



Beyond the century: A dawn of a new era



THE MAJLIS KHUDDAM-UL-AHMADIYYA PLEDGE

I solemnly pledge that I shall always be ready to sacrifice my life, wealth, time and honor for the sake of my faith, country and nation. Likewise, I shall be ready to offer any sacrifice for guarding the institution of Khilafat-e-Ahmadiyya. Moreover, I shall deem it essential to abide by any 'Ma'roof decision made by Khalifatul Masih. In sha Allah.

EDITORIAL

Beyond the century: a dawn of a new era

Eschewing all weariness in the service to the faith, we must adopt fervour and ardor in our religious duties. With the grace of God and under the patronage of Khilafat Ahmadiyya our predecessors worked selflessly to the cause of the faith and this led to the current progress of our Jamaat. Ahmadiyyat was a new and emerging faith in Ghana, yet with such zealous adherents, we are all witnesses to the present outcome of their unending sacrifices. If we ponder over the monetary contributions and time devotion they made for the propagation of Ahmadiyyat in Ghana, even in strait circumstances, they fulfilled “I solemnly pledge that I shall always be ready to sacrifice my life, wealth, time and honour for the sake of my faith, country and nation”, and from this we will understand the need to fully play our role no matter how small.

Unlike our predecessors, we have a groundwork to continue from. Hence, we should make the best use of what we have. Enhancing our knowledge is very crucial for this new era. Owing to the inter faithdialogue of our predecessors with people in their circle of life, many people accepted the message of Ahmadiyyat. Thus, making use of the ‘global village’ coupled with our beautiful teachings will ensure the continued victory of Ahmadiyyat in this era.

In fact, the best form of Tabligh is our Tarbiyyat. Hence, we must strive to lead our lives according to our Teachings. In essence, at the beginning of this era we must be grateful for the progress of the jama’at and work to build on it. One worthy way of showing appreciation for bounties is to work hard to ensure conti-

nity of bounties. This is the admonition Allah the Almighty gave to the house of David after He bestowed upon them various bounties. He states:

اغْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ

That is ‘work ye, O House of David gratefully’, but few of My servants are grateful.

Thus, we should be among the few who are grateful and put in more effort to show our gratitude. Aside this, we must ensure we abandon all forms of evil to attain success. Falsehood is without doubt the root of all evil whereas truthfulness is a virtue which we must uphold in order to attain success. Truthfulness is crucial for the beginning of the new era and prerequisite for every true believer. The gravity of this matter is such that the Holy Prophet saw admonished that to be a true believer falsehood must be shunned entirely. He states:

اِذَا كَذَّبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلِكُ مِيْلًا مِّنْ نَّتْنِ مَا جَاءَ بِهِ

That is, *when the servant tells a lie, due to the stench that comes from him the angel moves a mile away from him.*

In order for our mission as Khuddam to be successful, Hazrat Promised Messiah as admonishes us about being truthful. He states:

كاروبار صادقان بر گز نماند ناتمام

صادقان را دستِ حق
باشد نهان در آستین

The mission of the truthful never remains unfulfilled. For the hand of God lies within their sleeves.

EDITORIAL

Beloved Huzoor atba admonishes us that falsehood is a mark of a hypocrite and Ahmadi youth must speak truth, live truth and embody truth all the time, especially, within our homes.

Also, Beloved Huzoor atba states that Hazrat Musleh Maud ra did not establish Majlis Khuddamul Ahmadiyya as a platform for Ahmadi youth to just gather together but it was his aspiration that Ahmadi youth improve morals, elevate worship of Allah and improve relationship with Allah.

One way to improve our relationship with Allah and attain his pleasure is that we avoid all grudges and casting aspersions on one another. We are one people and shouldn't create enmity and dissension amongst ourselves. We must avoid acting towards our brothers unjustly. And most importantly, we should be able to forgive others when they transgress against us. Hazrat Promised Messiah admonishes us:

“If at all you desire that God in heaven be pleased with you, hasten to become one among yourselves, as though you were brothers born of the same mother. Only he is most honoured among you who most forgives the transgressions of his brother, and unfortunate is he who remains obdurate and does not forgive. He is not part of me and has no share.”

Hence, we should reflect on the sacrifices of the previous century and how we can augment it.

Also, there is the need for us to increase our knowledge and build our life in accordance with Islam. We should adopt truth and honesty at all times especially office holders. And all forms of enmity should be eschewed and unity should be adopted. This should keep us away from tardiness

and hence ready us for the calling to the service in the dawn of this new era.

اٹھو کہ ساعت آئی اور وقت جارہا ہے پسر مسیح
دیکھو کب سے جگارہا ہے
گو دیر بعد آیا از راہ دور لیکن وہ تیز گام آگے
بڑھتا ہی جارہا ہے

تم کو بلارہا ہے، خدام احمدیت

Arise, the moment has come and the time is fleeting. Look since when has the son of the Messiah been awakening.

The distant journey may seem to delay but he keeps moving forward with swift strides.

He is calling on you, Khuddam Ahmadiyyat.

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NEWS FROM THE NATIONAL SECRETARIAT

A Momentous Hand-over: Transition of Leadership in Majlis Khuddam-ul-Ahmadiyya Ghana



Story by; MKA Isha'at Team

On November 9, 2024, the National Headquarters of the Ahmadiyya Muslim Community, Ghana, in Accra became the venue for a historic and spiritually charged event, the hand-over ceremony for the leadership of Majlis Khuddam-ul-Ahmadiyya Ghana (MKA). This event was not merely a change in leadership; it marked a re-

newal of commitment, unity, and purpose among members of the Majlis. Graced by the presence of national and regional dignitaries, the day was imbued with an atmosphere of gratitude, reflection, and optimism for the future.

An Auspicious Beginning

The program commenced with a solemn recitation of the Holy Qur'an by Maulvi

Hafiz Aayatur-Rahman Abdullah, a moment that set a spiritual tone for the occasion and reminded attendees of the divine essence underpinning the gathering. This was followed by a melodious and thought-provoking poem rendered by Muallim Abdul Gafur Saeed, the Muhtamim Tarbiyyat-Rishtanata, which eloquently captured the ethos of sacrifice and service that defines the Majlis.

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The outgoing Sadr, Mr. Hanif Bipuah (Esq.), led the Khuddam pledge, an act of recommitment for all present. The pledge served as a vivid reminder of their responsibility to serve the Jama'at with unwavering loyalty and devotion, reinforcing the ideals of obedience and selflessness central to Khuddam-ul-Ahmadiyya.

Reflections from the Outgoing Sadr Mr. Hanif Bipuah (Esq.)

The outgoing Sadr reflecting on his tenure, a period he described as a "rare opportunity and a profound blessing." In his emotional speech, he expressed gratitude to Allah for granting him the chance to serve, noting, "This ceremony signifies the end of my tenure as Sadr, and for that, I say Alhamdulillah. It is a rare blessing to have had the opportunity to serve this Majlis. Not many are afforded this privilege in their lifetime, and I am deeply grateful for it."

He highlighted the unwavering support he received from the Ameer and Missionary-in-Charge, his Naibeen, and the National Amila members, whose dedication made his leadership impactful. With a touch of humour

and sincerity, he acknowledged Maulvi Cheema's consistent guidance, even dubbing him the "electoral commissioner" who struck a delicate balance between firmness and fairness.

Special recognition was given to the former Sadr, Mr. Nasir Ahmed Bonsu, whose sacrifices set a high standard of leadership. "The donation of his car is an unparalleled example of his spirit of sacrifice. It's a legacy that speaks to his deep commitment to the Majlis," he said, urging all Khuddam to emulate such exemplary dedication.

The outgoing Sadr also took a moment to commend individuals like Mr. Ibrahim Arkoh (Ing.), Mr. Abdul Wahab Adusei, and Mr. Mustapha Kofi Amissah for their unique contributions to the Majlis. Reflecting on the encouragement and constructive feedback he received, he remarked, "These qualities, though seemingly trivial, reinforce and console leaders through challenges. They remind us of the broad impact of our service."

In his closing remarks, he urged the Khuddam to rally behind the new Sadr, emphasizing the weight of the responsibility and the need for collective prayers. "The position of Sadr is one of the most

challenging in the Jama'at. It demands balance, wisdom, and resilience. Let us support him with our prayers and cooperation to ensure his success," he concluded.

The New Sadr's Vision and Call to Action

Mr. Ahmed Kobina Benyarko, the newly appointed Sadr, humbled by the occasion, began his speech by attributing his ascension to the miraculous hand of Allah. With deep humility, he confessed, "When I reflect on the events leading to today, I ask myself: Am I the most eloquent? The most righteous? The most scholarly? Certainly not. Yet, Allah, in His boundless mercy, has brought me here. This is a testament to His enduring support for this Jama'at."

He acknowledged the formidable task ahead, describing it as a battle not with other faiths but against the pervasive influence of materialism.

Drawing from the wisdom of his predecessor, Mr. Nasir Ahmed Bonsu, he stressed the importance of self-inspection and fostering brotherhood among Khuddam. "There is no way we can achieve meaningful Tarbiyyat without a personal code of brotherhood," he noted.

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While celebrating the high turnout at the last Ijtema'a, he acknowledged the challenges of reaching the broader Tajneed. He urged all present to unite in the mission, emphasizing, "Though the task ahead is enormous, with your prayers and support, we can strive for what pleases Allah."

The incoming Sadr expressed his gratitude for the guidance of two former Sadran, likening them to the Adhan and Iqamah in his ears, steering him towards the right path. He ended his speech with a heartfelt plea: "Support me as you supported my predecessors. Together, let us uphold the banner of this Jama'at and fulfil our duties to Allah."

Guidance from Esteemed Guests

The hand-over ceremony was graced by esteemed guests, whose guidance provided both spiritual inspiration and practical wisdom for the gathered Khuddam. Among them were Alhaj Suleman Ahmed Anderson (Naib Ameer II) and Justice Saeed Kweku Gyan (Naib Ameer III), whose heartfelt speeches served as a call to action for the members to recommit themselves to the principles of service, spirituality, and self-improvement.

Alhaj Anderson reminded the attendees that serving the Jama'at is not merely a privilege but an

extraordinary opportunity granted by Allah. He emphasized the sacred responsibility that comes with holding any office within the Jama'at, stressing that "Leadership is not about personal gain or recognition but about selfless service for the pleasure of Allah." He urged members to adopt a spirit of humility and gratitude in their roles, emphasizing that every task, no matter how small, is significant in the grand scheme of Allah's work.

Justice Saeed Kweku Gyan (Naib Ameer III) centered his speech on the importance of balancing secular and spiritual education. He urged the Khuddam to excel in their academic and



A group photograph with New Sadr Majlis Khuddam-ul-Ahmadiyya Ghana

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professional pursuits while maintaining a firm connection to their faith. “The Jama’at thrives when its members are equipped with the knowledge and skills to lead in both the material and spiritual worlds,” he noted. Justice Gyan further encouraged the members to internalize the Khuddam pledge, which calls for devotion to faith, nation, and humanity.

Both speakers reiterated the importance of upholding the ten conditions of Bai’at, the foundational pledge that binds every Ahmadi Muslim to a life of righteousness and devotion. They reminded the audience that these tenets are not merely theoretical but should guide every action, decision, and interaction.

Justice Gyan, in particular, highlighted how the principles of Bai’at provide a moral compass in an increasingly materialistic world. “In a time when values are constantly challenged, the ten conditions of Bai’at serve as a shield, ensuring we remain steadfast in our faith and principles,” he said.

Symbolic Transition of Leadership

The ceremony’s most pro-

found moment came with the symbolic handing over of key items by the outgoing Sadr to his successor. This simple, yet deeply significant act marked the culmination of the event, embodying both the weight of responsibility and the optimism of renewal. As the outgoing Sadr entrusted the symbols of leadership to his successor, the gathered Khuddam bore witness to a tradition steeped in humility, faith, and dedication to service.

This exchange was more than a formality; it represented the unbroken chain of commitment and sacrifice that has been the cornerstone of Majlis Khuddam-ul-Ahmadiyya’s legacy. It symbolized the seamless continuation of a mission to foster spiritual growth, instil discipline, and serve humanity—a mission that each generation of leaders inherits and passes forward.

A Spiritual Finale

The program reached its poignant conclusion with a heartfelt congregational prayer led by Maulvi Omar Farouk Yahya. The solemnity of the moment was palpable as Khuddam from across Ghana raised their hands in unison, beseeching Allah for His guidance, strength, and

blessings. The prayer encapsulated the hopes of the gathering: that the new leadership would steer the Majlis with wisdom and humility and that all Khuddam would find the strength to uphold the tenets of their faith and the responsibilities of their pledge.

In his supplication, Maulvi Omar Farouk Yahya sought divine assistance for the incoming Sadr and his team, asking Allah to enable them to fulfil their duties with excellence and sincerity. He also prayed for the spiritual and material growth of the Majlis, invoking blessings upon every member to excel in their service to faith, nation, and humanity. The prayer resonated deeply, as it symbolized the unity of purpose and shared mission that binds every member of Majlis Khuddam-ul-Ahmadiyya.

This historic day will be remembered not merely as a moment of transition but as a reaffirmation of the values that define Khuddam-ul-Ahmadiyya—faith, sacrifice, and service to humanity. It stood as a testament to the enduring legacy of the Jama’at, where leadership is both a privilege and a responsibility, and where every member is a vital part of the collective mission.

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Message from the Sadr, Majlis Khudam-ul- Ahmadiyya Ghana



Mr. Ahmed Kobina Benyarko

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu,

Dear respected brothers, All praise belongs to Allah, who has granted us the honor of being part of this blessed Jama'at and the privilege to serve His cause as Khuddam. It is with humility and gratitude that I reach out to you as we embark on this journey together.

As Khuddam, we are living in a time of great challenges, particularly the relentless battle against materialism. This struggle is not peculiar to us as Ahmadis but is a shared challenge for all believers in

the existence of God. It is a battle for the soul, one that requires us to rise above worldly distractions and firmly anchor ourselves in the love and obedience of Allah.

To navigate these times successfully, we must first turn inward and assess our own spiritual state. Self-reflection is key to identifying where we stand in our relationship with Allah and where we need to improve.

Alongside this, it is essential that we nurture a bond of true brotherhood among ourselves. Unity and mutual support are the bedrock of a strong Majalis, and without them, meaningful spiritual development (Tarbiyyat) cannot take place.

We have witnessed moments of inspiration and progress in the past, such as the high attendance recorded during our last Ijtema'a at Kumasi AMASS. However, it is clear that there is more work to be done to ensure that all members of our Majlis are actively engaged in the mission of Khuddam-ul-Ahmadiyya. The journey ahead is challenging, but it is also filled

with immense opportunities for growth and blessings.

As your Sadr, I am not the most eloquent in words, nor the most knowledgeable in matters of faith or the world, but I am deeply committed to the cause of Khuddam-ul-Ahmadiyya. With your prayers, support, and cooperation, I am confident that together, we can strengthen our Majlis and achieve our shared goals.

Let us recommit ourselves to building a strong spiritual foundation, fostering unity among our members, and upholding the mission entrusted to us by our beloved Imam, Hazrat Mirza Masroor Ahmad (aba).

May Allah guide and bless our efforts and make us worthy of being called His servants.

Jazakumullahu Khairan.

Signed

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Inspirational Spiritual Growth: A Close-up View of the 2024 National Tarbiyyat Classes

Report Prepared By: Maulvi Ismail Kwaku Frempong (Additional Muhtamim Tarbiyyat MKA Ghana)

The Majlis Khuddam-ul-Ahmadiyya-Ghana organised the 2024 National Tarbiyyat Class, where over 1,000 participants from 15 centres nationwide came together for moral and spiritual training. The program cemented spiritual learning on community building, prayers (Salat),

Quranic studies, and physical activities that have left their marks on the youth who attended.

Centres across the Nation: 15 Locations, 1 Mission

The National Tarbiyyat Class was held in 15 centres, with the centres located as convenient as possible to participants, to make it accessible to them from all over the country. Each centre held enthusiastic meetings on religious education and character building. These centres include:

1. Kumasi Central Mosque, Ashanti Region

2. Sunyani/Fiapre, Brong Ahafo Region
3. Techiman, Brong Ahafo Region
4. Jamiat-ul-Mubashireen, Ekrawful, Central Region
5. Nkawkaw, Eastern Region
6. Bustan-e-Ahmad, Greater Accra Region
7. Tamale Central Mosque, Northern Region
8. Bolgatanga, Upper East Region
9. Anloga, Volta Region
10. Kpando, Volta Region
11. Kete Krachi, Volta Region
12. Tarkwa, Western Region
13. Takoradi, Western Region
14. Sekondi, Western Region
15. NJA Demonstration KG,

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Upper West Region

These facilities were used as the training and spiritual practice centres for the 1,057 attendants. There were two categories of participants: Khuddam comprised 442 members, and Atfal made up of 617 younger members. The Atfal were also sub categorized into Kabeer (11 to 14 years), totalling 394, and Sagheer (7 to 10 years), totalling 223.

A Curriculum of Faith: Teaching and Learning Over 10-15 Days

ran for 10 days in some areas, one for 12 days, one for 13 days, and six regions conducted classes for 14 days.

This eclectic schedule ensured that participants in all respective regions received ample time to learn the curriculum and achieve their spiritual goals.

70 committed teachers from Jamia International Ghana and missionaries from some regions instructed the participants in lessons and various activities.

