

Friday Sermon

16th August, 2013

Essence of Ahmadiyyat

After tashhud, ta'awwuz and recitation of Sura Al-Fatiha, Huzoor Aqdas (may Allah strengthen him with His Mighty Help) said that:

A few days ago I had a discussion with an officeholder and it became clear to me that there are some issues I need to address. These are especially needed for a certain class of our membership. Then there are also some issues that need to be addressed for the benefit of certain of our officeholders.

All that I have to say is of as great an importance for other Jama'ats worldwide as they are of importance and significance for the Jama'at here. Also these are very much needed for our new generation of Ahmadi and for those from among them who are not very active and not mostly involved in the work of the Jama'at.

The issues I will be laying in front of everyone are such as are often not discussed very openly and in full detail. The missionaries, murabbis and officeholders also do not discuss these things in a manner that they need to be presented and as a consequence questions arise in the minds of some - but they do not ask these questions. This is especially the case with the young. They feel that the people or their elders or parents or the officeholders will consider their asking these questions to be something bad or they will become involved in some difficulty as a result.

The fact of the matter should, of course, have been that they should have had such relationships as would have permitted them to ask these questions of their missionaries or the officeholders of the Jama'at or at the least the officeholders of their auxiliary organizations - Khuddamul Ahmadiyya or Lajna Imaillah. This would have led to them increasing their knowledge and remove any lingering doubts or misunderstandings.

They can of course also write to me, and some do write to me from abroad, and even from here and they do so while remaining well within the required levels of respect and deference due, and their questions are answered also.

In any case it also became clear that some officeholders also do not know the details of what their office duties demand or require of them and they are not fulfilling the requirements of their office as they need to be fulfilled.

The things that I am about to say involve one aspect that has to do with knowledge of our beliefs and principles and has to do with knowing why we are established on a particular belief or principle. Similarly when we are told to do certain things we should know why we are required to do those things and why the doing of these things is necessary for an Ahmadi.

For example, financial sacrifices to which we are called, people want to know the details regarding these matters. Then there are certain aspects of the duties of officeholders that have to do with the proper execution of their duties and they need to know how they can carry out those requirements. They also need to know the extent of their authority. So I will draw your attention briefly to these two matters.

The first thing that needs to be mentioned relates to our beliefs and it is of utmost importance that an Ahmadi must know this and this is mentioned again and again but it is not mentioned with that required focus or it is not mentioned keeping in mind that our own members' training and education requires that this be mentioned and stated clearly.

It is normally assumed that a born Ahmadi knows these things and knows what is the purpose for which the Promised Messiah (as) was sent in to the world and why it is essential that he be accepted. Those who join the Jama'at of course know these things because they enter having read and studied these matters. But those who, as I said, are not as active and do not participate in the ijtema's and do not also come to the Jalsas - and there are such people in every country where there is a Jama'at, whether they are small in number or large, but such a group of people does exist in every country - and it is necessary that we turn our attention to them with concern and focus.

And for this purpose Majlis Khuddamul Ahmadiyya and Lajna Imaillah need also to turn their attention and make programs and do more to address these issues. Similarly the Jama'at system also needs to pay attention to the needs of such members and try to reform them and train them instead of just pushing them aside or ignore them by saying that they cannot be reformed except, of course, such as say openly that they have no connection or association with us.

But even about such people, the Jama'at's mainstream officials should give their information to the auxiliaries because sometimes these kinds of statements are made by them because of the harshness of some senior officials. It is quite likely that they may heed the approaches made by their peers or those who are of their age or occupation etc and so the auxiliaries may be able to reach them and effect a reformation.

Wherever this approach has been adopted we have seen success by the Grace of Allah. In some places there are such tarbiyyat secretaries who have developed programs keeping in mind the particular psychology and mindset of such people and such programs had a positive and significant impact and they received very good response from such members who had become alienated so much.

