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Acronyms for Salutations used in this publication

- s.a./s. Sallallahu 'Alaihi Wa Sallam
(May peace and blessings of Allah be upon him)
- a.s./a. 'Alaih-is-Salām
- r.a. Radiyallāhu 'Anhu/'Anha
(May Allah be pleased with him/her)
- r.h. Rahimahullāhu Ta'ālā
(May Allah shower His mercy on him)
- a.b.a. Ayyadahullāhu Ta'ālā Bi-Nasihil-'Azīz
(May Allah support him with His mighty help)

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Verse numbers in the references from the Holy Quran count Tasmia at the beginning of a chapter as the first verse.

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The Holy Quran on Hajj (The Pilgrimage)



الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ۖ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٨﴾

The months of the Hajj are well known; so, whoever determines to perform the Pilgrimage in these months, should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allah knows it. And furnish yourselves with necessary provisions, and surely, the best provision is righteousness. And fear Me alone, O men of understanding. (2 [Al-Baqarah]: 198)

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۚ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٨﴾

In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men — those who can find a way thither — owe to Allah. And whoever disbelieves, let him remember that Allah is surely independent of all creatures. (3[Aal-e-'Imran]: 98)

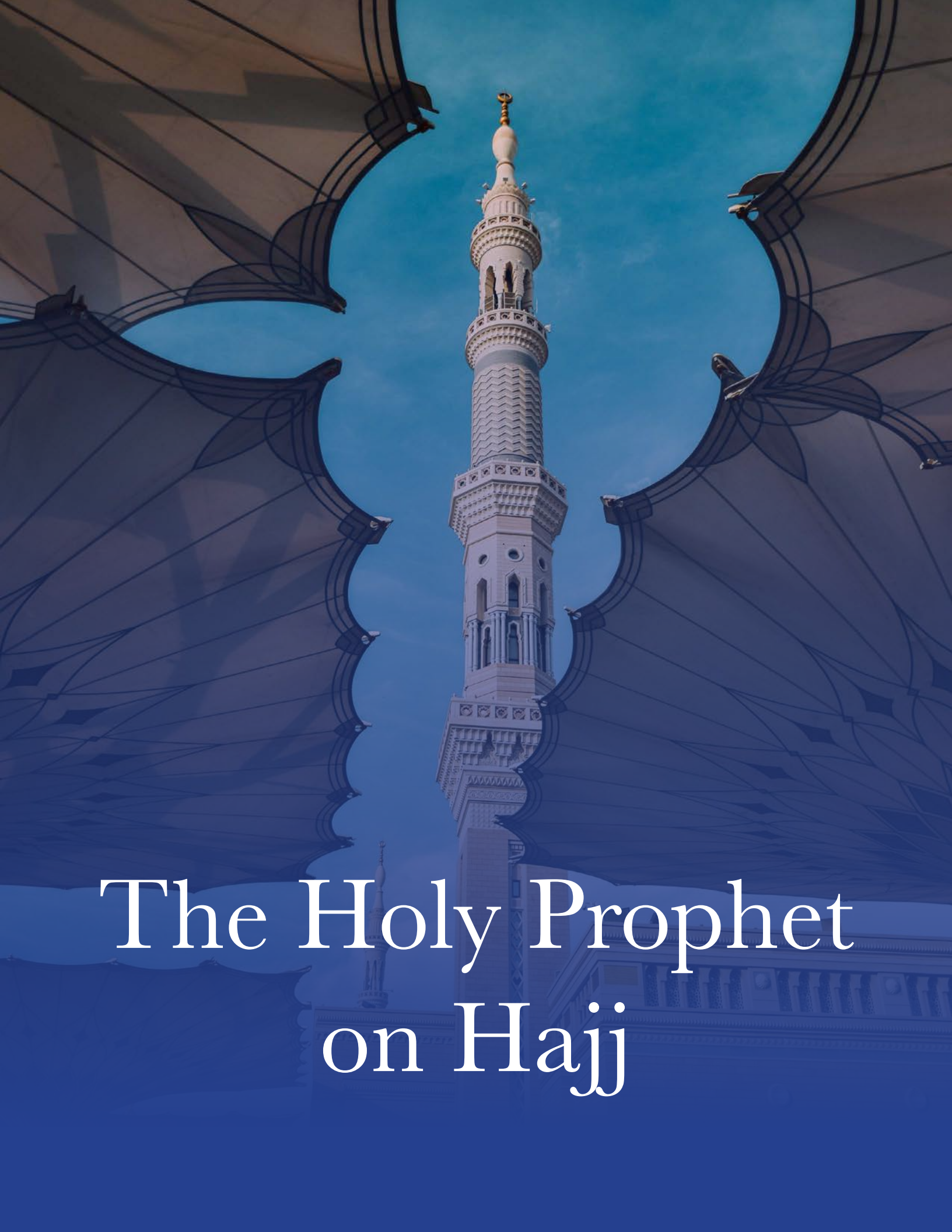
إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفِ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظَلَمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٦﴾ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٧﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٨﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقْنَاهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ ﴿٢٩﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٣٠﴾

As to those who disbelieve, and hinder men from the way of Allah and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path — We shall cause them to taste of a grievous punishment. And remember the time when We assigned to Abraham the site of the House and said, Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate in Prayers; “And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track, ‘That they may witness its benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of the class of cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy. “Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.” (22[Al-Hajj]: 26-30) [English translation of the Holy Qur’ān by Maulawi Sher Ali]

Commentary on 22[Al-Hajj]:26-30

As to those who disbelieve, and hinder men from the way of Allah, and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path—We shall cause him to taste of a grievous punishment. And remember the time when We assigned to Abraham the site of the House and said, Associate not anything with Me and keep My House clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate in Prayer; And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track, that they may witness its benefits for them and may mention the name of Allah, during the appointed days, over the quadrupeds of the class of cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy. Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.

[The Holy Qur’ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (22[Al-Hajj]:26-30)]



The Holy Prophet on Hajj

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْإِسْلَامَ بُنِيَ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَحَجِّ الْبَيْتِ -

Ibn ‘Umar relates that the Holy Prophet said: Islam is based on five articles: Bearing witness that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, observing Prayer, paying the Zakat, observing the Fast of Ramadhan and Pilgrimage to the House of Allah. (Bokhari and Muslim)

عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ حَجَّ لِلَّهِ فَلَمْ يَزِفْهُ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

Abu Hurairah relates that he heard the Holy Prophet say: He who performs the Pilgrimage without indulging in vain talk or committing any default returns from the Pilgrimage as pure as he was on the day his mother bore him (Bokhari and Muslim)

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ نُرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلَا نُجَاهِدُ قَالَ لَكِنَّ أَفْضَلَ الْجِهَادِ حَجُّ مَبْرُورٌ

Ayesha relates: I asked the Holy Prophet: Messenger of Allah, we consider that striving in the cause of Allah is the best deed, then shall we not go forth in the cause of Allah? He answered: The best striving in the cause of Allah for you is the Pilgrimage (Bokhari).

وَعَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُغْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ

Ayesha relates that the Holy Prophet said: Allah does not relieve more people from chastisement of the Fire on any day than on the Day of Arafat (*Muslim*).

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ عُكَاظُ وَمَجَنَّةُ وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الْإِسْلَامُ تَأْتَمُّوا مِنَ التَّجَارَةِ فِيهَا، فَأَنْزَلَ اللَّهُ [لَيْسَ عَلَيْكُمْ جُنَاحٌ] فِي مَوَاسِمِ الْحَجِّ -

Ibn ‘Abbas relates: Ukaz, Majannah and Dhul-Majaz were trade markets in pre-Islamic days. In Islam people imagined that it would be sinful to carry on trade and commerce during the Pilgrimage, whereupon the verse was revealed: It is no sin for you to seek any of the bounties of you Lord during the days of Pilgrimage (2:199) (Bokhari).

[Garden of the righteous (Riyadh as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, pp. 219-220]





Hajj - The Pilgrimage

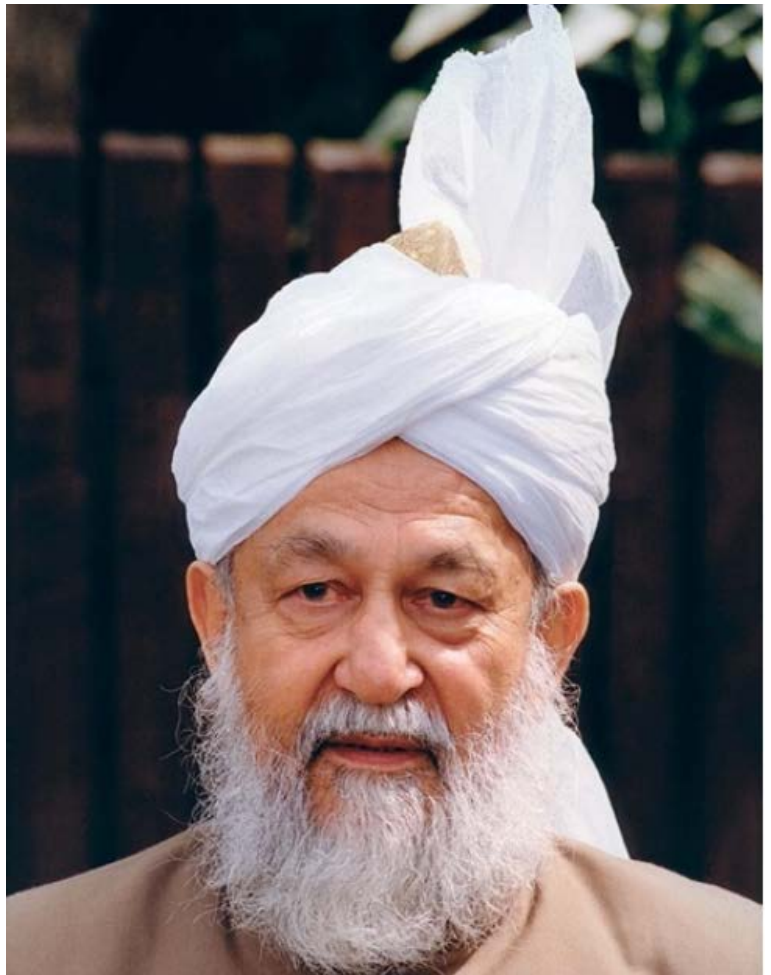
Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV
May Allah shower His mercy on him

Another example which demonstrates the universality of Islamic injunctions regarding the practice of religion is the instance of Hajj, the pilgrimage. Once again one finds the institution of pilgrimage in all religions of the world, but the sites for pilgrimage are scattered at different places in one or more countries. One does not find a single central place which all the followers of a religion must visit at least once in their lifetime. Amazingly in Islam we find exactly such a place in Mecca, where Muslims from all over the world are expected to gather and spend about ten days entirely dedicated to the memory of God. The pilgrims come from all countries, all nations, and all races and in all ages. Men, women and children, they all gather once a year for a fantastic rally which sometimes runs into the millions. This grand display of universality is seen nowhere else in any other religion. Hence all these fingers, which were raised in different areas of Islamic teaching, point to the same message of unification of man on earth under the Unity of God.

The institution of pilgrimage can be traced back to the time of Abraham, peace be upon him. But there are very clear statements in the Qur‘ān describing it as an ancient institution, starting from times immemorial when the first House of God was built in Mecca. In the olden times Mecca was pronounced Becca, so the Holy Qur‘ān refers to the first house as being built not in Mecca but in Becca. It is also called Bait-ul-‘Ateeq, or the most ancient house. Abraham (peace be on him) raised it from the ruins which he discovered under divine guidance, and about which he was commissioned by God to rebuild with the help of his son Ishmael (peace be on him). It is the same place where he had left his wife Hagar and infant son Ishmael (peace be on him), again under divine instruction. But work on the House of God awaited attention until Ishmael (peace be on him) grew to an age where he could be of some help. So, both of them worked together to rebuild the house and restart the institution of pilgrimage.

Many rites performed during pilgrimage are rooted in those early days of the reconstruction of the House of God, and some even go beyond that. For instance, the running between Safa and Marwah, two small hillocks close to the House of God, is done in memory of Hagar’s search for some sign of human presence to help her and her child in their dire hour of need. The child is described as having become extremely restive with the agony of thirst, striking the earth with his heels in desperation. There, it is said, sprouted a fountain which still exists today in some form. Later, a well which was created around that spot and its water is considered to be the blessed water. Most of the pilgrims who perform the Hajj try to bring some water from there by way of blessing for their relatives and friends.

There are other rites and traditions which should be briefly explained. In Hajj the pilgrims do not wear any sewn garments; rather, they dress in two loose sheets. This is further indicative of the tradition being most ancient. It indicates that the institution of Hajj began when man had not learnt to wear sewn clothes. They had only started to cover themselves. As such it seems that it is in memory of those ancient people who used to circuit the first house built for the worship of God in that preliminary dress that the pilgrims are required to do the same. Again, the shaving of the head is an important feature which is also universally found as a symbol of dedication among monks, priests, hermits and vishnus. This further adds to the universality of its character. Women are exempt from shaving, but they have to symbolically cut their hair as a token. Also, in the places where Hadrat Abraham (peace be on him) is known to have remembered God in the style of an intoxicated lover and extolled his glory with loud chanting, the pilgrims are required to do the same in the same places. (An elementary study of Islam by Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV, pp. 40-42, Islam International Publications Ltd., Edition 2010)





Summary of Friday Sermons of Hadrat Khalifatul-Masih V - May 2023

May Allah support him with his mighty help

5 May 2023

Hadrat Khalifatul-Masih V (may Allah be his Helper) said: Following the verse (16: 91) of the Holy Qur‘ān recited as the second sermon every Friday and on both occasions of Eid, Allah the Almighty gives instructions on what one ought to do, and what one ought to abstain from. For a true believer to strengthen their faith, it is necessary for them to tread upon the commandments of Allah the Almighty, otherwise a Muslim cannot become a true believer. The commentary of the Promised Messiah (peace be on him) contain a blueprint for us to create a society that fulfils both the rights of humankind and the rights of God. It is unfortunate that in these days, the world as a whole – including the Muslim world – is bent on usurping the rights of others. Although Muslims profess the teachings of Islam, many of them around the world have fallen prey to such ills.

The Promised Messiah (peace be on him) states that it is ordained by God that one should be just to Him and His creation, or in other words, fulfil their rights. If one can go beyond this, one should not only demonstrate justice, but also demonstrate kindness as though one truly perceives them. Furthermore, if one can go beyond this, then one should treat both God and His creation selflessly and with no expectation of recompense, similar to one who is selfless due to a relation.

12 May 2023

Hadrat Khalifatul-Masih V (may Allah be his Helper) said: Various countries are holding their Majlis-e-Shura (meeting of the consultative body). Although he has spoken about the importance of Shura and the responsibility of delegates, he deemed it appropriate to speak on the subject again as a reminder in light of the commandments of God, the Holy Prophet (peace and blessings of Allah be on him) and the Community’s tradition.

Hadrat Khalifatul-Masih V (may Allah be his Helper) highlighted on the following aspects:

- Complete trust should be placed in God.
- Examples of the Holy Prophet on consultation should be followed.
- Responsibilities of the Shura delegates
- How to attain the blessings of God?
- Majlis-e-Shura acts as a helper of the Khalifatul-Masih
- Uphold the sanctity of Shura
- Importance of implementing the decision of Shura

19 May 2023

Hadrat Khalifatul-Masih V said that whilst mentioning the blessings of God upon this community and its progress, the Promised Messiah (peace be on him) said that it is a great miracle that despite great opposition, this community continues to thrive and progress.

