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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-Nasrihil-'Aziz
(may Allah support him with His mighty help)

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

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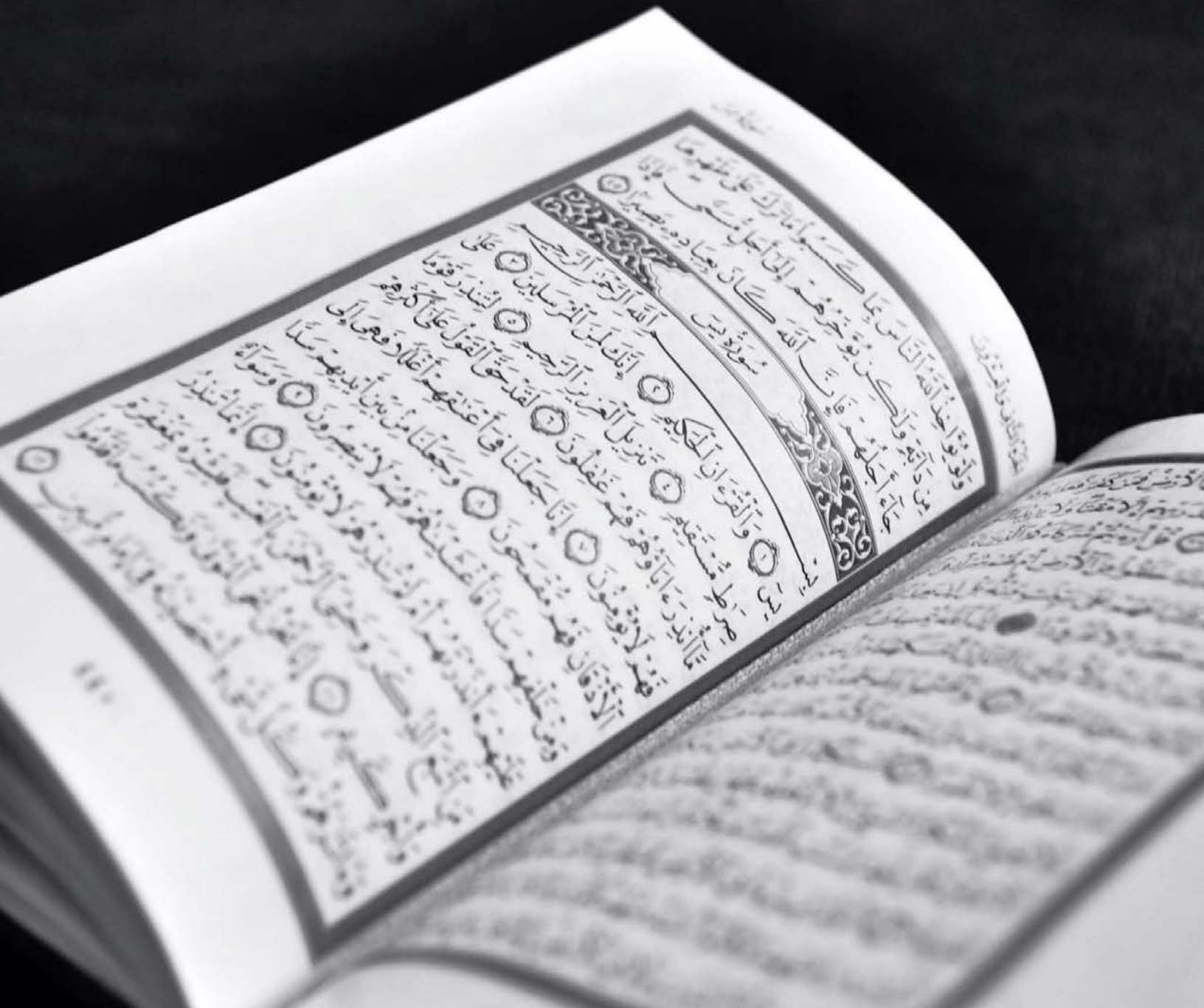
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The Holy Qur‘ān on Salāt (Prayers to God)



وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ وَمَا تُقَدِّمُوا
لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ ۖ إِنَّ
اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

And observe Prayer and pay the Zakat; and whatever good you send on before you for yourselves, you shall find it with Allah; surely, Allah sees all that you do. (2[Al-Baqarah]: 111) [English translation of the Holy Qur'an by Maulawi Sher Ali]

