

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Amīr/National President

Jamā‘at Aḥmadiyya,

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Dear Brother,

السلام علیکم ورحمة اللہ وبرکاتہ

**On the pretext of freedom and fashion, nudity is becoming commonplace among men and women in this age. It is considered to be a sign of coming from a developed nation to publicly display nudity.**

**Every Aḥmadī boy and girl, man and woman, should try to raise standards of their modesty and piety and protect themselves against depravity in society.**

**In the name of freedom of speech and conscience, anti-Islām forces are bent upon eliminating Islamic teachings and values from Islamic society.**

On 13th January 2017, Hazrat *Khalīfatul-Masīḥ* V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futuh Mosque, London.

To begin with, Ḥazrat *Khalīfatul-Masīḥ* V (May Allāh be his Helper) said: Some people believe that religion and Faith restrict their freedom and impose constraints on them. However, in the Holy Qur‘ān, God says that while people have been taught Faith, they have not been overburdened in any respect. Rather, the purpose of the Sharī‘ah is to lessen burdens on them and protect them from all kinds of afflictions and dangers. Hence, Divine word has clarified that there is not even a single precept in Islamic teachings as is meant to impose hardship on a person. Instead, every commandment is a source of mercy and blessings for him.

Ḥuzoor (May Allāh be his Helper) said: On the pretext of freedom and fashion, nudity is becoming commonplace among men and women in this age. It is considered to be a sign of coming from a developed nation to publicly display nudity. This evidently is affecting our own children as well to some extent. Some [Aḥmadī] girls write to me and ask why *pardah* is important in Islam and why they cannot go out without wearing a coat or a *burqa*. The first thing to be remembered in this regard is that if we wish to remain firm in our faith, it will be necessary for us to act upon all the commandments of the Almighty God and His prophet صلی اللہ علیہ وسلم. The Holy Prophet صلی اللہ علیہ وسلم said that modesty is part of Faith. Therefore, to wear a modest dress and observe *pardah* are necessary if we intend to protect our faith. Hence, every Aḥmadī boy and girl, man and woman, should try to raise the level of their piety and *pardah* and protect themselves from immorality in society. It is for the parents, and especially for the mothers, to make their children aware of Islamic teachings and the evils prevalent in society. Only then will our coming generations remain firm in their faith and will be protected against the venom of the so-called developed world.

Speaking about a letter which an Aḥmadī girl wrote to him regarding *pardah* and working in a bank, Ḥuzoor (May Allāh be his Helper) said: Women who are doctors or are concerned with some research work are at times faced with genuine problems. They cannot work wearing traditional *burqa* or *hijab*. One example of this can be when they are in the operating theatre. But, even there their dress is such that they are almost properly covered wearing loose-fitting, baggy garments. Moreover, even doctors can work in *hijab*. In Rabwah, Dr Fahmida Munir Ṣāḥiba and Dr Nusrat Jahan Ṣāḥiba used to observe proper *pardah*; rather they were quite strict in the observance of *pardah*. No one was able to raise an

objection against them. Nor were their professional duties affected by their observance of *pardah*. When one's intention is good, one can find numerous ways to truly practice one's Faith. So, even if one does not cover oneself [for some reason] at one's place of work, one should do so immediately after coming out of it. Working in a bank is not a service to humanity as such. So, while working at such places, one cannot be allowed to remove *hijab*, especially when one is wearing fashionable clothes and has put on make-up.

Ḥuzoor (May Allāh be his Helper) mentioned the lawsuit that was filed in Switzerland by a girl seeking permission to swim separately from boys, and said: At this, human rights organizations, which are generally very vocal about personal freedoms, said that though it was her personal right, it was not such a significant issue that a verdict should have been given in her favor. Hence, when it comes to Islamic teachings and modest behavior among women, human rights organizations come up with so many excuses [to avoid a just opinion]. Under these circumstances, Aḥmadīs have to be even more careful. In the schools where swimming is compulsory, young girls should swim wearing burkinis, so that they know that they are required to dress modestly. Parents should also make children realize that boys and girls have to swim separately.