Hadrat Khalifatul-Masih V quoted the Promised Messiah (peace be on him) who said that the opponents spend day and night plotting and scheming to stop and halt the progress of this community, yet, God continues to grant victory and success to our community. What is the wisdom behind this? It is that when God commissions someone, then that person and their community see progress day by day and their opponents see failure day by day, and eventually meet a humiliating end. No matter the efforts made by the opponents, a movement started by God cannot be stopped by anyone.

26 May 2023

Hadrat Khalifatul-Masih V said: when Allah the Almighty informed the Promised Messiah (peace be on him) that his demise was near, the Promised Messiah informed his community that God manifests His might in two ways; one at the hand of prophets, and the second after the demise of the prophets when people think that the prophet has faltered and their community has failed, and they mock and jest.

Hadrat Khalifatul-Masih V continued quoting the Promised Messiah (peace be on him) who said that the opponents of Islam rejoiced at the demise of the Holy Prophet (peace and blessings of Allah be on him) while the companions were in great distress and grief. However, God manifested His power by commissioning Hazrat Abu Bakr (may Allah be pleased with him) and Islam's strength was solidified. In this way, God fulfilled His promise of, "and He will establish for them their faith that He chose for them and He will change their state of fear into peace."

Hadrat Khalifatul-Masih continued quoting the Promised Messiah who said the same happened at the time of Moses (peace be on him). When Moses passed away between Egypt and Canaan, before he could help the Israelites reach their destination, there was a great deal of grief among the Israelites. The Torah describes that they cried for forty consecutive days. However, it has always been the practice of God to display two manifestations of His might in order to destroy the false joy of the opponents. If this was so, then the Promised Messiah said that the same would be the case after his demise, and there would be a second manifestation after him which would last until the end of days. God vouchsafed to the Promised Messiah that his community would prevail until the Day of Judgement. Though it is the latter days and signs of the world's end continue to manifest, however, God will not let the world be destroyed until this promise of His is completed.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.



Khilafat News

Emulate the companions of the Holy Prophet. There is need for spiritual transformation and cleansing, unwavering loyalty, and readiness for sacrifice.

Hazrat Khalifatul-Masih V addresses National Majlis-e-Shura UK

The 44th Majlis-e-Shura UK concluded on 21 May 2023 at the Tahir Hall of Baitul Futūh Mosque, blessed by the presence of Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah be his Helper).

Hazrat Khalifatul-Masih V delivered a faith-inspiring address in which he reminded the delegates of their duties, urging them to emulate the Companions of the Holy Prophet (may peace and blessings of Allah be on him). He quoted extensively the historic Shura address delivered by Hazrat Muslih Mau'ūd (may Allah be pleased with him) in 1944.

Hazrat Khalifatul-Masih V said that the responsibilities of Shura delegates do not cease with the conclusion of the shura. They must strive to ensure that all recommendations approved by the Khalifatul Masih are enacted, praying that Allah the Almighty enables them to serve with the required spirit and diligence. Referencing his recent Friday sermon, he shed light on his expectations of each participant, urging them to play their respective roles to the fullest.

Hazrat Khalifatul-Masih V expanded on the importance of emulating the Companions of the Holy Prophet (peace and blessings of Allah be on him), emphasizing the need for spiritual transformation and cleansing, unwavering loyalty, and readiness for sacrifice. He reiterated that the rank of a companion was not limited to those who met the Holy Prophet physically but could extend to those who spiritually connected with the Holy Prophet's teachings.

Hazrat Khalifatul-Masih V said, "Hazrat Muslih Mau'ūd (Allah be pleased with him) quoted a part of a couplet of the Promised Messiah (peace be on him) that: صحابه سے ملا جب مجھ کو پایا It means, "You shall join the companions, when you join with me."

"These illuminating words convey the glad tiding that those who wholeheartedly accept the Promised Messiah will, through the grace of Allah, join the rank of the companions of the Holy Prophet. Clarifying this point, Hazrat Muslih Mau'ūd explains that it does not mean that a person from a different era will gain the capacity to physically see and meet the Holy Prophet (peace and blessings of Allah be on him). Of course, that is impossible and against the laws of nature. Rather, it means that through one's righteous acts and deeds, a person can attain the spiritual rank of a companion. Strive to avail the eternal gift bestowed to mankind by Allah the Almighty, of gaining the spiritual companionship of the Holy Prophet (peace and blessings of Allah be on him), and the Promised Messiah (peace be on him)."

Hazrat Khalifatul-Masih further reflected on the philosophy of spiritual companionship and its necessity in the age where Islamic teachings are to be conveyed through logical proof and rational evidence. In this era, he explained, the global acceptance of our teachings may not be instantaneous but rather gradual, requiring unwavering patience and trust in Allah. Closing his address, Khalifatul-Masih reminded the shura delegates of the responsibility entrusted to them, to priorities their faith over worldly matters and to remain committed to fulfilling the mission of the Promised Messiah (peace be on him). He urged delegates to demonstrate the same trust in Allah as was shown by Hazrat Abu Bakr, stating that only by living such lives can they truly serve as servants of the Holy Prophet (peace and blessings of Allah be on him) and fulfil the purpose of the Promised Messiah's advent.



Hazrat Khalifatul-Masih also said: “For the sake of the prosperity of our Jamā‘at and to fulfil our religious objectives, we must exhibit the same conviction and trust in Allah the Almighty as was displayed by Hazrat Abu Bakr, who when faced with the ultimate crisis, remained patient and steadfast. Only if we strive to live our lives in this way, can we fulfil our duties as servants of the Holy Prophet (peace and blessings of Allah be on him); only then can we fulfil the purpose of the advent of the Promised Messiah (peace be on him).” (Report prepared by Al-Hakam)

Missionaries should present the true teachings of Islam without worrying about the consequences

Hazrat Khalifatul-Masih V addresses graduates at Jami‘a Ahmadiyya UK convocation 2023

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah be his helper) graced the convocation of Jami‘a Ahmadiyya UK held on its campus in Haslemere. Four classes of Jami‘a UK totaling 199 students received Shahid degrees from Hazrat Khalifatul Masih. The convocation had not been held since 2019 due to COVID-19 pandemic.

Hazrat Khalifatul Masih V (may Allah be his helper) urged all graduates and missionaries to remember that the purpose of entering Jami‘a Ahmadiyya was not attained by merely graduating; rather, this day should pave the way for all missionaries to see the true purpose of becoming a missionary. While before this, the graduates sought help and guidance from teachers and were facilitated by regular exams, now it was imperative to excel in their personal studies.

Hazrat Khalifatul Masih V (may Allah be his helper) said that some missionaries had already been serving in the practical field for a few years. They must all undertake a self-analysis and ponder whether they are meeting his expectations; whether they are excelling in spirituality and knowledge. The purpose of Jami‘a Ahmadiyya is to introduce students to different subjects and Islamic sciences. A successful missionary is one who continues to reflect on and continues to endeavor to attain the true purpose of being a missionary. All missionaries must remember that a heavy responsibility is placed on them.



A book titled: زرین ہدایات برائے مبلغین (Zarreen Hidayaat Bara'ey Muballighin) by Hazrat Muslih Mau'ud (may Allah be pleased with him) is available for all missionaries to study and follow.

Hazrat Khalifatul Masih V (may Allah be his helper) said that a missionary must be brave and courageous in both Tahligh and Tarbiyat. Missionaries should present the true teachings of Islam without worrying about the consequences. At times, people worry about what others might think, especially in the present day, but even in such circumstances, one can use wisdom and be courageous. Missionaries must also obtain secular knowledge alongside their religious knowledge. If one is up to date with current affairs, it has a positive impact and can be extremely effective. It was also important for missionaries to be mindful of physical cleanliness as well as have a decent and appropriate dress sense. This has a positive effect on others. Missionaries must be content with what they have – missionaries are expected to survive on very little. Of course, if one is blessed by Allah in a certain way or if one's parents wish to help them financially, then that is something different. However, a missionary should never have any expectations and their wives and children should also be inculcated to live within their means. In addition to that, it is imperative for a missionary to ensure the protection of Jamā'at's assets as well. This will also have an impact on others as it will show that they care for the wealth of the Jamā'at.

Narcissism should be shunned at all costs and one should refrain from pride and boastfulness. A missionary should not seek praise; however, one should praise God for His blessings and favors. If one is praised by others, then they should immediately recite istighfār and pray that they may be free of arrogance.

Hazrat Khalifatul Masih V (may Allah be his helper) further said: It is important for missionaries to be regular in prayers, especially the Tahajjud prayer. Other than in exceptional situations, Tahajjud should be offered daily. At times, he has received complaints that a certain missionary did not open the salat center on time or he did not wake up for the Fajr prayer. We must always remember that without prayer, we are nothing and prayer alone is the means for successful and effective Tahligh and tarbiyat. A missionary must also have administrative skills. All missionaries should familiarize themselves with the rules and regulations of the Jamā'at and its proper practices and traditions by studying the sermons and addresses of Khulafa. Missionaries in the field should train those youth for work who have the aptitude to learn these matters. A missionary should also remember that such people who are heavily influenced by what the world is saying should be explained things in a similar

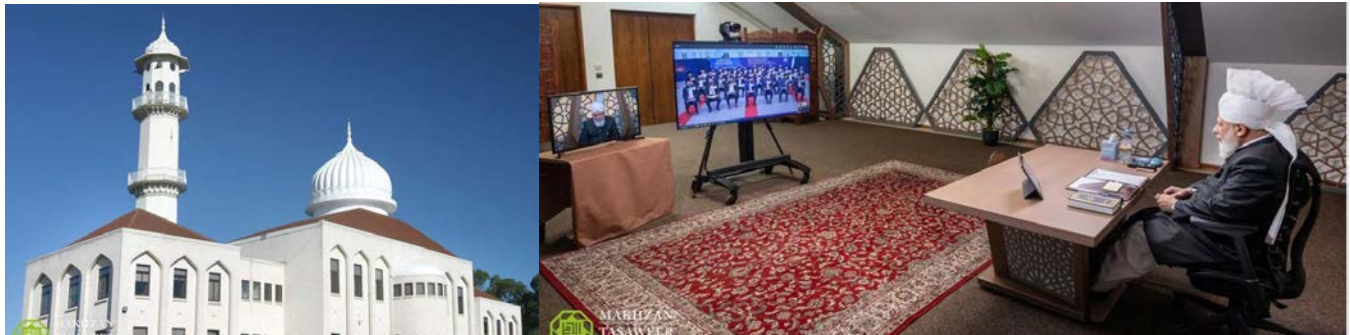
fashion, using their own arguments. For example, nowadays even some non-Muslim people are speaking out against mixed gatherings and even the consumption of alcohol. This can be a helpful tool in Tabligh and Tarbiyat. Alongside seeking knowledge, a missionary must be aware of allegations against Islam and the Jamā‘at and be familiar with the answers – of course, the allegations have always been the same and people have no new arguments left. For this, relevant literature should be consulted and subjects should be studied and a missionary should not stay silent. Missionaries should search for Tabligh opportunities themselves. Some missionaries struggle in this regard and say that there are no Tabligh opportunities in their respective areas. But through different means, various events and schemes, Tabligh opportunities can be made possible. In this regard, social media can be used as an effective tool. Missionaries have a duty to improve the community’s moral and practical standards, involving the relevant secretaries in their efforts. However, along with using all resources and knowledge to work towards better outcomes, their primary emphasis should be on prayer. If we humbly ask God in this way, blessings will indeed be bestowed upon our endeavors.



In the end, Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that Allah may bless our every effort and that He may give success to all the graduates. May Allah make all the graduates true helpers of Khilafat and may they truly be servants of the Promised Messiah (peace be on him). (Adapted from Al-Hakam, 13 May 2023)

“Work together to achieve the unified goal of spreading the peaceful message of Islam Ahmadiyyat”

Hazrat Khalifatul-Masih V addresses Amila members of Majlis Ansarullah Australia



Hazrat Khalifatul-Masih V addressed Amila members of Majlis Ansarullah Australia in virtual Mulāqāt on 7 May 2023. Reports were presented to Khalifatul-Masih by office holders of Majlis Ansarullah Australia.

Hazrat Khalifatul-Masih V (may Allah be his Helper) remarked that a large majority of people in Australia are still unaware of the Jamā‘at and the peaceful teachings of Islam. To address this issue, he emphasized the need for different auxiliary organizations of the Jamā‘at to collaborate and “work together to maximize the outreach” and to achieve the unified goal of spreading the peaceful message of Islam Ahmadiyyat. He said that coordinated programmes can be developed to raise awareness about Islam Ahmadiyyat and its teachings.

Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized that it is important to introduce the Jamā‘at and its peaceful teachings to the Australian population, and those who are destined to enter the fold of the Jamā‘at will eventually do so. However, it is necessary to do the spadework first. He advised the Amila to explore new avenues in Tabligh instead of merely relying on old methods of preaching. He encouraged, “Ansarullah, being more mature, should make good plans and execute them effectively.” (Adapted from Al-Hakam 12 May 2023)

Those who commit injustice will be subject to God’s wrath

Hazrat Khalifatul-Masih V addresses Lajna Ima’illah Italy in a virtual meeting



On 14 May 2023, Lajna Ima’illah Italy were blessed with the opportunity of meeting Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, may Allah be his Helper, in a virtual Mulāqāt.

Replying a question, Hazrat Khalifatul-Masih V said: “Marriage is a bond between husband and wife, so they should both respect each other and also try to respect each other’s sentiments. Both, the husband and the wife, should live amicably. It is their duty to set their example before their children. If any of the party – either the husband or the wife – is not behaving properly, according to the tradition and the teaching of Islam, then they are not discharging their duty properly as they should.” He added that in some cultures, “sometimes men try to suppress their women and impose their orders, but it is not right; it is un-Islamic. Both should discharge their duties according to the teachings of Islam.”

Replying to another question, Hazrat Khalifatul-Masih V said: “Hypocrites have existed in every era.” Even during the time of the Holy Prophet (peace and blessings of Allah be on him) there were hypocrites and the prominent leader among them was Abdullah ibn Ubayy ibn Salūl. Despite being aware of this, the Holy Prophet (peace and blessings of Allah be on him) chose to overlook the matter. Allah informed him about Abdullah ibn Ubayy ibn Salūl’s hypocrisy and stated that hypocrites occupy the lowest level of Hell. Hazrat Khalifatul-Masih defined a hypocrite as someone who lacks the courage to express their true intentions, someone who says one thing in the presence of Jamā’at members or office bearers but, when among like-minded friends, engages in various conversations.

Hazrat Khalifatul Masih mentioned that if there is someone within the Jamā’at who is engaged in inappropriate discussions and the Jamā’at is unaware of it, it is the responsibility of individuals, out of their sincerity towards the Jamā’at, to bring such matters to the Jamā’at’s attention for investigation. If the person persists in such behavior, then necessary action is taken by the system of the Jamā’at.

Replying to a question Khalifatul-Masih (may Allah be his Helper) said: “Those who commit injustice are indeed unjust,” and they will be subject to God’s wrath. While Allah has designated men as protectors and maintainers of women, He has also placed responsibilities on them. Allah has explicitly instructed men to treat women with kindness and gentleness. He stated that some individuals selectively extract one section from the Holy Qur’ān to support their own views, claiming that God has permitted men to harm their wives physically. However, he emphatically declared that this is not permissible.