Understanding of Islamic teachings to participants. The Atfal also participated in sporting activities to balance spiritual and physical development.

Key Achievements: Quran Recitation and Salat Mastery

The program led to notable spiritual milestones for many participants. Among the most remarkable achievements are: 252 participants completed the Yassarnal Quran course, thereby teaching the basic requirements for Quranic recitation. Such a milestone is a critical step in the religious education of many young attendees, equipping them with foundational skills for lifelong Quranic engagement.

868 participants learnt Salat (prayer), more deeply inculcating prayer into the daily religious practice of their lives. Such a feat underlines the emphasis that was put in this religious duty, as well as the efforts of the teachers in guiding these young ones. Other activities in the classes included watching sermons from Huzur, further building on how the local Ahmadiyya Muslim community was linked to the global one and solidifying the spiritual leadership and guidance of our beloved Huzur.



A session of Tarbiyyat classes in Asafo Mosque-Kumasi, Ashanti region.

Classes, however, were held for varying periods, from a minimum of 10 days to a maximum of 15 days. Classes in some locations were well-appreciated for the extended time; some classes

The religious duties taught in the classes included Salat (prayer) and Quranic recitation. Also, studies from the books of the Promised Messiah (as) and Hadith assisted in providing an in-depth un-

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Exploring the Centres: Leadership Visits

The presence of the Majlis leadership further sealed the success of the 2024 National Tarbiyyat Class. Sadr Sahib, Mr Hanif Bipuah Esq., accompanied by Muallim Gafur Saeed, Muhtamim Tarbiyyat Rishtanata visited centres to motivate participants and observe the progress being made. On other occasions, they were accompanied by other members of the National Aamila. It induced a great feeling of brotherliness and enthusiasm in the hearts of the participants, to underscore the importance of this spiritual journey.

Brotherhood Building and Spiritual Discipline Nurturing

The Tarbiyyat Class poignantly reminds one of the importance of congregational activities and brotherhood in Islam. Throughout the 10 to 15-day program, participants were not only answering their religious call but found themselves fostering friendships based on good morals and principles. The activities within the program encourages cooperation, personal responsibility, and respect toward others, which are fundamental to Islamic teachings.

A Collective Effort: How Teachers and Organizers Contribute

It is the role of the teachers, in collaboration with the greater organizing committee, which guided participants through Quranic studies and Salat lessons, and also providing every needed attention to these young Ahmadi Muslims. Thus, the program relied heavily on 70 dedicated teachers and the various Qaideen.

coupled with hundreds reaching key milestones within their religious studies, the future is looking good for the young Ahmadi Muslims in Ghana. The synergy between committed instructors, supportive leadership, and well-rounded curricula has made this year's class a success, setting a better platform for greater achievements year after year. Insha Allah.



Participants of the Tarbiyyat classes in a shot with Sadr MKA Ghana

Way Forward: Building on Success for Future Classes

The 2024 National Tarbiyyat Class set a high standard for future events. With more than 1,000 in attendance and deeply participating in spiritual and moral upbringing,



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The 43rd Annual National Majlis Khuddam-ul-Ahmadiyya, Ghana Ijtema'a: A Celebration of Unity, Service, and Spiritual Devotion | Story by; MKA Isha'at Team



The Majlis Khuddam-ul-Ahmadiyya, Ghana (MKAGH), converged for its 43rd Annual National Ijtema'a. The event, held at the prestigious T.I. Ahmadiyya Senior High School in Kumasi, Ashanti Region, from Wednesday, September 25, to Saturday, September 28, 2024, brought together members from across the country and beyond in a remarkable display of brotherhood, dedication, and spiritual devotion.

This year's Ijtema'a was themed around nurturing unity, enhancing service to humanity, and reaffirming

commitment to the noble mission of Islam. With over 29,000 Khuddam and Atfal actively involved in the Majlis' activities nationwide, the Ijtema'a served as a reflection of the vibrancy, commitment, and growth of the youth in the Ahmadiyya Muslim Community.

A Warm Opening to a Momentous Gathering

The event officially began on Wednesday, September 25, 2024, with the arrival and registration of participants. The air was filled with excitement as members from different regions,

zones, and circuits settled in and prepared for the days ahead. A warm meal, congregational prayers, and a general orientation by Mr. Alhassan Ofori, Qaid-e-Ilaqa of Ashanti Region, set the tone for the evening.

The night was crowned by an address on the guidelines for the Ijtema'a by Mr. Abdul Wahab Adusei, Naib Sadr for the Middle Sector, and Afsar NIPC. The National Waqf-e-Nou Secretariat's presentation inspired the attendees, emphasising the role of the youth in shaping the future of the community. The session concluded

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with the presentation of certificates to graduates of the Ameen Programme, symbolising their progress in Islamic education.

Spirituality and Academic Excellence

Each day of the Ijtema'a begun with Tahajjud Prayers, reminding participants of the importance of connecting with Allah during the quiet hours of dawn. These were followed by soul-inspiring Dars sessions, delivered by esteemed missionaries such as Maulvi Hafiz Hafif Ibrahim and Muallim Tahir Alagma, who emphasized the essence of Salaat, financial sacrifice, and responsibilities towards Khilafat.



Ijtema'a participants observing salat

The dawn hours also marked the beginning of academic competitions, which aimed to foster intellectual growth and a deeper understanding of Islam. These included Holy Quran recitation and memorization, written quizzes, and message delivery contests. These activities reinforced the community's

commitment to both spiritual and academic excellence.

Celebrating Talents and Sportsmanship



One of the highlights of the Ijtema'a was the vibrant mix of sports and cultural activities that celebrated the diverse talents within the Majlis. From athletics, football, volleyball, and tug of war to newly introduced activities like dart throwing; the games brought out the competitive spirit of the Khuddam and Atfal.

At the Atfal Session, led by Chairman Mr. Hanif Bipuah, Esq., and co-chaired by Master Bashirudeen Mahmood Luqman Inkoom, the younger members showcased their creativity and teamwork. Drama displays, poetry recitations, and Quranic pledges reminded all participants of the beauty of nurturing the next generation in the love of Allah and His teachings.

The sporting activities were

not merely competitions but also an opportunity to foster camaraderie and teamwork. The new dart-throwing event attracted significant participation, marking a creative addition to the Ijtema'a's recreational line-up.

Acts of Humanity and Service

A cornerstone of the Majlis Khuddam-ul-Ahmadiyya is service to humanity, and this year's Ijtema'a amplified this commitment. The Blood Donation Drive garnered overwhelming support, with members contributing 1,097 pints of blood. This life-saving act exemplified the true spirit of serving mankind. The Majlis also reflected on its achievements over the year, including the distribution of Jamaat literature, donations to widows and the less privileged, and visits to prisons. Such acts of kindness highlighted the far-reaching impact of the organization's efforts on individuals and communities alike.

Unity Beyond Borders



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The Ijtema'a was graced by distinguished guests, including delegations from countries like Nigeria, Burkina Faso, Côte d'Ivoire, and Uganda. Their presence reinforced the global unity of the Ahmadiyya Muslim Community.

Throughout the year, the Majlis actively participated in international Ijtemaat, building stronger ties with sister Majalis worldwide. These collaborations underscored the organization's shared vision of love, peace, and service to humanity.

Reflecting on Milestones and Looking Ahead

As the event progressed, it became evident, how far the Majlis had come. The annual report, read on the final day, recounted significant achievements:

Membership Growth: A total of 29,347 members, with an efficient database covering 11 Ilaqas, 45 Dil'as, and 808 Halqas.

Humanitarian Contributions

Donations worth GHS 6,000 to fire victims, GHS 12,650 to widows and the less privileged, and life-transforming ventures like honey production at Bagh-e-Ahmad. Academic and Religious En-

gagement: Periodic quizzes on Jama'at literature, including "Khilafat and Mujaddidiyyat," and securing 10 new Bai'ats through targeted Tabligh initiatives.

Culmination of a Spiritual Journey

The final day, Saturday, September 28, 2024, begun with a reflective dars by Mr. Hanif Bipuah, Esq., who delved into "100 Years of Ahmadiyyat in Ghana." This session, laced with anecdotes and achievements of the Jama'at, underscored the enduring legacy of Ahmadiyyat in Ghana.



Sadr Mulk delivering address during the rally

The morning concluded with the eagerly anticipated route march, where Khuddam proudly showcased their discipline and unity. Led by the Sadr Mulk and regional Qaideen, the march symbolized the resilience and determination of the Majlis to continue serving Allah, Islam, and humanity.

Awards were presented to

deserving individuals and teams, recognizing their dedication, performance, and commitment. The Ijtema'a ended with heartfelt prayers for continued blessings and success for Majlis Khuddam-ul-Ahmadiyya.

As the event drew to a close, the Sadr Mulk urged members to carry forward the lessons learnt. In his closing remarks, he emphasised the importance of serving humanity, maintaining spiritual discipline, and working tirelessly for the progress of the Jama'at.

A Call to Action

The 43rd Annual Ijtema'a was not just an event; it was a call to action. It reminded participants of their responsibilities as members of the Ahmadiyya Muslim Community and as ambassadors of peace in their respective spheres. As the participants departed for their regions, they carried with them renewed faith, strengthened bonds of brotherhood, and a firm resolve to uphold the Majlis' mission of serving Allah, Islam, and humanity. The echoes of prayers, laughter, and determination will resonate until the next Ijtema'a, Insha'Allah!

May Allah continue to bless the Majlis Khuddam-ul-Ahmadiyya, Ghana, in all its endeavours. Ameen

OUR NATIONAL AAMILA FOR THE 2024/2025 MAJLIS YEAR



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HUZUR'S SERMON

The Immense Responsibilities of Members of Khuddamul Ahmadiyya

19th September, 2021

Address at Majlis Khuddam-ul-Ahmadiyya UK
National Ijtema 2021

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, Hazrat Khalifatul Masih V(aba) said:

With the grace of Allah, this weekend, Majlis Khuddamul Ahmadiyya UK is holding its National Ijtema, after an interval of one year due to the COVID pandemic. Prior to this year's Jalsa Salana UK, many Ahmadis expressed their heartfelt desire and desperation that the Jalsa should take place this year, so they could once again experience the blessed atmosphere of Jalsa Salana. Many of you will have held similar feelings about the Khuddamul Ahmadiyya Ijtema and now that it has taken

place, I am sure you will have enjoyed it very much. However, it is very important to recognise that the primary objective of the Ijtema is not merely for the Khuddam and Atfal to gather together and enjoy each other's company; rather, the true and overriding objective of the Ijtema is the spiritual, moral and religious development of the participants. The Ijtema provides a place for you to take a step away from the material world and to focus your time and energy on absorbing and experiencing those speeches, competitions and activities that will increase your piety and standards of righteousness.

As I just said, we were able to hold the Jalsa Salana UK last month, after a period of two years, and many of you will have heard the various speeches which sought to enhance the spirituality of those attending and to increase their religious knowledge. I am confident that many members of the Jama'at, be they men or women, younger people or elders, will have taken inspiration from Jalsa speeches. Indeed, many people wrote letters to me that my speeches, and those of certain other speakers, had a powerful and very positive effect upon their hearts. They wrote how the Jalsa had motivated them towards elevating their spiritual lev-



els and striving for true righteousness. Whilst this is encouraging, the key point is that such changes ought not to be temporary, but should be long lasting.

So, I reiterate, that these Ijtemas are not held for social or recreational purposes; rather, the various auxiliary organisations hold their Ijtemas to spiritually motivate their members, through activities that are specially tailored for them, according to their age and understanding. They are held so that the members can spend time with their peers and focus on developing their spiritual state and religious knowledge. They serve to address the particular challenges and

issues that are faced by the members of each auxiliary organisation and to help them overcome those challenges, so that they can fulfil the commands of God Almighty in the very best way. Furthermore, the Ijtemas are held to ensure that every single Ahmadi, both male and female, and regardless of their age, ethnicity or social background, understand that they are each of great value and importance to the Jama'at. Thus, I hope and pray all of you will have fully engaged with the Ijtema activities and programme to the best of your abilities.

This year, due to the continuing need to take certain precautions, only Atfal aged

twelve to fifteen have been permitted to attend the Ijtema. I hope in future the need for such restrictions will be removed, but it was important for those aged twelve to fifteen to attend, as this is a crucial age in terms of one's religious and moral development. Having attended the various events and programmes held specially to cater for their needs, I hope the Atfal will now appreciate their true worth and value in the eyes of the Jama'at. Indeed, all Khuddam and Atfal should recognise that they are of great value and that each Ahmadi is a precious member of the Jama'at of the Promised Messiah(as). Nevertheless, this value is not to be taken for granted;

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rather, it can only remain intact and be justified if you recognise that each of you has a role to play in upholding the dignity of the Jama'at of the Promised Messiah(as) and ensuring its continued progress and prosperity.

It is a fundamental truth that the children and youth of each nation have a great role to play in the progress and well-being of their community. Certainly, a community whose children and youth are instilled with a spirit of service and devotion to their cause are those that are destined to scale the highest peaks of success and progress. Indeed, it was to ensure the continued progress of the Jama'at that the Second Khalifa(ra) founded the auxiliary organisations of Ansar, Lajna and Khuddam. In this regard, Hazrat Musleh Mau'ud(ra) stated that if the central Jama'at and auxiliary administrations worked in tandem to their full capacity, then, the overall speed of fulfilling the objectives of the Jama'at would be greatly enhanced.

Furthermore, he stated that the auxiliaries also served as a safety net, to ensure that the progress of the Jama'at never faltered. If there is any weakness, laziness or deficiency amongst the cen-

tral Jama'at administration, or within a particular auxiliary body, the other bodies are there to bridge the gap and to take up the mantle to ensure that the highest spiritual objectives of our community are fulfilled and that the community of the Promised Messiah(as) continues to march forward.

These are not just theoretical words, but we have seen this in practice. For example, certain Jama'at office bearers, perhaps due to their elderly age, sometimes become overly cautious or rigid in their ways. Of course, caution is sometimes necessary and every decision should be properly thought through and based on wisdom. Yet, caution should never be used as justification to disguise a person's laziness or tendency to procrastinate. And so, if laziness does creep in at any level, the presence of the Jama'at and auxiliary administrations ensure that no lasting harmful effects are felt. For instance, if any of our men become lazy or fail to fulfil their duties, our ladies are there to step into that breach by becoming more active and serving with even greater passion. Alternatively, if the Lajna or Ansar fail to properly fulfil their duties, the Khuddam are ready to step up. If, God forbid,

all three auxiliaries or organisations become lazy or weak, the central Jama'at administration under the Ameer or Sadr can continue the work of the Jama'at. Alternatively, if the central Jama'at administration ever shows weakness, the auxiliaries are there to ensure the fulfilment of the Jama'at's work.

Nonetheless, the aim should always be that the central Jama'at administration and the three auxiliary organisations are all continually working at an optimum level. In their respective circles, they should develop programmes and events that will cater for the spiritual and moral progress of the members of the Jama'at, whilst also fulfilling our great objective of spreading the message of Islam to others.

If the central Jama'at and auxiliary organisations work and serve in this way then, Insha'Allah [God-willing], there is nothing that can stop the progress of the Jama'at and the fulfilment of the objective of the Promised Messiah(as). Certainly, I have always observed that in those countries where the administration at all levels is very active, the Jama'ats are developing and progressing at a good pace. Con-

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versely, where they succumb to laziness, the rate of progress declines.

So, every member of the Jama'at, irrespective of whether they are an office bearer or are members, should always reflect upon the fact that they have a personal responsibility to the mission of the Promised Messiah(as). Each of you has taken the Bai'at [oath of allegiance] of the Promised Messiah(as) and pledged to prioritise your faith and religion over all material and worldly matters. Such pledges on their own are meaningless, and so, you must make them meaningful by making every possible effort to fulfil your pledge. You must focus upon the grand objective of our Jama'at, which is to spread the message of Islam to all parts of the world and to convey the teachings of peace, love and security to

all peoples and nations.

As members of Khuddamul Ahmadiyya, you are in the prime of your life, in terms of your health and physical and mental capabilities. Hence, for the overall success of the Jama'at, it is essential that Majlis Khuddamul Ahmadiyya fulfils its role and duties in the best possible way. If the members of Khuddam display the highest morals, give priority to their faith, maximise their religious and secular knowledge and, above all, are those who act upon the commandments of the Holy Qur'an and the Holy Prophet(sa) and are fully obedient to Khalifa of the time, then the rate of progress of your Jama'at will increase manifold.

Furthermore, the well-being of our future generations is also linked to you. Many of

you have been blessed with children of your own and are now directly responsible for the next generation of our Jama'at. The true role and value of a father is illustrated by the saying of the Holy Prophet(sa), that there can be no greater gift that a father bestows to his child other than inculcating within them the best morals and virtues. If you truly wish to bequeath the best gift to your children, you must first look at yourself and ensure that you are acting virtuously and are a true role model for them. Certainly, the older Khuddam between the ages of 25 and 40 must recognise that they are now at an age where they will be directly influencing the next generation.