Commentary on 2[Al-Baqarah]:111

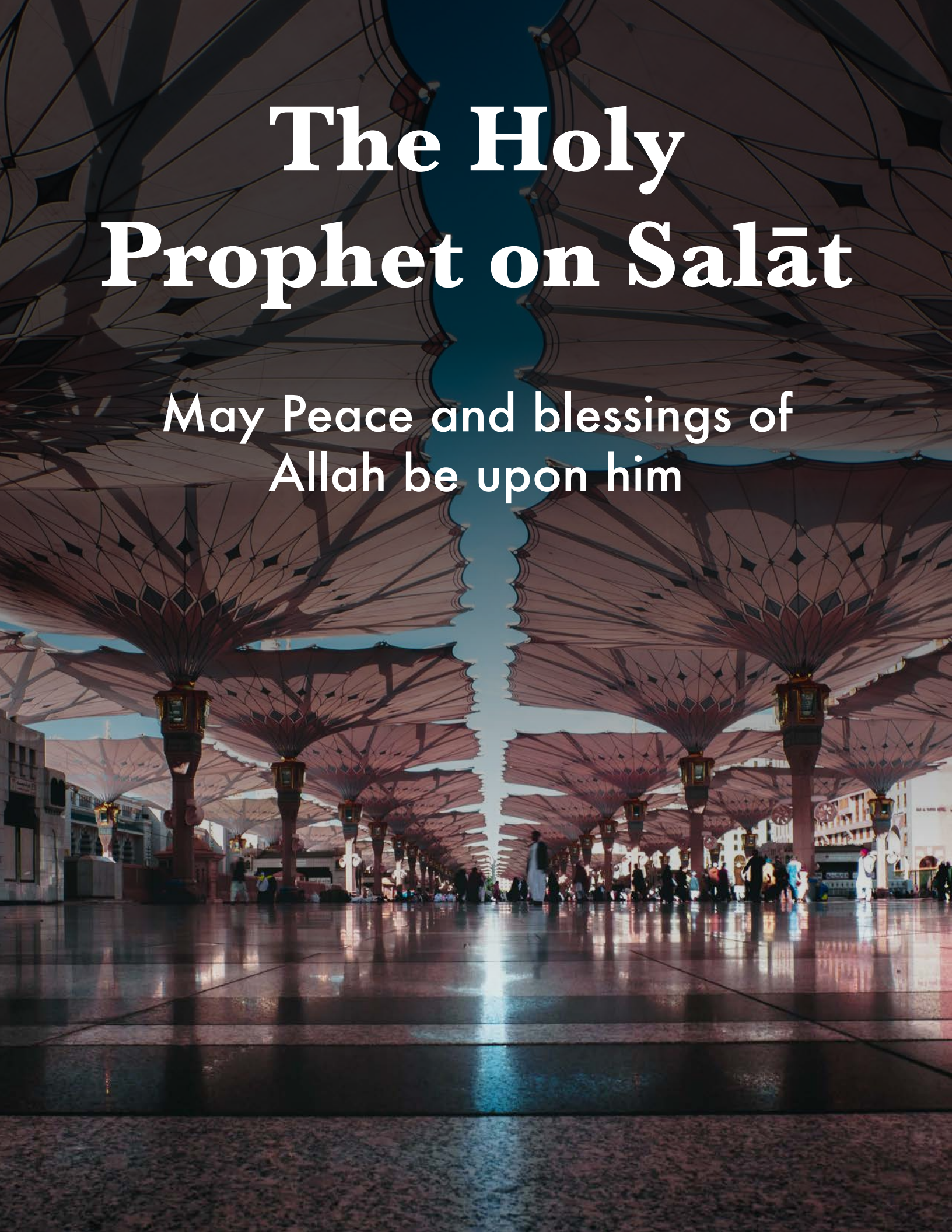
When one is subjected to continued persecution, one is apt to lose patience. But Muslims were enjoined to meekly endure troubles and torments, and in order to be able to do so, they were ordered to resort to الصلاة (prayers to God) on the one hand, and to الزكاة (help-ing mankind) on the other. By so doing, they would acquire from God the power to endure.

The words, whatever good you send on before you for yourselves, you shall find it with Allah, contain a deep spiritual truth. Whatever good man does is kept in store for him by Allah and nothing is lost. Every good work is like a seed which may lie hidden from the public view but is all the time a large tree in the making. So, Muslims should not think that their Prayers and their Zakah will be lost. They are sure to bring forth good fruit sooner or later.

[The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (2[Al-Baqarah]: 111)]

The Holy Prophet on Salāt

May Peace and blessings of
Allah be upon him



عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "صَلَاةُ
الْجَمِيعِ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ خَمْسًا
وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ وَأَتَى
الْمَسْجِدَ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، لَمْ يَخْطُ خُطْوَةً إِلَّا رَفَعَهُ اللَّهُ
بِهَا دَرَجَةً، وَحَطَّ عَنْهُ خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، وَإِذَا
دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتْ تَحْبِسُهُ، وَتُصَلِّي .
يَعْنِي عَلَيْهِ . الْمَلَائِكَةُ مَا دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ
اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ فِيهِ"

"Abu Hurairah has related that the Holy Prophet said: Prayer in congregation is more than twenty-five times greater in merit than Prayer at home or in the shop etc. Therefore, when a person makes his ablutions carefully and proceeds to the mosque with the sole purpose of joining in the service his station rises in grade at every step and one of his sins is wiped out. From the moment he enters the mosque he is accounted as a participant in the service while waiting for the service to begin, and so long as he causes no inconvenience to anyone and his state of purity is maintained, the angels continue to pray for him: Allah, have mercy upon him; Allah, forgive him; Allah, turn to him with compassion (Bokhari and Muslim).

[Gardens of the Righteous (Riyadh as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, pp. 2-3]

From Jalsa Salana speeches of the Promised Messiah

May peace be on him

After comprehending the meaning of لَا إِلَهَ إِلَّا اللَّهُ pay full attention to the Prayer services, the observation of which has been repeatedly emphasized in the Holy Qur'an; but along with this it is said: قَوْلًا لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (107: 6-5). That is, Woe unto those worshippers who are unaware of the reality of prayer.

It should be well understood that Prayer is an entreaty that a worshipper makes to God at the time of his separation from Him in torment and with a melting heart that he may be granted a meeting with God, inasmuch as no one can be purified unless God purifies him and no one can meet with God until God brings about a meeting. Man is held in a diversity of chains and collars. He desires to get rid of them, but they persist. Despite man's intense desire to be purified his Reproaching Self (Nafs Lawwamah) does sometimes stumble. It is for God to purify a person from sin. There is no power that can purify you by force. God has prescribed Prayer for the generation of pure sentiments. Salat is a prayer that is submitted to God in travail and burning with a heart aflame, so that vicious thoughts and evil designs may be got rid of, and a holy love and a pure relationship may be established, and one may be enabled to keep God's commandments. The word Salat indicates that true Prayer is not offered only with the tongue but must be accompanied by burning, sizzling and being consumed by fire. God Almighty does not accept Prayer until the worshipper at the time of prayer arrives a kind of death...