In any case our efforts need to be to insure that we will try and save every Ahmadi as far as possible and within our abilities. This is the responsibility of every officeholder and every missionary and murabbee and at every level within the Jama'at and the auxiliary structure of the whole Jama'at - it is everyone's responsibility.

So after this basic statement, let me now turn to the first thing that every Ahmadi must know and that is: ***What is the purpose of the coming of the Promised Messiah (as) and why is it necessary that we much accept him and attest to the truth of his claim?*** For this, I thought it best to express the answer in the words of the Promised Messiah (as) himself.

The Promised Messiah (as) says:

"I have been sent so that I may re-establish the lost glory of the Holy Prophet Muhammad (sa) and show to the world the truths contained in the Holy Quran and all this is being done but those whose eyes are covered in a veil cannot see this even though this Movement has become manifest and shines forth like the Sun and so many people are witness to the signs and miracles shown in support of this Movement that if they all be gathered in one place, their numbers would be so many as would outnumber the largest army of any king on the face of the Earth."

The Promised Messiah (as) goes on to say that, *"there are so many aspects that may be laid forth in support of the truth of this Movement that it is not easy to be able to mention all of them. Because Islam was defamed in such a brutal and callous way, so God Almighty has manifested the greatness and honor of this Movement in direct proportion to the extreme defamation that was perpetrated against Islam."*

Now this is not something that was confined to the time of the Promised Messiah (as). The way in which the Promised Messiah (as) laid out the greatness of the Holy Prophet (sa) and clarified and laid bare the truths of the Holy Quran in his time in his writings and discourses - that is continuing to be done even today. I have recounted frequently how when people are told these truths they feel obliged to speak up and confirm that

indeed these are great things and if indeed this is the Holy Example and Life of the Holy Prophet and his teachings then we were indeed in the wrong.

I have previously given the example of a great Canadian opponent of Islam who had also printed the Danish cartoons of the Holy Prophet in his magazine, newspaper. This time when he heard my presentation and learnt about the beautiful teachings of Islam, he felt obliged to write in his newspaper that after hearing the Imam of the Ahmadiyya Muslim Jama'at he had now realized the truth. And then he went on to accept and acknowledge his error.

Similarly, I had told everyone in my previous Khutba that in America a very well-known American politician had denigrated Islam on his radio program with particular reference to Jumu'ah and his radio show has a very large audience that runs into the hundreds of thousands. Upon this an Ahmadi young man of ours wrote an article expounding the true teachings of Islam regarding the importance of Jumu'ah and this got posted on their website.

Then this politician was written a letter and he was told that what he had said was wrong and this man is, as I said, a very well known and popular politician, and he was asked to give us time on his own radio show and this he did. This was, without a doubt, a reflection of his good nature.

So an Ahmadi young man of ours went on this program and by the Grace of Allah presented the true teachings about Jumu'ah and the Holy Quran and after hearing these things he admitted his error and this program also was listened to by hundreds of thousands of people.

And they all also acknowledge that it is through the Ahmadiyya Muslim Jamaat that they learn all these true teachings of Islam. And all this is happening and possible because of the truths that the Promised Messiah (as) disclosed to us and laid out before us and it was for this purpose that Allah, the Exalted, had sent him into the world - so that he may make clear to the world the lofty status of the Holy Prophet Muhammad (sa) and disclose to everyone the truths laid out in the Holy Quran.

So this is exactly what is happening through the Promised Messiah (as) and exactly as he had said, the greatness of the Holy Prophet and the truths of the Holy Quran and the beauties of Islam are being established in the world through his efforts and the things he disclosed to the world. So there is no reason why we should be victims to any kind of inferiority complex whatsoever and the young of our Jama'at need have no fear of anyone and should have courage. Wherever the Jama'at's young are active they are able to shut the mouths of all who try to defame Islam or its Holy Founder or Holy Book.

Then it is necessary for each of us also to know why it is important for every one of us to accept and believe in the truth of the Promised Messiah (as). Children as young as 13 or 14 years old ask these questions and their parents do not give them answers properly.

