

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President
Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

Our success lies in making our judgement according to God’s commandments and not to force the Khalīfa to make decisions on the basis of our own egos.

To report against the office-bearers without identifying oneself is against the commandments of the Holy Qur’ān.

Remembering Sajid Mahmood Ṣāhib of Karachi, Sheikh Abdul Qadir Ṣāhib of Qādiān, and Tanveer Aḥmad Loon Ṣāhib of Kashmir.

On 2nd Dec 2016, Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Ḥuzoor (May Allāh be his Helper) said that some people make complaints against office bearers or other people and demand immediate action against them as they are tarnishing the image of the Jamā‘at. But very often people who make such complaints remain anonymous and do not give their names, or else they give fictitious names and addresses, and hence no action can be or is taken on such complaints.

Ḥuzoor (May Allāh be his Helper) said that this habit of complaining anonymously is mostly prevalent in Pakistan and India, and it is not new because such instances have been found in every period. Once Ḥazrat Muṣṭah Mau‘ūd (r.a) gave a sermon on this issue and said that those who write such letters are either liars or hypocrites. If they were really true and courageous, they would not care about anything. While they pledge to sacrifice their lives, wealth, time and honour, when it comes to what they think is the honour of the Jamā‘at, they start concealing their names lest it should tarnish their name. Therefore, someone who has shown weakness to start with, it is quite possible that he might also be false in his other statements. Allāh says in the Holy Qur’ān that if you hear of something you should first look into it. Ḥazrat Muṣṭah Mau‘ūd (r.a) says that those who write such anonymous letters are themselves guilty of concealing their own names, and yet want their complaints to be accepted as it is and for the accused to be punished immediately.

Ḥazrat Muṣṭah Mau‘ūd (r.a) said that *Fasiq* doesn’t only mean an evil-doer, rather, according to the lexicon, it means anyone of quick temper, who quarrels over every minor thing, does not obey or cooperate, who magnifies other people’s little faults and says that others must be punished on the basis of what he says and should not be forgiven. Ḥuzoor (May Allāh be his Helper) related the story of a person who, on account of his temperamental nature, used to pass verdicts against everybody.

Ḥuzoor (May Allāh be his Helper) said: All those who make such anonymous complaints should bear in mind that this is against the Quranic injunctions, because the Holy Qur'ān says that you should first make inquiries about the one making the complaint. If we started acting on every complaint with such inquiry, then, instead of progressing, the Jamā'at would start to decline. The real thing is to act upon Quranic injunctions and Sunnah.

Ḥuzoor (May Allāh be his Helper) said: Some people on account of their disposition and culture are wont to be very rigid in some matters. There is no basis for such things. Ḥazrat Muṣṭah Mau'ūd (r.a) illustrated this with an incident related to the Promised Messiah (a.s) and Ḥazrat 'Āmma Jaan. Those who complain about relationship between a man and woman should know that they have to produce four witnesses, otherwise the Qur'ān has laid out a punishment for such accusations.

Ḥuzoor (May Allāh be his Helper) said that such people break the Sharī'ah's strict commandments by not giving their names, while insisting that such and such things are against the Sharī'ah. If you wish to apply the Qur'ān's law to others, then you should first apply it to yourself. Sometimes they say that such and such a person took a false oath. But when such a matter was put before the Holy Prophet ﷺ, he said that he had to judge according to God's commandment. Therefore, always remember that someone's complaint will not be acted upon according to his own principles. Where two witnesses are required they should be presented, and where four witnesses are required they should be presented, then the matter shall be securitized and judged accordingly. Our success lies in making our decisions according to God's commandment. Let us not force the Khalīfa to make decisions based on our own egos. May Allāh give the complainants the understanding that their complaints should be accompanied by evidence and their names and thus they will become part of the investigation. Especially when they see that the Jamā'at is being tarnished by certain acts, they should come out and complain openly. Likewise, may Allāh enable the office-bearers who have been appointed by the Khalīfa to make judgements with fairness and according to Divine injunctions. *Amīn*.

At the end of the Sermon, Ḥuzoor (May Allāh be his Helper) informed the Jamā'at of the tragic martyrdom of Sheikh Sajid Mahmood Ṣāḥib of Karachi, and the sad demise of Sheikh Abdul Qadeer Ṣāḥib Dervish Qādīān and Tanveer Aḥmad Loon Ṣāḥib of Kashmir and led their funeral prayers in absentia after the Friday prayers.

Please convey these guidelines given by Ḥuzoor (May Allāh be his Helper) to members of your Jamā'at.

Jazākumullāh.

Wassalām,

(Ch. Hameedullah)

Wakīl A'lā,

Tahrīk Jadīd Anjuman Aḥmadiyya Pakistan.

Dated: 8th December 2016