Salat is prayer at a very high level, but people do not appreciate it duly. In this age many Muslims are devoted to frequent repetition of pious formulas, as, for instance, the Naushahis and Naqshbandis, etc. It is a pity that none of these is free from innovations. These people are unaware of the reality of Salat and defame God's commandments. For a seeker none of these innovations is of any benefit compared with the Salat. The way of the Holy Prophet (peace and blessings of Allah be on him) was that at a time of difficulty he made his ablutions and stood up in Salat and made his supplications in the Salat. My experience is that nothing takes one so near to God as Salat. The various postures of the Salat demonstrate respect, humility and meekness. In Qiyam (standing posture) the worshipper stands with his arms folded as a slave stands respectfully before his master and king. In Ruku' (bowing), the worshipper bends down in humility. The climax of humility is reached in Sajdah (prostration), which indicates extreme helplessness. (Speeches at Jalsa Salana, 1906, pp. 6-8, English translation from Essence of Islam, Zafrulla Khan, vol. II, Second Edition (2004), Revised by: Munawar Ahmad Sa'eed, pp. 295-297, Published by: Islam International Publications, UK)

From the Archives

Ahmadiyya Mission for America

A vision of Hazrat Khalifatul-Masih II, may Allah be pleased with him



To
The Editor Review of Religions, Qadian

Dear Sir,

Will you be so kind as to publish the following announcement in your esteemed paper.

On the occasion of the last special Muslim Conference at Lucknow held to express the views of the Muhammadan Community regarding the future of Turkey, the Head of the Ahmadiyya Community at Qadian addressed an open letter to the Secretary of the said conference. In the said letter it was shown that the only chance of success in obtaining considerate and fair treatment for Turkey lay in removing the prejudices against Islam universally prevalent in the Western countries, especially in France and America. The Khalifatul-Masih—as the Head of the Ahmadiyya Community is styled—therefore suggested the immediate dispatch of two Islamic

Missions to America and France. The letter was widely distributed among the gentlemen assembled in the conference.

The Conference authorities did not choose to take any formal notice of the letter. But from letters received from private gentlemen it appears that there is a considerable body of Mussalmans outside the Ahmadiyya Movement, who appreciate the usefulness of the suggestions, and heartily wish to see the same carried out. The Khalifatul-Masih has therefore decided without waiting for the co-operation of any other association, to dispatch at once Islamic Mission to America. It may not be generally known that three of his representatives are already employed upon a similar work in England under the lead of Mufti Muhammad Sadiq, M.R.A.S., Phil B, A.S. P, F.P.C. (London), and have already, through God's grace, met with a very satisfactory degree of success both among the resident Englishmen and foreign visitors. An urgent telegram has been sent to Mufti Mohammad Sadiq to proceed at once to the United States of America. In making the present announcement our object is to make it known to the Mussalman public that the suggestions embodied in Khalifatul-Masih's letter referred to above are now being practically carried out and thus to satisfy the curiosity and interest naturally awakened by the said letter in many a sincere and pious heart.

The present mission, it may be understood, is being dispatched agreeably to the long-standing plan of His Hazrat the Khalifatul-Masih, and shall be like the Ahmadiyya Mission in England and elsewhere, purely religious in its aim. We will however be prepared to co-operate with any other association on the principles outlined in the letter to the Secretary, Lucknow conference.

Yours Faithfully,
Rahim Bakhsh M.A.
Secretary for Mission Work to
His Hazrat the Khalifatul-Masih, Qadian,
Qadian,
25th November 1919.

(Ref: The Review of Religions, December 1919, pp. 405-406, Qadian, District Gurdaspur, Punjab, India)

Important Instructions about Annual Convention

Hadrat Mirza Tahir Ahmad, Khalīfatul-Masīh IV^{rh}

(Translated from Friday Sermons and Speeches by Dr Mahmud Ahmad Nagi)

Jalsa Sālāna has now turned into an international event. All gatherings are generally excellent. People gather from far-flung areas just for the sake of God. There are many benefits, which are enhanced due to mutual love and many spiritual and heavenly blessings are bestowed. The Jalsa of Jamā'at Germany has shaped into an exceptional nature; Canada and America's Annual gatherings are also unprecedented. The guests come from far away. By meeting the guests, love and old memories are freshened and in fact one gets journey provision for next time. Some gatherings are such that they leave behind so much religious provision, that is, they leave behind so huge food for thought that is consumed during the whole year and is not exhausted.... Spend these days while remembering Allah, spend your time thanking Him for the blessings, benevolences and reap the fruits from Heaven. There is no Heaven better than the Heaven of thanks. Thanking is such a great blessing that the one who thanks really comes under the banner of graciousness and finds Heaven in this world as well. (Friday Sermon, 19 July 1996)

I request to remember in the prayers those who have arrived, are expecting to come and those who could not come. Moreover, ignore human weaknesses in arrangements and as far as possible should be forgiven. God treats the one who treats his brethren with forgiveness in the same coin. (Friday Sermon, 12 July 1996)

There should be strict monitoring of Prayers during days of the Jalsa. There should be none outside Salāt congregation except for those assigned to duties. The Fajr Salāt should particularly be monitored.