Hazrat Khalifatul-Masih remarked that regarding those who exhibit cruelty, injustice, and resort to physical abuse against their wives, the Promised Messiah has made it clear that they have no connection or relationship with him. Furthermore, he reiterated, “Those who commit injustice are indeed unjust,” emphasizing that if they are not held accountable in this worldly life, they will undoubtedly face punishment from God in the Hereafter.

(Adapted from report prepared by Al-Hakam)

International News of Ahmadiyya Muslim Community



Amir and missionary in-charge inaugurate Tahir Mosque in Tafiré, Ferké, Ivory Coast



Tafiré is a town that is located in the north of Ivory Coast, in the Ferké region. The population of this town is about 20,000. Ahmadiyyat was established here 25 years ago. The Jamā'at members have continued to offer prayers at the local Mu'allim's house since then. In 2021, the Jamā'at got the opportunity to build a mosque, which was formally inaugurated on 26 February 2023.

The piece of land for the mosque was offered by a local Ahmadi family, situated beside the highway that connects Ivory Coast to two neighboring countries, Burkina Faso and Mali. A non-Ahmadi Muslim liked the building of the mosque and took responsibility for its renovation.

The inauguration ceremony was held on 26 February 2023. Amir and missionary in-charge Abdul Qayyum Pasha, along with his delegation of national heads of auxiliary organizations and national Amila, attended the ceremony. The deputy governor, deputy mayor and local

(Gendarmerie) police commander and a representative of the grand imam were present. The ceremony started with the recitation from the Holy Qur'an followed by an Arabic Qasida written by the Promised Messiah (peace be on him). After this, a brief

introduction of Jamā'at-e-Ahmadiyya was presented to attendees. Amir delivered a speech on the “Importance and Objectives of Building a Mosque,” and some other speeches on different topics were delivered by other members in French.

The Deputy Governor congratulated and appreciated the humanitarian services of Jamā'at-e-Ahmadiyya, and concluded the event with silent prayer. More than 300 people were present at this ceremony and half of them were non-Ahmadis. Two journalists were also present. In this manner, the true message of Islam Ahmadiyyat was conveyed to them in an effective way. (Shahid Ahmad Masud, Regional Missionary, Ivory Coast)

Ahmadiyya Jamā'at the Gambia participates in Trade Fair “Gambia International (TFGI) 2023”

The Gambia Chamber of Commerce and Industry (GCCCI) launched the 16th edition of the Trade Fair Gambia International (TFGI) 2023 on 10 January 2023. The trade fair was held from 18 February to 19 March 2023 at the National Trade Fair Ground in Brusubi, The Gambia.

There were more than 400 stalls at the trade fair and apart from The Gambia, people from various countries participated in it, such as Egypt, Morocco, Senegal, Ghana, Nigeria, India and Mauritania, etc.

Jamā'at-e-Ahmadiyya The Gambia also participated and organized a bookstall. This was the only religious stall out there. At the stall, with the Holy Qur'ān exhibition, the history of Jamā'at-e-Ahmadiyya The Gambia was also briefly displayed. Some Jamā'at literature was also exhibited and made available for sale, which included various books of the Promised Messiah (peace be on him) translated into English and French, the books of Khulafa-e-Ahmadiyyat, Salat learning books, Yassarnal Quran, etc. And a corner within the stall was also organized to present the work of the Review of Religions.



The event attracted a large number of people and many visited the Ahmadiyya stall. Most of the visitors held conversations with the Ahmadiyya representatives at the stall and were touched by and appreciated the message of true Islam. Amir Ahmadiyya Jamā'at The Gambia also visited the stall and was delighted with and appreciated the work of the team.

A man from Belgium visited the stall and was briefed about Ahmadiyya Jamā'at which he appreciated and thanked the community for organizing. A woman passing by the stall stopped and shouted very cheerfully, “Wow, Ahmadis are here. I cannot pass by without seeing them and I love these people.” She was then introduced to the Jamā'at and ever since she has been in touch with us. (Report by Rohan Ahmad, Missionary, The Gambia)

American students visit Fazl Mosque, London

On 27 March 2023, a group of thirteen American students along with Professor Mike Fosdal visited the Fazl Mosque in London. The purpose of their visit was to understand more about Islam in Britain.

Ataul Mujeeb Rashed received them and took them inside the mosque. Then he gave them a brief introduction about Islam and its teachings and how the Ahmadi women donated their ornaments for the building of this very Fazl Mosque.

Questions regarding polygamy, the Islamic belief regarding Jihad, and various other topics were asked. The background of the Ahmadiyya Muslim Community was also explained. The group spent about two hours in the mosque.



One of the students said: “We gained better insight into the beliefs of Islam and its core values. We became more familiar with a community different from our own, which was beneficial.” (Report by Daniyal Ahmad, Ahmadiyya missionary, UK)

Majlis Ansarullah Denmark participates in a festival organized in Aalborg, Denmark



Majlis Ansarullah Denmark participated in a festival organized in Aalborg — the second largest city in Denmark — which was organized on the theme of “body, mind and soul.” This city is 407 kilometers from Copenhagen. Majlis Ansarullah was also able to participate in the fair organized earlier in Copenhagen.

This is the second festival of the year that is being held in the city of Aalborg. The festival was held from 3-5 March 2023, in the cultural center of Aalborg city.

At this fair, more than fifty organizations set up different stalls, including the stalls of different Christian churches, Buddhists, and other organizations. Majlis Ansarullah Denmark participated in this festival for three days this year. The organizer of this fair expressed great happiness that we are included in this fair as representatives of Islam. This is the first time someone from an Islamic organization has formally joined. More than 5,000 people visited this fair. Many people purchased the Holy Qur’ān and in the same way, other literature was also distributed. There was also an arrangement for listening to the Holy Qur’ān at the stall, where people would put on headphones and listen to the recitation from the Holy Quran.

(Report Muhammad Akram Mahmood, Sadr Majlis Ansarullah Denmark)

Representatives of Ahmadiyya Muslim Community Kosovo meet mayor of Kamenica



On 14 March 2023, representatives of Ahmadiyya Muslim Community, Kosovo met with the mayor of the municipality of Kamenica, Mr. Kadri Rahimaj, and the chief of staff of the mayor, Mrs. Lidiona Marovca, in the mayor's office in Kamenica. During the meeting, the mayor was informed about the Jamā'at's activities worldwide and in Kosovo and the organization of the 10th Jalsa Salana Kosovo. The mayor was also apprised of the humanitarian activities of Humanity First in the world and in Kosovo, particularly those that had been successfully completed in the municipality of Kamenica through municipal cooperation with the ex-mayor Mr. Qëndron Kastrati.

On 15 March 2023, the representatives met with the representatives of the mayor of the municipality of Ferizaj, Mr. Agim Aliu, in his office. The Chief of Staff of the mayor, Mr. Albion Sherifi, the Acting Director of the Centre for Social Work in Ferizaj, Mrs Adelina Rexhepi-Braha, and the Head of the Social Welfare Sector in the Directorate of Health and Social Welfare of the municipality, Mrs. Emira Sallahu, were also present at the meeting. As the mayor was on an official visit outside Kosovo, Mr. Albion Sherifi chaired the meeting. During the meeting, the mayor was informed about the Ahmadiyya Muslim Jamā'at, the efforts of Hazrat Khalifatul Masih V (may Allah be his Helper) to establish peace in the world, the National Peace Symposium in the UK, and the upcoming 10th Jalsa Salana Kosovo. The representatives also briefed the mayor about the humanitarian activities of Humanity First in Kosovo and worldwide, focusing on social welfare, health, and education. The representatives from the Jamā'at were also informed about the needs and requirements that the municipality faces in order to provide welfare to different segments of the population.

(Report by Besmir Yvejsi, Kosovo Correspondent)

Humanity First International lays foundation stone of "Masroor center for healthcare" in Ivory Coast

Humanity First International announced its plans to build a hospital in the economic capital of Ivory Coast, Abidjan, at the site owned by the Jamā'at named Mahdiabad. A plot was allocated for this purpose and the foundation stone of this hospital, called the "Masroor Centre for Healthcare," was officially laid on 27 November 2021. As Humanity First International plans to inaugurate the hospital by 2024, the construction work is going very swiftly.

On 16 February 2023, Ahmad Yahya, the Chairman of Humanity First International, visited Ivory Coast for a four-day tour. The primary purpose of the visit was to inspect the construction site and see the progress of the hospital project. Dr Shabir Ahmad Bhatti, the Vice Chairman of Humanity First International, accompanied him on the trip.



During their brief stay in Ivory Coast, the team had some official meetings. So, on the very next day of the site inspection, the team had a meeting with the honorable Mrs. Catherine Brooker, the British ambassador in Ivory Coast. This delegation

also included Abdoul Quyyom Pasha, the Amir and missionary in-charge of the Ivory Coast. The ambassador was told about the global services rendered to mankind by Humanity First. Furthermore, she was informed about the ongoing hospital project in Abidjan. Not only did she appreciate it, but she was also willing to help in every possible way and promised to visit the construction site as well.

The very next day, the team had a meeting with the honorable Mr. Adama Bictogo, President of the Ivoirian National Assembly. Yahya Ouattara, president of Humanity First Ivory Coast, was also present. Humanity First was briefly introduced to the president of the National Assembly. He appreciated the work done by the organization all around the world and in Ivory Coast.

Towards the end of his tour, the Chairman of Humanity First International held a meeting with the team in Ivory Coast during which he got a briefing on what is being done in Ivory Coast by Humanity First, which includes free medical camps, installation of water pumps and the establishment of primary schools, etc. (Report Shahid Ahmed, Regional Missionary Ivo-

“Imam Mahdi has arrived” campaign and Tabligh event in Niamey, Niger

On 7 April 2023, Ahmadiyya Muslim Community in Niger organized a successful Tabligh sitting in the capital city of Niamey. Prior to the event, bookstalls were set up in several locations, generating interest.

We strategically selected popular locations throughout Niamey to set up bookstalls. Banners featuring the photograph of the Promised Messiah (peace be on him) were prominently displayed alongside the bookstalls. These banners featured the Promised Messiah’s photograph as well as the words “Imam Mahdi has arrived” in national and local languages.

People asked a variety of questions about the Promised Messiah (peace be on him) and Islam Ahmadiyyat and gradually we built an audience who were curious and eager to know about Ahmadiyyat. Hence, contact details were shared with them for further discussion. After many healthy discussions, it was decided that now is the time to gather all those contacts and organize a collective Tabligh event.

Thirty-two non-Ahmadi guests attended it. Amir Ahmadiyya Community Niger explained to them about Islam Ahmadiyyat and the advent of the Promised Messiah (peace be on him) as well as the fundamental beliefs. After the event, we had the collective Iftar with the guests.

The event received an impressive response and was seen with amazement and delight. Many attendees expressed they learned a lot about the teachings of Islam. Al-Hamdu-Lillah. (Muhammad Jamal, Niger Correspondent)

Activities and News of US Ahmadiyya Muslim Community

Members Darul-Qada USA 022-2025

Sadr Qada Board: Attaul Qudus Malik
Nazim Darul-Qada: Salman Tariq
Missionary Assigned to Darul-Qada: Farhad Rana

Names of Members Appellate Board (9)

Name	Jamā'at	Region
Asim Ansari	Los Angeles	Southwest
Imran Tahir	Dallas (TX)	Texas North
Rashid Waraich	Austin (TX)	Texas South
Mubasher Ahmad (Missionary)	Maryland	Headquarter
Syed Sajid Ahmad	Iowa	Midwest West
Chaudhry Ghalibuddin	Buffalo	Upstate NY
Mujeebur Rahman Malik	Northern Virginia	Virginia
Usman Choudhry	Northern Virginia	Virginia
Bashir Shams	Maryland	Headquarter

Names of Qadi Awwals (25)

Name	Jamā'at	Region
Salman Tariq (Missionary, Nazim)	Maryland	Headquarter
Asif Arif	Los Angeles	Southwest
Saifur Rahman	Los Angeles	Southwest
Syed Adil Ahmad (Missionary)	Dallax (TX)	Texas North
Usama Awan	Houston (TX)	Texas South
Ataur Rabb	Houston (TX)	Texas South
Syed Ammar Ahmad	Detroit (MI)	Upper Midwest
Syed Raza Ahmad	Chicago	Midwest Central
Abdul Hakim Nasar	Syracuse	Upstate NY

Name	Jamā'at	Region
Adnan Ahmad (Missionary)	Brooklyn (NY)	NY Metro West
Ahad Ahmad Khan	Queens (NY)	NY Metro West
Rizwan Hameed Khan (Missionary)	Connecticut	Upper Northeast
Saleem Lutfullah	York/ Harrisburg	Pennsylvania
Abdullah Dibba (Missionary)	St. Louis	Midwest
Matiullah Joiya (Missionary)	Hawaii	Islands
Naseem Hameed	Tulsa	South Midwest
Javed Choudhry	Maryland	Headquarter
Salaam Bhatti (Existing)	Richmond	Virginia
Ataul Karim (Existing)	Seattle	Upper Northwest
Mahmood Ahmad (Existing)	Georgia	Southwest
Farhad Rana (Missionary)	Maryland	Headquarter
Feroz Hundal (Missionary)	Minnesota	Midwest West
Luqman Gondol (Missionary)	Boston	Upper Northeast
Shahid Bajwa	Oshkosh	Midwest
Tanveer Javed	Pittsburg	Pennsylvania

Names of Representatives in a Marital Dispute (9)

Name	Jamā'at	Region
Sabahat Ali (Missionary)	Silicon Valley	Upper Southwest
Faheem Arshad (Missionary)	Miami	Southeast
Mahmood Kauser (Missionary)	Los Angeles	Southwest
Hamid Nasir Malik (Missionary)	Seattle	Upper Northwest
Umar Nayyar (Missionary)	Central Jersey	East
Shamshad Nasir (Missionary)	Southern Virgini	Virginia
Usama Rahman (Missionary)	Dayton	Midwest East
Waqas Khurshid (Missionary)	Willingboro	East
Tariq Naseem Ahmad (Missionary)	Zion	Midwest

(Salman Tariq, Nazim | Darul-Qada USA)

New Amila members of Association of Ahmadi Muslim Scientists (AAMS) USA

President: Sohail Husain, MD
Vice President: Athar Malik, MD, Ph.D.
Secretary General: Abdul Naseer Malmi Kakkada, Ph.D.
Finance Secretary: Iftikhar Ahmed, MS
Publication Secretary: Asif Jamil, Ph.D.

Wakalat Tasneef Circular about spellings of the Promised Messiah (peace be on him) and his Khulafa

In the name of Allah, the Gracious, the Merciful



ADDITIONAL WAKALAT TASNEEF

Ref: AVT-16115

Date: 17-5-2023

CIRCULAR

Respected _____
Assalamo Alaikum Wa Rahmatullah

I hope and pray that you are doing well and in the best of your health.

Hazrat Khalifatul-Masih V (may Allah be his Helper) has approved the following spellings to be used for the blessed name of the Promised Messiah™ and his Khulafa:

- (Hazrat) Mirza Ghulam Ahmad
- (Hazrat) Hakeem Noor-ud-Deen
- (Hazrat) Mirza Bashir-ud-Deen Mahmood Ahmad
- (Hazrat) Mirza Nasir Ahmad
- (Hazrat) Mirza Tahir Ahmad
- (Hazrat) Mirza Masroor Ahmad

Please make sure to use these spellings in future.