During a recent virtual mulaqat [audience], a young Khadim asked me how younger Khuddam could re-

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form and guide those older Khuddam who are not acting in the right way and who exhibited moral failings. I mentioned this point at the Ansar Ijtema last week, as it applied to them as well. Here again, I would like to mention that this is something for the older Khuddam to seriously reflect upon, especially those who have children. Do not think that your behaviour or conduct is something that does not impact others; rather, the next generation is looking directly towards you, and so, do not let them down. Always remember that if you do not pay close attention to discharging your duties to Allah the Almighty and to one another, and do not seek to elevate your religious, spiritual and intellectual standards, then you will not only be harming yourself, but also those who follow in your footsteps. You will be setting a harmful example for the next generation, and so if they go astray, you will be held responsible. The Holy Prophet of Islam(sa) stated that the father is the guardian of the home and, as such, he will be held accountable by God Almighty on the Day of Judgement if he does not fulfil his duties of guardianship.

Always keep at the forefront of your mind that there are

two paramount rights that a true Muslim must fulfil; those owed to Allah the Almighty and those owed to His creation. If you are fulfilling both of these rights, then you will naturally guide your children to the right path. You will also become a mentor and guide for the younger Khuddam, who you should consider as your younger brothers. The best way to guide other people is always by setting your own pious example for them to observe and learn from.

Moreover, keep in mind, that the life and success of any community is not dependent on any single generation; rather, those nations who truly prosper, and who have the ability to change the world for the better, are those in which, generation after generation are steeped in a desire to serve their cause and who are ready for every possible sacrifice to ensure that the progress and success of their community never slows. Always remember, that we are the community of those people who have accepted the Imam of the age, the Promised Messiah(as) and who claim that we will spread the true teachings of the Holy Prophet(sa) to the corners of the world. This requires that each Ahmadi constantly strives to improve their own spiritual and moral stan-

dards, by acting upon the teachings of the Holy Qur'an and the Holy Prophet(sa).

Therefore, we cannot afford to relax or rest easy until we are certain that every member of our Jama'at leaves no stone unturned in their efforts to gain the nearness of Allah the Almighty. Just as the sun rises without fail each morning, our each and every day should give rise to glad tidings of the spiritual progress and advancement of the members of the Jama'at. Until that is our state, we cannot be content.

On your banners, you proudly display the slogan bestowed to Khuddamul Ahmadiyya by Hazrat Musleh Mau'ud(ra) that, "Nations cannot be reformed without the reformation of the youth." However, these are not just words or a motto to take pride in, but should be a wake-up call for the members of Khuddam and should motivate and inspire you. This slogan is displayed prominently at your Khuddam events, so that these profound words become deeply ingrained in the hearts and minds of every Khadim. Indeed, each Khadim, whether they are an office bearer or not, should view these words as a personal challenge for them to live up to, wherein they must

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play their role in the reformation of their nation by reforming themselves. Hence, you must strive to attain the highest moral and spiritual standards and to be a true asset for your nation and community. Otherwise, just to repeat these words without any action is utterly meaningless.

I also wish to remind the administration of Majlis Khuddamul Ahmadiyya that if all their office bearers at each level strive to personally improve and focus upon their spiritual development, it will have a prodigious effect on the Majlis. Even without holding any special programmes or events, you will become a means of guidance and instruction through your personal example. Other Khuddam will see that you are sincere and will seek to emulate you, In-

sha'Allah.

I also wish to say to the younger Khuddam, that they should not think that because they are young, they do not need to be concerned about their religion or spiritual state and that theirs is an age merely of leisure and fun. Certainly, at your age, you should be involved in positive forms of recreation and other good activities, but at the same time, you should recognise that you are now reaching the age of full maturity. In fact, in the olden days, people would often get married in their teenage years and they would take on the associated responsibilities. Furthermore, in early Islam, very young men aged 18 or 19 not only took part in the major battles of that time, but were given the rank of command-

ers. They acted with outstanding courage and manifested the highest levels of faith. So, do not underestimate your abilities or think that you can focus upon your faith and religion at a later time in your life; rather, even as teenagers and young adults, you should understand your value and importance.

In addition, all Khuddam should focus upon the pledge you have made to be ready for every possible sacrifice for the sake of your faith, country and nation. It should not be that you proclaim these words aloud, but that your actions remain silent. If you truly wish to fulfil your pledge, then first and foremost, the most important thing is Namaz [prayer], the practical solution of your being a good Khadim.



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You must be regular in offering the five daily prayers. Do not speedily offer them, without due attention; rather, your prayers should be offered carefully, with proper concentration and with the true love of Allah embedded within your heart. Use that time of prayer to build your relationship with Allah. Do not just pray for yourself or your family, but also pray for your faith, for the Jama'at, and for your nation.

Additionally, all Khuddam and Atfal should do tilawat [recitation of the Holy Qur'an] daily, even if it is just a few rukus. You should try to understand the meaning of the Qur'an, so that you can learn the best morals and know what Allah desires from you. One method you can adopt is to choose any one instruction or command of the Holy Qur'an, and make it your firm intention and target to abide by that, come what may, so that it becomes a permanent feature of your life. If everyone makes a resolute effort to leave aside one harmful thing, whilst seeking to adopt one quality or virtue taught by the Qur'an, then over the course of a year, you will be saved from a multitude of vices and will have replaced them with many virtues. The more you tread upon the path of virtue and righteousness,

the more you will seek out goodness and avoid evil, because goodness begets goodness, whilst evil begets evil.

Specifically, there is one noble quality which I would like to particularly emphasise and that is the virtue of speaking truthfully. As you leave the Ijtema today, you should do so with a firm and sincere intention to always speak the truth and to act with honesty at all times and under all circumstances. It should not be that there is even a tiny degree of falsehood or misrepresentation in your speech. In all places and at all times, you must hold firm to the truth and never depart from it. Where the Tarbiyyat department in Khuddamul Ahmadiyya seeks to ensure the Khuddam are regular in the five daily prayers, in reciting the Qur'an and in reading the books of the Promised Messiah(as), they should also focus on ensuring that our Khuddam are those who always speak and act truthfully.

All Khuddam should understand that speaking the truth and acting with integrity is the means of gaining the nearness of Allah, whilst falsehood is equivalent to shirk, that is associating partners with God. In this regard, the Promised Mess-

ah(as) has said one must leave aside all forms of idol worship and falsehood. In fact, falsehood is also an idol and he who relies upon it, is he who abandons trust in God. So, by speaking falsehood, a person forsakes God. Thus, uttering falsehood, lies or untruths of any kind is not a minor thing, but is a very grave sin that you should avoid at all costs. Those who purposely lie or deceive are no different to the idol worshippers, who make falsehood their god and who think they will benefit from lying, whilst fearing they will suffer if they adhere to the truth. Let it be clear that if you speak the truth for the sake of God Almighty and for the sake of acting upon His teachings, you will never be harmed or suffer in the long-term.

Another very important quality and virtue that you should all develop is to be compassionate, loving and considerate of others. Seek to establish ties of mutual love, brotherhood and harmony. For a nation or community to be strong, it requires its people to be united and to care for one another and to share in each other's joys and sorrows. Regrettably, sometimes very minor things or insignificant quarrels escalate and cause serious issues and fights amongst those

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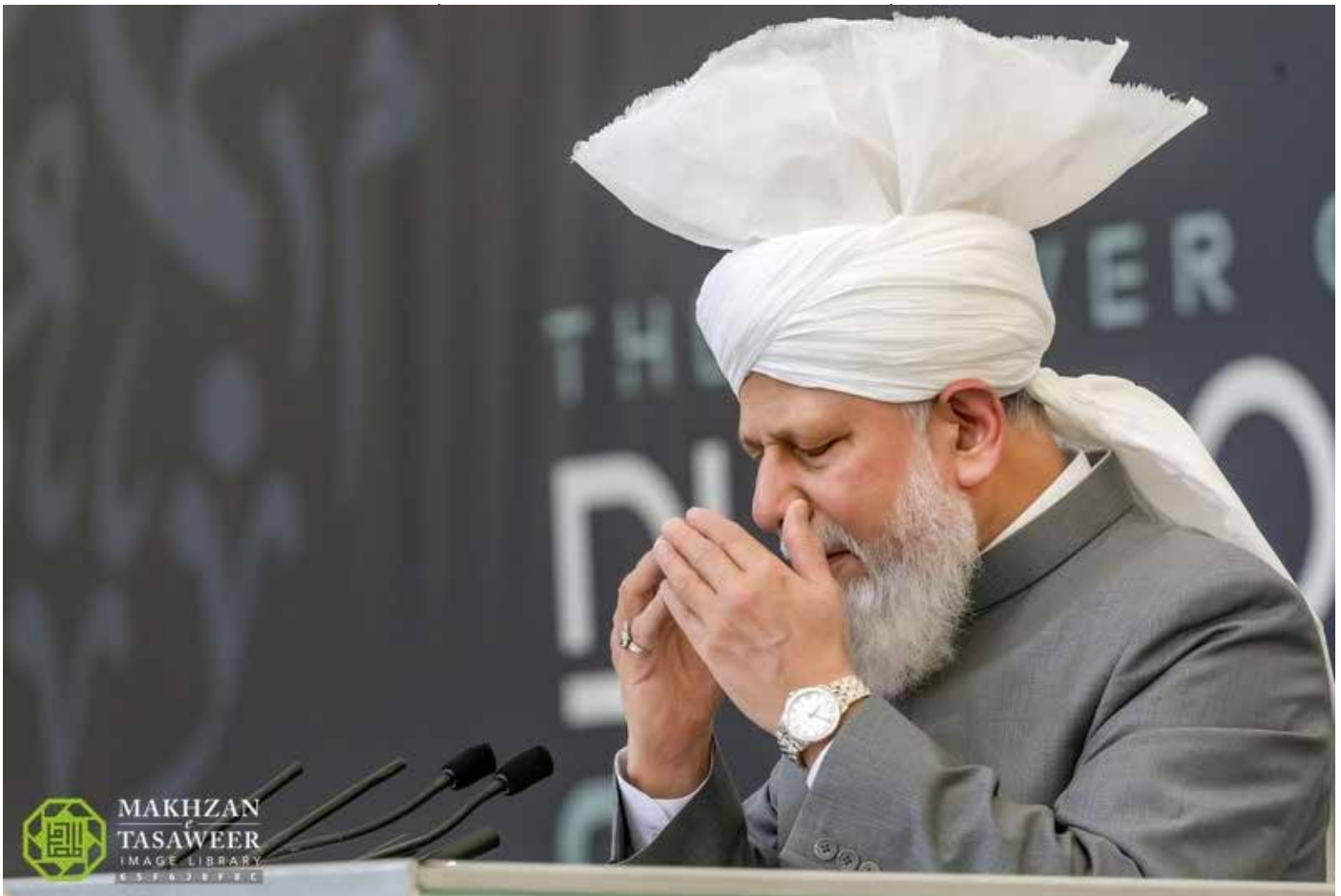
who should be like brothers. If such behaviour enters our community, then the whole Jama'at is defamed by such actions and our slogan of, "love for all and hatred for none" is rendered hollow. So, always treat each other with love and affection and seek to establish true harmony amongst yourselves.

There is nothing courageous in manifesting anger; rather, we learn from a Hadith that the one who is truly brave is he who controls his temper and subdues his anger. In another Hadith, it is narrated that the Holy Prophet(sa)

said that on the Day of Judgment, Allah the Almighty will state those who love each other purely for His sake shall be granted shelter in Allah's abode of mercy. Thus, if we wish to enter the shade of Allah's mercy and grace, we must show love to one another. We must leave aside all petty grudges and be compassionate and forgiving. This is how we can establish true bonds of mutual love and harmony in order to gain the love of Allah the Almighty. Do not take this lightly; rather, seek to adopt such qualities and to desist from wrongdoing.

As I said before, the reformation of Khuddam is not merely something for you as individuals, but is actually intrinsically linked to the development and reformation of the entire Jama'at.

Consequently, in all respects, you should be observant of the true practices of Islam. Seek to inculcate righteousness and reject all vices to the extent that you develop a deep-rooted aversion and hatred for all forms of immorality and evil. Your ambitions should not be limited to today's worldly or material



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pursuits; rather, your priority should always be fulfilling the rights of Allah the Almighty, worshipping Him alone and fulfilling the rights of one another.

Furthermore, I also wish to give a message to those Khuddam and Atfal who are currently in education. I hope that over 30% of the members of the Khuddam are students and so, alongside the worship of God and offering their prayers, they must also pay special attention to their studies. All students, whatever their age or level, should work diligently and seek to achieve the best possible results and, as you progress to adulthood, you should strive to reach the apex of your chosen profession. Indeed, our Ahmadi youths should seek to enter every good profession or career, whether linked to government services or otherwise, and to reach the highest levels. This is easier said than done and so you must work hard and strive to excel in your studies.

It should not be that our

Khuddam leave education after their GCSE's or A-levels, in the pursuit of some easy money; rather, they should enter higher education and gain the best possible qualifications. In recent times, it has generally been observed in our Jama'at, that our girls are excelling boys in education. In light of this, I lay down the challenge to the members of the Majlis Khuddamul Ahmadiyya to strive to redress this imbalance and to endeavour to achieve the very best results in your academic career. If you are successful, it will not only be to your benefit, but it will also benefit the wider society and will be a means of pride for our Jama'at in upholding its dignity and honour. Your success will also, Insha'Allah, prove to be the guarantor for the academic success of our future generations, who will learn from your example. In this way, a perpetual cycle of academic excellence will, Insha'Allah, be established within our youth.

Certainly, you must try to reach the pinnacle in all

fields of learning, because it is God's promise to the Promised Messiah(as) that within his community will be people who excel in attaining knowledge and understanding. So, strive to be amongst those who manifest this promise of God the Almighty and who will surely be the recipients of His favour and blessings.

May Allah the Almighty grant all of you the capability to truly comprehend your immense responsibilities and to fulfil your obligations as members of Majlis Khuddamul Ahmadiyya. May you fulfil the rights owed to Allah the Almighty, and His creation, and be those who illuminate the name of our Jama'at in the world and who play a distinguished role in fulfilling the mission of the Promised Messiah(as). It is my sincere and ardent prayer that you are successful in this. May Allah the Almighty continue to bless Majlis Khuddamul Ahmadiyya in all respects – Ameen.



ARTICLES

The uniform that shaped me: A journey of reflection and renewal.

Article by; Hafiz Maulvi Usman Koranteng Yeboah,
Tutor Jamia Ahmadiyya International, Ghana



Looking back at my younger self, I can still hear the sounds, the powerful echoes of Takbeer, the rhythmic flapping of flags, the grit, the passion. The thunderous footsteps and the unified voices of over 4,000 members of the Jamaat filled the air with praises. Little did I realized back then, how much those moments would shape me. And today, draped in black and white, wrapped in the vibrant colours of the Majlis Khuddam-ul Ahmadiyya uniform after so long, it hit me at once, this organization, this brotherhood, changed me in ways I had

never fully appreciated.

The last time I wore this uniform was as a Tifl in 2012. So much has happened since then. Life has taken its twists and turns, but now, as I look at myself, I know deep down—who I am today, I owe to this uniform and everything it stands for.

I look back to my elder brothers, who are Ansarul-lah (Helpers of Allah -the older men organization in the Ahmadiyya Muslim Community) now, who once crawled so I could walk. They guided me and gave me their time and energy, never knowing my name, and I didn't know theirs as well, but they saw the uniform, and that was enough. They were always there "Usman, get ready, we're winning this for Greater Accra. Usman, read it this way, be confident. Usman, don't prolong this." They'd say,

"Has the Atfal eaten? Serve them first." Back then, I thought it was trivial, but now I understand, it wasn't about us as individuals, it was always about the uniform and what it symbolized. Their guidance, and their sacrifice, shaped me, and somehow, here I am today, wearing this uniform once again.

Now, as a Khadim, I find myself looking at the Atfal around me in what feels like the prime of my years. I ask myself and my fellow Khuddam, what have we done to deserve this uniform? What have we contributed, the way our elder brothers did for us? Can anyone look at me today and say they were inspired by my service to the Majlis, the way those before me inspired me? The simple, painful answer is—I have failed.

And I don't speak for just

ARTICLES

myself. I speak for my peers and my age mates. Let's cast our minds back to those days when all we wanted was to dress up in black and white, to carry the staff painted in those colours, to attend conferences, to compete, to cheer our region to victory. If we don't see that same spirit in today's Atfal, we have no one to blame but ourselves. We failed to give them the space to experience that pride, that sense of belonging. Somewhere along the way, we started to think the uniform was for those out of touch with fashion. We dismissed the ones who wore it as irrelevant. Conferences became pointless, and Khuddam activities were seen as a burden. Security duties became punishments,

and route marches were too much effort. We spent more on frivolous things than on our dues. And because of that mindset, the new generation stands where it is today.

I write this with a sense of shame, but I'm also relieved, because, I have finally realized it. The question that remains is, what is next? The answer is simple. Here I stand, drenched in sweat, my body aching as if I have been beaten, yet my heart feels light, and my mouth can't stop chanting: Laa ilaaha illallaah Muhammad-ur Rasoolullah.

It dawned on me—this pledge I have repeated countless times, I never tru-

ly pondered over it before. But today, it all became clear. The answer to my question was there all along.

I solemnly pledge that I shall always be ready to sacrifice my life, wealth, time, and honor for the sake of my faith, country, and nation. Likewise, I shall be ready to offer any sacrifice for guarding the institution of Khilafat-e-Ahmadiyya. Moreover, I shall deem it essential to abide by any “**Maroof**” decision made by Khalifatul Masih.

This is my pledge, and it is time I live up to it.





Tackling terrorism as a world crisis and not an Islam Monopoly!

By Ahmed Jawaad Hammond

I would like to address this issue with a response to a Christian friend who genuinely wanted to know some facts about the subject matter some time ago.