The workers on duty should be reminded of Prayers. Every administrator should tell workers to offer Salat apart from his departmental duties. God blesses great reward for the workers. (Friday Sermon, 17 July 1987)

It is important to create world benchmark to inculcate and enhance international brotherhood in the arrangement of Jalsa Sālāna. (Friday Sermon, 8 July 1994)

Jamā'at as Jamā'at Aḥmadiyya is the custodian of Islamic values. This virtue is becoming trademark of the Jamā'at and shall continue to establish further. This character building shall result in enhancing its values in the international community and these features are not possible without this. These Annual gatherings of Jamā'at Aḥmadiyya International are playing a pivotal role in character building and enhancement of the honor of our Jamā'at. Similarly, as "Majlis Shūrā" has become a representative body and strength of Khilāfat in some typical aspects, these Annual gatherings are also putting its formation and stability on sound footings. (Al-Fazl International, 12-18 August 1994, p. 6-7)

If you assemble for God's sake, then you will be those who shall give birth to the United Nations. The United Nations of Ḥazrat Muhammad (peace and blessings of Allah be upon him) shall engulf the whole Universe. It shall bind each and every heart and soul. All the nations shall be irrigated from this one stream. God may bring those days promptly. We should prepare for it. We have been committed to perform this job. We should recognize our reality. We should glance at the prospects expected of us. (Inaugural Speech, Jalsa Sālāna UK, 28 July 1995)

:

Some of the instructions are:

- Guests should be treated with dignity and respect.
- Laugh but carefully, that is, do not laugh in a loud tone so that people hearing them should not think that you are laughing at them.
- Spend your time remembering Allah and reciting Durūd and offer Prayers in congregation with commitment. There should be arrangement of Prayers at “Langar Khāna.” The people on security duty must also offer Salāt. It is the duty of their officers to take care of this matter.
- Avoid un-ethical conversation. Listen to the proceeding of the Jalsa with dignity and silence.
- Be punctual and on time.
- During deliverance of speeches, do not talk while standing outside the Jalsa venue
- Take care of cleanliness. Help maintain cleanliness of the mosques, residences and Jalsa venues. Keep with you or in your pocket an empty plastic bag to put used items/trash in it. These should later be disposed in bigger dustbins.
- After eating, put your disposable plates, etc., in the assigned garbage bins of marquis marked for eating food unless the people on duty desire to do this chore themselves. One should keep in mind that not even a small portion of food is wasted. It was the tradition of Ḥazrat Muhammad (may peace and blessings of Allah be upon him) to put only as much food in his plate as he could consume. So put only so much food in your plate that you can eat. Take more as many times as you desire. There is nothing to worry about food. Take food frankly. Do not hesitate following formality, as it is an artificial thing. So, avoid formalities.
- All kinds of fixtures of the Jamā’at and things should be taken care of. One should take utmost care while using them.
- Men should not look at other women and women should not look at other men (observing Ghadd-e-Başar, Qur’ān, (24[Al-Nūr]:31-32) and take care of coverings of women. Some women who due to some reason cannot hide their face, their dress and outlook act as their veil. Women who could not cover their faces, it is not acceptable for them to move around while laden with cosmetics. Sometimes non-Ahmadi women come in the Jalsa beautified with cosmetics, etc., and guests would not know whether they are Ahmadi or non-Ahmadi. It would not be acceptable to prohibit or force them to comply with instructions. The one who likes to understand should comprehend. If they are to be instructed then only workers from Lajna should take them aside and let them know with love.
- Always display your identity card and if you find someone without it then tell him politely. Keep in mind security aspects. Remember that the protection shall come from God but one should keep mind open as arrangements for protection are made due to the orders of God. Anyway, one should believe that the protection is from God. Keep an eye on friends who are sitting right or left of you. Many are not familiar faces. Sometimes it seems that a person has bloody face. In Sha’ Allah such faces are not common among Ahmadīs but God forbid if there is such face, then have a vigilant eye on him and keep your mind open. If there is information that anyone is a stranger or his actions are not up to the mark, then the department should be informed accordingly. You should remain with him till the department makes a proper arrangement.
- Children make noise as they weep. The parents with such children should sit in the back rows and if they make noise then they should be taken outside.

- Traffic rules should be followed as it is told every time. The rights of ways must be adhered. Things, which can hurt, must be removed from the path, as this is also a part of our faith.
- The bazars shall remain closed during the proceeding of the Jalsa but there is a requirement to keep some shops open.
- The guests arriving from different places meet each other. They should mention signs and episodes from their places. God's signs have descended at every place in abundance. The Ahmadīs, who are witness, are signs of God's confirmation. If there are signs of anger from God for enemies then why they should not describe them? The people who state and those who listen have their faith increased.
- Keep a good look on your precious articles. Sometimes some mischief mongers also join in a big gathering. Some pick pockets (pocket fleece) disguise and also sneak in the Jalsa. Anything lying should not be touched but if you think that someone else may not pocket that, you should handover the article to the department of Loss and Found. They shall announce and shall return the thing to the person concerned. Similarly keep an eye on lost children. They should also be handed over to the concerned department for which announcement shall be made from the podium. (Friday Sermon, 28 July 2000)

Now I want to advise guests who have come here from far away:

- Firstly, do not waste your time and remember Allah as far as possible. It is unavoidable to converse with each other but it should lead to the remembrance of Allah. It is utmost important to remember Allah while assembling in the mosque.
- Uphold commitment to Prayers and also remain busy remembering Allah. The security personnel cannot join Salāt with others. It is better that there is an arrangement for Congregational Salat for them as well. Anyone amongst them should lead their Prayers.
- Speeches are prepared with great efforts. In-sha'-Allah other scholars of the Jamā'at shall deliver their speeches. They should be listened to as you listen to me attentively. Their efforts should not be put down the drain.
- The custom of As-Salamu 'Alaikum Wa Rahmatullah should be followed. It is an order from the Prophet of Allah (may peace and blessings of Allah be upon him) that say As-Salamu 'Alaikum while coming; going and while roaming around.
- Avoid confronting each other. Do not indulge in un-necessary discussions.
- Co-operate with assigned duty workers.
- I have been saying time and again to take care while travelling. If you feel drowsy, then do not opt to travel even if there is a danger of losing your job. Do not lose life for which we suffer so much. The one who die leaves behind so many miseries for his relations to bear. Sometimes cars crash due to others' fault and sometimes they slip. As for as nature is concerned, one cannot fight with it but it is mandatory for a person to take every caution and then leave the matters to God. (Instructions given on occasion of Jalsa Germany, Weekly Badr, Qādiān, 11 October, 2001)

(Published in the Ahmadiyya Gazette USA, July-August 2016, pp. 6-7 and the Ahmadiyya Gazette USA, June 2022, pp. 8-10)

Annual Conventions of Ahmadiyya Muslim Community, USA

Compiled by
Dr. Mahmud Ahmad Nagi

1948-2022

1948

First Annual Convention of Ahmadiyya Muslim Community of the United States of America was held on the proposed mosque land of the Ahmadiyya Muslim Community, Dayton, Ohio on 5 September 1948. Ninety people from Chicago, Pittsburgh, Indianapolis, Cleveland, Youngstown, Du Quoin (Illinois), Homestead, New York and Kansas City participated in the convention.

