os encontréis con personas que han dedicado su vida a los servicios monásticas. Dejadlos en paz.”

Por tanto, las reglas de Muhammad sobre el “permiso de la guerra” prescriben una posición defensiva contra los combatientes activos, mientras que prohíben daño a las propiedades, los menores, los desfavorecidos físicamente o cualquier persona vulnerable.

¿Tiene esto algo que ver con los crímenes atroces contra la humanidad que estos llamados musulmanes están perpetrando en nombre del Islam? Nada en absoluto.

Es evidente que los culpables de estos crímenes contra la humanidad no tienen temor a Dios; no conocen el modo de hacer la oración, y el único Corán que poseen es el ejemplar que utilizan para grabar videos intimidatorios a la opinión internacional.

El Islam es una religión de paz y su propio significado es paz. Un verdadero musulmán es quien ha alcanzado la paz absoluta y esto es lo que emana de sus acciones y palabras. y El corazón de un verdadero musulmán no puede albergar odio hacia ninguna criatura divina, pues amamos al Dios verdadero. Islam es amor para todos y odio hacia nadie.

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LA COMUNIDAD AHMADÍA DEL ISLAM

La Comunidad Musulmana Ahmadía es un movimiento internacional, dinámico, reformista y de rápido crecimiento dentro del Islam. Fundada en 1889, la Comunidad Musulmana Ahmadía se extiende por más de 206 países y cuenta con más 160 millones de miembros. La Comunidad Musulmana Ahmadía es una de las organizaciones musulmanas más antiguas de América.

La Comunidad Musulmana Ahmadía es la única organización islámica que cree que el Mesías tan esperado ha llegado en la persona de Mirza Ghulam Ahmad (1835-1908) de Qadian. Ahmad afirmó ser la segunda venida metafórica de Jesús de Nazaret y la guía divina, cuya venida fue anunciada por el Profeta del Islam, Muhammad^{sa}. La Comunidad Musulmana Ahmadía cree que Dios envió a Ahmad, como Jesús, para poner fin a las guerras de religión, condenar el derramamiento de sangre y restituir la moral, la justicia y la paz. La venida de Ahmad ha traído consigo una era sin precedentes de renacimiento islámico. Eliminó las creencias y prácticas fanáticas de los musulmanes defendiendo vigorosamente enseñanzas verdaderas y esenciales del Islam. También reconoció las nobles enseñanzas de los grandes fundadores y santos religiosos, incluyendo Zoroastro, Abraham, Moisés, Jesús, Krishna, Buda, Confucio, Lao Tzu y Guru Nanak, y explicó cómo esas enseñanzas convergieron en el único y verdadero Islam.

La Comunidad Musulmana Ahmadía es la principal organización islámica que rechaza categóricamente el terrorismo en todas sus formas. Hace más de un siglo, Ahmad declaró enfáticamente que una "Yihad por la espada" agresiva no tiene cabida en el Islam. En su lugar, enseñó a sus seguidores a emprender una "Yihad intelectual de la pluma" sin derramamiento de sangre, para defender el Islam. Con este fin, Ahmad escribió más de 90 libros y decenas de miles de cartas, pronunció cientos de conferencias, y participó en decenas de debates públicos. Como parte de su esfuerzo por revivir el Islam, la Comunidad Musulmana Ahmadía continúa propagando las enseñanzas de moderación y contención frente a la

fuerte oposición por parte del mundo musulmán.

Del mismo modo, la Comunidad Musulmana Ahmadía es la única organización islámica que respalda una separación de la mezquita y el estado. Hace más de un siglo, Ahmad enseñó a sus seguidores a proteger la santidad de la religión y el gobierno al convertirse en almas justas, así como en ciudadanos leales. Advirtió contra las interpretaciones irracionales de pronunciamientos coránicos y las erróneas aplicaciones de la ley islámica. Expresó continuamente su preocupación por la protección de los derechos de las criaturas de Dios. Hoy en día, la Comunidad Musulmana Ahmadía sigue defendiendo los derechos humanos universales y por la protección de las minorías, religiosas y de otro tipo. Aboga por los derechos y educación de las mujeres. Sus miembros son respetuosos de la ley y participan activamente en la sociedad donde viven.

La Comunidad Musulmana Ahmadía es la principal organización islámica con un líder espiritual central. Hace más de un siglo, Ahmad recordó a sus seguidores la promesa de Dios de salvaguardar el mensaje del Islam a través del califato (la institución espiritual de sucesión profética). La Comunidad Musulmana Ahmadía cree que sólo la sucesión espiritual puede defender los verdaderos valores del Islam y unir a la humanidad. Cinco líderes espirituales han sucedido a Ahmad desde su fallecimiento en 1908.

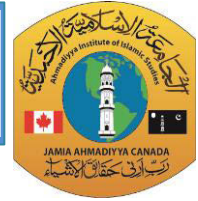
El Jefe espiritual actual de la Comunidad Musulmana Ahmadía, Quinto Jalifa, Mirza Masrur Ahmad, reside en el Reino Unido. Bajo el liderazgo de sus sucesores espirituales, la Comunidad Musulmana Ahmadía ha construido más de 15.000 mezquitas, más de 500 escuelas y más de 30 hospitales. Se ha traducido el Sagrado Corán en más de 70 idiomas. Las verdaderas enseñanzas del Islam y el mensaje de la paz y la tolerancia se propagan a través de un canal de veinticuatro horas de televisión por satélite (MTA), Internet (alislam.org) e impresión (Islam International Publications). Ha estado al frente de las operaciones de socorro en todo el mundo a través de la organización benéfica, *Humanity First*.

Página oficial en Twitter y proveedor principal de información Islámica en español de la Comunidad Musulmana Ahmadía EE.UU.:
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