Q: Does Islam teach peace?

I am a Christian and I do not hate Muslims, but I read in the Qur'an verses like, "And slay them wherever ye catch them." (2:191) and "But if they turn away, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks." (4:89). How can a peaceful religion teach these things? How do you explain these verses? These quotations from your Holy Book do make us very uneasy with your faith.

I would appreciate your reply.
A: Thank you very much for

your kind words that you do not hate Muslims. Hate is not good for any person. I want to assure you that we Muslims also do not hate non-Muslims, be they Christians, Jews, Hindus, Buddhists or followers of any religion or no religion. Our religion does not allow killing any innocent person regardless of his or her religion. The life of all human beings is sacrosanct according to the teachings of the Qur'an and the guidance of our blessed Prophet Muhammad –peace be upon him and upon all the Prophets and Messengers of Allah.

The Qur'an says about the prohibition of murder: "Take not life, which Allah hath made sacred, except by way of justice and law: thus, does He command you, that ye may learn wisdom." (al-An'am 6:151)

and Allah says in the Qur'an: "Nor take life – which Allah has made sacred – except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive); but let him not exceed bounds in the matter of taking life; for he is helped (by the law)" (al-Isra' 17:33).

According to the Qur'an, killing any person without a just cause is as big a sin as killing the whole humanity and saving the life of one person is as good deed as saving the whole humanity. (See al-Ma'idah 5:32)

However, your question is valid then how come the Qur'an says: "kill them wherever you find them..." as it is mentioned in Surah al-Baqarah 2:191 and Surah al-Nisa' 4:89. The answer is simple and that is you should

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read these verses in their textual and historical context. You should read the whole verse and it is better that you read few verses before and few after. Read the full text and see what is said:

“Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loves not transgressors. And kill them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, kill them. Such is the reward of those who reject faith. But if they cease, Allah is Oft-Forgiving, Most Merciful. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression. The prohibited month, for the prohibited month, and so for all things prohibited, there is the law of equality. If then any one transgresses the prohibition against you, transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.”
(al-Baqarah 2:190-194)

For your second quotation also read the full text: “They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): so take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks.

Except those who join a group between whom and you there is a treaty (Of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: therefore if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then Allah hath opened no way for you (to war against them). Others you will find that wish to gain your confidence as well as that of their people: every time they are sent back to temptation, they succumb thereto; if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them; in their case We have provided you with a clear ar-

gument against them. (Al-Nisa’ 4:89-91)

Now tell me honestly, do these verses give a free permission to kill anyone anywhere? These verses were revealed by Allah to Prophet Muhammad(saw) at the time when Muslims were attacked by the non-Muslims of Makkah on a regular basis. They were frightening the Muslim community of Madinah. One may say using the contemporary jargon that there were constant terrorist attacks on Madinah and in this situation Muslims were given permission to fight back the “terrorist”. These verses are not a permission for “terrorism” but they are a warning against the “terrorists.” But even in these warnings you can see how much restraint and care is emphasised.

It is important that we study the religious texts in their proper context. When these texts are not read in their proper textual and historical contexts they are manipulated and distorted. It is true that some Muslims manipulate these verses for their own goals. But this is not only with Islamic texts, it is also true with the texts of other religions. I can quote dozens of verses from the Bible which seem very violent, if taken out from their

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historical context. These Biblical texts have been used by many violent Jewish and Christian groups. Crusaders used them against Muslims and Jews. Nazis used them against Jews. Recently Serbian Christians used them against Bosnian Muslims. Zionists are using them regularly against Palestinians.

Let me mention just a few verses from the Old Testament and New Testament and tell me what do you say about them:

“When the LORD your God brings you into the land where you are entering to possess it, and clears away

many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you. And when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. (Deuteronomy 7:1-2)

“When you approach a city to fight against it, you shall offer it terms of peace. If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your

forced labor and shall serve you. However, if it does not make peace with you, but makes war against you, then you shall besiege it. When the LORD your God gives it into your hand, you shall strike all the men in it with the edge of the sword. Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the LORD your God has given you... Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes (Deuteronomy 20:10-17).

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Now therefore, kill every male among the little ones, and kill every woman who has known man intimately. But all the girls who have not known man intimately, spare for yourselves. (Numbers 31:17-18)

Even in the New Testament we read the following statement attributed to Jesus saying to his disciples:

“I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence. (Luke 19:26-27)

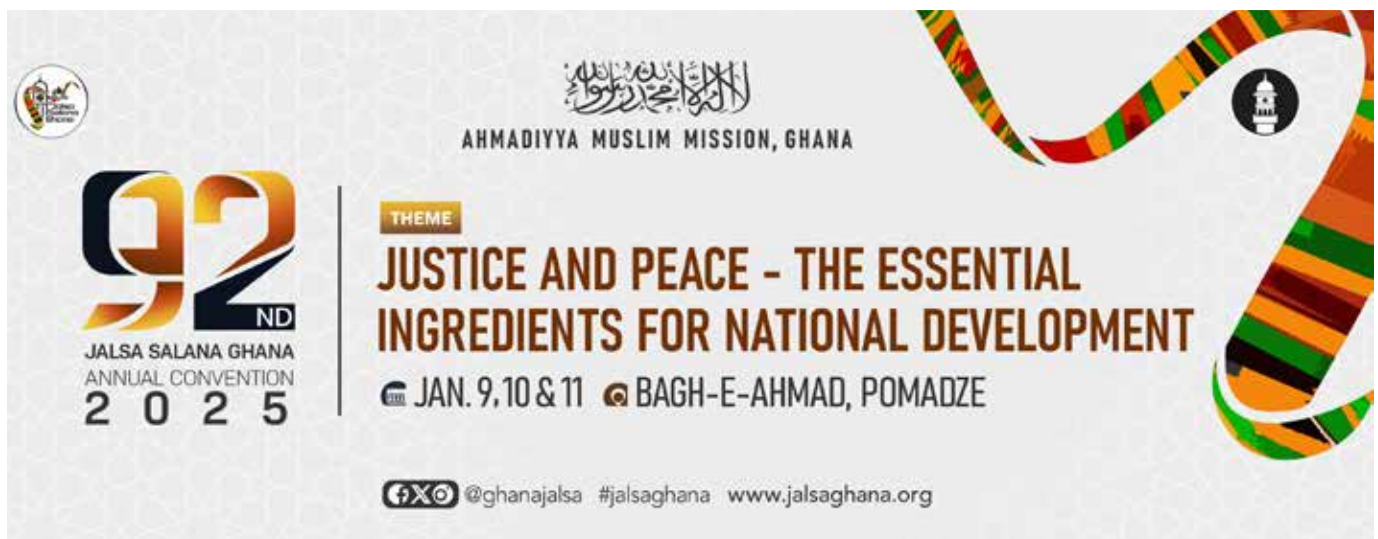
So, if certain people deliberately try to create that misconception that the Quran


fuels terrorism, then it’s a pathetic and palpable ignorance of history and contemporary issues. It’s infantile to say the least for me to do an equalization of some of these criminals who have also covered their faces with Christianity, but it’s also worth mentioning to put this subject matter in its perspective. The first religious terrorism act was called the Gunpowder Plot, it happened in England, and it was in the name of Christianity. The crusades and inquisition was also a brutal era of terrorism which shook Europe for years. The bloodiest civil war in the history of the world was also in the name of Christianity, thus the Taiping rebellion in China, over 25 million people (like the whole population of Ghana) were killed in America, Lord’s Resistance Army

and Anti-balaka in Africa, Tripura rebellion in India and many more all over the world.

May God help us all and give us victory against world terrorism, Amen!!!

NB: *The quotations of the Quran have been taken from reference on the internet, for easy search by non-Muslims, thus for the Quran that contains “In the name of Allah...” in the beginning of the chapters as revealed to the Holy Prophet (peace and blessings of Allah be upon him) the verse numbers shall be one ahead from the ones provided.*





 92ND
 JALSA SALANA GHANA
 ANNUAL CONVENTION
 2025

AHMADIYYA MUSLIM MISSION, GHANA

THEME
**JUSTICE AND PEACE - THE ESSENTIAL
 INGREDIENTS FOR NATIONAL DEVELOPMENT**

JAN. 9, 10 & 11 @ BAGH-E-AHMAD, POMADZE

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Tides of Brotherhood



- Like a flowing river, we converged with you,
With love and faith, our souls shine through
On your shore our river's journey found its calm
With gentle currents our hearts found but warmth
Where love and kindness reflected Islam's gentle brace.
- With open hearts, you welcomed us as one,
Brothers in faith, beneath the same sun.
Your dedication shines, a radiant light,
Inspiring our souls, through life's plodding night.
- Through days of toil, your hands did serve,
With patience, grace, and steady nerve.
Your love, a guiding light that soothes the heart's stain,
Even when tested by our frailties and pains.
- In silence, you bore the weight,
Of trials we placed upon your plate.
Yet still, your hearts remained so pure,
With faith that strengthened and endured.
- Brothers from the Gold Coast, with loving hearts to host,
For your faith, love and kindness, lets raise a toast
With every prayer, and every noble deed,
You live the love that the Prophet taught we need.
- Your sacrifices, great and small,
Speak louder than the words of all.
Through Khilafah's guidance, you stand as one,
United in faith, beneath the same sun.
Though some may falter, you never bend,
Your hospitality knows no end.
- So, as I leave, I carry home,
Not just memories, but seeds well sown.
Of love, of patience, of brotherhood's fire,
Your warmth and spirit will never tire.
To you, dear brothers, I now extend,
A heartfelt thanks that will not end.
- May Allah bless you for all you've done,
Our hearts are joined, forever one.
May our bond grow stronger, through the years,
A fraternity of faith, dispelling tears.

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Abdulqadri, Ismail Oluwagbemiga



TABLIGH CORNER

Six reasons Muslims – or anyone – should not celebrate Christmas

By Frasad Ahmad, Missionary, USA.
(Published in The Weekly Al Hakam)

Christmas has come. It's the most wonderful time of the year, they say. The jolly atmosphere, the Christmas spirit, the love and the joy are infectious. What's not to like! Why not join in and spread the Christmas cheer?

Jesus(as) is highly revered in both Christianity and Islam, right? So what's the harm in celebrating him? Christmas is a religious festivity celebrating the birth of a man whom Christians believe to be not only the son of God, but God Himself.

Simply put, as Hazrat Khaliqul Masih IV(rh) puts it, "It is a religious affair. As such, you should not celebrate it, because your religion is not Christianity; it is Islam." (Children's Class [programme on MTA], The

Fazl Mosque, recorded 27 April 1991)

Granted, but Christmas is still a cultural phenomenon. So, why can't we participate in the cultural festivities of Christmas?

Here are six reasons why Muslims – and Christians – should not celebrate Christmas, religiously or culturally.

1. Jesus(as) was not the son of God or God incarnate

Allah the Almighty is very clear about this. On multiple occasions in the Holy Quran, He disassociates Himself from the notion that Jesus(as) is His son or that Jesus(as) shares a portion of His divinity. In fact, Allah the Almighty expresses abhorrence about this:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا
(النساء 172)

"O people of the Book, do not exceed the limits in your religion, and do not say anything except the truth about Allah. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah and a fulfilment of His word which He sent down to Mary, and a mercy from him. So believe in Allah and His Messengers and do not say, 'They are three.' Desist, it will be better for you. Verily, Allah is the only One God. Far is it from His Holiness that he should have a son. To Him belongs whatever is in the heavens and whatever is in

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the earth. And sufficient is Allah as a Guardian.” (Surah al-Nisa, Ch.4: V.172)

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا
وَلَدًا (الجن 4)

“The Majesty of our Lord is exalted. He has taken neither wife nor son unto Himself.” (Surah al-Jinn, Ch.72: V.4)

Jesus(as) also plainly explains that he was not the literal son of God or God himself, but rather the epithet was used as a symbolic term of endearment for him. We read in John 10:31-36:

“The Jews picked up stones again to stone him. Jesus replied to them, ‘I showed you many good works from the Father; for which of them are you stoning Me?’ The Jews answered Him, ‘We are not stoning You for a good work, but for blasphemy; and because You, being a man, make Yourself out to be God.’ Jesus answered them, ‘Has it not been written in your Law: ‘I said, you are gods’? If he called them gods, to whom the word of God came (and the Scripture cannot be nullified), are you saying of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?’”

Here, Jesus(as) explicitly details that all messengers

of God, upon whom the word of God came, are considered godly in a symbolic sense. Romans 8:14 demonstrates that this same symbolism was used for the term “son of god.”

We read, “For all who are being led by the Spirit of God, these are sons of God.”

2. Christmas is a paganistic holiday

“Christmas is really about bringing out your inner pagan,” says historian Kenneth C Davis. (The unexpected origins of popular Christmas traditions, CBS News)

The Gospels make no mention at all of the date of Jesus’ birth and early Christians were not at all interested in the birth of Jesus(as). It was only three centuries after Jesus’ birth, when Christianity became the official religion of the Roman Empire, that Christmas was first celebrated. Even then, it was not widely celebrated. Christmas only became popular in 800 CE, when Charlemagne was crowned emperor of the Roman Empire on Christmas Day. (The Origins of Christmas: Pagan Rites, Drunken Revels and More, Newsweek).

In order to make Christianity more palatable to pagans,

early Christian church leaders assimilated pagan traditions into their Christmas festivities (Gerd Schwerhoff, “Festivals”, in: Brill’s Encyclopedia of the Middle Ages).

As German historian Wolfgang Behringer writes, “Christmas, the festival of the ‘birthday of the Lord’, has been celebrated on December 25 since 354, probably in order to suppress the birthday festival of the pagan god Sol Invictus (the Unconquered Sun).” (Behringer, Wolfgang, “Christmas”, in: Encyclopedia of Early Modern History Online)

Centuries before the birth of Jesus(as), pagan Europeans celebrated the winter solstice, rejoicing in the arrival of longer days and extended sunlight. In Scandinavia, the Norse people celebrated Yule, the winter solstice, where fathers and son would bring home large logs and trees, which they would set on fire to keep them warm. Romans would celebrate the birthday of Mithra, their sun-god, on December 25. Mithra’s birthday was considered the most sacred day of the year. (History of Christmas, History Channel) Scottish anthropologist Sir James George Frazer unravels and explains the uncanny

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similarities between pagan traditions and Christmas. He writes:

“It was a custom of the heathen to celebrate on the same twenty-fifth of December the birthday of the Sun, at which they kindled lights in token of festivity. In these solemnities and festivities the Christians also took part. Accordingly when the doctors of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnised on that day ... Thus it appears that the Christian Church chose to celebrate the birthday of its Founder on the twenty-fifth of December in order to transfer the devotion of the heathen from the Sun to him who was called the Sun of Righteousness” (Sir James George Frazer, the Golden Bough, Ch. 37, Oriental Religions in the West).

He continues:

“The coincidences of the Christian with the heathen festivals are too close and too numerous to be accidental. They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals.” (Ibid)
Because of its all-too-obvi-

ous connection to pagan rituals and God’s abhorrence of idolatry in both Christian and Muslim traditions, Muslims – and Christians – should abstain from any traditions associated with Christmas, including decorating Christmas trees, mistletoes, Yule logs, Christmas carols, etc.

3. Muslims do not celebrate birthdays of prophets, nor did the early Christians Hazrat Khalifatul Masih IV(rh) states:

“Birthdays are not an Islamic tradition in themselves. In the early centuries of light, when Islam was pure, when Islam was all that it was created for, nobody ever held birthdays in memory of anyone else. For instance, Hazrat Muhammad’s(sa) birthday – who was the founder of Islam – was never celebrated by his followers, by the followers of his followers, by the followers who followed in the generations thereafter.

“It’s a Western concept wedded to Islam, and unfortunately in the Western traditions. These are just celebrations creating irresponsibility rather than responsibility; sometimes they create disorder; sometimes they create disturbances of peace.” (Question & Answer Session, recorded on 25 November 1984, The Fazl Mosque)

As mentioned earlier, early followers of Jesus(as) were not in the least bit interested in celebrating the birth of Jesus(as), nor is there any mention in the Gospels or early Christian literature that Jesus(as) or his disciples celebrated his birth. (Why is Christmas on Dec. 25?, Washington Post)

4. The Bible and the Holy Quran affirm that Jesus(as) wasn’t born on 25 December (or even in winter)



The Gospels make no explicit mention of the birth date of Jesus(as). We do, however, read in Luke 2:7-8, that Mary “gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, be-

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cause there was no guest room available for them. And there were shepherds living out in the fields nearby, keeping watch over their flocks at night.”

Here, we ascertain that Mary had to give birth to Jesus(as) outside in the open, because there was no guest room available to her. She also placed newborn Jesus(as) in an outdoor manger as a makeshift cradle.

The average low temperature in Bethlehem in late December is 4-6 degrees Celsius and it rains an average of 11 days in December (AccuWeather).

Is it possible that a woman could give birth outdoors in near freezing weather conditions while it was likely raining? Can a newborn survive in such severe weather conditions? It seems highly improbable.

Also, why would a heavily pregnant Mary travel nearly 100 miles, from Nazareth to Bethlehem, in the freezing cold? Even Christian scholars admit that it was highly unlikely for Mary to travel in winter while pregnant.