Let me again answer in the words of the Promised Messiah (as). This is a detailed exposition of the matter and the auxiliaries can take it and print it in various pieces or portions and get additional guidance from it. At one time some maulvis asked the Promised Messiah (as) that we offer salat, we observe the fasts, we believe in the Holy Quran and the Holy Prophet Muhammad (sa) also, so why is there any need for us to believe in you or accept you?

The Promised Messiah (as) answered:

“Look, just as a man who claims to have believed in Allah and His Messenger and His Book, but then fails to fulfill the requirements of the faith - salat, fasts, Hajj, Zakat, adopting righteousness and purity - and embrace those ordinances of the faith that relate to the attaining of purity of one's self and abandoning and shunning of all evil and any tendency to commit sin and adopting all those ways that take one towards the

doing of good - if such a one abandons all these directives and does not heed them such a one has no right to claim to be a Muslim..."

The Promised Messiah (as) says that a person who claims to have adopted Islam but does not follow its teachings and shun evil and adopt righteousness and do good, such a one does not have the right to call himself a Muslim.

The Promised Messiah (as) goes on to say:

"And it cannot be said that such a one is adorned with the pearls of true faith...similarly a person who does not accept or believe in the Promised Messiah (as) or does not see the need for believing in the Promised Messiah (as) such a one also fails to understand and is totally unaware of the truth of Islam or the need of prophethood and the purpose of the coming of the messengers of God. And such a one is not truly such as can be said to be a true Muslim or a true follower of God and His Messenger, the Holy Prophet Muhammad (sa). Because just as Allah has sent His commandments through the Holy Prophet (sa) in the Holy Quran, in the same way He has, in the Last Days, very clearly prophesied the coming of a Last Khalifa and those who will not believe in him or will stay apart from him have been called the rebellious. There is no difference in the Holy Quran and the ahadees. The words of the ahadees are an explanation of what is contained in the Holy Quran. The word used in the Holy Quran is khalifa and this same last khalifa is referred to in the ahadees as the Promised Messiah. Thus the person with regard to whom a promise is made in the Holy Quran with such grandeur, what kind of a Muslim can he be who asks what is the need to accept this person when he appears?"

The Promised Messiah (as) says that, *"Allah has extended the period of the coming of the Khulafa till the Day of Judgement. And this is a distinction of Islam that for its help and renewal and staying fresh reformers have been coming and shall continue to come at the head of every century. Look, Allah, the Exalted, has likened the Holy Prophet (sa) to Moses (as)."*

Here I want to clear up again one matter on which people sometimes make a mistake in connection with the reference to Mujadideen - the Reformers - and they ask that if they will keep coming, then who will they be etc.? The Khulafaa will be the ones who will be the Mujadideen - the Reformers. I have already delivered a detailed Khutba on this matter and notes can be taken from that Khutba and the Promised Messiah (as) has dealt with this subject very clearly and there is much literature in the Jama'at on the topic.

The Promised Messiah (as) says, *"Look, Allah, the Exalted, has likened the Holy Prophet (sa) to Moses (as) as is clear from the use of the word 'kama.' Hazrat Isa (as) - Jesus, was the last khalifa of the Mosaic dispensation as he has himself said, "I am the last brick."*

Similarly for the sake of protecting and maintaining the Muhammadi dispensation khulafa came and shall keep on coming till the Day of Judgement and in similar manner the last such Khalifa in the Muhammadi dispensation was named the Promised Messiah.

And not just this, that this was mentioned in an ordinary way, but rather the signs of his coming were made mention of in great detail in all the heavenly books. In the Bible and the Gospels and the ahadees and in the Holy Quran itself the signs of his coming have been laid out. And all the peoples, Christians, Jews and Muslims are awaiting his coming and believe in this.

Rejecting him can in no way be considered as being a part of Islam. And then when we consider that he is such a person in support of whom Allah has manifested signs in the heavens and in the earth - in support of his claim the plague was sent, and in his support the sign of the eclipses of the moon and the sun were shown at their appointed time. So can such a person in whose support the heavens and the earth have bore witness be considered an ordinary person accepting or rejecting whom may be considered equal or without

consequence? And can people who reject him continue to be considered Muslims and the beloved of God? Certainly not!