*Jazakallah
Wassalaam*

*Munir-ud-Din Shams
Additional Wakilut-Tasneef*

Unit 3, Bourne Mill Business Park, Guildford Road, Farnham, Surrey, GU9 9PS
Tel: +44 (0) 1252 891334 | Fax: +44 (0) 1252 266537 | Email: office@tasneef.co.uk

Waqf-e-Nau regional Ijtima takes place at Bait-un-Nasir Mosque in Columbus, OH



The Ohio Valley Regional Ijtima took place on 13 May 2023, at Bait-un-Nasir Mosque Columbus, Ohio. The event commenced with a breakfast, followed by engaging educational competitions, in which the dedicated Waqifeen Nau members actively participated. The program featured two insightful speeches delivered by Waqifeen Nau Sohaib Awan from Columbus, OH and Hanan from Dayton, OH. Prizes for educational and sports competition were distributed at the end of the event. Delicious lunch was served, ensuring that attendees left with both nourished bodies and enlightened minds. Thirteen Waqf-e-Nau boys and fourteen Wāqifāt-e-Nau girls actively participated. Events for boys and girls were held separately.

(Report Affan Arshad, Assistant Secretary Waqf-e-Nau, Columbus, OH)

God blesses Faiq Malik and Maleeha Awan a daughter Aaliya Noor Malik

Faiq Malik and Maleeha Awan of Los Angeles chapter are blessed with a daughter Aaliya Noor Malik on 2 May 2023. May Allah grant wisdom and strength to parents to raise new arrival Aaliyah according to the wishes and desires of our beloved Khalifatul-Masih V (may Allah be his Helper).

She is granddaughter of Shahid Malik and Bushra Malik of North Virginia. Her maternal grandparents are Malik Tariq Awan and Fatima Awan of Kleinberg, Canada Jamā'at. May Allah bless her with a healthy, prosperous, and righteous life. Ameen. (Naser Noor President of chapter)

Baitul-'Ata Mosque in the Lehigh Valley, PA is undergoing internal renovations



Baitul-'Ata Mosque in the Lehigh Valley, PA is undergoing much needed internal renovations. The mosque was acquired in 2019. Since then, due to COVID and other circumstances, minimal renovations were done. Baitul-'Ata is centrally located, one hour north of Philadelphia and a little over one hour west of New York City. Recently, through the initiative of all the members, over 200 hours of Waqar-e-Amal was performed in updating the men's and women's prayer halls. Most of the work was done by members who updated two bathrooms, did flooring work, as well as drywall and painting. Outdoor work included planting roses along the front entrance. Alhamdulillah, we were able to hold our Eid prayers in the newly renovated prayer hall. More work still needs to be done and the Lehigh Valley Jamā'at members have been remarkable in volunteering their time for the effort. (Report Dr. Ahmad Chaudhry, Serving as President, Lehigh Valley chapter)

Miami chapter holds Khilafat Day at Bait-un-Naseer Mosque



Miami chapter of Ahmadiyya Muslim Community, USA held "Khilafat Day" at Bait-un-Naseer Mosque on 14 May 2023. There was a poster competition for the youth. Best posters were awarded prizes. When members of the chapter were asked to raise their hands for the love of Khalifatul-Masih V (may Allah be his Helper), all (including women and children) responded in the affirmative with "Labbaik", meaning I submit. (Report by President Miami chapter)

Professor Dr. Mahmood Ahmad passes away in New Jersey

Professor Dr. Mahmood Ahmad of Silicon Valley passed away in New Jersey on 20 April 2023 at the age of 94 years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

Dr. Mahmood Ahmad son of Seth Mohammad Khwaja was born on September 1, 1928 in Hyderabad Deccan, India. He pursued a career as an educationist. After graduating from Osmania University in Hyderabad Deccan, he joined TI College in Lahore to teach Biology. Later, he completed his Ph.D. in the UK. He then joined University of Karachi and became the Chairman of Physiology followed by Chairman of Pharmacology at University of Baluchistan. He founded several educational societies and published over hundred original research articles.

Dr. Mahmood Ahmad's uncle, renowned Seth Shaikh Hassan Ahmadi (elder brother of Seth Mohammad Khwaja) of Hyderabad Deccan, India alleged allegiance to the Promised Messiah (peace be on him). Seth Hassan along with his younger brother Seth Mohammad Khwaja provided scholarships for students and volunteers to visit Qadian for higher religious education and were instrumental in establishing important infrastructure for Ahmadiyya Jamā'at in Hyderabad Deccan including the Ahmadiyya Masjid, Ahmadiyya Madarasah, Ahmadiyya Mahman Khana (Guest House) and Ahmadiyya graveyard. These services are outlined in detail in the books: "Hayat-e-Hassan" and "Tarikh-e-Ahmadiyyat Hyderabad Deccan."

He resided with his wife, Dr. Safia Khan (daughter of Babu Allahdad Khan) and three sons, Aijaz Ahmed, Mansoor Ahmad and Nasir Ahmad in Dastgir Society, Karachi (Halqa: Dastgir). He instilled the importance of Ahmadiyyat and education in his sons. His three sons are physicians and reside in the US.

May Allah in his infinite mercy grant Mahmood Ahmad the highest place in Jannah and provide his family the strength to bear with this irreparable loss. (Syed Sajid Ahmad, National Publications Secretary, USA)

Ashraf Malik of Maryland chapter passes away



Ashraf Malik of Maryland chapter passed on 8 May 2023 at the age of away 86 years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

His father Malik Barkat Ali was Amir Jamā'at Hafizabad and his elder brother Afzal Malik was also Amir Wah Cantt, Pakistan. His younger brother Major Mahmood Malik is serving as Afsar Hifazat-e-Khas in London, UK.

He is survived by his wife Amtul Rehman Malik, two sons, Musa Malik and Fazal-e- Umar Malik of Maryland. He had five daughters, Qudsia Amjad of Virginia, Sadia Sethi of Belgium, Marium Irfan of UK, Nadia Ahmad of Kentucky, Maria Saeed of Sweden and eighteen grandchildren.

(Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Professor Mirza Bashir Ahmad of North Virginia chapter passes away

Professor Mirza Bashir Ahmad of North Virginia chapter passed away on 5 May 2023 at the age of 87 years due to heart complications. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

Mirza Bashir Ahmad was a Musi and devoted Ahmadi. He had served the Jamā'ats in Peshawar and Nowshera (Khyber Pakhtunkhwa, Pakistan) in various capacities, including President, Qaid Khuddamul Ahmadiyya and Za'im Ansarullah Nowshera. He also served as Principal of T. I. College Ghatalian and later as a Professor of Philosophy in Government Colleges of Nowshera, Kohat and Swat. He received LLB degree from Peshawar University and practiced law during his early career.

Mirza Bashir Ahmad was son of Mirza Ghulam Rasool Peshawaree who was a companion oh the Promised Messiah

(peace be on him). He was son-in-law of Hazrat Malik Saif-ur-Rahman who served as Mufti Silsila for a long time. He was brother-in-law of Malik Mujeeb-ur-Rahman and Athar Malik of North Virginia chapter.

Mirza Bashir Ahmad was a Musi and devoted Ahmadi. He had served the Jamā'ats in Peshawar and Nowshera (Khyber Pakhtunkhwa, Pakistan) in various capacities, including President, Qaid Khuddamul Ahmadiyya and Za'im Ansarullah Nowshera. He also served as Principal of T. I. College Ghatalian and later as a Professor of Philosophy in Government Colleges of Nowshera, Kohat and Swat. He received LLB degree from Peshawar University and practiced law during his early career.

He is survived by his Wife Amtul Hameed Mirza, three daughters, Duresameen Mirza, wife of Suleman Choudhry of North Virginia chapter, Wajeeha Bushra of UK, and Fareeha Gul of Australia and a son, Talha Mirza of North Virginia Jamā'at.

(Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)



73rd Jalsa Salana USA

By the grace of Allah, the 73rd Jalsa Salana of USA Jamā'at will be held from Friday, July 14 to Sunday, July 16, 2023, at Pennsylvania Farm Show Complex in Harrisburg, Pennsylvania.

We request our members to save these dates and make arrangements to attend the Jalsa. In Sha Allah, we will send information for Jalsa registration soon.

Please pray for the success of Jalsa - JazakAllah, for your cooperation.

Notes on Chapters and Verses of the Holy Quran by Hadrat Khalifatul-Masih IV^{rh}

– Surah Ha Mim As-Sajdah to Ad-Dukhan –

English Translation by Missionary Shahid Ahmad of Ghana
(Continued from May 2023 issue)

Ha Mim As-Sajdah: Introduction [41]

This is a Meccan Surah, and including Basmallah it consists of fifty-five verses.

Surah Al-Mu'min is followed by Surah Ha Mim As-Sajdah, which starts with the abbreviated letters حَمِّم (Ha Mim).

In the very beginning of this Surah a claim was made that the Qur'ān has been revealed in such an eloquent language that fully explains its subject matters. But in reply the disbelievers say that their hearts are under coverings; there is a heaviness in their ears; and there is a veil between you and them. And addressing the Prophet (peace and blessings of Allah be on him) they challenge him to do whatever he may; they, too, are resolutely busy in their works. One must not harbor a misunderstanding at this point that the enemy gives full liberty to the Prophets to do whatever they may. Rather it means that you carry on your work, and we will always be endeavoring to frustrate them.

The reply taught to the Holy Prophet (peace and blessings of Allah be on him) was to say to them that though he was only a mortal like them but because of the Divine revelation on him a difference of poles apart has been created between him and them.

Some people criticize some of the verses in this Surah due to misunderstanding them. For instance, about verses 11-13 they believe that this is a reference to the very beginning when the entire universe had scattered like fog in the space; whereas the earth was created much later.

In fact, the subject discussed here is that the system of provision of food in earth was completed in four periods. And the creation of mountains played a pivotal role in it. Next, it says that the sky above it was in the form of smoke. This smoke was in the form of vapors far above the nearest seven heavens above the earth. Those vapors would rain on earth regularly and as a result of intense heat it would ascend back to the heights of sky in the form of smoke. This state of earth continued for a long period of time, and finally the water rained on earth and spread on it in the form of seas; from where it would ascend in vapors and bouncing against mountains rained back to the earth. Thereafter, in two periods the nearest seven heavens were completed; and every layer of heaven was as if commanded to perform an appointed task. Modern scientists of this day talk about a heaven divided into seven layers around the earth and an appointed task for each layer, without which human existence on earth was impossible. And all these layers of heavens are commissioned to protect the earth and its inhabitants.

The detail of exhortation of steadfastness given to the Holy Prophet (peace and blessings of Allah be on him) and its

great reward is discussed in two parts. In the first part the believers have been given the glad tidings that if they exhibit steadfastness in reply to the persecution from the enemies the angels of Allah Almighty would descend onto them who would afford comfort to their hearts; and would comfort them by revelation that they are with them in the present world and would be with them in the hereafter as well.

Next, in the verses that start with *وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ* (And who is better in speech than he who invites men to Allah) advancing the subject further ahead it says that through steadfastness trusting Allah in addition to your security if you do not be negligent in delivering them the message with patience and wisdom then those who are your blood thirsty enemies will turn into your loyal friends. But this miracle, in all its glory, was fulfilled in the person of the Holy Prophet (peace and blessings of Allah be on him), who was the best of forbearers, and he was granted a greater part of patience. And in reality in his very lifetime his blood thirsty enemies became his faithful friends.

Towards the end of the Surah, it states that Allah will show a number of signs to those who deny meeting with Him. These signs will include heavenly signs as well as will be relating to the wonderful system of life which Allah has created within their bodies. Thus, those who are enabled to ponder over firmament as well as their bodies will only proclaim *رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ* (Our Lord, Thou hast not created this in vain; Nay, Holy art Thou; save us, then, from the punishment of the Fire).

Notes: Ha Mim As-Sajdah

Verses 23-21

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾
 وَقَالُوا لَوْلَا جَلُّودُهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۗ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ
 تُرْجَعُونَ ﴿٢٢﴾
 وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ
 كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٣﴾

The foremost of the testimonies against the criminals on the Day of Judgment, laid down in these verses, is surprisingly the testimony of skin. The testimony of skin was unfathomable in that age; but in the current age anthropologists have conclusively proven that external and internal features of a human being have been stamped, most of all, in each and every cell of the skin. So much so that if an animal, died millions of years before, is buried in such a way that its skin cells are preserved, only a single cell of those can be used to recreate exactly the same animal. The procedure of creation of sheep or humans by skin cells through genetic engineering also proves this very Quranic testimony.

Verses 32-31

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي
 كُنْتُمْ تُوعَدُونَ ﴿٣١﴾
 نَحْنُ أَوْلِيُّكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣٢﴾

Continuation of revelation without ceasing is discussed in these noble verses, which will be revealed to such people who remain steadfast for the sake of Almighty Allah and show perseverance in trials. The angels that descend on them will address them saying: we are with you in this world as well as in the hereafter, and all of your good desires will be fulfilled.

Verses 40

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ ۗ
إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

It is a reference to bringing the dead land to life after the rain falls from the heavens. Thus, the life after death also relates to this very context. Every individual will be resurrected, but only those will be invested with the true spiritual life who benefit from the heavenly water when it descends. That is, they accept the Prophets and follow their teachings. The rainwater falls down on all types of lands, but is of no benefit to the rocky and barren lands. Only that part of land is brought to life which possesses the potential for life.

Ash-Shura: Introduction [42]

This is a Meccan Surah, and including Basmallah it consists of fifty-four verses.

One warning given in the final verses of the preceding Surah was that people avoid to accept the bounty of prophethood when it comes to them. But as a result, thereof once they are afflicted with depravity they engage in prolonged prayers for the removal of this depravity. Thus, they have been warned that Allah the Almighty will show them those of the signs as well that manifest in firmament; and which are a great manifestation of the law of nature. Allah will also show the signs that are present within every soul to testify the existence of Allah the Almighty.

After the abbreviated letters in the current Surah Allah says that as revelation was sent earlier and the earlier people rejected it, similarly revelation is being sent to you which is a great bounty, but the worldly people will not accept this heavenly favor; because they crave only for temporal bounties.

Next, in verse 8 the Holy Prophet (peace and blessings of Allah be on him) has been presented as a Warner for the entire world. Warning the mother of all towns, Mecca, which has been designated by Allah Almighty as a center for the whole world, would be tantamount to warning the entire world. The words *وَمَنْ حَوْلَهَا* (and all around it) include the settlements of all the worlds. Here *يَوْمَ الْجَمْعِ* (Day of Gathering) is also mentioned; as Mecca is declared as a gathering point for all of mankind, similarly one gathering will be done in the hereafter when all mankind would be gathered together. Thus, despite the fact that through the advent of the Holy Prophet (peace and blessings of Allah be on him) an effort has been made to unite the whole of mankind, but Allah Almighty knows that the people of the world will remain disintegrated on account of rejecting this favor. Since Allah Almighty does not force anyone to become united in guidance, otherwise He would make the whole of mankind as one people.

Next, the same objective of uniting people was stated of sending revelation to earlier Prophets. But whenever they came, unfortunately people were further divided by rejecting this bounty. The main reason for their division stated is that in fact they harbored malice against each other. Thus, the question is as to why, despite their consecutive disbelief, their matter is not settled once and for all. The answer furnished is that as long as mankind are destined to be tried on earth their matter will not be settled here on earth. Though temporarily the matter of every people is settled within their *أَجَلٍ مُّسَمًّى* (appointed term); but after that another people came and then another one appeared after them, but on the whole every individual's matter will be settled in the final appointed time.