(Tarikh Ahmadiyyat vol. 12, pp. 135-6, Al-Fazl, 24-25 September 1948, p. 6)

1949

Second Annual Convention of the Ahmadiyya Movement in Islam, USA was held in Pittsburgh, PA on 17-18 September 1949. Two hundred attended the convention.

(Review of Religions, January 1956, pp. 8-12, Al-Fazl, 6 October 1950, p. 2)

1950

Third Annual Convention of the Ahmadiyya Movement in Islam, USA was held in Cleveland, Ohio on 2-3 September 1950. Two hundred Ahmadis attended.

(Al-Fazl, 10 September 1950, p. 1)

1951

Fourth Annual Convention of the Ahmadiyya Muslim Community, USA was held in Cleveland, Ohio on 1-2 September 1951. Two hundred attended.

(Tarikh Ahmadiyyat, vol. 14, p. 43)

1952

Fifth Annual Convention of the Ahmadiyya Muslim Community, USA was held at Dayton, Ohio on 31 August to 1 September 1952. The delegates from all the Ahmadiyya Missions in America participated.

(The Review of Religions, August 1952)

1953

Sixth Annual Convention of the Ahmadiyya Muslim Community, USA was held in YMCA Hall and Chicago-Mosque on 30-31 May 1953. More than two hundred and fifty attended.

(Tarikh Ahmadiyyat, vol. 16, p. 205)

1954

The seventh Annual Convention of the Ahmadiyya Muslim Convention, USA was held at Pittsburgh, PA on 4-5 September 1954. More than two hundred and fifty attended.

(Tarikh Ahmadiyyat, vol. 16, pp. 431)

1955

The eighth Annual Ahmadiyya Muslim Convention, USA was held at Saint Louis, MO on 3-4 September 1955. Delegates from thirteen US chapters participated.

(Al-Fazl 22-24 November 1955, Tarikh Ahmadiyyat, vol. 17, p. 314)

1956

The ninth Annual Ahmadiyya Muslim Convention, USA was held at Cleveland, Ohio on 1 September 1956. Two hundred delegates participated.

(Al-Fazl, 4 September 1956, p. 1 and Tarikh Ahmadiyyat, vol. 18, p. 382)

1957

The tenth Annual Ahmadiyya Muslim Convention, USA was held in Dayton, Ohio on 31 August to 2 September 1957. Planning of the Jamā'at and financial budget were discussed.

(Al-Nur, April-September 2020, p. 164)

1958

The eleventh Annual Ahmadiyya Muslim Convention, USA was held in Pittsburgh, PA on 29-31 August 1958. Twenty-six chapters were represented.

(Al-Fazl, 7 June, 11, 23 September, 11-12 November 1958, Tarikh Ahmadiyyat, vol. 20, p. 287)

1959

The twelfth Annual Ahmadiyya Muslim Convention, USA was held in Chicago, IL on 5-6 September 1959. Majlis Ansarullah was formed.

(Personal file of Missionary Syed Jawad Ali Shah 1959, p. 28)

1960

The thirteenth Annual Ahmadiyya Muslim Convention, USA was held in New York on 3-4 September 1960. Consultative Committee (Shura) meeting was also held.

(Tarikh Ahmadiyyat, vol. 21, p. 92)

1961

No Annual Ahmadiyya Muslim Convention, USA was held.

1962

The fifteenth Annual Ahmadiyya Muslim Convention, USA was held at YMCA hall Pittsburgh, PA on 1-2 September 1962. Proceedings of the Convention were reported by well-known American newspapers. (Al-Fazl 5 October 1962, p. 5, Tarikh Ahmadiyyat, vol. 21, p. 543)

1963

The sixteenth Annual Ahmadiyya Muslim Convention, USA was held in Cleveland, Ohio on 30-31 August to 1 September 1963. Two hundred delegates attended. (Al-Fazl, 17 August, 26 October, 12 December 1963, 25 February 1964, Tarikh Ahmadiyyat, vol. 22, p. 347)

1964

The seventeenth Annual Ahmadiyya Muslim Convention, USA was held in Cleveland, Ohio on 28-30 August 1964. Two hundred delegates participated. (Tarikh Ahmadiyyat, vol. 22, p. 710)

1965

The eighteenth Annual Ahmadiyya Muslim Convention, USA was held in Dayton, Ohio on 4-5 September 1965. Two hundred delegates participated. (Tarikh Ahmadiyyat, vol. 23, p. 50)

1966

The nineteenth Annual Ahmadiyya Muslim Convention, USA was held in Dayton, Ohio on 3-4 September 1966. Two hundred delegates participated. (Al-Fazl, 30 January 1966, p. 4)

1967

No Annual Ahmadiyya Muslim Convention, USA was held.