The Promised Messiah (as) goes on to say:

“Remember that all the signs that had been foretold concerning the Promised One have all been fulfilled and all sorts of disorder and evils have sullied the world. The saintly and scholarly people of Islam have indeed identified this very age - the 14th century - as the age in which the Promised Messiah was to have appeared.”

The Promised Messiah (as) goes on to say:

“If even after such unanimous testimony of a large number of the scholarly and saintly people of Islam, someone has any doubts, such a one should turn to a careful study of the Holy Quran ponder over the contents of Sura Nur. Look, just as 1,400 years after Moses (as), Jesus (as) had come so in similar fashion 1,400 years after the Holy Prophet Muhammad (sa), the Promised Messiah has appeared and just as Jesus (as) was the Khatamul Khulafa of the Mosaic dispensation so the Promised Messiah (as) shall be the Kahatamul Khulafa of the Muhammadi dispensation.”

The Promised Messiah (as) has said I am the Khalifa of the last millennium - all who shall now come shall come under him. So the Promised Messiah (as) who was to appear in the 14th century in fulfillment of all the prophecies is indeed Hazrat Mirza Ghulam Ahmad (as) himself and it is highly essential that every Ahmadi should read the Promised Messiah (as)'s books.

Those who cannot read Urdu - whether they can read English or any other language in the countries where they live - there is ample literature available in many languages in which the purpose of the advent of the Promised Messiah is covered in great detail and why it is necessary that we must accept him and attest to his truth.

Everyone needs to make his or her own beliefs and principles well understood and strong. Respond to those who make criticisms or raise objections. Answer them. If you make the needed preparations you will learn yourself and will be in a position to give the answers yourself also.

To further these objectives it is also necessary, apart from the efforts that individual Ahmadi must undertake, that the Jama'at and the auxiliaries make their own programs to insure that this information, this education reaches every member of the Jama'at so everyone becomes aware of the purpose of the coming of the Promised Messiah (as) and why it is necessary that we accept him and attest to his truth.

So this is the matter that has to do with our beliefs. **Now I want to turn to the second item that has to do with our training. This has to do with the connection of the members of the Jama'at with Khilafat.** And in connection with this mention has to be made of **Muslims Television Ahmadiyya** which Allah has given us as a means to further this objective. Similarly we also have the **Alislam.org** website. So it must be our focus and work to try and insure that ever Ahmadi is connected to these tools as much as possible and the Jama'at System, Nizam and that of the Auxiliaries must also work towards this end.

There is a very large number of sincere Ahmadi - sincere and loyal Ahmadi - who come to this Mosque in person and listen to the Khutba and there are many who in various parts of the world via MTA listen to the Khutba and do so regularly - indeed there are some who listen to these khutbas twice or three times. Nevertheless there is a certain number who do not listen. Right here in the UK there are some who do not listen to the Khutbas, nor do they watch the other programs and also do not even participate in some of the programs.

In one Jama'at a large number of people did things quite opposed to the teachings and practices of the Jama'at and so, of necessity, disciplinary measures were taken against them and they had to work under some restrictions. When further investigations were done it was found that most of these were people who do not listen to the Khutbas and most were those who are not very actively involved with the Jama'at on a routine daily basis nor do they generally participate in Jama'at programs.

But because they had a deep connection with the Jama'at that ran in their blood, that was a part of their being, so when they were made to comply with some restrictions, and they were punished mildly, they became worried and concerned and started writing letters of apology and seeking forgiveness showing great concern and worry. Some came to meet me also. And they would even cry at such times. If they had been worldly minded only, this would not have been their condition.