After that the Holy Prophet (peace and blessings of Allah be on him) has been urged that he should not at all be perturbed at the disbelief and differences with the disbelievers. Once Allah decides to gather them then definitely He will gather them. One grand prophecy of this gathering is found in Surah Al-Jumu'ah as well.

The Shi'ite commentators translate verse 24 of this Surah absolutely wrongly and out of context. According to them the Holy Prophet (peace and blessings of Allah be on him) is being directed to say, O people! I ask of you no reward for myself, but do give reward to my kindred for it. This verse never signifies as such. To ask for reward for one's kindred in fact is to demand reward for oneself. The true meaning of the verse is "I do not ask for any reward for myself or for my kindred;" as the Holy Prophet (peace and blessings of Allah be on him) clearly said that alms should never be given to his kindred or their coming generations. But do not neglect your own kindred. You are duty bound to spend for their needs.

About the subject of spending for the needs of the needy and deprived and especially on kindred, a question arises here as to why Allah the Almighty does not provide them directly on His own. The reply given to this question is that the subject of abundance or scarcity of provision is related to some other philosophy. In some cases, people are tried through abundance of provision, whereas in some others through scarcity of provision. Such people have just been mentioned who are tried through abundance that despite abundance of means they do not take care of the deprived or even the kindred.

After that verse 30 reveals a wonderful secret which could not have passed through the mind of any earthly man in the time of the Holy Prophet (peace and blessings of Allah be on him). In that age the heavens were considered to be in seven layers like that of plastic, where the moon and stars are fixed as gems are studded on clothing. Who could have said that they too were inhabited like earth by creatures that walk. Not only a definite knowledge of such creatures' presence in the heavens was given, but the subject of gathering was extended to the heavens by stating that these earthly creatures and the heavenly creatures would surely be gathered together one day. Allah knows better whether this 'gathering' will be physical or through satellite signals. But the scientists today are trying their best to establish a contact with the creatures inhabiting the heavens. In other words, they have been forced to think of the possibility of the presence of walking creatures in other celestial bodies besides earth.

In this very Surah, which is also titled as Shura, another gathering is mentioned as well. That is to say, a custom has been set for the Muslims to gather together and deliberate on the important issues whenever they are faced with some.

Another brief verse, number 41, in the current Surah proves the excellence of the Quranic teaching over all the past teachings. It states, if someone faces persecution he deserves recompense only in proportion to the persecution afflicted to him; and not that in rage of revenge he himself should become a persecutor. But it is much better to employ such way of forgiveness whereby it may result in improvement. In some cases, as a result of forgiveness people become all the braver to commit evil; so, such forgiveness is not allowed. Only that forgiveness is exhorted which may result in change for the better.

Verse number 52 mentions different kinds of revelations, which include that it is not for a man that Allah Almighty should speak to him except by direct revelation. Sometimes this revelation is from behind a veil, i.e., the speaker remains invisible; but the recipient's heart receives it clearly. And sometimes Allah's messenger descends onto him in the form of an angel. And the revelation that is revealed to him is exactly the same which Allah had commanded him to deliver. Next, addressing the Holy Prophet (peace and blessings of Allah be on him), Allah says, and thus have We revealed to you the Word and by Our command We granted you a life-giving Word.

In the last verse of the current Surah once again the subject is repeated that the heavens and earth and whatever is in between them all belong to Allah and it is only to Allah all things return.

Notes: Ash-Shura

Verses 6

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْعَفُورُ الرَّحِيمُ ﴿٦﴾

At the time when terrible calamities befall on the people of the world from heavens, even the angels in the heavens seek forgiveness for the righteous men of Allah. The angels are sinless, but seek forgiveness for the sake of the men of God.

Verses 12

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ۗ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا ۗ وَمِنَ الْاَنْعَامِ اَزْوَاجًا ۗ يَذُرُّوْكُمْ فِيْهِ ۗ لَيْسَ
كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيْرُ ﴿١٢﴾

In the time of the Holy Prophet (peace and blessings of Allah be on him) people had the knowledge that animals had their pairs and some of the trees as well; but they had no knowledge that Almighty Allah had created everything in pairs. It has been established in this age that every particle of matter also has its pair. Secondly, this verse relates that man was germinated; which reveals that life started with plantations, and this is exactly as it is. The word used for this is ذُرًّا. Some other verses address this issue in greater detail. For instance, it states: اَنْتَبَتْكُمْ مِّنَ الْاَرْضِ نَبَاتًا (Nuh:18), that is, mankind has been caused to grow like plants.

Verses 28

وَلَوْ بَسَطَ اللهُ الرِّزْقَ لِعِبَادِهِ لَبَغَّوْا فِي الْاَرْضِ وَلٰكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۗ اِنَّهٗ بِعِبَادِهِ خَبِيْرٌ بَصِيْرٌ ﴿٢٨﴾

If Allah had willed He would have enlarged the provision, and nobody would have remained poor. But by distributing the provision He invested some with more and some others with less; and both of these cases are a means of their trial. Some people go astray because of enlargement of provision, whereas some others because of poverty. As the Holy Prophet (peace and blessings of Allah be on him) is reported to have said: "كَلَّا الْفَقْرُ اَنْ يُّكُوْنَ كُفْرًا", that is, it is very likely that poverty may lead to disbelief. Thus, it also contains a reference to Communism that ultimately poverty will end up in disbelief in Allah the Almighty.

Verses 33-34

وَمِنَ اٰيٰتِهٖ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٣٣﴾
اِنْ يَّشَأْ يُسْكِنِ الرِّيْحَ فَيُطَلِّدْنَ رَوَاجِدَ عَلٰى ظَهْرِهٖ ۗ اِنَّ فِيْ ذٰلِكَ لٰاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣٤﴾

At this point it is a reference to huge sea-ships that will be as tall as mountains as one of the signs of Almighty Allah. It is evident that in the time of the Holy Prophet (peace and blessings of Allah be on him) there were only insignificant sailing ships; therefore, it was definitely a prophecy about future, which has been fulfilled in the current age.

Az-Zukhruf: Introduction [43]

This is a Meccan Surah, and including Basmallah it consists of ninety verses.

The word أم (Um) has been repeated in the very beginning of the current Surah. The preceding Surah talked about Umul Qura, i.e., Mecca is the mother of all towns. And here it is a reference to Surah Fātiḥa which is like a mother to this greatest Divine Word. In other words, the subject matters of the entire Qur'ān have been encompassed into it like the womb of a mother encompasses to procure all the destined qualities to be endowed to a person before his birth.

Then Allah says that when you travel in sea or land remember that it is none else but Allah Who subjected for you the ships that sail in sea, and the animals that traverse on land for you to ride. And many of you, on account of accidents, may not be able to reach the destinations for which they set out. But remember, the final destination is that in which you are going to return to Allah.

The initial verses of the current Surah talk about the People of the Book, whereas the latter ones of that of polytheists. Thereafter are mentioned those past Prophets who were sent to polytheistic peoples and the result of their disbelief through which the disbelievers underwent.

Prior to this Allah the Almighty mentions the gathering of all mankind at one hand and states that if We were to do this

We could have united the greedy after the world in one way, that is, to fill their houses with gold, silver and other bounties. But they would have been just superficial means of amenities, with no value at all. And they would have enjoyed the temporal and short-lived riches of the world, but (blessing of) hereafter is granted only to the righteous.

One reason of people's not uniting on guidance discussed at this point is that their comrades are faithless, and under their influence they too fall victim to atheism. But on the Day of Judgment every such person who had been evilly influenced by his wicked companion would express his wish saying to him, if there were the distance of the East and the West between me and you I would not have ended up in this evil end.

Another very important verse in this surah discloses the state of coming of Hazrat Jesus Christas; which states that Hazrat Jesus was only an example. And when Hazrat Jesus was mentioned before the polytheists they would say to the Holy Prophet (peace and blessings of Allah be on him) that if you have to believe in a god then instead of believing a deity of other people why not believe in the deities of your own people. They did not believe that Jesus was not a deity. But he was a favored servant of Allah, and was only an example for them from whom many a lesson could have been learnt.

Then a prophecy has been made in the very Surah that in future as well the Messiah will be sent as an example who will be a sign of great revolution.

A profound standing of the Holy Prophet (peace and blessings of Allah be on him) mentioned in this Surah is that he is the foremost in worshiping Allah the Almighty. If, in truth, Allah the Almighty had a son he would have never turned away from worshiping him. Thus, his refusal to worship a hypothetical son of Allah the Almighty proves conclusively that the Holy Prophet (peace and blessings of Allah be on him) had full conviction that Allah Almighty did not have a son.

Ad-Dukhan: Introduction [44]

This is a Meccan Surah, and including Basmallah it consists of sixty verses.

The initial subject of Surah Ad-Dukhan refers to the subject of Surah Al-Qadir, a brief Surah of the Holy Quran; which is evident from the initial noble verses, i.e., We revealed this book in a dark night that was very blessed night; because a never-ending light was going to emerge after this darkness. In that night all matters of wisdom will be decided.

At the end of the previous Surah, it was stated to let the opponents wander about in fun and amusement, and that he should turn away from them. Time is fast approaching when a clear distinction will be made between truth and falsehood. Thus, this has been stated in the initial verses of the current Surah.

One major reason behind the name of the Surah 'Dukhan' is that the darkness they are engulfed in after that no new day of mercy will dawn on them. On the contrary, that darkness will become a means of increasing their torment like that of Dukhan (smoke). Dukhan here may also be a reference to nuclear smoke, where nothing can be secure under its shade. Rather they become victim of diverse kinds of destructions. Thus, modern scientists have issued warning that all forms of life will be destroyed in the shade of nuclear smoke, so much so that the bacteria buried in the ground will also become dead. Allah the Almighty says, they will pay heed to Allah only after undergoing it, saying, O Allah! remove this terrible torment from us. Another prophecy made here was that such torment will visit them at intervals. That is, after the destructions of one world war they will be given respite for some time. Thereafter, the next world war will bring new destructions.

With regards to Surah Ad-Dukhan the Holy Prophet (peace and blessings of Allah be on him) was informed that the fulfillment of its prophecies is related to the coming of Dajjal (Antichrist).

Notes: Ad-Dukhan [Verses 54-55]

It is a similitude of the things people like in this world; nobody knows the real nature of those things.

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّقِبِينَ ﴿٥٤﴾

كَذَلِكَ ۖ وَذَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٥﴾

اپنے علم اور معرفت کی ترقی کے لئے
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**Muhkam (decisive) vs
Mutashabih (resembling)
verses of
The Holy Qur'ān**

Ahsan Ghulam Mohar, Philadelphia, PA



The question arises what is meant by the Muhkam and Mutashabih verses of the Holy Qurʻān as stated in chapter Aal-e-ʻImran verse 8. It is imperative (in order to understand this subject matter), to expand the discussion and then sum it up. First, we need to explore whether the Qurʻān speaks about this matter at one place or there are other statements about the topic under discussion.

Allah Taʻala states (Ch. 3, Verse 8 of the Holy Qurʻān) “He it is Who has sent down the Book; in it there are verses that are firm and decisive in meaning (Muhkam) - they are the bases of the Book - and there are others that are susceptible of different interpretations (Mutashabih)...” But Allah Taʻala declares the whole Qurʻān as a firm and decisive (Muhkam) Book in Surah Hud (Ch. 11, Verse 2). It states “...This is a Book whose verses have been made firm (Muhkam)...” Yet at another place Allah Taʻala presents this Book as a Mutashabih, as stated in Surah Az-Zumar (Ch. 39, Verse 24) ... “Allah has sent down the best discourse - a Book whose verses are mutually supporting (Mutashabih)”

When we read these three statements in succession, they appear to be contradicting each other at first glance. In chapter 11 the whole Book is called Muhkam, in chapter 39 the verses of this Book have been referred as Mutashabih. In chapter 3, Allah Taʻala states that some verses (of this Book) are Muhkam and others are Mutashabih.

But it’s inconceivable to have discrepancy in Allah’s words. Hence, it’s vital to A) remove the apparent contradiction and reconcile these verses B) fathom the connotation of these verses.

Muhkam Verses

Let’s look at the “Muhkam” first. The literal meanings of Muhkam are “decisive” “plain wording” “secure” “unambiguous” clearly worded.” For example, in surah Al-Mujādilah Allah declares “Allah has decreed: ‘Most surely I will prevail, I and My Messengers. Verily, Allah is powerful, Mighty’” (Ch. 58, Verse 22). It’s quite ostensible from this verse that Allah makes it obligatory upon Himself that He and His messengers will triumph every time, no matter how much their enemies oppose them. Allah and His messengers will never fail. This decree has been made in plain and clear words without any ambiguity. This is not a mere claim. This assertion has been realized in the past every time a prophet of Allah walked on the face of this earth. Hazrat Adam (peace be on him) succeeded against evil after an initial trial posed to him by the Satan. Hazrat Noah (peace be on him) prevailed against the evildoers of his nation. Hazrat Musa (peace be on him) triumphed and pharaoh drowned. Hazrat Jesus’s (peace be on him) opponents failed to eliminate him and his followers succeeded. Same was the case with Hazrat Lot (peace be on him), Ibrahim (peace be on him), Hazrat Daud, Hazrat Suleman (peace be on him) and all other prophets. Finally, the Holy Prophet (peace and blessings of Allah be on him) triumphed against all odds.

Now if you take a pause and reflect on the above-mentioned verse, it will be clear to you that not only that the verse is plainly worded but the real significance of the verse is that it contains an “eternal truth.” Now who among the believers in the Qurʻān can disagree that every verse of Qurʻān must contain an imperishable truth. Hence it is quite understandable that this entire book is Muhkam in this context and therefore the above-mentioned statement made in Surah Hud, is accurate.

This claim has also been made in other places in Qurʻān like Ch 98 Verse 4, Allah Taʻala states “Wherein are the last- ing commandments” and Ch 5, Verse 4 “....this day have I perfected your religion for you and completed my favor upon you...”

This fact is further elaborated by calling this book as Umul-kitab (the mother of the book) in Ch. 3, Verse 8 “....verses that are firm and decisive in meaning- they are the basis of the book....” The process of conception and its evolution to an embryo and then into a fetus, leading to the development of a child who is capable of living independently, takes place in the uterus of a mother. Hence it can unequivocally be stated that mother bears the blueprint of life and by comparing the Qurʻān with a mother denotes that its (Qurʻān’s) verses contain the teachings which are blueprints of spiritual and moral life. It underscores that precepts and doctrines laid in this book are vital in the conception and furtherance of a spiritual being. The similar impression has been paraphrased in Ch. 3, Verse 7 “He it is Who fashions you in the wombs, as He wills.....”. This concept is further supported by verse 9, Ch. 13, of the Holy Qurʻān which states “Allah knows what every female bears, and what the wombs render defective and discard and what they cause to grow.....” Here the functioning of a physical uterus has been described to illustrate that the spiritual uterus (introduced as umm-ul-kitab in Ch. 3, Verse 8) also functions in similar fashion. This book has discarded which was outworn (from previous scriptures) and has preserved which was imperative. It also has presented the missing essentials de novo. These features make it a decisive (Muhkam) book in its entirety, as also stated in Ch. 39, Verse 3 “

Surely, it is We Who have revealed the book to thee, comprising the whole truth....”