Ḥuzoor (May Allāh be his Helper) said: In the name of freedom of speech and expression, anti-Islām forces are bent upon eliminating Islamic teachings and values from Islamic society. These people are striving to eliminate religion in the name of freedom of speech and expression in such a manner that no one can accuse them of resorting to compulsion and thus they are seen as sympathizers. Islam is not a religion that imposes unreasonable restrictions on its followers. Rather, depending on the situation its teachings have an aspect of flexibility about it. For instance, there is no restriction of *pardah* for a doctor or a patient. To save human life and help it out of pain is the supreme purpose. Similarly, permission has been granted even to eat carrion and pork to the extent to which one needs them for one's survival. But the way satanic forces want us to behave their purpose is to eliminate Faith for good. Therefore, it is we Aḥmadīs who need to wage a jihad against this. [It is, however, to be remembered that] in the time of the Promised Messiah (a.s), there is no jihad of sword. This is the time for jihad of reforming the self.

Ḥuzoor (May Allāh be his Helper) said: I wish to particularly address the Muslims living in the developed world and generally the Aḥmadī Muslims living in every part of the world that they should strive to reach the pinnacle of loyalty to their country making sacrifices for it and contributing the best they can towards its progress and prosperity. When this happens, the mouths of satanic forces will themselves become shut, for they will realize that Muslims are true supporters of their country and nation. If we voluntarily impose some religious restrictions upon ourselves, the worldly courts have no right to interfere in this matter. Such interference will only create restlessness and rifts between the local population and refugees. However, if someone is involved in harming the country or is disloyal to it or is spreading misinformation and hatred, then the governments are justified in apprehending such elements and punish them. But the state has no right to bar someone from acting upon the teaching of one's religion and accuse him of being unable to integrate in society. We, Aḥmadī Muslims, must remember that if our men and women and our youth do not strive to uphold our religious values, there will be no guarantee of our survival. We will become worthy of a more severe punishment from God, for we understood the truth but failed to act upon it. The developed nations have touched the peak of their progress, but now their moral degradation and immoral acts are leading them to decline. Hence, under these circumstances, instead of dying ourselves in their complexion, our job is to sympathize with them on humanitarian grounds and lead them to the right path.

Ḥuzoor (May Allāh be his Helper) said: It is sad that some people go so far as to ask if *pardah* is the only thing necessary for the progress of Islam and Aḥmadiyyat. Some say *pardah* is a backward trend. I would like to say that if we want to conquer the world, we will have to abandon such thinking. Those who raise such questions should know that if they keep following the worldly-minded people and spend their lives like them, they will lose themselves in worldly pursuits. Piety and Faith will then be visible only in name and gradually this too will no longer be the case. Hence, none of Divine commandments should be taken for granted. One should rather fear Allāh in this regard. Islam needs for its progress every single commandment issued by God and His prophet, peace and blessings of Allāh be upon him. The restriction of *pardah* is not meant for women alone; rather men and women both have been commanded to observe it. God commanded the believing men to restrain their eyes, because it is necessary for the obtainment of purity. Hence, before God went on to command women to observe *pardah*, He first commanded men to keep away from every such thing as might stir carnal passions in them. To ogle at women and get mixed up with them, to watch nude films and to chat, either through Facebook or some other means, with people one is not permitted to talk to, makes life impure. While explaining the restraining of the eyes, the Promised Messiah (a.s) said: ‘Casting restraint eyes on forbidden things and saving yourselves (from possible slip) and seeing other permissible things is called ‘the restraining of the eyes’ in Arabic...One should safeguard all such holes in one’s body through which vice can enter the body. The term, ‘hole’, covers the sexual organs as well the ears, nose and mouth’.

Ḥuzoor (May Allah be his Helper) said: Some women raise the objection that if they cover their face, their make-up gets spoiled. I would like to clarify that if they do not put on make-up, they can keep their faces uncovered down to the mouth, but if they have put on make-up, then they must cover their face. They should decide whether they want to act upon the commandments of the Almighty God and hide their beauty or want to show to the world their beauty and make-up. [The Holy Qur’ān provides] details of the people before whom a woman can demonstrate her beauty. Secondly, the beauty that itself becomes evident, such as the face and height, etc., they surely cannot remain hidden. Here, I would also say to the Aḥmadi missionaries and their wives that they too should be careful regarding their dress and the safeguarding of their eyes. The wife of a missionary is also like a missionary. She should also show her best example in all aspects of life. May God enable our men and women both to follow all Islamic injunctions to perfection! *Āmīn*

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: 19 January 2017