Dr Henry M Morris, Christian apologist and author of *The Defender's Study Bible*, writes:

“A more probable time

would be late September, the time of the annual Feast of Tabernacles, when such travel was commonly accepted. Thus, it is rather commonly believed (though not certain) that Jesus' birth was around the last of September.” (Notes for Luke 2:8,13)

The Holy Quran also points to the high likelihood that Jesus(as) was born much earlier than winter. Allah the Almighty states in chapter 19, verses 23-26:

“So she conceived him, and withdrew with him to a remote place. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, ‘O! would that I had died before this and had become a thing quite forgotten!’ Then he called her from beneath her, [saying], ‘Grieve not. Thy Lord has placed a rivulet below thee; And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.’”

According to the Holy Quran, the birth of Jesus(as) took place at a time when fresh dates were found on palm-trees in Judea. Dates in that region do not grow or ripen in winter. According to Israel's largest and most popular news and content website, Ynet News, “The

date harvest season begins in late July and ends in October” in Palestine/Israel (Israeli dates take world by storm, Ynetnews)

Thus, Jesus(as) was most likely born in July to October, rendering it senseless to celebrate his birth on 25 December.

5. Christians themselves disagree over exact birth-date of Jesus

12 percent of the world's Christians celebrate Christmas on 7 January, believing it to be the true birth date of Jesus(as). Orthodox Christianity, the third largest Christian denomination with an estimated 260 million followers, follows the Julian calendar whereas the rest of Christendom follows the Gregorian calendar.

To understand this discrepancy, a brief history lesson is necessary. In 325 CE, when the Council of Nicaea convened to deliberate the divinity of Jesus(as), they also needed to standardise the date of the church's most important holiday, Easter. To do so, they decided to base it on the Julian calendar, a solar calendar which Roman ruler Julius Caesar had adopted in 46 BC. However, the Julian calendar overestimated the length

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of the solar year by about 11 minutes. Naturally, the calendar and the solar year became increasingly out of sync as the centuries progressed.

The discrepancy in the dates of Christian holidays had become so drastic that in 1582 CE, Pope Gregory XIII convened a group of astronomers and proposed a new calendar, known as the Gregorian calendar.

The majority of the Christian world adopted the new Gregorian calendar, as it resolved the discrepancies in dates of Christian holidays. But the Orthodox Church, which had split into its own chasm of Christianity during the Great Schism of 1054, objected to the change.

To accept the Gregorian calendar would mean accepting an occasional overlap between Passover and Easter, a move that went against holy texts of Orthodox Christianity. So, the Orthodox Church rejected the Gregorian calendar and continued to rely on the Julian calendar. The calendar drift continued for Orthodox Christians and today, there is a 13-day difference between the two calendars, placing Orthodox Christmas on 7 January.

(Why some people celebrate

Christmas in January, National Geographic)



6. Prophet Muhammad(sa) has prohibited us from imitating Christians or Jews.

The Holy Prophet Muhammad(sa) explicitly instructed, *“The one who imitates those other than us [in faith and religious rituals] is not from among us. Do not imitate the Jews and Christians.”* (Jami‘ al-Tirmidhi, Chapters on Seeking Permission, 2695)

Again, he declared:

“He who imitates any people [in their actions] is considered to be one of them.”

(Sunan Abi Dawood, Book of Clothing, 4031)

The Promised Messiah(as) emphasises this point when he states:

“How disgraceful it is that one is known to be from the Ummah of the magnificent Prophet(sa), but spends life like disbelievers.”

(Malfuzat [Urdu], Vol. 2, p. 187, Published 1985)

Muslims living in Western countries should suffer no inferiority complex about their religion. Their conviction in Islam should be so strong that it eradicates any pressure to conform or mould oneself to un-Islamic cultural norms of other cultures.

Hazrat Khalifatul Masih V(aa) firmly declares:

“It is essential for us to not bear any form of inferiority complex, neither children, nor elders. It is our claim that we are the people who will bring about a religious and spiritual revolution in the world. So, only those people can bring this religious and spiritual revolution, who are free from all kinds of inferiority complex.” (Friday Sermon, 22 June 2012).

NEWS FROM THE REGIONS



GREATER ACCRA

MTA Ghana Shines at MKA Accra Zone fun games



Event participants in a group photo with Greater Accra Regional Missionary

Story by Yakub Buabeng, Nazm Ishaat- Accra Zone

MTA Ghana won the championship title in both football and volleyball in a thrilling tournament that included six teams: Abossey Okai, Achimota, Adenta-Madina, Darkuman, Nima, and MTA Ghana (Wahab Adam Studios).

Team MTA Ghana demonstrated their expertise and tenacity on the field during a day of fierce competition, challenging matches, and strategic gameplay.

However, the love and obedience for the Majlis Khuddam-ul Ahmadiyya and the lovely institution of Khilafat are more important than the action on the field. From all across Accra, Khuddam and Atfal gathered to wor-

ship, play, enjoy themselves, and deepen the bonds between the Majlis members in the area.

Maulvi Nimatullah Sayid, the Greater Accra regional missionary, Hanif Bipuah Esq., the Sadr Majlis Khuddam-ul Ahmadiyya, Ghana, the Accra Zonal Qaid, Ahmed Mensah, the Greater Accra Regional Qaid, Nasir Gyabi, and the Jamaat missionary stationed at MTA Ghana were all present to bless the event.

There were 51 Atfal and 96 Khuddam present at the event, which took place at Bustan-e-Ahmad on April 13, 2024.

ASHANTI REGION

A Thrilling New League Debuts in the Ashanti Region



League teams in a group photograph

Story by; Ishmeal Ntiamoah, Mu'tamad Ilaqa, Ashanti

Majlis Khuddam-ul Ahmadiyya, Ashanti area, played their league games at several locations on Sunday, May 12, 2024.

At T.I. Ahmadiyya Senior High School, Kumasi, and T.I. Ahmadiyya Senior High School, Asokore, games between the zones of Oforikrom and Kumasi North, as well as Sekyere East and Sekyere West, were played simultaneously.

Master Ishmael Owusu Ntiamoah, Mu'tamad Ilaqa, Ashanti, and Master Hakeem Salifu, Nazim Sihat-e-Jismani, gave the opening remarks for both games. They discussed the league's goal and the necessity for Majlis members to focus on sacrifice, especially offering salat. Ashanti, Nazim Mal, and Mr. Omar Appiah also use of the occasion to discuss the importance of making the Khuddam rally fees on time.

Following a hugely successful event, Kumasi North zone emerged victorious.

Kumasi North Zone won by

NEWS FROM THE REGIONS

a goal margin following a highly successful event, and Sekyere East overcame their opponents by a 3-goal difference, winning 4 goals to 1 on the day.

A total of 34 Khuddam and 1 Tifl attended the event in Kumasi, while 53 Khudam attended the event in Asokore. The members relished every second of the occasion and gained both physical and spiritual advantages. Alhamdulillah

CENTRAL REGION

Master Masood Jamal Johnston Wins Overall Best Male Teacher



Master Masood Jamal Johnston receiving a prize from an authority of the school

Story by: Salim Ahmad Boaheng, Nazim Isha'at, Abura Zone

In an incredible accomplishment, Sir Peter Holdbrook-Smith Memorial School's Nazim Ta-

jneed for MKA Abura Zone, Master Masood Jamal Johnston, was named the overall BEST MALE TEACHER for the 2023–2024 school year. This honor is a testimonial to his outstanding discipline, unwavering dedication, and unwavering commitment to both his professional duty as an instructor and his duties within the Jama'at.

Sir Peter Holdbrook-Smith Memorial School is commemorating 25 years of delivering high-quality education in Cape Coast since its founding on February 15, 1999. The school, which is tucked away behind the Becky Kay Bar and Restaurant, has developed into a reputable establishment with 16 faculty members who work hard to instill values and knowledge in their students. Since starting at the school on September 10, 2017, Master Masood Jamal Johnston has distinguished himself among these teachers with his exceptional accomplishments.

In addition to being in charge of his pupils' academic progress, Master Masood, who teaches class 2, has been instrumental in their overall development. He facilitates the Junior

Graphic Reading Club and teaches a variety of disciplines, such as mathematics, natural science, creative arts, and Our World Our Peace (O.W.O.P). His diverse teaching style guarantees that pupils obtain a well-rounded education that develops their critical thinking and creative abilities.

In addition to being a personal honor, Master Masood's efforts have been recognized, which makes Abura Zone and MKA Ghana very proud. His coworkers and the community at large find inspiration in his unwavering work ethic and enthusiasm for teaching. He is a role model for many because his service to the Jama'at reflects the leadership and dedication he exhibits in his professional life.

Our sincere congratulations go out to Master Masood Jamal Johnston as we commemorate this important milestone. From enrolling in the school in 2017 to winning the title of Best Male Teacher, his journey is a testament to his tenacity, excellence, and unrelenting dedication. As he continues to influence and mold the minds of the next generation, may Allah continue to reward his efforts and lead him in all of his future undertakings.

NEWS FROM THE REGIONS

EASTERN REGION

Living by the Conditions of Bai'at: A Call to Exemplary Conduct

Story by Saddique Moro



Ijtema'a participants in a shot with invited guests.

Majlis Khuddam ul Ahmadiyya Koforidua Zone held its first-ever zonal Ijtema (Rally) on June 21 and 22, 2024, at the Koforidua Central Mosque. The event, themed “Living by the Conditions of Bai’at: A Call to Exemplary Conduct,” gathered young members of the Ahmadiyya Muslim Community for a weekend of spiritual, academic, and athletic activities.

The rally began on Friday, June 21, with the arrival of participants, followed by the Jumu’ah prayers at the Koforidua Central Mosque. The atmosphere was filled with excitement as the attendees made their way to the Police Regional Training School soccer park, where a soccer

tournament had been organized. Various circuits under the Koforidua zone competed in spirited matches, showcasing teamwork, discipline, and sportsmanship.

As evening approached, participants returned to the mosque for the Maghrib and Isha prayers. Following the prayers, the focus shifted to intellectual and spiritual activities. An academic competition featured contests such as extempore speech, Quran recitation, Al Qaseeda, Quran memorization, general quiz and message delivery. These events highlighted the participants’ knowledge, eloquence, and devotion.

The climax of the Ijtema took place on Saturday, June 22, with the final sitting graced by distinguished guests. Chairman Naib Sadr Administration MKA-GH Ing. Ibrahim Arko provided valuable insights into leadership and administrative excellence. The keynote address was delivered by the Koforidua Zonal President Abdul Noor Wahab, who emphasized the importance of living by the conditions of Bai’at and called on the young members to exemplify their faith in all aspects of life.

President Abdul Noor Wahab

highlighted the necessity of exemplary conduct, quoting, “Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So, whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward” (48:11).



During the opening of the rally, Zonal Qaid Alpha Nii Dodu expressed his sincere gratitude to the zonal President and the National Aamilah for honouring his invitation and also welcomed attendees with an address that underscored the profound purpose of life as ordained by God Almighty: “The true purpose of man’s life is the worship of God, his understanding, and complete devotion to Him. As mentioned in the Holy Quran, ‘And I have not created the jinn and the men but that they may worship Me’ (51:57).”

NEWS FROM THE REGIONS

His words resonated deeply with the audience, setting the tone for a weekend dedicated to spiritual growth and communal unity.

Other notable attendees included Mr Mustapha Kofi Amissah, Mr Muhammed Adusei, Mr Sadick Boadu Koomson Serving as Naib Muhtamim Ta'lim, Maulvi Hafiz Aayatur-Rahman Abdullah Serving as the Koforidua Zonal Missionary, Mr Hamza Obeng, Muallim Ibrahim Inkum Serving as Koforidua Circuit Missionary, Ibrahim Osei Asiedu former Qaid, and Mr. Harun Atta Ansong Hussain serving as Eastern Regional Qaid. Each guest shared their perspectives, offering guidance and inspiration to the young Khuddam.

The two-day rally successfully blended physical activity, intellectual competition, and spiritual growth, reinforcing the theme of exemplary conduct. As the Ijtema concluded, participants left with a renewed sense of purpose and commitment to living by the conditions of Bai'at, ready to serve as role models in their communities.

UPPER WEST REGION

Wa East Zonal Qaid visits male students of Nusrat Jahan college

Story by Aziz Amjed, Wa East Zonal Qaid



Some students of NJ College in a group photo with Wa East Zonal Qaid

Under the golden rays of the setting sun, the office of the Wa East Zonal Qaid buzzed with purpose. Together with their allies from the Tanbeliju Circuit, they set out for the Nusrat Jahan Ahmadiyya College Mosque.

After Jumu'a prayers, they convened with Khuddam, joined by esteemed executives. Their mission: to discuss Khuddam Rally dues, vital for the upcoming National Ijtema.

They were joined by the Goropie Zonal Qaid, Regional Mu'tamad, Wa East Zonal Naib Qaid and Tanbeliju Circuit Mal.

Through persuasive dialogue, they garnered support from 36 Khuddam and 2 At-

fal, emphasizing the importance of their contributions. They departed with hearts full of hope, knowing they were one step closer to their goal. Jazakumllah echoed in gratitude as they looked towards a united future.

VOLTA REGION

Volta Region holds its 4th regional rally

Story by Dika Yakubu



A section of Ijtema'a participants listening to an address during the Ijtema'a

Alhamdulillah Majlis Khuddamul Ahmadiyya Volta Region held its 4th regional rally on the 5th and 6th of July 2024 at Kpando Torkor in the Worawora Circuit. Dignitaries in attendance included Mr. Hanif Bipua Esq. (Sadr Mulk, MKAGH), Ing. Ibrahim Arkoh (Naib Sadr Administration MKAGH), Mr. Mustafa Kofi Amissah (Naib Sadr Southeast MKAGH), Maulvi Hafiz Aayatur-Rahman Abdullah (Koforidua Zonal Missionary and Muhtamim Tabligh MKA-

NEWS FROM THE REGIONS

GH), Mr Abdul Hadi Keelson Esq. (Naib Mutamad Mulk MKAGH), Mr. Mahmud Nkrumah (Muhassib Mulk MKAGH), Mr Ahmad Kobina Benyarko (Muhtamim Mall MKAGH), Mr. Ishaque Essie (Naib Muhtamim Mall MKAGH), Mr. Hamza Obeng (Naib Muhtamin Atfal MKAGH) and Mr. Sadiq Koomson (Naib Muhtamin Ta'lim MKAGH).

Regional executives who were present included Mr. Suleiman Ankam (Regional President), Maulvi Abdul Rahman Yahya (Regional Missionary), Mr. Abdul Salam Inkoom (Regional Qaid), Mr. Dika Yakubu (Naib Qaid), Mr. Abdul Rahman Zumakpe (Umumi), Mr. Ishmael Ewudzie (Former Qaid Illaqa), Mr. Abubakar Sadiq (Worawora Circuit Qaid), Muhammed Akabutu (Agbozume Circuit Qaid), Dr. Sadiq Ampadu (Ho Circuit Qaid), Muallim Ibrahim Nti (Dambai Circuit Missionary), Muallim Ahmad Junior (Krachi Circuit Missionary), Muallim Abdullah Kyei (Worawora Circuit Missionary) and Muallim Malik Antwi (Agbozume Circuit Missionary).

Invited guests who honored our invitation were, Honorable Sebastian Dei (NDC Parliamentary Candi-

date-Kpando), A.S.P. Mr Emmanuel Attigah (Kpando Municipal Commander), A.S.P. Mr. Prosper Soeter (District Crime Office-Kpando), Mr Hafiz Salifu (Deputy youth organizer NDC) and Mr Joshua Amenyogbe (Kpando Torkor Assembly Man).

Day 1, Friday 5th July, 2024

The program commenced with Jumma at about 1:30pm in the newly built Kpando Torkor mosque after members arrived from far and near. After Jumma the Atfal session followed, chaired by Mr. Hamza Obeng (Naib Muhtamim Atfal MKAGH) and Master Saeed Agyemang as his co-chair. The session commenced with introduction of the chairman, followed by Quran recitation by Bashiruddin Luqman Inkoom. An Arabic poem was recited by Abdul Razak Homor, which was followed by the Atfal pledge; led by Ibrahim Boateng. Muallim Malik Antwi gave the opening prayer paving way for the main speaker to address the audience. Addressing the audience with the topic: Love for Khilafat, Master Bashiruddin Luqman Inkoom told his fellow Atfal that, the treasure we Ahmadies have is khilafat. We must cherish it and safe-

guard it for our success. We should always pray for the Khalifa because he always prays for us.

It was time for songs of praise and that was beautifully done by Worawora muqam Atfal. The co. chairman gave his remarks and Abdul Salam Inkoom Junior followed with vote of thanks. The session was ended with closing prayer by Maulvi Abdul Rahman Yahya.

It was time for Sports, and it was chaired by Mr. Mahmud Nkrumah. Both the Atfal and Khuddam changed into their sports costumes and moved to a football field a few meters away from the rally grounds. The Atfal had their game first and then Khuddam. We moved back after the games, we had supper and prepared for the evening session.

The evening session was chaired by Mr. Abdul Salam Inkoom. We observed Maghrib and Isha by 7:30pm, after which academic competitions followed. Quran recitation, Quran and Ahadith memorization, Salat performance and its meaning, adhan calling, were some of the competitions held. We ended the days program at about 9:30pm. Alhamdulillah.