The reason that the Holy Qur‘ān is referred to as a Muhkam (unambiguous) book, every verse of which contains an eternal truth is because its active cause (Illat-e-faali) i.e., subject, is God Himself, as stated in Ch. 2, Verses 2-3 “ I am Allah, the All-Knowing, this is a perfect Book, there is no doubt in it....” Now it becomes abundantly clear that since the source of this book is the All-Knowing Himself, He will not let any untruth in it. As Qur‘ān further claims in Ch. 13, Verse 40 “Allah effaces and establishes what He Wills, and with Him is the source of all commandments.” Allah effaced those teachings which were given to earlier people for temporary purposes and established the truths in Qur‘ān, which are eternal and perpetual in His infallible knowledge.

As delineated above, the verses of this book are principally Muhkam due to the fact that each of them contains an “eternal truth.”

Mutashabih Verses

Now let’s turn our attention to the term Mutashabih. The word Mutashabih means “resembling or similar to.” The question arises then, what Qur‘ānic verses are similar? There may be the following meanings:

1. The teachings contained in the Qur‘ānic verses **resemble the teachings of previous revealed scriptures**. For example, the Old Testament states that retribution is permitted. The Qur‘ān also allows retribution, as stated in Ch. 16, Verse 127 “... And if you decide to punish the oppressors, then punish them to the extent to which you have been wronged....” Moreover, it is stated in Ch. 5, Verse 46 “...Life for life, and eye for eye, nose for nose, ear for ear, and tooth for tooth, and for other injuries equitable retaliation...”

Thus, the Qur‘ānic teaching bears likeness to the teaching of the Old Testament. The New Testament on the other hand emphasizes forgiveness. The Qur‘ān also states in the same above-mentioned verses “...but if you show patience then, surely, that is best for those who are patient”And whoso waives the right thereto, it shall be an expiation for his own sins....” it becomes abundantly clear from the above example that the Qur‘ānic teachings resemble the teaching of the New Testament.

The inevitability in the resemblance between the earlier books and Qur‘ān exists because the earlier books also contained the transient teachings which were essential in the process of evolution (spiritual) on its way to the formation of the final product (the perfect religion). Just like an embryo also has a tail which is reduced during evolution and disappears in a fully formed child. This point can also be understood by examining the existence and subsequent extinction of dinosaurs and small bacteria. These entities once existed but then were wiped out in the evolutionary process. Yet they exist in the form of oil wealth today.

The similarities with the previous revealed scriptures especially with the Torah and the Gospels are inescapable, as the final revealed book, i.e., the Qur‘ān encompassed their truths and authenticated them; as stated in Ch. 3, Verse 4 “He has sent down to thee the Book containing the truth and fulfilling that which precedes it, and He has sent down the Torah and the Gospels.”

2. The other meaning of Mutashabih may be that the Qur‘ānic verses **resemble each other** and thus support one another and reinforce the messages from different angles. The Qur‘ān stipulates in Ch. 39, Verse 24 “Allah has sent down the best Discourse- a Book, whose verses are mutually supporting and repeated in diverse forms....” For example, the Qur‘ān in Ch. 2, Verse 3 states about itself “...it is a guidance for the righteous...” It also states about itself in Ch. 2, Verse 186, “...the Qur‘ān was revealed as a guidance for mankind with a clear proof of guidance and discrimination...” In fact, you can’t spot a single verse of the Holy Qur‘ān which does not have its pair.

3. Another connotation of Mutashabih is that the verses of the Holy Qur‘ān are **in accord with the true nature** on which Allah has created the man. The chapter 56, verses 78-79 state “This is indeed a noble Qur‘ān, in a well-preserved book”. The verses signify that the ideals and principles embodied in the Qur‘ān are inscribed in the book of nature i.e., they are in complete harmony with natural laws. Like the laws of nature, they are immutable and unalterable and cannot be defied with impunity. Or the verse may mean that the Qur‘ān is preserved in the nature that God has bestowed upon man as stated in chapter 30 verse 31 “...the nature according to which He has fashioned mankind....” Human nature is based upon fundamental truths and has been endowed with the faculty to arrive at right judgment. A person who honestly calls human nature into action can easily recognize

the truth of the Qur‘ān. Hence the “Kitab Maknoon- well preserved book” denotes that there are two copies of the Qur‘ān. One which is imprinted in the constitution of human’s true nature and its copy is reprinted on the paper (that we read) and the both are alike (Mutashabih).

4. Another understanding of Mutashabih is that the verses of the Holy Qur‘ān are *subject to various interpretations*. These interpretations are true and flawless concurrently. For instance, Ch. 99, Verse 2 of the Holy Qur‘ān states “When the earth is shaken with her violent shaking”. In this example “shaking of the earth” can have several interpretations; the shaking may relate to the physical earth or the inhabitants of the earth. Thus, it may mean (A) the shaking of the earth due to 1) the earthquake, 2) the impact on earth caused by bombs, nuclear explosions, dynamite 3) the trains, factories etc. (B) the colossal transformation in various aspects of the inhabitants of the earth, such as re-modeling of their politics, economy, cultures, their attitude towards religion and morality etc.

5. The Mutashabih verse also means that it *may contain allegory*. The Quranic verse 36, Ch. 24, states “Allah is the light of the heavens and the earth. His light is as if there were a lustrous niche, wherein is a lamp. The lamp is inside a glass-globe....”

In this physical example Allah Ta‘ala describes the Divine light as lamp (Misbah), the prophethood as a glass-globe (Zujaja) and the successorship (Khilafat) as niche (Mishkāt).

Hence, it can be stated that the verses of the Qur‘ān carry a mutashabih aspect due to having an esoteric connotation.

What is the reason to use Allegory?

The question may agitate the mind that why the parables are used in a Divine book? There may be the following implications of using metaphors and idioms; 1) the divine text has to be beautiful and the metaphors and idioms give the eloquence to the statement and make it a masterpiece of oratory. 2) this style of the address also creates vastness in the content 3) the allegory also has been used to encapsulate several veiled meanings and connotations in one verse. Imagine if the Qur‘ān had to spell out every nuance, its volume would have been multifold and no one could have memorized it by heart 4) there is also a hidden trial in this speech, as the prophecies made in symbols require the reader to reflect and understand them. If the tidings of prognostic nature were given in literal words, then there would not have been any reward for accepting them, as it would have lacked the element of belief in the unknown.

Muhkam and Mutashabih

Now let’s ponder over the verse of Surah Al-Imran, where Allah Ta‘ala states that some of Qur‘ān’s verses are Muhkam and others are Mutashabih. This verse purports that the reader of the Qur‘ān will find some verses unambiguous (Muhkam) and other verses unclear (Mutashabih). This variability in understanding will depend upon the reader’s mental acumen and spiritual status. The people who possess insight, wisdom and purity of heart, every verse of the Qur‘ān for them will be Muhkam and Mutashabih simultaneously. Muhkam in the sense that the people of this high stature will be able to recognize the truth contained in any given verse and Mutashabih in the sense that they will be able to appreciate the hidden and implied meanings of that verse as well. As Allah Ta‘ala indicates about Mutashabih verses in Ch. 3, Verse 8 “...And no one knows the right interpretation of it except Allah and those who are firmly grounded in knowledge....” The question arises: what are the signs of the people who are firmly grounded in knowledge? Allah the Al-Hadi (the guide) describes those men in Ch. 39, Verse 24 in following words “...the skins of those who fear their Lord, do creep at its recital, then their skins and their hearts soften to the remembrance of Allah....” The expression “their skins creep at its recital” characterizes the fascination, captivation, mesmerize and awe they fall into at Qur‘ān’s recital. These are the persons who have no contradiction within themselves and they practice the knowledge.

One such glaring example we can see in the person of Hazrat Abu Bakar (may Allah be pleased with him). Hazrat Abu Bakar (may Allah be pleased with him) carried the title of “Siddiq” “the truthful.” Does this mean that he used to speak the truth? Are there or were there no other people who do speak the truth or spoke the truth? Being truthful is a virtue and no one can imagine that the other believers and pious people would not possess this moral attribute. Then why Hazrat Abu Bakar (may

Allah be pleased with him) was crowned with this title? What made him worthy to label him as “Siddiq”? The reason that he was honored with this designation is that he was able to recognize the “eternal truth” contained in the Qur‘ān and also was able to ascertain the cryptic meanings that other companions of the Holy Prophet (peace and blessings of Allah be on him) were not able to appreciate.

For example, the demise of the Holy prophet (may Allah’s blessings and peace be upon him), was an occasion of such anguish and excruciating pain for the companions, that it caused their reasoning to blur. Even the person of a tall stature like Hazrat ‘Umar refused to accept the news of the Holy prophet’s departure. Yet Hazrat Abu Bakar’s eyes were on the Qur‘ān and he coated the Ch 3 Verse 145 which states: “And Muhammad is but a messenger. Verily, all messengers have passed away before him. If then he dies or is slain, will you turn back on your heels?...” This had such an impact on the companions who were gathered there that they stated that they felt if the verse had been revealed today. Thus, Hazrat Abu Bakar brought calm for Hazrat ‘Umar and other companions to accept the reality.

When Surah An-Nasar (Ch. 110) was revealed and the Holy Prophet (peace and blessings of Allah be on him) recited to the companions, everyone was overjoyed with the news and prophecy of upcoming victories. But Hazrat Abu Bakar became sad to the point that he started to shed tears. Everyone was surprised by this and they asked why Hazrat Abu Bakar was grieving? The Holy Prophet (peace and blessings of Allah be on him) sensed the sorrow of Hazrat Abu Bakar and said that Abu Bakar knows that these verses not only contain the prophecy about the victories but also my (the Holy prophet’s) upcoming demise.

Moreover, the verses holding the prophecies often appear to be Mutashabih. Such verses mature onto Muhkam, as the prophecy/prophecies they carry become fulfilled and the verses that appear to be Muhkam may seem like Mutashabih with the passage of time.

Hence, it’s qualified to say that the Muhkam and Mutashabih are characters of every verse of the holy Qur‘ān, when examined from two different angles. Muhkamat and Mutashabihat are two aspects of every verse of the Qur‘ān (two sides of the same coin). This supposition is further supported by the phenomenon clearly reflected in history. The verses containing prophecies (look like Mutashabih), turn into Muhkam, when the prophecies get fulfilled. Sometimes Muhkamat turn into Mutashabihat with passage of time (in the estimation of the reader of that time).

In certain circumstances, one verse becomes Muhkam in relation to the other verse. For example., Qur‘ān clearly lays down the principle that there is no compulsion in religion. But the people who want to use the Qur‘ān for the fulfillment of their covetous motives, they exploit the parts of Qur‘ān, which are susceptible to various interpretations. The Qur‘ān outlines this reality in ch3, verse 8.

In essence, the verses of the Holy Qur‘ān are Muhkam due to the fact that they contain eternal and perpetual truth. They are Mutashabih on account of hidden truths. Some of them are Muhkam and some Mutashabih in relation to the reader’s mental acuity and spiritual ranking.

Allah knows best.



The Establishment of educational institutes in Nigeria by Jamā'at Ahmadiyya

Mohammad Ajmal Shahid

Former Amir and Missionary In-charge of Jamā'at Ahmadiyya Nigeria, West Africa

Hazrat Khalifatul-Masih III visited West Africa for the first time in 1970. This visit proved to be very blessed one as it led a number of opportunities for future progress of Ahmadiyya Jamā'at in Africa. Hazrat Khalifatul-Masih announced during his visit a blessed scheme named “Nusrat Jahan Leap Forward” which focused to establish Ahmadiyya hospitals and schools in the African countries to help these nations to improve their stranded of health and education.

Under this blessed scheme, two secondary schools were initiated in the North-West state of Nigeria. At Minna, Nasiruddin Ahmadiyya secondary school was the first to start and the second school started was Gusau Ahmadiyya secondary school. It is worth noting that North-West state is a Muslim state of Hausa tribe. There were a lot of difficulties to establish Ahmadiyya Jamā'at in this Muslim Hausa tribe because of their prejudice nature. However, with the establishment of these two schools people became interested in Ahmadiyyat in Islam.

This was the first experience of Ahmadiyya Jamā'at to establish schools in Nigeria. We had some problem with the construction work and the expatriate staff from Pakistan in the beginning. Al-Hamdu-Lillah, these problems were overcome by prayers and personal efforts of Khalifatul-Masih and both these schools started working successfully. The opening ceremonies of these schools were held. The government officials praised the efforts of Ahmadiyya Jamā'at in the field of education and health. Thus, name of Ahmadiyyat Jamā'at as a servant of humanity was recognized. On various other occasion, especially at the annual conference the state governor, prime minister and other dignitaries sent messages of congratulations in which they mentioned the educational services of the Jamā'at Ahmadiyya. The building of schools made Jamā'at's name very well known in the whole state.

Ahmadiyya Muslim community in the Educational field

Several Christian missionaries in the West Africa during the 19th century had established a number of missionary schools and colleges. Their aim of establishing these institutions was to spread Christianity in Africa. Unfortunately, Muslim Countries who had a lot of natural resources and wealth were not interested to spend on education and health. Among the Muslim Jamā'ats, God has enabled Jamā'at-e-Ahmadiyya to help in this field. As the Christian institutions were the only one working in this field, so the African nations had the impression that this work can only be done by Christian institutions and other people had no skills to work in this field. I well remember when we contacted the local offices for the permission to open school and hospitals they were surprised and used to say that you cannot do this job. In the beginning, in order to persuade the local offices that this was not our first experience to open school and hospital, rather we have been successfully running these institutions at various other places. Upon our persistent persuasion they accepted our application but they said that you cannot do this job, it can only be done by Christian institutions who have the support of European Nations.

Handing over of Ahmadiyya Schools to government without compensation

It was barely two years after the establishment of our schools, that the state government decided to nationalize all private schools including Ahmadiyya and Christian schools. The Christian institutions termed this decision, to affect their preaching activities. They could not stand against the government policy of nationalization, but they demanded compensation of their schools. They were thinking that probably, as the government had to pay a lot of money, their schools will not be nationalized. I, the humble one informed Khalifatul-Masih about the government's decision to nationalize our schools. Khalifatul-Masih not only decided to voluntarily hand over the schools to the government but also decided that the Jamā'at will not ask for any compensation. Moreover, Khalifatul-Masih explained to me that Jamā'at has started these schools to cooperate with the government. Now if the government wants to run the schools, we are happy to hand over our schools to the government without compensation.

Ahmadiyya delegation met State Governor in Sokoto

In order to implement Khalifatul-Masih's decision to hand over our schools, I led a Jamā'at delegation to meet state Governor in Sokoto. On the way to Sokoto, we stayed at Minna, where the dignitaries of the area met us. They thanked to our Jamā'at for its efforts in the field of Health and education. There was a special ceremony arranged by the principle and staff for handing over the school to the government. In this ceremony, the local government officers were invited. A brief description of this ceremony was written by a teacher Khalid Goraya as below:

"I remember the occasion when Ameer came to Minna on the occasion of handing over Ahmadiyya schools. He announced in the presence of Divisional Secretary of Minna and the newspaper representative that there shall be "no compensation." At this occasion the DS got up from his chair and sat in front of Ameer's Chair on the ground and raised his right hand up and said in his language "in ka dada," to thank him. Next day when this news printed in the paper, then the Christians were worried that the government thanked Jamā'at's willingness for free handing over their schools."