1968

The twenty-first Annual Ahmadiyya Muslim Convention, USA was held in Dayton Mosque, Ohio on 31 August to 1 September 1968. Two hundred and fifty delegates attended. (The Ahmadiyya Gazette USA, September 1968, p. 3)

1969

The twenty-second Annual Ahmadiyya Muslim Convention, USA was held in Dayton, Ohio on 30-31 August 1969. (Al-Fazl 17 October 1969, pp. 3-4, Tarikh Ahmadiyyat, vol. 25, p. 305)

1970

The twenty-third Annual Ahmadiyya Muslim Convention, USA was held at Dayton, Ohio on 5-6 September 1970. Three hundred delegates attended. (The Ahmadiyya Gazette USA, August-September 1970, vol. VIII, No. 8, pp. 2-4)

1971

The twenty-fourth Annual Ahmadiyya Muslim Convention, USA was held at Washington D.C. on 3-5 September 1971. (Tahrik Jadid, November 1971, pp. 13-14, Tarikh Ahmadiyyat, vol. 27, pp. 244-5)

1972

Twenty-fifth Annual Convention of Ahmadiyya Muslim Community, USA was held at Lake Forest IL on 1-3 September 1972. Majlis-i-Shura was also held. The tour of Zion City was arranged by the Jamā'at for Ahmadiis participating in the convention. (Tarikh Ahmadiyyat, vol. 28, p. 144)

1973

The twenty-sixth Annual Ahmadiyya Muslim Convention, USA was held at Lake Forest IL on 31 August to 2 September 1973. Majlis-i-Shura was also held. (The Ahmadiyya Gazette USA, June 1973, p. 4)

1974

The twenty-seventh Annual Ahmadiyya Muslim Convention, USA was held at Wheelock College, Boston. Mass. on 30 August to 1 September 1974. (The Muslim Sunrise, 1974, vol. XLI, No. 3, p. 1)

1975

The twenty-eighth Annual Ahmadiyya Muslim Convention, USA was held at Wilberforce Central State University Campus, Ohio on 29-31 August 1975. (Ahmadiyya Muslim Community, USA, 50th Jalsa Salana Souvenir, June 1998, p. 25)

1976

The twenty-ninth Annual Ahmadiyya Muslim Convention, USA was held at Drew University Madison New Jersey on 6-7 August 1976. Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) addressed. (The Ahmadiyya Gazette USA, December 1976, p. 6 and the Ahmadiyya Gazette USA, April-September 2020, pp. 95-97)

1977

The thirtieth Annual Ahmadiyya Muslim Convention, USA was held at Saint Louis, MO on 27-28 August 1977. (Ahmadiyya Muslim Community, USA, 50th Jalsa Salana Souvenir, June 1998, p. 17)

1978

The thirty-first Annual Ahmadiyya Muslim Convention, USA was held at Model Cities Center Dayton, Ohio on 27-28 May 1978. Four hundred attended the convention. (The Ahmadiyya Gazette USA, June-July 1978, pp. 3-6)

1979

The thirty-second Annual Ahmadiyya Muslim Convention, USA was held at St. Louis. MO. (Ahmadiyya Muslim Community, USA, 50th Jalsa Salana Souvenir, June 1998, p. 17)

1980

The thirty-third Annual Ahmadiyya Muslim Convention, USA was not held due to the visit of Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) to the US.

1981

The thirty-third Annual Ahmadiyya Muslim Convention, USA was held at 4-H Center Washington D.C. on 5-6 September 1981. (The Ahmadiyya Gazette USA, October 1981, p.4)

1982

The thirty-fourth Annual Ahmadiyya Muslim Convention, USA was held at Wayne New Jersey on 13-15 August 1982. (The Ahmadiyya Gazette USA, August 1982, pp.2-6)

1983

The thirty-fifth Annual Ahmadiyya Muslim Convention, USA was held on 13 August 1983 at the Lower Huron Metro Park, Bellville, MI. (The Ahmadiyya Gazette USA, September 1983, pp. 6-7)

1984

The thirty-sixth Annual Ahmadiyya Muslim Convention, USA was held at the University of Wisconsin, Madison, Wisconsin on 3-5 August 1984. (The Ahmadiyya Gazette USA, September 1984, pp.15-17, Souvenir USA, 50th Jalsa Salana, June 1998, p. 17)

1985

1985: The thirty-seventh Annual Ahmadiyya Muslim Convention, USA was held at the University of Wisconsin, Madison, Wisconsin on 2-4 August 1985. (The Ahmadiyya Gazette USA, August-September 1985, pp. 1-2, Souvenir USA, 50th Jalsa Salana, June 1998, p. 17)

1986

The thirty-eighth Annual Ahmadiyya Muslim Convention, USA was held at Georgetown the University, Washington D.C. on 28-30 June 1986. Nearly 2000 attended the convention. (The Ahmadiyya Gazette USA, August-September 1986, p. 7)

1987

The thirty-ninth Annual Ahmadiyya Muslim Convention, USA was held at the University of Maryland, Baltimore in 1987. (Souvenir USA, 50th Jalsa Salana, June 1998, p. 17)

1988

The 40th Annual Ahmadiyya Muslim Convention, USA was held at the University of Maryland, Baltimore on 24-26 June 1988. About 2000 including 50 non-Ahmadi guests attended the convention (Al-Nur, USA, August 1988, p. 8)

1989

The forty-first Annual Ahmadiyya Muslim Convention, USA was held at the University of Maryland, Baltimore on 23-25 June 1989. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) graced the convention. More than 3000 attended the convention (The Ahmadiyya Gazette USA, April-September 2020, pp. 121-122)

1990

The forty-second Annual Ahmadiyya Muslim Convention, USA was held at Detroit, Michigan on 29 June to 1 July 1990. One thousand seven hundred and fifty attended.
(The Ahmadiyya Gazette USA, August 1990, p. 18)

1991

The forty-third Annual Ahmadiyya Muslim Convention, USA was held at Eastern Michigan University, Ypsilanti, Michigan on 28-30 June 1991. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) graced and addressed the convention. About 4000 people attended the convention.
(The Ahmadiyya Gazette USA, vol. 72, April-September 2020, p. 128)

1992

The forty-fourth Annual Ahmadiyya Muslim Convention, USA was held at the York Institute of Technology, Brookville, New York on 26-28 June 1992.
(Ahmadiyya Muslim Community, USA, 50th Jalsa Salana Souvenir, June 1998, p. 17)