NEWS FROM THE REGIONS

Day 2, Saturday 6th July, 2024

The dawn session was chaired by Ing. Ibrahim Arkoh. After Tahajjud, Dr Sadiq Ampadu addressed the congregants on, The need for first aid. He explained what first aid was, and urged us all to acquaint ourselves with the knowledge of it, so that in times of emergency our knowledge of first aid may be of help. We said Fajr salat and a dars on the topic Family life of a Muslim, an example by the Holy Prophet, was delivered by Maulvi Abdul Rahman Yahya. Advising us with his dars he said that, like the Holy Prophet, a Muslim should live a simple life and always put his trust in Allah for all his needs and his survival. By 7:00am members took breakfast and got prepared for the final session.

Members got seated at 9:00am and welcomed the arrival of the chairman of the session who was the Sadr, and his entourage. Recitation of the Holy Qur'an was done by Muallim Ishmael Ahmad Junior. An Arabic poem with translation was done by Muallim Abdullah Kyei. Maulvi Abdul Rahman Yahya opened the session with a prayer and the Khuddam pledge was led by the Sadr Mulk.

Mr. Abdul Salam Inkoom gave a welcome address after the dignitaries were introduced by Mr. Dika Yakubu. Songs of praise

was led by Muallim Abdullah Kyei to pave way for the keynote speaker on the topic **In-stilling Good Morals And Spirit Of Sacrifice In The Second Century Of Ahmadiyyat In Ghana - The Role Of The Ahmadi Youth**, By Maulvi Hafiz Aayatur-Rahman Abdullah. Maulvi Sahib dealt extensively with the topic. Advising members, he said that we should always endeavour to take part in every Jamat initiative. He stated that the bliss we enjoy today is the fruit of the efforts of our forefathers. It is now our turn to also pay for the services of our future generations.



His speech was followed by a song of praise by Mahama of Nyekornakpoe.

Annual report was rendered by Mutamad Illaqa; and Muallim Ibrahim Nti. Fraternal messages were taken from patrons of the Volta Zone and all the invited guests. Award presentation followed, in which 10 certificates of merit and 5 certificates of honor were awarded to some of the hardworking Khuddam and Atfal.

It was time for the chairman's remarks, which were welcomed

by songs of praise by the patrons of the Zone.

The chairman took his remarks from a book titled Point To Ponder (Topic: The Gatekeeper) He drew our attention to the utmost obedience of a gatekeeper; Tolstoy, and the manner in which the King made him rise through the ranks and became superior to the prince and had him (the prince) punished. He urged all of us to inculcate the habit of obedience. For in obedience lies unexpected success, greatness and honour.

A vote of thanks was done by Mr. Dika Yakubu. There was an announcement and a closing prayer said by Muallim Abdullah Kyei at about 2:00 pm.

We had an exhibition where Jamat literatures were displayed, of which some were donated to our guests. We also had some local drinks prepared by Muallim Abdullah Kyei which included Sobolo and tiger nut drinks. They tasted so delicious; each guest who entered the exhibition room took not less than two cups of the drinks.

After the exhibition, Zuhur and Asr salat were said. We took our lunch, tidied up the rented premises and departed to our destinations.

Alhamdulillah.



AHMADIYYA MUSLIM MALE STUDENTS' ASSOCIATION OF GHANA



UNIVERSITY OF CAPE COAST

AMMSAG-UCC Successfully holds Its 2nd General Meeting and Elections

Story by: Salim Ahmad Boaheng, AMMSAG UCC President

The Ahmadiyya Muslim Male Students' Association of Ghana - University of Cape Coast Chapter held its 2nd general meeting and elections replete with spirituality, organizational efficacy, and fraternity on the 28th of July, 2024. The event was a significant occasion for members to discuss key issues and also elect new executives to lead the association.

Members recited the Khuddam Pledge, in unison, which was led by the President, Master Salim Ahmad Boaheng, himself due to the absence of ranking AMLA members. Recitation of the Khuddam Pledge made them reaffirm the values and principles that constitute the guiding force for the Ahmadiyya Muslim Community. The



meeting started with the recitation of Holy Qur'an verses presented by Master Abdul Rafiq Hussain which gave a reverent touch to the proceeding. Whereupon, the session began with a short adjournment to enable members to participate in the International Bai'at of UK Jalsa Salana 2024. We watched the live International Bai'at via the MTA website and YouTube channel in a live proceeding led by Hazrat Mirza Masroor Ahmad (aba), supreme head of the Ahmadiyya Muslim Community. This portion of the proceedings was symbolic of the united resolutions that take place within the worldwide Ahmadiyya Muslim Community.

The President of AMMSAG-UCC, Master Salim Ahmad Boaheng, read a report on what has transpired in the semester under review. There was a feedback session from members regarding the academic year with

respect to what went right and what did not go so well. These were followed by the highly awaited elections that saw the election of new executives for a successive takeover for the association. The event was graced by Mr. Malik Hammond, Muhtamim Umoor-e-Talaba, Mr Abdul Hameed Mohammed Essuman, Naib Qaid, Central West Ilaqa, Mr Shafi Mohammed, Naib Qaid, Abura Zone, and Mr Alhassan Asamani, The Zonal Qaid, Abura.

This program was something more than a general meeting and election; it was a reaffirmation of faith, a celebration of unity, and the first concrete step in the assurance of a great future of success for AMMSAG-UCC. The event put into practice the importance of leadership, dedication, and learning within the Ahmadiyya Muslim Community to ensure a brighter future united.

AMSAG CORNER



**KWAME NKRUMAH UNIVERSITY
OF SCIENCE AND TECHNOLOGY**

AMMSAG KNUST Visits Manhya Prison

Story by Usman Khalid Sekyi, AMMSAG Isha'at Secretary



Leaders of the delegation presenting donation items to the facility authorities

In helping the rehabilitation and reintegration of incarcerated individuals into the society, AMMSAG KNUST in collaboration with Humanity First Ghana and Bonsumens Enterprise nailed this through the fifth program of AMMSAG KNUST under the theme 'The Prison Outreach'. Alhaji Abubakar Osei Assibey, CEO for Bonsumens Ent, Mr. Kamal-Deen Ahmad, In-charge of Humanity First, Ashanti, Maulvi Hafiz Nasim Nyame,

Muhtamim Tarbiyyat, MKAGH and Kumasi North Zonal Missionary, Mr. Abdul-Wahab Ibrahim, Muhtamim Khidmat-e-Khalq, MKAGH and Madam Mariam Osman together with 9 AMMSAG members, devoted themselves on the 8th June 2024 to counsel and motivate prisoners in Manhya Local Prison – Ashanti Region.

The team made some donation of items namely 6 bundled packs of T-rolls, 3 sacks full of detergents, 3 boxes of Madar Parazone, 5 boxes of digestive biscuits, one small gallon of liquid soap, 12 crates of drinks and 20 bags of water to the inmates to demonstrate love and care, thus raising the hopes of the inmates to build themselves in accordance with society's acceptable values and morals.

The inmates were happy for the visit and indicated that said visit has indeed inspired them for that matter they be of good behaviour. They also express their heartfelt appreciation to the team for such a kind gesture.



**POTSIN T. I. AHMDIYYA SENIOR
HIGH SCHOOL**

Career Guidance and Abstinence Summit at Potsin T.I Ahmadiyya Senior High School.

Story by Abdul Malik Hammond (Muhtamim Umur - e - Talaba MKAGH)



Dr. Atta-Quayson speaking at the seminar

The Shuba Umur-e-Talaba in collaboration with Shuba Tarbiyyat Rishta Nata organized the Muslim students in Potsin T.I Ahmadiyya Senior High School for a Career Guidance and Abstinence Summit on the 1st day of December 2024 with 135 males and 164 females.

The program started with a

AMSAG CORNER



A section of AMMSAG members listening to addresses at the seminar

welcome address by Muhtamim Umur-e-Talaba, Mr Abdul Malik Hammond Sahib, who highlighted the need for Career Guidance in our schools since some students do not even know what their interests are or what they want to be in the near future.

This was followed by a speech delivered by Muhtamim Tarbiyyat Rishta Nata Mr. Abdul Gaffur Saeed Sahib on the need to abstain oneself as a believer from all social vices. He stressed specifically on “Zinna” thus fornication which has been a common lifestyle in most Senior High Schools and among the youth of these days. He also advised all students to abstain from all

other vices such as betting, telling lies and many more. Moreover, Dr. Alhassan Atta Qauyson (Formal Naib Sadr Jaidad and Security) delivered on the Career Guidance section of the program. He encouraged all students to take their academic work seriously and took them through a whole lot of job opportunities available for each program of study.

Many questions were asked from the students for both sections and Alhamdulillah Sadr Sahib, his team and the speakers did justice to them all.

Alhamdulillah the program was graced by Sadr Majlis Khuddam-ul Ahmadiyya Ghana in the person of Mr. Ahmed Kobina Benyakoh

Sahib, Formal Sadr Mr. Haneef Bipua Esq Sahib, Naib Sadr Administration Ign. Ibrahim Arkoh Sahib, Naib Sadr South East Mr. Irfan Essah Hammond Sahib, Naib Sadr Waqf-e-Nau and Atfal Mr. Saeed Usman Sahib, Naib Muhtamim Umumi Mr Ishmael Owusu Ntsiamoah Sahib, Muhtamim Khidmat-e-khalq Mr. Abdul Wahab Ibrahim Sahib, Qaid Ilaqa Central East Region Mr. Wahab Adams, Muhtamim Tarbiyyat Rishta Nata, Mu’alim Abdul Gaffur Saeed Sahib, Muhtamim Umur-e-Talaba Mr. Abdul Malik Hammond Sahib and Nazim Aftal Central East Region Mr. Usman Adams Sahib.

Speeches from Previous Ijtema'a

Darsul Qur'an: Aqemus Salaah Wa Aatuz Zakaah. (Observe prayer and pay Zakat.)

Delivered on Thursday 26th September 2024 National Ijtema'a Majlis Khuddam-ul-Ahmadiyya Ghana

By Hafiz Maulvi Hafif Ibrahim

الم (2) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ (3) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
4) يَنْفِقُونَ

“**A**lif Lām Mīm. This is a perfect Book; there is no doubt in it; it is a guidance for the righteous, Who believe in the unseen and observe Prayer, and spend out of what We have provided for them.” [Al-Baqarah: 2 – 4]

The topic of my Dars this morning is

أَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ
Aqemus Salaah Wa Aatuz
Zakaah i.e. “Observe prayer
and pay Zakat.”

These verses describe a category of people referred to as Muttaqeen; the Righteous, the Pious, those who fear Allah. Among the quali-

ties of the muttaqeen are two hallmarks; after their belief and Eemaan, *يُقِيمُونَ الصَّلَاةَ* – they observe salat, and

– *يَنْفِقُونَ مِمَّا رَزَقَهُمُ اللَّهُ*

out of the favours Allah has done them, they spend. It is by virtue of these qualities that they become righteous.

How does Salat help you to become a righteous person? The Quran says,

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“Surely, Prayer restrains one from indecency and manifest evil” [Ankabut: 46]

The truth with quite a good number of us however, is that we pray but we still indulge in indecency and evil. In fact, while we pray our minds are occupied in indecency such that we are in a hurry to finish up with the

prayer so we can go back to evil and indecency. But Salat is supposed to insulate us from the heat of evil and clean us of dirty actions! Could Allah's words be wrong? Never! we seek Allah's refuge.

So, when Allah says Aqemus salaah what does it mean and how is it supposed to make us righteous?

Allah didn't say they pray (*صلوا*). He says (*اقيموا الصلوة*) they establish the salat. There are 6 meanings of this expression. These six are the requirements of Salat that makes you righteous.

The six (6) conditions of Salat (Aqem us Salaah)

(1) the root word is qaama When it is said

قام على الامر

it means he is doing it regu-



larly without fail. The first requirement of aqem us Sa-laah therefore is that from 10 years (age of maturity) up to your death you must not miss the prayer. As long as you are alive and conscious, you must offer Salat. Even in sickness you may sit or lay down while praying but it must be regular. This meaning is supported by the Quran

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

“Those who are constant in their Prayer”
[Al-Ma’arij:24]

(2) الاعتدال he prays doing justice to all parts of the Salat. For example; when water is available, you must perform ablution, pray at the right time, appropriately do the qiyam, ruku’ Sujood, Qa’da etc. Even the clothes that you wear, are they

clean? You must endeavor to do justice to all postures of the Salat. To further make sure that you have done justice to your prayer, you offer sunnah before and after it, and you even add nawafil to serve as a fence around your prayer to keep it safe.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

“Who are humble in their Prayers.” [Al-Mo’minoon: 3]

(3) The third is قامته : to raise it up and keep it upright. To not allow your prayer to fall down. The human mind is such that it is easily influenced by disturbances around it. As such it is very easy to lose concentration during Salat and your thoughts can escape the salat and go elsewhere. The heat or cold in the environment, smells, some music from outside the mosque can all

influence your thoughts. However, you shouldn’t allow your salat to waste because of lost of concentration. Make the effort to shun those thoughts and revert to the Salat as much as you can. The Prophet (saw) has made us understand that Satan keeps trying to attack your salat and render it fruitless. He does this by sometimes causing you to yawn. Yawning induces laziness and tiredness so must suppress it as much as possible.

The Prophet (saw) said, “Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: ‘Ha’, Satan will laugh at him.” [Bukhari Book 59 Hadith 98]

Other times Satan can attack your concentration by mak-

SPEECHES FROM NATIONAL IJTEMA'A

ing you feel as if you have passed air.

“The Messenger of Allah (saw) said: If any one of you offers prayer and feels a movement between his paddocks, but is doubtful whether or not his ablution broke, he should not cease praying unless he hears a sound or perceives a smell” [Abu Dawud Book 1 Hadith 177]

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

“And who are strict in the observance of their Prayers.” [Al-Mo'minoon: 10]

(4) The Forth meaning is that the Muttaqi doesn't only pray but he encourages and enables others to pray as well. He doesn't leave his household behind, his children, his wives and friends. He establishes Salat wherever he is.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

“And enjoin Prayer on thy people, and be constant therein.” [Taha:133]

(5) the fifth meaning is to pray in congregation. This is the reason, the brief azan that is made before the Imam says Takbeer Tahreema is called Iqamah. Wherever the Quran has commanded believers to offer prayers, the construction is plural. This

means that salat is meant to be offered in congregation. In the words of Hazrat Musleh Maud (ra) “therefore, a person who abandons prayer in congregation, except for the excuse of illness, or being out of town, or forgetfulness, or the absence of another Muslim (with whom to pray), even if he prays at home alone, his salat does not count; he will be considered as one who has not prayed at all”

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ

“And when thou art among them, and ledest the Prayer for them, let a party of them stand with thee and let them take their arms.” [An-Nisa:103]

(6) The sixth is to pray with maximum concentration and consciousness. This is why there are instructions that when we stand we fold our arms in a specific way, when we bow we straighten our backs, in sujood we do not lay our elbows on the floor and when we sit at qa'dah the toes of our right foot are supposed face the qibla etc. all these are supposed to keep us conscious throughout the salat. We are supposed to reflect on the meaning of the words we recite otherwise we will just be performing meaningless rituals.

فَوَيْلٌ لِلْمُصَلِّينَ (5) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (6)

So, woe to those who pray, but are unmindful of their Prayer.” [Al-Ma'oon:5-6]

When Salat is offered in this manner the benefits are numerous. The heart melts because these physical actions of bowing and rising and prostrating and the words recited have a direct impact on your emotions and spirituality. When in Ruku' we say Subhana rabi Al'azeem, picturize yourself in that posture before a powerful king. And when you go to sujood, you say subhana rabbi al-a'la. Reflect on the meanings of these words and postures. When you offer salat completely immersed in it, you cannot hold back from crying like a child in pain. It is this pain that attracts the acceptance of prayer. Is there a king so heartless that after humiliating yourself to that extent, he will still not pardon your crime and grant you that little thing you ask? But do you have that realization as you offer your salat? Do you enjoy your salat such that if it is delayed you are restless? This is a prerequisite of Taqwa which attracts the acceptance of prayer. Mufti Silsila Sahib has narrated and incident Hazrat Maulvi Muhammad Ishaq Sahib.

SPEECHES FROM NATIONAL IJTEMA'A

Three of his daughters got married and were being sent off on the same day. He had no dime to offer them as a gift. The night before the sendoff when everyone had gone to bed, he spreads his mat and starts to pray, while crying to Allah, O Allah do not humiliate me, my pockets are empty but I cannot send my daughters off empty handed. He prays till he is satisfied that the prayer is accepted. He then gets up and picks up the mat. Lo and behold! there are three brown new rupee notes under the mat; one each for a daughter. This is the extent salat can go in solving your problems.

On the contrary, Allah has clearly told us:

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Say to the disbelievers: 'But for your prayer to Him my Lord would not care for you.' [AlFurqan:78]

The Promised Messiah (as) has given the analogy of a carpenter, in the commentary of this verse. If you have been to a carpenter's shop you will realize that there are pieces of wood and saw dust that is of no use to him. Those pieces are usually gathered and used as fuel. The purpose of our creation

is to worship Allah. If we fail to do so, then we are of no use to Allah and can only be used to set fire.

This is why in the Hadith the Prophet (saw) said the first thing Allah will ask us about, on the day of Judgment is Salat.

These are the requirements of Aqem us salaah.