We reached Sokoto

I reached Sokoto at the scheduled time to meet the state Governor Usman Farooq, who had invited press representatives in the Governor House on this occasion. In my speech, I reminded the Governor:

"Your excellency, it was a welcome move when about two years ago you appealed the educational institutions of the world to help this state in education. At that time, by chance the head of Ahmadiyya Jamā'at was visiting Lagos. He listened to your appeal and announced to help immediately in this respect. Consequently, with the approval of Ministry of education,

two secondary schools were opened, each at Minna and Gusau which are running very successfully. These private schools are now being nationalized. Our World head of Ahmadiyya Jamā‘at did not like to have remuneration and advised me to offer our two institutions to government without any compensation. Our head of the Jamā‘at further told me that we had opened these schools with the intention of serving the country and did not have any intention of financial gain. Under the guidance of our head of the Ahmadiyya community, I am hereby announcing that we are handing over our two schools to the state without any compensation. I further said that we are ready to render cooperation with the government of any type when needed. The aim of our Jamā‘at is to serve humanity. You will see us always ready for this.”

In his response, the governor thanked the supreme head of the Ahmadiyya Jamā‘at and me from the core of his heart. Afterwards, the governor, government officers and the press representatives all were very pleased to meet me and offer congratulations. The news about handing over our two schools to the state without any compensation was urgently broadcasted.

It is worth noting that this generous offer had a very pleasant effect on the local people. The state’s Attorney General and minister of justice Al-Hajj Soka specially met me and expressed his personal happiness about Jamā‘at’s decision to hand-over our schools to the state.



Parenting Children in an Islamic Society

Professor G-H. Qamar Baloch

Children Parenting: How to raise Godly Children in an Islamic Society

Godly children in an Islamic Society

Raising godly children is one of the great challenges of parenting, but it's also a great privilege. Knowing how to raise children to love and serve God and obey their parents and others in authority is not automatic. It's a matter of faithfully applying Islamic parenting principles. Follow three keys of TRAINING, LOVE and DISCIPLINE to raising godly children and they will be delight to you for a lifetime! And you'll leave them a valuable spiritual legacy, an inheritance for eternity.

Islamic Education

Parenting in the family and society is an important part that needs to be continued. **Islamic education for children is essential in forming a good personality or character, starting with teaching monotheism, morals, and worship in the family and society.** This research aims to analyze parenting patterns through an Islamic education approach.

Parenting Concepts

Parenting concepts are deeply rooted in Islamic teachings that enable effective parenting, guiding parents to raise their children in such a way that children are taught not to discriminate against others, but to respect the faith of others whilst following their own Islamic beliefs.

What is the Islamic approach to parenting?

This approach is in accordance with the teachings of Islam. Islamic teachings enable parents to inculcate a moral awareness of right and wrong in their children in a balanced way so that children grow to learn and understand that they need to conform to rules, regulations and boundaries within society and in their homes.

Role of parents in the training of children

Save your future generations from the evils of Media

On 23rd April 2010, our leader Khalifatul-Masih V (may Allah be his Helper) delivered an important Friday Sermon in Switzerland regarding the Tarbiyat (moral training) of the members of the Jamā'at and especially the younger generations. He explained in detail different moral ills in various societies and especially the moral ills created in western societies by the latest technology. To deal with these, he drew the attention of the parents, organization of Jamā'at and the auxiliary organizations. Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“Sometimes one’s children go against the word of God, which is a type of shirk [associating partners with Allah]. Disobeying a clear commandment of Allah, the Exalted, so that one may agree with the demands of the children is a covert shirk. Such matters make one forget Allah the Exalted. Some people have distanced themselves from Ahmadiyyat because of their children. When excessive love for children and freedom given to children made the children leave the faith, the parents themselves left the faith. Allah, the Exalted states in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

“O ye who believe! let not your wealth and your children divert you from the remembrance of Allah...” [Holy Quran: 63:10]

The Promised Messiah (may peace be on him) expects one to always safeguard oneself from falsehood, fornication, trespasses of the eye, quarrel, cruelty, dishonesty, mischief and rebellion. We need to constantly evaluate ourselves to see if we are staying away from these evils. Some people consider these things to be trivial and insignificant. They lie in their business and their affairs. They consider falsehood to be insignificant, even though Allah the Exalted has equated falsehood with shirk. The evils of fornication and trespasses of the eyes are common due to the media. In homes, through television or the Internet, such vulgar and obscene films and programs are shown that push a human toward evil. The young boys and girls in some Ahmadi homes have been engaged in such evils. In the beginning, such films are seen in the name of open-mindedness. Then some unfortunate homes get embroiled in these evils. The fornication of the mind and the eyes is real and gradually this behavior leads to actual sin. Parents [sometimes] are not careful in the beginning, but when the matter gets out of control, they lament and cry that our children have gone astray... our progeny has gone astray. Hence, it is important to be watchful. Do not let children sit in front of TV when vulgar programs are shown and be mindful of their Internet.

Some parents are not highly educated. It is the duty of the Nizam-e-Jamā'at to make them aware. Similarly, Ansa-rullah, Lajna and Khuddam-ul-Ahmadiyya should make programs for their own auxiliaries to safeguard against these evils. Affiliate young boys and girls to the Nizam-e-Jamā'at and the auxiliaries so that they always give precedence to their faith. In this regard, mothers and fathers should fully cooperate with the Nizam-e-Jamā'at or the auxiliary. If the mother and father show weakness, then it will be tantamount to killing their children. In particular, as the head of the household, men have the greatest duty and obligation to save their children from falling in the fire. Allah through His Benevolence, saved you or your elders from suffering the torment of the fire by enabling you or your elders to recognize the Imam of this age. The world and especially other Muslims are anxious to find a leader who can guide them. You have been blessed by Allah that you receive guidance through the Bai'at of the Imam. By staying connected to the Khilafat, you are reminded of staying firm on virtues. Thus, the blessings of Allah demand that when reminded you should say Labbaik [Here I am] and make a pledge to avoid all evils. Establish virtues yourself and instruct your children to do the same and make efforts in this regard. Always remember this commandment and warning from Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O ye who believe! save yourselves and your families from a Fire...” [Holy Qur‘ān 66:7]

These days the glitz and glamor of this world, vain vulgarities and many societal ills are standing in front of us, trying to ensnare us and take us away from morality; though these are not considered ills by western standards, these are ills according to Islamic teachings. As I said before, some wrong acts are done in the name of broad-mindedness, but then they keep pushing us towards evil. This is neither entertainment nor freedom; rather, these are pits of fire in the name of entertainment and freedom. Allah the Exalted, who is extremely Gracious to His people, has clearly explained for the believers that this is fire. This is a fire; save yourself from it and save your children from it. I say to the young men and women who live in this society that this is not the objective of your lives. Do not think that the purpose of your life is to get involved in these vain pursuits; that this [lifestyle] is all there is for us. Through the status of being an Ahmadi, there should be a difference between you and others.”

(Friday sermon delivered on 23 April 2010 in Switzerland. Al-Fazl International, 14 May 2010)

Attend to the training of children from a young age

In a Friday sermon Hazrat Khalifatul-Masih V (may Allah be his Helper) explained how the environment affects the mind of children and plays a role in building their character. His Holiness said:

“In the nature of man, Allah the Exalted has placed a tendency to copy others in our surroundings, which manifests from childhood, as it is part of the nature of man. Hence, the tendency to copy others is in the nature of a child. This tendency is certainly for our benefit, but the wrong use sometimes leads to man’s destruction or takes him towards destruction. It is a consequence of this tendency to copy and be influenced by his environment that man learns a language from one’s parents, learns other deeds and good things which make a child a well-mannered person. If the parents are virtuous, observe the Salat, read and recite the Holy Quran, live with each other in an atmosphere of love and affection, and abhor falsehood, then the children under their influence will adopt virtues. On the contrary, if the child sees lying, fighting and disputes, making fun of others in the home, not giving due regard to the dignity of the Jamā‘at or other such bad actions, then because of that tendency to copy or because of the impact of the environment the child learns these evils. When he goes out, he tries to learn whatever he sees in his surroundings and among his friends. This is why I repeatedly draw attention to the parents that they should keep an eye on the outside environment of the children. And even within the home they should keep an eye on the programs that they watch on television or their Internet usage.”

(Friday sermon delivered on 13 December 2013 at Bait-ul-Futūh Mosque, London; Al-Fazl International, 3 January 2014)

Unnecessary use of mobile phones by young children

Hazrat Khalifatul-Masih V (may Allah be his Helper) has warned us about the negative influence of the wrong use of the latest technology including mobile phones on the character of children. Advising young Ahmadi men and children at the occasion of the Ijtima of Atfāl ul Ahmadiyya Germany, he said:

“There is a widespread problem here of children demanding from their parents to buy them mobile phones. Some are just ten years of age and say that they should have a mobile phone. Are you doing some sort of business? Or are you are doing some kind of work in which information is required to be accessed every minute? When asked, they reply ‘we need to call our parents.’ If your parents are not worried, there is also no need for you to worry, because phones can also lead to bad habits. Through phones, some people contact children directly and then incite them into bad habits. Hence, the phone is also a very harmful thing due to which children lose all good sense and get involved in wrongdoings, so avoid this. As for the TV programs, as I said you may watch cartoons or informative programs. However, you must avoid all vulgar and indecent programs.”

(Address at National Atfāl-ul-Ahmadiyya Ijtima Germany on 16 September 2011. Published by Al-Fazl International, 09 March 2012)

Block immoral television programs

For the sake of entertainment, not only children, but even adults sit for hours in front of the television. As a result of this, some people lose the ability to discern what is evil. Hence, Khalifatul-Masih V (may Allah be his Helper) advised against watching immoral television programs and treading the dangerous path of indecency. He said:

“Hence, an utmost effort is needed to safeguard oneself from the Satanic attacks. In this regard, Allah the Exalted says that “Ahsan Qaul” [good word] is needed.”

In this regard, Khalifatul-Masih explained the Quranic commandment of “Qaul-e-Sadid” [the true word] mentioned in Surah Al-Furqan verse 70. He said:

“To attain standards of truthfulness, it is further enjoined to promptly leave gatherings where there is no truthfulness and where crude and vain talk take place. Do not go to gatherings where there is talk against the teachings of Allah the Exalted. Sometimes, in family gatherings or our own gatherings, unconsciously things are said which are vain and crude: things are said against the Nizam (administrative system). I have mentioned it many times before that if there are issues regarding the office holders and reformation is not taking place at lower levels, then these should be brought to my attention. However, if you talk about these things in gatherings, they become vain talk because [carelessly talking about them] does not lead to reformation. On the contrary, it will lead to further discord, conflicts, and disputes.

Then, in this age, there are obscene films on TV. There are extremely vulgar and indecent films on the Internet. There are dances and songs. Some Indian film songs depict praying to gods and goddesses or they are being extolled which negates the power of One Powerful God. Or these gods, goddesses and idols are professed as the source of nearness to God. This is vain and is Shirk (associating partners with God). Shirk equates falsehood. We must not listen to such songs.”

Khalifatul-Masih V (may Allah be his Helper) also said:

“Allah says:

وَأَمَّا يَتَرَعَّنَكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ

“And if an evil suggestion from Satan incite thee, then seek refuge in Allah; surely, He is All-Hearing, All-Knowing.”
[Holy Qur’ān 7:201]

If Satan says something to incite you or he brings to you such conversation that are against the “Ahsan Qaul” [good word], then seek refuge with Allah. You should pray a lot to come under Allah’s protection. We should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah against Satan the accursed.

Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is no might nor power except through Allah.”

Allah, Who sees and listens, gives us hope that if a prayer is made with sincerity of intent, God certainly listens. (Friday sermon delivered 18 October 2013 at Bait-ul-Huda Mosque, Sydney, Australia. Published Al-Fazl International 8 November 2013)

On several occasions Khalifatul-Masih V has advised us to avoid vain things (which include TV and the Internet). At the occasion of Lajna Ima’illah Ijtima in Germany, he said:

“Then there is idle and vain talk. I especially need to draw the attention of young children towards the fact that idle talk is not merely conversations carried on by elderly women, who do it and should abstain from it. However, TV and Internet are now considered vain for the girls between the ages of ten to twelve years old and young ladies, as well. If you are spending your entire day watching programs which contain no moral lesson, then this amounts to a vain and useless activity. Furthermore, on

the Internet, you sometimes visit such sites from where there is no point of return and this continuously spreads immorality. Sometimes such cases are reported in which girls are trapped by boys in wrong groups and have to leave their homes; thus, becoming a disgrace for their families and the Jama'at. Therefore, it is extremely important to save yourself from the Internet etc. Other than this, there are many other programs on the Internet that poison minds. There are many immoral programs on TV. Parents should block such channels, which leave a filthy effect on the mind of children. Such channels should be kept on a permanent block. When children watch TV for 1 to 2 hours, however much they want to watch they can do so, but they should only watch decent and wholesome dramas and cartoons. If they are watching something indecent, it is the responsibility of the parent. And twelve- or thirteen-year-old girls who are in an age of consciousness, it is their responsibility to stay away from such programs. You are an Ahmadi and the character of an Ahmadi should be distinct and unique from others. It should be clear that this is an Ahmadi girl.”

(Address delivered at Annual Ijtima Lajna Ima'illah, Germany on 17 September 2011. Published by Al-Fazl International on 6 November 2012)

As a child Hazrat Muslih Mau'ud (may Allah be pleased with him) was unlike most other children. He was very dedicated to prayer and to the importance of the mission entrusted to his blessed father from a very young age. Despite being somewhat delicate of health, his thirst for worship and religious knowledge was apparent from his childhood.

Islamic Parenting

Islamic parenting is a way to train a child according to Islam. Allah has made the parents' heart as the source of love for their children. It is the natural law that every parent of all species on Earth loves their children. That's the source for the survival of generations, and the upbringing of a weak newborn. Animals do love their offspring, but they only fed them and raise to a certain level of age. Unlike animals, Humans fed, care, and raise their children but also guide a better life through education and training. Every society and religion have its own customs traditions, and rules to raise generations. Islam provided some excellent guidelines for the parents to bring up their children. Prophet (may peace and blessings of Allah be on him) teaches us how up to bring children from birth in the proper Islamic manner.

Basic rights of children in Islamic Parenting

Life is a precious gift from Allah. No one even parents don't have the right to take the life of a child. Life taking includes abortion at any stage of pregnancy or killing after birth. Allah says in the Quran:

Right to live

Life is a precious gift from Allah. No one even parents don't have the right to take the life of a child. Life taking includes abortion at any stage of pregnancy or killing after birth. Allah says in the Quran:

And do not kill your child for fear of poverty. We provide for them and you. Indeed, their murder is ever a great sin.



Right to be breast feed by the mother for two years

Mother feed is the first important right of the child. This will help both to bond strongly. It is necessary for the healthy and proper growth of a child. Moreover, ease for both mother and child. Qur'an says:

Mothers may breastfeed their babies two whole years for whoever wishes to complete the nursing [period].

According to the WHO research, Breast milk is the natural first food for infants, which provides all the nutrients that the infant needs for the early months of life. Moreover, it offers up to half or more of a child's nutritional needs during the second half of the first year, and up to one-third during the second year of life.

The best gift we can give our Muslim children is a proper upbringing. But as parents we can all agree that parenting can be confusing and daunting as babies do not come with an instruction manual. On top, each child is different making our

job as parents even harder. Parenting really is the hardest job ever. So, what effective Islamic parenting approach can parents follow to upbringing children who can be successful in this world and next?

I took a few parentings class at our local mosque taught by Shaykh Yaser Birjas. I've heard him mention this below Hadith a few times in the last 2-3 years. As I thought more and more about this Hadith, I realized Islam has provided some wonderful guidelines for parents in order to raise our children.

“Play with them for the first seven years (of their life); then teach them for the next seven years; then advise them for the next seven years (and after that).” [The Holy Prophet Muhammed (peace and blessings of Allah be on him)]
The above Hadith of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) gives us the guidance to divide the upbringing of a child into three stages.