So there are such people who, because of worldly concerns and involvements, become careless of their religious obligations but when their attention is drawn to these things they show that they are ashamed and they start to implore God's forgiveness and begin to repent and strengthen their connection and involvement with the Jama'at. So this job of reminding and drawing people's attention to these things is part of the work of the Jama'at System - Nizam which is composed of the Secretaries and the Murabbees and missionaries and the auxiliaries - this is the work of all of these.

Try to develop a personal link of every Ahmadi with Khilafat. Try to arouse in the hearts of the Ahmadis love and sincerity and loyalty with Khilafat. It is there in their hearts but when members are reminded and encouraged it shines forth beautifully and if some dirt may have fallen upon this love and connection with Khilafat, upon being reminded, this dirt falls off. If the Tarbiyyat department continues to counsel members to strengthen their connection with Khilafat and keep drawing their attention to all the Jama'at programs and Khutbat and activities then we will see that while their connection to Khilafat will get stronger there also will be automatically resolved many tarbiyyat issues.

The next thing that I want to draw everyone's attention towards is the need to make clear to every Ahmadi their obligations regarding financial contributions - chandas.

Remember that Chanda is not a tax. In fact Chanda is one of those obligations that has been mentioned again and again in the Holy Quran. For example, Allah, the Exalted says in one place:

[64:17] *So fear Allah as best you can, and listen, and obey, and spend in His cause; it will be good for yourselves. And whoso is rid of the covetousness of his own soul — it is such who shall be successful.*

[64:18] *If you lend to Allah a good loan, He will multiply it for you, and will forgive you; and Allah is Most Appreciating, Forbearing,*

So it is clear from these verses that to spend in the way of Allah is most essential for a believer. Those people will attain to success only who spend in the way of Allah. And it is said that your spending in the way of Allah is as if you have lent to Allah a loan. And Allah is that Being Who returns that which is lent to Him multiplied many-fold. And people write to me many such incidents that we gave such and such chanda in the way of Allah and Allah returned it to us having multiplied it many-fold and I have mentioned many such accounts repeatedly.

Allah is Ghani - Self Sufficient, and in no need of our money. In reality this is to purify us, and to see our level of obedience, and to see us advancing on the ways of righteousness, and to see how far we will fulfill our pledges of being ready to spend in His way.

Allah calls upon us to spend in His way to cause the Religion of Allah to be made to spread everywhere. Every Ahmadi needs to understand this spirit of spending in the way of Allah which is why we give chanda.

If we give chanda to please some secretary finance or some Jama'at President or to get him off our back then there is no value to such chanda giving - it would be better for such a person to not give chanda.

If you give chanda in competition with someone else to simply show that you are giving more, than this too has no benefit either. In summary any reason other than seeking the pleasure of Allah is wrong and anyone who is giving chanda must always think that it is indeed the Grace and Bounty of Allah upon him that He is giving him the ability to spend in His way, rather than thinking that by giving chanda the person is bestowing a favor upon God or upon the Jama'at.

So everyone who gives chanda must keep in mind that by doing so they are trying to gain the favor of Allah and win His pleasure. Financial sacrifice is an extremely important thing for divinely established Jama'ats. This is why I have said to all Jama'ats that they must try their utmost to have all new Ahmadis and children participate in the financial sacrifices towards Waqf-e-Jadid and Tehrik-e-Jadid - even if they do so by donating a single penny, so that they acquire the habit and become those who begin to receive the Grace and Bounty of Allah.

Discussing the importance of chandas at one place the Promised Messiah (as) says:

In the world we see that man loves wealth very highly. This is why it is written in the books on interpretation of dreams that if one sees in a dream that he has taken out his liver to give to someone then by this is meant wealth. This is why it is said that for the acquisition of real righteousness and piety,

[3:93] Never shall you attain to righteousness unless you spend out of that which you love;

The fact is that sympathy for mankind involves the spending on them of one's wealth and till one spends to help humanity and makes sacrifices for this, one's faith is not complete. How can one be of benefit to another without sacrificing. To be of benefit to another, sacrifice is essential. And in this verse this same sacrifice has been mentioned. So spending in the way of service to humanity is a measure of a person's level of righteousness and piety. This level was seen in the life of Abu Bakr when the Holy Prophet (sa) expressed the need for such sacrifice and he brought everything that was in his house and presented it to him.