In the same manner, Allah has clearly promised and his promises cannot be false. He says financial sacrifices have great blessings and have the innate quality to make you a muttaqi. How is that? In one of his Arabic books, the Promised Messiah (as) says:

وَالَيْهِ أَشَارَ سَيِّدُنَا الْمُصْطَفَى،

وَرَسُولُنَا الْمُجْتَبَى، وَإِمَامَ الْمُتَّقِينَ، وَخَاتَمَ

النَّبِيِّينَ، وَقَالَ وَهُوَ بَعْدَ اللَّهِ أَصْدَقُ الصَّادِقِينَ:

إِنَّ الصَّخَايَا هِيَ الْمَطَايَا، تُوَصَّلُ إِلَى رَبِّ الْبَرَايَا

وَتَمْحُو الْخَطَايَا، وَتَدْفَعُ الْبَلَايَا. هَذَا مَا بَلَّغْنَا

مَنْ خَيْرَ الْبَرِيَّةِ، عَلَيْهِ صَلَوَاتُ اللَّهِ وَالْبَرَكَاتُ

The Messenger Elect, the Imam of the Righteous, and the Seal of the Prophets who is the most truthful after Allah, has stated that: Verily, sacrifices are mounts that lead you towards the Lord of Creation, and ward off afflictions. This

is what has been conveyed to us by the Messenger of God, the best of all creation, peace and magnificent bounties of Allah be upon him. [Khutba Ilhamiyya]

In the Holy Quran itself Allah has said that financial sacrifice is like a grain of maize which grows and bears 7 ears each of which has hundred grains. And if Allah wishes he multiplies it even more [Al-Baqarah: 262].

But why is that so? Hazrat Musleh Maud says that financial sacrifice is like a flowing stream. You pay GHC10 as your 1/16th, the money goes to Jamat, Jamat removes out of that to build a mosque. Five times a day, people come there to pray and remember Allah. So, the blessings of that GHC10 cannot end.

The 1/16th or Wasiyyat that you contribute is what is used to publish the Holy Quran and other literature of the Jamat. Part of that is used to organize our Jalsa Salana. Part of it is used for Tabligh. A part is used for the running of the Jamat.

There are a number of Muballighen who have been assigned duties even at this very Ijtema. They are a product of the Tehrik-e-Jad-

SPEECHES FROM NATIONAL IJTEMA'A

id contributions you make. There are numerous Muallimeen among us, in almost every circuit of our Jamat, they are the product of your waqf-e-Jadid contributions. Just imagine the importance of missionaries alone in our Jamat. An individual who devotes his entire life to serve Islam. His devotion, training and activities are possible because you made a financial contribution.

Every financial sacrifice we make has these qualities. We are able to have an Ijtema here today because financial contributions were made. Many will leave this Ijtema as improved human beings; becoming regular in their Salat and faith. But all of that is possible because some of you made contributions that made this Ijtema successful. This is why In-faaq fi Sabeelillah is like a river. Its source is a multiple number of tiny drops that come together and flow with such force that it clears every obstacle in its way. It brings life and sustenance to everyone that lives on its banks. As it goes it can only get bigger till it finds the ocean.

Brethren in Islam, you will agree with me that if you do not sow you will not reap. How then will your finances be blessed if you don't sac-

rifice? If you sow a rotten seed will it germinate? If you contribute by giving to Allah what is of no use to yourself, it will not germinate. And even if you sow a healthy seed but do not water it and weed around it and apply manure on it, you will have a bad harvest. That is why you should not spoil your sacrifice by nasty comments and reluctance and doubt. I am contributing and some people are squandering it.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ
مَالَهُ رِئَاءَ النَّاسِ

“O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men” [Al-Baqarah:265]

And sometimes we complain that the economy is hard and we don't have enough. Hazrat Sufi Abdullah Sahib was a farmer, he harvests his wheat one year, and it wasn't a good harvest; not even sufficient for his household. Sitting right in his farm, he distributes the entire harvest to the needy in his town. When he goes home his wife is a bit agitated. After a few days, a stranger come with a dozen donkeys loaded with wheat and asks him if he will buy. He says yes, asks the seller to offload into his

food store while he goes in to fetch some money to pay him. When he comes out, all the wheat has been offloaded but neither the stranger nor the donkey is found. He runs around all directions and there is no trace of this stranger nor has any neighbor seen him.

These are two hallmarks of the righteous that make them successful in this life and the hereafter. They offer their salat as beautiful as they can and they do not miss an opportunity to sacrifice from the favours of Allah upon them.

May Allah enable us to understand, assimilate and execute. May we be counted among those who are given the title of Muttaqi (Righteous) on the day of resurrection. Aameen!



43RD ANNUAL NATIONAL IJTEMA'A IN PICTURES



43RD ANNUAL NATIONAL IJTEMA'A IN PICTURES



43RD ANNUAL NATIONAL IJTEMA'A IN PICTURES





Helicobacter Pylori (H. Pylori) Infection

By Bashirudin Adams | Muhtamim Sihat-e-Jismani



What Is H. pylori?

Whelicobacter pylori (H. pylori) is a type of bacteria that infects your stomach. It can cause sores and inflammation in the lining of your stomach or the upper part of your small intestine (the duodenum). For some people, an infection can lead to stomach cancer.

Infection with H. pylori is common. About two-thirds of the world's population has it in their bodies. For most people, it never

causes any symptoms. But it's the most common cause of peptic ulcers, which are painful open sores in your digestive tract. In rare cases, it could even lead to stomach cancer.

How Do You Get H. pylori?

H. pylori bacteria usually spread from person to person and also likely through:

- Dirty food, water, or utensils
- Mouth to mouth (kissing)
- Contaminated poop or vomit

Once H. pylori enter your body,

it multiplies in the lining of your stomach. This weakens the lining, making it more likely that your stomach acids will cause an ulcer.

Is H. pylori contagious?

Yes. You can get H. pylori if you have contact with the saliva or other body fluids of someone who is already infected.

H. pylori Risk Factors

Most people get H. pylori during childhood, but adults can get it, too. Infections are often related to

HEALTH LINE

your living conditions.

Risk factors include:

- Crowded living conditions
- Lack of clean water and sewer service
- Living in close quarters with someone who is infected
- Living in a developing country

H. pylori Symptoms

Just having the bacteria doesn't cause symptoms. But you'll probably notice them if you get stomach inflammation (gastritis) or a peptic ulcer due to H pylori. The most common issue is a dull or burning pain in your belly. The feeling may come and go, and may worsen when your stomach is empty. You may feel better after you eat, drink milk, or take an antacid.

Other symptoms include:

- Bloating
- Burping
- No appetite
- Nausea
- Vomiting
- Weight loss for no clear reason

Prevention

You can protect yourself from getting an H. pylori infection the same ways you keep other germs at bay:

- Wash your hands thoroughly after you use the bathroom and before you prepare or eat food.
- Teach your children to do the same.

- Avoid eating food or drinking water that's not clean.
- Don't eat anything that isn't cooked thoroughly.
- Avoid food served by people who haven't washed their hands.

Takeaways

H. pylori is a common type of bacteria that attacks the stomach lining. It's usually passed from person to person. Most infections are harmless. But the bacteria is to blame for most peptic stomach ulcers, and if it's not treated, it could be a risk factor for stomach cancer. The most effective treatments include a combination of antibiotics and proton pump inhibitors.




ATFAL CORNER

Following the footsteps of a Holy Man: Atfal UK Visits Ghana

Story by Mamutas Kwesi Arkoh: Naib Muhtamim Isha'at

Majlis Atfal-ul-UK embarked on faith-inspiring journey to Ghana in October 2024. The journey under the theme of following the footsteps of a holy man was made up of 38 Atfal, parents and Khuddam. This was organized by the Explorers Club, under shooba Atfal UK. This is their Second time in Ghana, the first time was in 2008.

The cardinal purpose of the trip was to visit all the places our beloved Huzur stayed and worked from 1977 to 1985 while in Ghana as well as visit historical places of the Ghana Jama'at.

On the 26th of October, the Team arrived at Kotoka International Airport in Ghana at 8:40 pm and was given a rousing welcome by some Ghanaian Ahmadis.

The Team was received and welcomed at the Ahmadiyya Headquarters Accra, Ghana by

Sadr Mulk MKA Ghana, Mr. Hanif Bipuah Esq. and introduced to them some National Aamila members and other Ahmadi members who will assist them in the cause of the trip.

On day 2, the Team offered Fajr salat at 5:00 am. The Atfal UK Team had a sitting with the Respected Ameer and Missionary In-Charge, Ghana, Alhaji Maulvi Noor Mohammed Bin Salih, where he welcomed the Team joyfully and met every member as if they were friends reuniting after years of not seeing each other.

The Team then left for Kumasi at 11:40 am and arrived safely at T.I. Ahmadiyya Senior High School at Maghrib time where the Team was given a short introduction of the school.

The headmaster told the Team that the school is the first Ahmadiyya Senior High School built in Ghana and one of the best and most popular schools in the country. They were

amazed to see how developed the Ghanaian Jama'at was and how far they had come.

After Maghrib and Isha prayers in Asafo Mosque, Kumasi, the Team had dinner and a short presentation of the Mosque and on beloved Huzur'saa visit to the Mosque in 2004. A good number of the Team had a blessed opportunity to follow in the footsteps of beloved Huzur and stand on the balcony where he stood to meet and say Salaam to the Ghanaian Ahmadis in 2004.

After Maghrib and Isha in Asafo Mosque, Kumasi we had dinner and a short presentation.

On day 3 we offered Fajr salat at 5 am then left for Techiman, we went to the hospital at 7 am to see a Jama'at Hospital.

After breakfast, the in Techiman went to the hospital over there which had many facilities to help anyone one who need it.

After visiting the Hospital, we



The UK delegation to Ghana in a group photograph at the Accra International Airport

travelled to Tamale and reached there around 5 pm. We visited beloved Huzur'saa old residence. After seeing the humble and challenging conditions our Beloved Huzoor aa lived in, it made me self-reflect.

After the days tour we were given small Ghanaian flags and we all stood for a memorable group picture. The Team then joyfully sang in the famous Ghanaian style.

Outside Beloved huzoor's residence the Team received a rousing and heartfelt welcome. The Team then made their way to Salaga T.I. Ahmadiyya Senior High school and on the way; we saw the roads were very dusty and had many potholes and was sometimes very rocky.

Despite being in a comfortable coach, the journey was sometimes a little rough however, I can't imagine how difficult they would have been for beloved Huzoor (aba).

I couldn't imagine what the sit-

uation of the road was back them and travelling by bicycle or tractor would have made the journey from Tamale to Salaga much worse than sitting in coach.

When we arrived at the school, of which beloved Huzoor aa was the headmaster from 1977-1979 it was indeed a sight to behold.

The Team visited where beloved Huzoor aa resided in Salaga and saw the well from where he got water from. We saw the modest conditions beloved Huzoor aa lived and it showed that even before Khilafat our beloved Huzoor aa was humble man due the conditions he lived in.

On the day 5 the Team left at 7:00am after Fajr and travelled back to Kumasi, Asafo. The Team visited T.I. Ahmadiyya Basic school.

On arrival to Jamia Ahmadiyya International, Ghana at 1:28 pm, we were greeted with the

same as when we arrived at the Airport on the first day, with smiles and hugs. We had a tour of Jamaia and a meeting with the Principal and Vice Principal. The Team also visited Saltpond Beach which was the former location, Jalsa Gah. The Team visited where jama'at mission started and the place where Maulana AbdulRaheem Nayyar Sahib ra arrived. After this, the Team visited Ghana's first Mosque built in 1949 and first school in 1923.

The Team also had some interactions with **Madrasatul Hifz** where Atfal were trying to memorize the Holy Quran and went T.I. Ahmadiyya Primary school in Ekrawfo.

After that the Team went to the graveyard where we prayed at the grave of first Ghanaian Ahmadi.

The Team also made a stopover at the Essakyir where beloved Huzoor (aa) stayed as Headmaster from 1979-1983.

On day 7, the Team visited

ATFAL CORNER

Bustan-e- Ahmad and after that, we made our way to MTA Ghana, Wahab Adam Studios.

On the final day, the Team had a farewell and departure session with Respected Naib Ameer Sahib and Respected Sadr Sahib. Some Team members shared their experiences about the tour.

The Ghana jama'at gave them T-shirt as gift with Ghanaian colours and the flag of both Ghana and UK and on the back, it reads *“Following the footsteps of a Holy man.”*

Alhamdulillah, the Team around 7pm left for Airport and the

flight was 11:30pm. The Team graciously arrived in Heathrow Airport around 6:15 am on Sunday 3rd November, 2024

The Ghanaian Team that joined the UK Atfal Team to provide useful assistance throughout the tour includes Sadr Sahib Mr. Hanif Bipuah Esq., Mr. Ahmad Jawaad Hammond, Muawin Sadr, Mr. Hamza Obeng, Naib Muhtamim Aftal and Mr. Muzaffar Ahmad Adam.





Nurturing the Next Generation: A Chronicle of the 10th Annual National Ijtema’*a* of Majlis Atfal-ul-Ahmadiyya Ghana

In the heart of Kumasi, at the renowned T.I. Ahmadiyya Senior High School, the 10th Annual National Ijtema’*a* of Majlis Atfal-ul-Ahmadiyya Ghana unfolded as a landmark event from Thursday, September 26, to Saturday, September 28, 2024. The gathering brought together over 7,650 Atfal—boys aged 7 to 15—from across Ghana for three days of spirituality, learning, competition, and camaraderie.

This year’s Ijtema’*a* was not just an event but a vibrant testament to the Majlis Atfal’s mission of nurturing a generation of disciplined, spiritually upright, and intellectually astute young Muslims. It was a gathering where the seeds of service, faith, and education were firmly planted in the hearts

of the young participants, who represent the future of the Ahmadiyya Muslim Community.

Day One: A Spiritual and Organized Start

The event began with the arrival of dignitaries, parents, and guardians who came to witness this monumental occasion. The opening day focused on spirituality and logistics, beginning with Tahajjud Prayers and insightful Dars by Maulvi Hafiz Hafif Ibrahim, National Coordinator of Tahr-ik-e-Jadid. He eloquently elaborated on the essence of Salaat and financial sacrifice, setting the spiritual tone for the Ijtema’*a*.

The opening ceremony that followed was graced by the presence of Mr Hanif Bipuah,

Esq., Sadr Majlis Khud-dam-ul-Ahmadiyya Ghana, and Master Bashirudeen Mahmood Luqman Inkoom, Co-Chairperson representing the Volta Ilaqa. Young Atfal demonstrated their love for the faith through Quranic recitations, Urdu poetry, and the reaffirmation of the Atfal pledge, which emphasized loyalty, truthfulness, and service.

An Enriching Blend of Learning and Competition Education was a cornerstone of this year’s Ijtema’*a*. The Atfal engaged in a variety of academic competitions, including Quranic recitation, memorization, quizzes, and message delivery contests. These competitions were designed not only to assess knowledge but to deepen their understanding of Islam and its teachings.

ATFAL CORNER

In addition to live competitions, the event also highlighted the successful execution of preparatory academic activities held throughout the year.

For instance:

Virtual Seminars: Earlier in the year, a seminar themed “My Letter to Huzoor” inspired over 178 Atfal to participate, resulting in 623 heartfelt letters being sent to the Khalifa of the time.

Time with Sadr Mulk: A special virtual session allowed Atfal to interact directly with the Sadr Majlis, seeking guidance and gaining insights into the Jama’at’s objectives.

The competitions and interactive sessions collectively reflected Majlis Atfal’s commitment to producing well-rounded individuals grounded in faith and knowledge.

Spiritual Training and Devotion

Throughout the Ijtema’a, spirituality remained at the forefront. The Atfal participated in daily congregational prayers, led by esteemed missionaries and leaders. Practical sessions on Salaat performance, Azan calling, and Quran memorization complemented their spiritual training.

The Waqar-e-Amal (voluntary service) activities were a highlight of the Ijtema’a.

Young boys demonstrated their dedication to the Jama’at and society by cleaning designated areas, setting up event spaces, and assisting in the logistics of the gathering. Notably, 982 Atfal actively participated in Waqar-e-Amal projects during the Tahrik-e-Jadid month celebrations. Their efforts extended beyond the Ijtema’a as well, as they assisted in distributing water and guiding attendees during the 91st Annual Jalsa Salana Ghana.

Sports and Recreational Activities



To foster teamwork, discipline, and physical fitness, the Ijtema’a featured a dynamic array of sports and recreational activities. Football, sack races, lime-and-

spoon races, and badminton were among the popular games that kept the young boys engaged.

A notable addition to this year’s Ijtema’a was the formation of Taekwondo clubs across three Ilaqas. Over 50 Atfal actively joined these clubs, highlighting the Jama’at’s focus on physical well-being alongside spiritual and intellectual development.

These activities not only allowed the Atfal to showcase their talents but also created opportunities for building lasting friendships and learning the values of sportsmanship and teamwork.

Key Milestones and Achievements

The 10th Annual Ijtema’a provided an opportunity to reflect on the remarkable



milestones achieved by Majlis Atfal-ul-Ahmadiyya Ghana during the past year:

Educational Progress

- 66% of Atfal learning the Yassarnal Quran completed their studies.
- 63% mastered Salaat performance.
- 67% successfully learned Azan calling.

Outreach and Events

Six Atfal Day rallies held across Ghana saw the participation of 462 members. 982 Atfal engaged in Waqar-e-Amal projects, fostering a spirit of service.

Spiritual Engagement

A total of 623 letters were sent to Huzoor, building a direct connection between Atfal and the Khalifa. Reading and discussions on Jama'at literature, including "Three Questions by a Christian," were actively promoted.

Sports and Recreation

The introduction of Taekwondo clubs with over 50 members showcased the emphasis on both physical and mental discipline.