Islamic Parenting Stages

First seven years (0-7)

This is the time to let the child play but roll up the parenting sleeves to build a strong connection to our child. These are the formation years when a child is constantly influenced by the surroundings and learns by observing.

Children imitate their parents more than anyone. If you find any undesired behavior in your child, check if you, your spouse or a caregiver has acted similarly in front of your child.

These are the foundation years, the base from which the relationship with them grows. If this is rock solid, the remaining years will be much easier. If this foundation forms poorly, the next years will be more challenging.

Next seven years (7-14)

Once children reach seven, they are ready for logical reasoning and Islamic ethics. This is the time when children are sponges, ready to soak up anything and everything you show, teach, and tell them.

The second stage of upbringing is the time to teach them secular and religious knowledge, halal vs haram, and all the things they need to know. Teach them sports, too;

Holy Prophet Muhammad (may peace and blessings of Allah be on him) said: “Teach your children swimming, archery and horseback riding.” So, teach them sports too. Sports have many benefits including teamwork, leadership, sportsmanship and physical fitness.

At this stage, children are young and they are still in the process of learning what is right and what is wrong. It is the parents' responsibility to teach the child how to behave, how to choose his environment and decide which type of people to fill that environment with, so that they can continue to do what is best for them.

Without boundaries, society would be in chaos. Similarly, children need a set of boundaries to guide their behavior, which gives the children the freedom to act and behave. If they do not know what the boundaries are then they do not know what is acceptable and what is not.

If children are taught beforehand what is correct and good behavior, then they will have the guidelines to act within the boundaries and will not be left wondering and confused.

As parent, set rules and boundaries for everyone in the family (including yourself!) and take care to explain to your children why they must obey them. Children love logical reasoning, so let them ask questions while you calmly explain.

The Final Seven years (14-21)

Once your child hits 14 (or puberty), children achieve independence and they develop their own personality.

During these critical years, befriend them, advise them, and do what you can; understand that they are now full adults according to Islam, and the choices are theirs to make, right or wrong. As parents, our responsibility is to advise them.

I sincerely pray that Allah guides each of us to establish a trusting relationship with our children and we be their trusted confidant, that advisor, that go-to person when they need help or advice; maybe even that “cool” mom or dad who they adore.

I pray for a close, loving, happy and fulfilling relationship with our children for all the days of our lives and to be reunited with them in Jannat ul Firdaus. Ameen.

Preparing for tomorrow - Raising pious children

An Ahmadi woman who has accepted the Imam of the age, has a responsibility that she should elevate her own spirituality and raise her children so that they give precedence to their faith over the world. One can argue that there are many people who are well-off and prosperous in this world.

- Bad behavior in most cases is in accordance with a person’s whims and desires
- How to raise your children
 1. Kindness and gentleness
 2. Kind treatment does not rule out the use of punishment when necessary
 3. Setting a good example
 4. A good environment
- Offer sincere Du’a to Allah to make your children righteous
- Praise be to Allah.

We congratulate you for the blessing that has been bestowed upon you of guidance to Islam, and we ask Allah, may He be exalted, to make us and you steadfast in adhering to this religion until we meet Him when He is pleased with us. We also congratulate you for your keenness to give your children a good upbringing.

With regard to the answer to your question, we will point out some important matters in the hope that they will help you, with the help of Allah, may He be exalted, in what you are striving to achieve.

Bad behavior in most cases is in most accordance with a person’s whims and desires

It is essential to point out that bad behavior in most cases is in accordance with a person’s whims and desires; hence the child will pick up bad behavior with the slightest influence and the most insignificant of reasons. On the other hand, good behavior means disciplining oneself and restraining oneself from whims and desires that are detrimental to one’s own best interests. Good behavior means following a path that is contrary to the whims and desires of the self, so it is a constructive process that requires effort and striving.

A sound upbringing is one that instills good attitude and behavior firmly in the child’s heart and mind so that he will be able to resist corrupt whims and desires, and he will not feel comfortable except with things that help him adhere to the path of righteousness and will despise anything that is contrary to good values.

How to raise your children

In order for the child to accept this good attitude and behavior, it is essential to make that beloved to him. Love cannot be instilled by means of force and harshness; rather it needs the following:

1. Kindness and gentleness

There are a number of hadiths in which the Prophet (blessings and peace of Allah be upon him) teaches us to use kindness and gentleness when interacting with others, such as the following:

‘Aishah, the wife of the Prophet (blessings and peace of Allah be upon him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Verily Allah loves kindness in all things.” Narrated by al-Bukhari, 6024. Muslim (2592) narrated from Jarir that the Prophet (blessings and peace of Allah be upon him) said: “Whoever is deprived of kindness is deprived of goodness.”

Ayesha, the wife of the Prophet (blessings and peace of Allah be upon him) said, narrating from the Prophet: “There is no kindness in a thing but it adorns it, and it is not taken away from a thing but it makes it defective.”

Ayesha said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “When Allah wills good for the members of a household, He instills kindness in them.” Narrated by Imam Ahmad in his Musnad, 40/488, No. 24427; classed as Sahih by al-Albani in Sahih al-Jami‘ as-Saghir, number: 303

Children by their nature love the parent who is kind to them and helps them, and who cares about them, but that should be without yelling and getting angry, as much as possible; rather it should be with wisdom and patience. The child is at an age where he needs leisure and play; he is also at an age where discipline and teaching are appropriate. Hence everything must be given due attention, within moderation.

Because children love kind parents, this love gives them a strong motivation to obey their parents. In the opposite scenario, if kindness is absent and there is violence and harshness, that will lead to alienation, which in turn will lead to stubbornness and disobedience, or the prevalence of fear which will generate an attitude of lying and deceitfulness in the child.

2. Kind treatment does not rule out the use of punishment when necessary

But it should be noted that punishment, when bringing up children, must be used wisely. It is not right to punish the child for every misdemeanor on his part; rather punishment is to be used when kindness is of no benefit and when advice, instructions and bans have been to no avail.

Punishments should also be useful. For example, if you have the problem of your children spending a long time in front of the television, then you can dictate to them which programs they may watch, that will usually be beneficial and not harmful, and that are free of problematic material as much as possible. Then if they go beyond the stated time, you can punish them by depriving them of TV for an entire day. If they go beyond the stated time again, then you can deprive them of it for a longer period, according to whatever will achieve the aim and be of benefit in disciplining them.

3. Setting a good example

The parents must first of all adhere themselves to the attitude and behavior that they are trying to instill in their children. For example, it is not appropriate for a father to forbid his child to smoke when he himself smokes.

Hence one of the early generations said to his children’s teacher: “Let the first thing you do in setting my children straight be mending your own ways, for their faults will be connected to your faults; in their eyes, what is good will be what you do and what is bad will be what you refrain from.”

(Tarikh Dimashq, 38/271-272)

4. A good environment

This is the environment in which doing good deeds is praised and the one who does them is respected, whereas bad deeds and those who do them are criticized. In current times this good environment is often lacking, but we can try hard, physically, psychologically and financially, to create it, In-Sha-Allah.

For example, if a Muslim family is living in a neighborhood where there are no other Muslim families, this family should try hard to move to a neighborhood or city where there are a lot of Muslims, or to a neighborhood where there are mosques or Islamic centers that are active in running programs for Muslim children.

For example, if a child is interested in a specific sport or other activity, the family could look for a suitable sports club or similar organization run by committed Muslims, that is attended by Muslim families who are keen to give their children a good upbringing. Mixing plays a major role, as you say, so try to reduce the negative effects that you are seeing as a result of mixing, by mixing in a positive way with Muslim families.

If the father is spending on nice clothes, delicious food and a comfortable home, he should also spend on means of acquiring good attitude and behavior, and let him seek reward for that with Allah, may He be exalted.

Offer sincere “Du’a” to Allah to make your children righteous

You have to offer Du’a constantly, especially at times when supplications are answered, such as the last third of the night, when prostrating and on Fridays. Call upon Allah, may He be exalted, a great deal and ask Him to make your children righteous and guide them to the straight path. Supplications for their children is one of the characteristics of the righteous slaves of Allah. Allah, may He be exalted, says (interpretation of the meaning):

“And those who say: ‘Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqeen (pious)’ [al-Furqan 25:74].

Shaykh ‘Abd-ur-Rahman as-Sa’dī (may Allah have mercy on him) said: “the comfort of our eyes” means a source of joy.

“If we examine the situation and characteristics of the ones who offered this Du’a, we will realize, based on their qualities and high ranking, that they would not be content until they see their children obeying their Lord, knowledgeable and actively striving. As this is a supplication that their wives and children would follow the path of righteousness, it is also a supplication for themselves, because the benefit will come back to them too. Hence, they regarded that as a gift to them and they said “Bestow on us (lit. give to us).” In fact, their supplication brings benefit to all the Muslims, because the righteousness of those who are mentioned will bring about the righteousness of many of those who are connected to them, and will benefit them.”

(Tafsir al-Karim al-Mannan fi Tafsir Kalam-ur-Rahman, 587)

Parenting & child development - An Islamic perspective

According to Islam, after God, human beings should prioritize their parents over all other things and return their love and kindness with obedience and care in their ...

People also ask, how to raise children in Islam?

We would really appreciate any advice. You can raise children in Islam by:

1. Kindness and gentleness
2. Setting a good example
3. Providing a good example
4. Kind treatment does not rule out the use of punishment when necessary.

Family Life - Islam Ahmadiyya

The Holy Qur‘ān has constantly referred to family life and its importance; from how children should treat their parents kindly to instructions for parents regarding their children.

Raising Children

1. Give gifts to your daughter(s) first.
2. Play with your children.

This has an important effect in the training and nurturing of your child.



Rights and Responsibilities of Husband and Wife

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

“And they (the women) have rights similar to those (of men) over them in equity.” (2[Al-Baqarah]: 229)

Missionary Faran Rabbani

Responsibilities of Wife

The wife has to look after the comfort of her husband, give him due respect, and always have regard for his feelings. Appreciate your husband.

She has to safeguard the honor of her husband.

She has to be the guardian of the property of her husband.

She has to manage the household and rear and bring up the children properly. This includes that she must not bad mouth her husband in front of their children.

She has to treat the relatives of her husband as if they were her own relatives, with kindness, respect, and love. When she respects her in-laws, in reality, she is showing respect to her husband.

She should adorn and beautify herself for her husband and not for non-mahram men.

She should bear in mind the tastes of her husband in the matter of food and dress.

She should be ever mindful of her husband's health.

She should give her most sincere advice when her husband consults her about any of his problems.

She should not make unfair and unreasonable demands.

She has to remain loyal to her husband under all conditions and be a source of strength to him in adverse circumstances and stick fast to him through thick and thin.

She should watch that the dignity and reputation of her husband are not damaged by any of her actions.

Under all conditions, her behavior should be conducive to peace and tranquility in the house.

She should take care of his physical needs in compliance with the Shariah of Allah.

Responsibilities of Husband

1 The husband should respect and be very mindful of the susceptibilities of his wife. He should also protect her honor.

2 He should try to be a source of comfort to his wife and behave in a manner that she is convinced that she alone is the center of his love and affection. Appreciate your wife.

3 The husband should protect his wife and their children at all costs.

4 The husband should participate in the management of the house by giving a hand in the household chores of his spouse, including the raising of their children, which entails that he must not bad mouth his wife in front of their children.

5 He should not object to his wife meeting her relatives provided no mischief is feared from their side. He should also be respectful to them. If he shows respect to them, then in reality he is showing respect to his own wife.

6 He should refrain from keeping a close watch over every movement of his wife as if he had no confidence in her and thus making her life miserable.

7 He should always be disposed to overlook the minor shortcomings of his wife and be generous in forgiving and forgetting.

8 He should look after the health of his wife. She is his better half and should never be neglected.

9 He should consult his wife in all family matters of importance and handle the situation as decided by mutual consent.

10 The husband should display a sense of utmost sympathy if the wife is in some distress or has met with some misfortune.

11 He has to remain loyal to her in all circumstances and not look toward non-mahram women, nor befriend them.

12 He should shun every act or word which is likely to displease or agonize his wife.

13 The husband should at times take his wife and children for outings and to join them in their happy moments.

14 He should take care of her physical needs in compliance with the Shariah of Allah.

- She should not let people of questionable character, nor individuals that are disliked by her husband in the house.
- She should not disclose the personal and private matters of her house to others. Sharing the flaws of her husband are a BIG NO.
- If the husband is the only son or only child, and his elderly parents are dependent on him, then the wife should not demand to live separately.
- If the wife has any debt from before the marriage, then it is her own responsibility to pay it off unless the husband willingly takes care of it.
- If the wife has a job or a business, then should make sure that her responsibilities towards her husband, their children, and her house are not affected and takes priority.
- In case of a marital dispute, the wife should try to resolve the issue(s) with her husband, and if the matter is not resolved, then she should involve an unbiased family member from her side.
- The wife should cover herself modestly whenever in the presence of non-mahram men. This, however, does not mean that she should be restricted to the four walls of her home.
- The wife should never cause any sort of harm to her husband.
- The wife should try to be the best friend of her husband.
- The wife should not keep secrets from her husband, as it would create distrust between them.
- Do not argue with your husband in front of others, especially your children.
- The woman cannot be forced into a marriage.
- The woman has the right to khula‘.
- In case of separation, the wife should forget about her ex and move on, as if he is dead to her.
- The woman has the right to re-marry.
- The woman should not torture her ex-husband on account of their children.
- 15 The husband should pay her dowry as soon as possible rather than delaying it.
- 16 The husband should not disclose the personal and private matters of his house to others. Sharing the flaws of his wife is a BIG NO.
- 17 At times there can be issues between the wife and her in-laws if living in a joint family system. Therefore, women have the right to want a separate home, and this should be honored by men where the circumstances allow.
- 18 To provide for the household is also a man’s responsibility regardless of the fact that the woman is earning or has property. It is wrong to demand that the earning woman or a woman with property should help to provide for house-
- 19 He should provide for all her reasonable needs and, keeping within his means should be disposed to spending in that respect with an open hand. This includes adequate housing, clothing, and sustenance. He should give her some spending/pocket money. *
- 20 In case of a marital dispute, the husband should try to resolve the issue(s) with his wife, and if the matter is not resolved, then he should involve an unbiased family member from his side.
- 21 The husband should never cause any sort of harm to his wife and should care for her in all respects. He should also try to keep a peaceful and loving environment at home.
- 22 He should see that trifles do not lead to a situation in which tempers are lost and threats of divorce and separation are pronounced.
- 23 The husband should try to be the best friend of his wife.
- 24 The husband should not keep secrets from his wife, as it would create distrust between them.
- 25 Do not argue with your wife in front of others, especially your children.
- 26 The man cannot be forced into a marriage.
- 27 The man has the right to divorce (Talaq).
- 28 In case of separation, the husband should forget about his ex and move on, as if she is dead to him.
- 29 The man has the right to re-marry.
- 30 The man should not torture his ex-wife on account of their children.

Invitation to Writers for the Ahmadiyya Gazette, USA

We are thankful to all those who send us articles and Ahmadiyya news of chapters for publishing in the Ahmadiyya Gazette, USA. May Allah reward them for their sincerity.

We recently published three souvenirs to commemorate hundred years of Ahmadiyyat in the US. The last souvenir was on American Icons of Ahmadiyyat. We feel that many inspired souls could not be part of that souvenir. We invite to all those who want to contribute on the US icons of Ahmadiyyat. Please send us your articles at gazette@ahmadiyya.us, any article which can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)