1993

The forty-fifth fourth Annual Ahmadiyya Muslim Convention, USA was held at C.W. Post Campus and the New York Institute of Technology, Brookville, Long Island, New York on 25-27 June 1993.
(The Ahmadiyya Gazette USA, May-June 1993, p. 19)

1994

The forty-sixth Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman Mosque, Maryland on 14-15 October 1994. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) delivered inaugural and concluding addresses. More than 6000 attended the convention.
(The Ahmadiyya Gazette USA, January 1995, pp. 9-11)

1995

The forty-seventh Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Maryland on 23-25 June 1995.
(The Ahmadiyya Gazette USA, June 1995, p. 9)

1996

The forty-eighth Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 28-30 June 1996.
(The Ahmadiyya Gazette USA, April-June 1996, p. 26)

1997

The forty-ninth Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 20-22 June 1997. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) addressed the convention on 20, 21 and 22nd June 1997. He also addressed the Lajna Imā'illāh USA in the morning session of the convention on 21 June 1997.
(The Ahmadiyya Gazette USA, August 1997, p. 4)

1998

1998: The 50th Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 26-28 June 1998. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) addressed all three days of the convention.
(The Ahmadiyya Gazette USA, July-August 1998, p. 1, pp. 17-19)

1999

The fifty-first Annual Ahmadiyya Muslim Convention, USA was held at Capitol Expo Conference Center, Chantilly, Virginia on 25-27 June 1999. More than three thousand attended.
(The Ahmadiyya Gazette USA, July-August 1999, pp. 1-2 and pp. 5-7)

2000

The fifty-second Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 23-25 June 2000.
(The Ahmadiyya Gazette USA, July 2000, pp. 1-4 and pp. 10-13)

2001

The fifty-third Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 22-24 June 2001. More than 4000 participated.
(The Ahmadiyya Gazette USA, June-July 2001, pp. 1-2 and pp. 5-9)

2002

The fifty-fourth Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 28-30 June 2002. More than 4000 attended the convention.
(The Ahmadiyya Gazette USA, June 2002, p. 31)

2003

The fifty-fifth Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 27-29 June 2003. (Al-Nur, Sad Sala Number, vol. 41, Nos. 4-9, April-September 2020, p. 166)

2004

The fifty-sixth Annual Ahmadiyya Muslim Convention, USA was held at Bait-ur-Rahman, Silver Spring, Maryland on 3-5 September 2004. The date of the convention was changed from 25-27 July 2004 to 3-5 September 2004 due to the tour of Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) to Canada. (The Ahmadiyya Gazette USA, May-June 2004, p. 57)

2005

The fifty-seventh Annual Ahmadiyya Muslim Convention, USA was held at Capitol Expo Center, Chantilly, Virginia on 2-4 September 2005. (Al-Nur, Sad Sala Number, vol. 41, Nos. 4-9, April-September 2020, p. 166)

2006

The fifty-eighth Annual Ahmadiyya Muslim Convention, USA was held at Dulles Expo and Conf. Center Chantilly, Virginia on 1-3 September 2006. Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) addressed the US Ahmadiyya Muslim Jamā'at live from London. (The Ahmadiyya Gazette USA, November-December 2006, pp. 4-12, the Ahmadiyya Gazette USA, vol. 72, April-September 2020, p. 162)

2007

The fifty-ninth Annual Ahmadiyya Muslim Convention, USA was held at Dulles Expo and Conference Center, Chantilly, Virginia on 31 August to 2 September 2007. (Al-Nur, Sad Sala Number, vol. 41, Nos. 4-9, April-September 2020, p. 166)

2008

The sixtieth Annual Ahmadiyya Muslim Convention, USA was held at Pennsylvania Farm Show Complex, Harrisburg on 20-22 June 2008. Hazrat Khalifatul-Masih IV (may Allah support him with His mighty help) addressed. Ten thousand participated in the convention. (The Ahmadiyya Gazette USA, vol. 72, April-September 2020, pp. 165-171)

2009

The sixty-first Annual Ahmadiyya Muslim Convention, USA was held at Dulles Expo Center, Chantilly, Virginia on 19-21 June 2009. More than 5,500 attended. (The Ahmadiyya Gazette USA, September-October 2009, pp. 11-20)

2010

The sixty-second Annual Convention of Jamā'at Ahmadiyya USA was held at Dulles Expo Center, Chantilly, Virginia on 16-18 July 2010. Five thousand and five hundred attended. (The Ahmadiyya Gazette USA October-November 2010, pp. 11-20)

2011

The sixty-third Annual Ahmadiyya Muslim Convention, USA was held at Dulles Expo Center, Chantilly, Virginia on 1-3 July 2011. 5, 779 attended the convention. (The Ahmadiyya Gazette USA, August-September 2011, pp. 13-24)

2012

The sixty-fourth Annual Ahmadiyya Muslim Convention, USA was held at Pennsylvania Farm Show Complex, Harrisburg on 29-30 June to 1 July 2012. Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) addressed the convention. Eleven thousand four hundred participated. (USA tour of Khalifatul-Masih V in the year 2012 by Abid Khan, pp. 42-49— the Ahmadiyya Gazette USA, vol. 72, April-September 2020, pp. 189-193)

2013

The sixty-fifth Annual Ahmadiyya Muslim Convention, USA was held at Pennsylvania Farm Show Complex, Harrisburg on 28-30 June 2013. The attendance recorded was Four thousand six hundred and seventy-six. (The Ahmadiyya Gazette USA, August-September 2013, pp. 24-31)

2014

The sixty-sixth Annual Ahmadiyya Muslim Convention, USA was held at Pennsylvania Farm Show Complex, Harrisburg on 15-17 August 2014. The attendance was over 7,000, ladies 3,100+men 3,700. Total guests were 336 from seventeen countries. (The Ahmadiyya Gazette USA, October-November 2014, pp. 15-22, Al-Nur, vol. 41, Nos. 4-9, April-September 2020, p. 168)