Closing Reflections and a Vision for the Future

The final day of the Ijtema'a was a moment of gratitude, inspiration, and reflection. The gathering concluded with a powerful Dars by Mr. Hanif Bipuah, Esq., who spoke on "Reflecting on 100 Years of Ahmadiyyat in Ghana." His words served as a call to action for the young Atfal to uphold the teachings of Islam and remain steadfast in their service to the Jama'at.

Awards were presented to outstanding Atfal and regional leaders, recognising their efforts in academic excellence, spiritual devotion, and community service. The event concluded with a heartfelt closing prayer, encapsulating the collective

hopes and aspirations of the Majlis Atfal-ul-Ahmadiyya Ghana.

A Legacy of Faith and Service

The 10th Annual National Ijtema'a was more than just an event; it was a transformative experience for the young boys who attended. It reinforced the values of faith, discipline, and service to humanity, leaving an indelible mark on the participants.

As these young members returned to their regions, they carried with them a renewed commitment to the Atfal pledge—to always speak the truth, offer prayers regularly, and respect elders while striving for excellence in both their faith and education.

May Allah continue to guide and bless Majlis Atfal-ul-Ahmadiyya Ghana's efforts in nurturing tomorrow's leaders. Ameen.

National Atfal Ijtema'a In Pictures



Majlis Khuddam-Ul-Ahmadiyya, Ghana

Annual Report For The November 2023 To August 2024 Majlis Year

Prepared and Read by Irfan Easah Hammond
(Mu'tamad Mulk) on Saturday, 28th September 2024, at
T.I. Ahmadiyya Senior School, Kumasi, Ashanti Region, during
the 43rd Annual National Ijtema'a of the Majlis Khuddamul
Ahmadiyya Ghana

Mr. Chairman (Ameer and Missionary-In-Charge, Ghana), the Sadr Mulk Ghana (Mr. Hanif Bipuah), Former Sadr Mulk (Mr. Nasir Ahmed Bonsu), Respected Sadran of Burkina Faso, Uganda and their respective delegates, our Respected delegates from Cote d'Ivoire, Nigeria, Respected Amila Members at all administrative levels of the Ghana Jamaat, Respected Amila Members of the various Majalis, Colleague Khuddam and our dear Atfal, all invited guests, all protocol duly observed. I humbly greet you all with the Islamic salutation As-salaamu alaikum wa rahmatullah wa barakatuh!

INTRODUCTION

The Majlis, as we are aware, is made up of male members

of the Ahmadiyya Muslim Community within the ages of 15 – 40 years. The prime Aims and Objectives of the Majlis as stated in our constitution are to:

- Train and educate our members, including the Atfal (i.e., male members of the Community within the ages of 7 – 15 years) in true Islamic Ways.
- Inculcate in members, the love of Allah and of the Holy Prophet of Islam (saw),
- Inculcate in members, the spirit of serving Islam, Country and Mankind, and Strive for the welfare of mankind

To achieve these objectives annually, the Majlis embarked on different activities throughout the country in the various departments

of its administrative set-up. This report is, therefore, an effort to give a summarised account of the numerous activities undertaken within the entire country by the Majlis from November 2023 to September 2024.

Such activities include key issues such as Meetings, Visitations, Ijtema'a and the achievements of the Ilaqa (i.e., Regions) and the various Shuba (i.e., Offices). However, this report is exclusive of reports from Shuba Atfal, Mal (i.e., Finance) and Muhasib (i.e., Audit).

REPORTS FROM REGIONS AND OFFICE BEARERS & CORRESPONDENCE WITH MARKAZ

With the exception of March 2024 where 41 out of 42 reporting officers reported on

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their monthly activities, all remaining months recorded a 100.00% submission from all reporting officers.

Majalis of the Majlis Mulk
The Majlis Mulk of Ghana consists of the following Majalis: Ilaqa (Region), Dil'a (Zone), Muqam (Circuit), Halqa (Jama'at).

MEMBERSHIP AND DATABASE

The membership of the Majlis stood at 29,347 members, which consists of 21,697 Khuddam and 7,650 Atfal. This entire membership is spread across 11 Majalis-e-Ilaqa, 45 Majalis-e-Dil'a, 170 Majalis-e-Muqam and 808 Majalis-e-Halqa.

IJLAS (MEETINGS)

A total of 6 National Amila meetings were held in the reviewed period, while at the regional level, 10 out of 11 Ilaqa (on the average) held monthly Amila meetings. Also, 35 out of 45 Dil'a (representing 77.78% of total Dil'a) averagely held their monthly Amila meetings. Furthermore, 67 out of 170 Muqam (representing 39.41% of the total Muqam) held their respective Aamila meetings.

Averagely, 98 general meetings were held monthly with

an average attendance of 1499 Khuddam.

VISITATION

The Sadr Mulk led a 13-member delegation to visit 3 Ilaqa (namely Greater Accra, Central East, and Central West) during the month of Ramadan.

Averagely, 10 out of 11 Qaideen-e-Ilaqa, with the able assistance from their Nazimeen and Qaideen Dil'a, paid monthly or regular visits to one or more Dil'a/Muqam within their respective Ilaqa.

All these visits were meant to strengthen the bond between the Aamila and general membership and to improve our collective and individual dedication to the Jamaat, among others.

IJTEMA'A

A total of 57 Ijtemat were held in 8 Ilaqa (namely, Ashanti, Brong Ahafo, Central East, Central West, Eastern, Greater Accra, Volta and Western) at any of these administrative-Muqam, Dila or Ilaqa. In all a total of 1691 Khuddam and 1180 Atfal participated in these Ijtemat.

Participation in Foreign Ijtema'a: In the course of the reviewed period, the

Ghana Majlis participated in the Ijtemat of these four countries – Nigeria, Cote d'Ivoire, Uganda and Burkina Faso with a total of 30 Majlis members. The details are as follows:

The Sadr Mulk, Mr. Hanif Bipuah, Esq., led a delegation of 11 members to the National Ijtema of MKA Nigeria in April 2024

The Naib Sadr Administration, Ing. Ibrahim Arkoh, led a delegation of 6 members to the National Ijtema of MKA Cote d'Ivoire in August 2024

The Sadr Mulk, Mr. Hanif Bipuah, Esq., led a delegation of 9 members to the National Ijtema of MKA Uganda in August 2024, and the Naib Sadr Northern Sector, Maulvi Abu Zul-Haq Zakariyya, led a delegation of 12 members to the National Ijtema of MKA Cote d'Ivoire in August 2024.

On behalf of the Sadr Mulk and the entire Majlis-e-Mulk, we would like to express our deepest and sincerest gratitude to 28 of the aforementioned total number of delegates who sacrificed their time and finances to embark on these Ijtemat on our behalf. We pray that the Almighty Allah continuously shower His blessings abundantly on us all, Ameen

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ACHIEVEMENTS FOR THE REVIEWED PERIOD

Respected Chairman, The Majlis, in the period under review, achieved the following:

Donation of a total of 171 copies of Jamaat Literature to personalities of institutions and the general public. Notable among the beneficiary institutions or personalities include End Time Bible College in Western Ilaqa, Bolga East District Assembly in Upper East Ilaqa; Mr. Adul-Majeed Iddrisu Nassam (A Parliamentary Candidate for Effia Constituency in the Takoradi Dila); the Headmaster of St. Fidelis Senior High School in Eastern Ilaqa; the Chief Inspector of Tease Police Station in Eastern Ilaqa; ASP Mr. Emmanuel Attigah (Kpando District Commander) and ASP Prosper Soetor (Crime Officer - Kpando Municipal Command).

Submission of a total of 12 stories to Al-Fazl for considerations in their publications in the reviewed period. Obtaining of 17,961 Followers, 2226 Posts and outreaching a total of 270,753 People Globally, via the Majlis social media portals such as Facebook, X and Instagram. Also, the Website report revealed 976 visitors and 2070 views monthly

Presentation of a total cash donation of GHS12,650.00 to 17 widows of Khuddam, 22 widowers of the Majlis, 16 less privileged non-Jamaat members, 68 less privileged Jamaat members and 62 sick members.

Visitation to the Manhyaia prisons and presenting kind donations amounting to GHS 3,000.00.

Donation of 1097 pints of blood via blood donation exercises and emergency response. It is worth mentioning that a total 1052 out of the above-mentioned pints of blood, were donated by the Majlis during the 91st Jalsa Salana and Centenary celebrations of the Ghana Jama'at.

Donations in cash and kind worth GHS6,000.00 to Jamaat members in Salgu Halqa in Damango Dila of the Northern Ilaqa, whose properties were gutted by fire, as relief response from the Majlis.

Successfully commencing a business venture in honey making at Bagh-e-Ahmad with a total capital of GHS33,000.00 that was funded by 3 members of the Majlis namely Mr. Munir Hadi Kwesi Saeed, Mr. Yahya Ahmed Nkrumah and Mr. Abdul Rahman Agyeman. Introduction of "Dart Throw-

ing" as the new sporting activity for the Majlis year with 237 Khuddam, thus, participating in this newly sporting activity.

Successfully reading 2 selected Jama'at literature namely: "Khilafat and Mujaddidiyyat" by Hadhrat Hafiz Nasir Ahmad and "Three Questions By A Christian" by Hadhrat Mirza Ghulam Ahmad and also taking periodic quizzes on them as well.

Obtaining of a total of 10 bai'ats in the reviewed period through the Majlis initiatives.

Successfully undertaking periodic celebrations for Tahrik-e-Jadid activities, with 6 Khuddam pledging to devote their lives in the service of the Jama'at as well. Successfully holding of the Annual National Tarbiyyat Classes, with a total of 1059 members (i.e., 442 Khuddam and 617 Atfal) participating in these Tarbiyyat classes at 15 centres in all the 11 Ilaqa. During these classes, a total of 252 members completed the Yassarnal Qur'an; whiles, a total of 868 members completed the learning of the Salaat performance stages

A total of 32 Khuddam via report got married in the

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period under review.

Successfully executing 98% of planned activities for the reviewed Majlis year.

Successfully inaugurating 27 Taekwando clubs in 27 Majalis-e-Dila from 8 Ilaqa with a total of 1340 Khuddam and 451 Atfal as active members of the clubs.

Planting of a total of 30 seedling in Ashanti Ilaqa in the reviewed period.

Undertaking Public Waqar-e-Amal at 19 distinct places within 9 Majalis Ilaqa by 663 Khuddam. Notable among these distinct places are Atonsu-Agogo Market, Anwiam Clinic, Kumasi Children's Hospital, Kumasi South Regional Hospital, Bosomaze CHPS Compound, Otum Hospital, Kokodo CHPS compound, Nkawkaw Family Hospital; Oda District Police Station, Goripie Town Clinic, Abuesi Community and Market Center, Takoradi Technical Institute and Takoradi Cultural Center, Techiman Market and Lorry Station, University of

Education Hospital (Winneba), Emena Diagnostic Centre.

Some of the personalities who graced the occasion of some of these clean up exercises were National Youth Authority Director for Agona West District, Swedru Assemblyman and Mensakrom Assemblyman.

CHALLENGES

Despite the above listed achievements of the Majlis, we still faced some challenges that must be eradicated in the shortest possible time, so as to achieve a maximum output each year.

These challenges include but not limited to:

Inadequate number of dedicated and skilled members at the lower levels of administration.

Delay in the submission of monthly reports or no submission of reports by officers at the various Majalis administrative levels.

Increased number of the unemployed Khuddam, thereby, affecting payments of

the various chanda and dues, participation in programmes and timely marriages.

Poor responsiveness attitude to the daily Salaat Assessment Report.

CONCLUSION AND RECOMMENDATION

Respected Chairman and all protocol duly observed, to conclude, I would say "All is well, that ends well". I wish to state that this report is no means an achievement, and could not have been possible without the entire contribution of members in diverse ways to keep the flag of the Majlis high.

I would at this juncture make the following recommendations:

Members must continue to re-dedicate themselves and learn some basic skills in the administration of affairs with respect to Islam-Ahmadiyya.

All office bearers must continue to work very hard and submit timely and objective reports.



Makhzan-e-Tasaweer is the official image library of the Ahmadiyya Muslim Community, which is managed and maintained by the centre itself.

The primary purpose of Makhzan-e-Tasaweer is to collate, archive and preserve photographs related to the Community.

ANNUAL REPORT

The unemployed members of the Majlis should take up any job (in the light of Islam, of course) as they wait for ‘better jobs’.

All Khuddam, with immediate effect, must resolve to improve upon their Congregational Salaat performance and also sincerely report via the Salaat App. daily.

Furthermore, we wish to also implore all Majlis members to continuously remember our departed Majlis members and the entire Ja-

ma’at members at large. In the year under review, the Majlis lost some members and notable among these members were:

Osman Sika Brentuo – then Naib Qaid for Ashanti Region who passed on in December 2023.

Fareed Adjabeng - a Khadim whose sudden death occurred while on duty at the Centenary Jalsa held in February 2024.

Wasalaam!

The Review
of Religions

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The Review of Religions is a magazine initiated by the Promised Messiah (as) in the year 1902.

The magazine’s main objective is to present Islam’s teachings, reflecting its rational, harmonious and inspiring nature.

In recent times, especially when Islam has been tagged as a violent and forceful religion the Review of Religions has been at the forefront of defending Islam by presenting its true teachings. In recent times, inclusivity has been a major concern for people all around the world.

The Review of Religions magazine is a very religiously inclusive magazine as it highlights quotations from not just Islamic scriptures but also Christian, Hindu, Buddhist, Zoroastrian and Jewish scriptures as well.

www.reviewofreligions.org



TO THE NATIONS' YOUTH

A POEM BY HAZRAT MIRZA BASHIRUDDIN MAHMOOD AHMAD^{RA},
KHALIFAT-UL MASIH II

O! ye tender plants of the Nation, To you I have something to say; Providing my Message May flash not away.

Advice I would give To the Nation's youth; That they may not say, I withheld the Truth.

When we pass away, the burdens Of life, you will have to bear. So be not seekers of idle rest But do and dare.

Serve the Faith with the heart Filled with God's sweet grace. And let not a thought of compensation Cloud your face.

Let your eyes fill with tears And your heart burn with love. Let your spirit ascend beyond Islam's more name, to the realms above

No bragging in the head, No thunder of wrath in the eye, No desire for revenge, no curse on the lips Which would cause thy brother to sigh.

The well-wishing of Brethren, Always keep in sight. Neither criticize, nor mischief-make But cling to the right.

Be free from jealousy And contentment create, Make not gold your beloved, Nor silver your charmed mate.

With full attention continue Offering prayers and keeping fast; Obeying God's commandments Which were written in the past.

If you have wealth be charitable In giving alms to those who need, Fear not the days of trouble If the needy you would feed.

You must learn and remember That a Muslim shines more bright, If he makes a pilgrimage To the Holy Land of Light.

Let Zikr be your habit Remembering God in prayer, When the Beloved is kept in mind It is impossible His name not to declare.

Let not reason be the ruler, O'er Faith which is salvation, Blind is the reason if it be not Guided by the sun of Revelation.

Cling fondly to all the Truth Whenever and wherever you find, Follow not the imagination Calling it knowledge of the mind.

The believers who love Muhammad[sa] Be not an enemy to them, But keep yourself aloof from those Who would the Prophet condemn.

Live in peace, taking no part With those who trouble create; Cause no anxiety nor disturbance For the rulers of the State.

Consider the age of youth As a favour great, That in the days to come You may not say it is too late.

Beauty is good in all cases But seek it with great care; May be that you think To be a gain is a snare.

Should you become a statesman, A general or a physician; If your heart in Islam is not steeped, You will not please us with your position.

Keep self-respect for bad it is To lack dignity of mind; But also to others be respectful Sincere and kind.

Whether in prosperity or poverty In riches or need; Never cease for a moment In spreading Islam's seed.

If you conquer the world You have gained nought; If the wild and terrible self You have not subdued and taught.

Do not spoil the good done By reminding of an obligation; Lest the thread of communion be broken Letting you fall from near the roof to the foundation.

Forget not that delicacy Is the women's share; He is no man whose body is as rose-leaf And cannot hardships bear.

Drop not down at the sight, Of wine like a fly; Look carefully, for at the bottom Of the cup dregs may lie.

You must know that the honours, From the Blessed One's school Are always accompanied; With persecutions from the fool.

Very hard is the task; The goal is far away; O my faithful ones, be not Indolent; but work without delay.

If step you will upon the path Of sincerity and loyalty; there will be no difficulty which you cannot Surpass, even to the royalty.

Let your actions put us not to shame , On judgment day nor trouble for us make; In the task of Faith let not , Your lessons be half-done for your own sake.

We are continuing our work Somehow or other, Be careful, lest the Movement; In your time may suffer.

My prayer for your sake ; O dear ones is this. May God keep you under His shade; Bringing no failure, but bliss.

May you be safe from the darkness, Of grief, pain and sorrow - And may the evening shade ne'er cast its shadow; O'er your sunlight of the morrow.



Humanity First is a non-political, non-religious and impartial international relief and development agency that focuses on protecting human life and dignity.

Humanity First provides aid on the basis of necessity alone, irrespective of caste, creed, color or religion.

Our mission is to serve socially disadvantaged individuals and families in the poorer communities and disaster struck areas of the world.

Established in 1995, Humanity First ('HF') was registered with the UK Charities Commission and has expanded its operations in 62 countries, across 6 continents.





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