So it is necessary that the finance secretaries of the Jama'at train the members in this way and tell them that their righteousness and faith becomes strong through financial sacrifices. Similarly the murabbis also should so counsel the members of the Jama'at whenever they get an opportunity to do so. This needs constant attention.

The finance secretaries need to become active at every level. Their duty is to attend to their responsibilities and they should have a personal approach to every person. It should not be the case that this work should be handed off to the auxiliaries that they should attend to this. The auxiliaries can help only to the extent of counseling their members, beyond this it is not the job of the auxiliaries. They can focus the attention of their members and tell them to cooperate with the finance secretaries and understand the spirit of chanda giving. It is the job of the finance secretaries that they try to reach every house and residence.

Nowadays there are many conveniences and especially here in Europe. In Pakistan there were finance secretaries who worked all day and then spent their evenings visiting the people in their houses...in large cities like Lahore and Karachi using bicycles they would be seen going from house to house counseling people and drawing their attention to these things.

Here there are many conveniences and still they do not do their work as it needs to be done and I have received some reports that some of these finance secretaries themselves are not chanda payers at the required level. If their own chandas are not of the required level then how can such people counsel others?

And this work needs to be done with love and affection and mildness. Sometimes some people become hardened so you need to go again and again, once, twice, third or even the fourth time but each time your demeanor needs to always be loving, kind and mild and no sign of harshness should be apparent on your forehead.

No one should think - and all who give chanda should remember this - that the Jama'at System - Nizam - is running because of their chandas and this is why the Finance secretary comes to him again and again.

This is a promise of Allah that He made with the Promised Messiah (as) that there would never be any financial straitened circumstances and things will continue insha-Allah. If he was ever concerned it was that the monies should be spent properly.

By the Grace of Allah, the Exalted, we try to insure that expenditures are done in the most correct way possible. If in some places some carelessness is detected, people's attention is drawn to such things and a system of auditing is in place for this very purpose.

And this is the responsibility of the Ameer of the Jama'at that he should keep a careful eye on the expenditures and not that any and all bills that come are automatically approved of necessity. Make the audit system effective and allow it to run with independence and authority so that the auditors can work with full authority and they should be afforded complete powers.

With regard to expenditures, let me tell everyone that MTA is a very big expense and separate announcements and appeals are made for it and amounts are collected but the work is now spread all over the earth and five satellites are being used and these expenses cannot be covered by just these amounts. Monies from the general budget of the Jama'at are used also. So people should also pay attention to these needs. If people listen to my Second Day of Jalsa Speech that I deliver here in the UK then everyone would realize how much blessing Allah has placed in the money of the Jama'at and how amazingly larger and larger the Jama'at's work continues to expand and grow.

By the Grace and Mercy of Allah all these expenditures are taken care of on the basis of the financial sacrifices of the members of the Jama'at.

Apart from these items I also want to draw the attention of the Jama'at to some routine operational tasks. As I have said before it is necessary that people listen to the Khutbas of the Khalifa of the time and to the other directions that are given at various times and occasions. While the officeholders draw the attention of the membership to these things they themselves also should pay attention to these things.

It is very much the duty of the Ameer of the country that if some directive or guidance is given in a Khutba or if there is some training and education issue highlighted he should immediately note it down and circulate it to the Presidents of the Jama'ats immediately and then the item should be carefully followed up on and it should be assessed regularly to see to what extent there is action being taken on the matter. Insofar as reporting is concerned, it is the practice of Ameer Jama'at USA alone so far that this is done and reported on and the others should also act on these lines.

The UK is a small place and if work is done properly on this then much better results can be achieved here than anywhere else. Similarly, if any orders are issued from the Center or from me these should be conveyed immediately to all Jama'ats and then there should be follow up on this and feedback should be gotten and provided.

Similarly the national Ameer should not simply appoint some regional ameers and then sit and say that the regional ameers are taking care of things. This should not be happening. This is not the right way to do things. As far as I have observed, the distances between the membership and the Center are growing as a

result of this. In fact people are beginning to feel that they cannot get to the Center directly - I mean their own national Center and there is urgent need to end this feeling.

So here and in other places also care should be taken to insure that at least two times per year a meeting should take place between the Presidents and the Ameer and an assessment should be made of the speed at which work is progressing. Those Presidents who do not carry out their duties despite repeated reminders, their reports should be sent to me. This should be also done for the secretaries of finance, tarbiyyat and tabligh - if not twice a year then at least once a year such a meeting must take place and a pulse should be taken of their pace of work. If these secretaries become effective and active then the concerns and issues faced by the other departments would get resolved automatically on their own.

So, as of today, the National Ameers must make their plans and programs on how they will reach out to every local Jama'at and make the Nizam of the Jama'at fully operational and effective. This is not a difficult task at all for the UK and other small countries where the people can be gotten together easily at the national headquarters. The bigger countries like USA and Canada need to make plans on how they can establish personal contact and achieve this level of effectiveness and ensure that all Jama'ats become fully active and operating efficiently as required by the System of the Jama'at.

One more thing that I have said many times before also is that the members of the Jama'at must be treated with love and affection and kindness. The things that I said at the Majlis Shoora must be made to reach every officeholder and Tabshir must make sure that this happens.

With regard to routine operational matter I want to say one more things that all officeholders must become acquainted with their own office rules and requirements and responsibilities and powers. Every officeholder must know his rights and responsibilities.

One of the responsibilities of the National Ameer is that when appointing a Regional Ameer he must inform the Center of the duties and powers assigned to him. There is no action being taken on this anywhere as far as I can tell because I do not recall having ever received a letter stating that such and such a person has been appointed Regional Ameer and he has been given these powers and responsibilities. Rule #177 is written about this and is very clear. Now there is need for this and attention must be paid to this.

The Umara must make it a point to study the Rules 215 to 220 in the book of rules and keep them always in mind and act upon them - especially when a decision needs to be made upon a particular matter.

In this connection I want to remind the missionaries also that they too should discharge their responsibilities and one of these responsibilities is that they should arrange to teach the Holy Quran in the Jama'ats. If they are on a tour of the Jama'ats they should try to train such teachers who could teach the members the Holy Quran. These classes must take place regularly, once or twice a week is not sufficient - at Maghrib or Isha, these classes can take place. If the Missionary is not on tour and is present himself he should take the classes himself.

Many complaints are coming that we do not have anyone who can teach our children the Holy Quran and we are having to send our children to non-Ahmadis. Similarly there is the need for the children to be taught the qaida yassarnalquran. By doing this you will have the added benefit of attaching them to the mosques and this will be a very beneficial result of this activity and the benefit of teaching the Holy Quran is full of blessings that is very obviously there in any case.

The missionaries also need to remember that usually they shift their place of work every three or four years and if necessary even in a shorter period. I have heard from some countries that there is some reluctance shown sometimes. They should accept this happily. By the Grace of Allah this has not been seen by me here in the UK at least.

It is also important to remember that if it is necessary to draw the attention of the Ameer to some important matter which has to do with the sacred practices of the Jama'at or that has to do with the requirements of the Sharia, you should do this in a polite and respectful manner. But if the advice is not accepted and damage is being done to the Jama'at or some rules of Sharia are being violated then by all means let me know. There should be no need for any kind of argumentation or involvement in obstinacy of any kind taking place as a result - because such things then become the cause of creating divisions within the Jama'at. It is true that I had once said that the murabbis can draw the attention of the Umara to requirements of the Sharia etc but this needs to be done following this direction.

May Allah enable all of us to become true Ahmadis and enable us to discharge all our responsibilities properly. Aameen!

After the Jumu'ah prayers I shall lead the funeral prayer of Tanya Khan Sahiba, wife of Asif Khan Sahib of Canada..