2015

The sixty-seventh Annual Convention of Ahmadiyya Muslim Community, USA was held at Pennsylvania Farm Show Complex, Harrisburg, PA on 14-16 August 2015. More than eight thousand attended. (The Ahmadiyya Gazette USA, November-December 2015, pp. 16-17)

2016

The sixty-eighth Annual Convention of Ahmadiyya Community, USA was held at Pennsylvania Farm Show Complex, Harrisburg, PA on 29-31 July 2016. (The Ahmadiyya Gazette USA, May-June 2017, pp. 41-44)

2017

The sixty-ninth Annual Convention of Ahmadiyya Community, USA was held at Pennsylvania Farm Show Complex, Harrisburg on 14-16 July 2017. The attendance was approximately 9,000. (The Ahmadiyya Gazette USA, November-December 2017, pp. 33-34)

2018

The seventieth Annual Convention of Ahmadiyya Community, USA was held at Pennsylvania Farm Show Complex, Harrisburg on 13-15 July 2018. Nine thousand nine hundred and twenty attended. (Al-Nur, vol. 41, Nos, 4-9, April-September 2020, p. 168)

2019

The seventy-first Annual Convention of Ahmadiyya Community, USA was held at Pennsylvania Farm Show Complex, Harrisburg, PA on 12-14 July 2019. Nine thousand nine hundred attended the convention while 25,000 watched the proceedings online. (Al-Hakam, 19 July 2019)

2022

The seventy-second Annual Convention of Ahmadiyya Community, USA was held at Pennsylvania Farm Show Complex, Harrisburg, PA on 17-19 June 2022 after a three-year (2020, 2021 and 2022) pause due to the pandemic. Five thousand eight hundred seventeen Ahmadis participated including one hundred forty-seven guests from sixteen countries. People who watched MTA and online streaming were 20,000. (The Ahmadiyya Gazette Online, USA, vol. 1, No. 7, April 2022, p. 5 and p. 7)



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

May Allah support him with His mighty help

2 June 2023

Hadrat Khalifatul-Masih V (may Allah be his Helper) said that over the years, he has highlighted various aspects of the Holy Prophet (peace and blessings of Allah be on him) in his Friday sermons. However, his life was such that it cannot be limited to certain aspects. His qualities were so vast that they cannot even be encompassed over the course of a number of sermons. Hence, his life will continue to be mentioned, in fact, every sermon or address comprises some mention of an aspect of the Holy Prophet's (peace and blessings of Allah be on him) life because our lives revolve around him. We cannot act according to the Shariah without his example.

Hadrat Khalifatul-Masih V (may Allah be his Helper) said that according to the research of Hazrat Mirza Bashir Ahmad (Allah be pleased with him), the first verse regarding Jihad with the sword revealed to the Holy Prophet (peace and blessings of Allah be on him) was on 12 Safar, 2 A H. It is also recorded in some narrations that this verse was revealed at the time of migration, as the Holy Prophet had started sending envoys for the protection of Madina against real threats. In any case, this was the very first time that the Holy Prophet had been given permission by God to take up the sword in defense against the vile injustices and cruelties that were being inflicted upon him.

7 June 2023

Hadrat Khalifatul-Masih V (may Allah be his Helper) described in detail some of the expeditions that took place before the Battle of Badr, as well as the preparations that the Muslims made for the battle against the disbelieving people of Makkah. He described various expeditions before the battle of Badr. The expedition in which the Holy Prophet also participated was also described.

16 June 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) highlighted the prophecy about Umayyah bin Khalf and preparations of Meccans for the battle. They were about one thousand in number whereas the Holy Prophet (peace and blessings of Allah be on him) set out from Madina on 12 Ramadan with a little over 300 hundred people from both Ansar and Muhajirs. The Holy Prophet was informed that the numbers there were 313 people. The Holy Prophet said that this was the same number as the companions of Talut. It is recorded that the flag of Islam was given to Hazrat Mus'ab bin 'Umair (Allah be pleased with him) and it was white in color. There were two other black flags, one of which was given to Hazrat Ali (Allah be pleased with him) and the other was given to another companion from among the Ansar.

23 June 2023

Hazrat Khalifatul-Masih V (may Allah be his Helper) narrated planning and tactics about the Battle of Badr adopted by the Holy Prophet (peace and blessings of Allah be on him).

It was the routine of the Holy Prophet (peace and blessings of Allah be on him) to consult his companions most of the times.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that regarding the place where the Muslims had encamped, Hazrat Habab (Allah be pleased with him) asked the Holy Prophet (peace and blessings of Allah be on him) whether the place he had selected was due to divine revelation. The Holy Prophet (peace and blessings of Allah be on him) said that it was not due to divine revelation. Upon hearing this, Hazrat Habab (Allah be pleased with him) expressed his opinion, that he thought it would be wiser to move closer to the water. Upon hearing his reasoning, the Holy Prophet (peace and blessings of Allah be on him) agreed, and the Muslim camp moved closer to the spring.

30 June 2023

Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) said, "The Holy Prophet (peace and blessings of Allah be on him) gave various instructions for Battle of Badr. After arranging the ranks, the Holy Prophet instructed that the Muslims should not attack until he instructed so and that if the enemy advanced, they should cause them to move back by shooting arrows at them. He also said that their swords should not be swung until the enemy was in very close proximity. The Holy Prophet said that patience during hardships leads Allah to remove one's worries and saves them from sadness.

Hazrat Khalifatul-Masih V said that during the Battle of Badr, the Holy Prophet forbade the Muslims from killing certain people. He instructed the companions that the Banu Hashim and some others had been forced to come to the battle against their will, and so, if the Muslims came across them, they should not kill them. Among these people was Abbas bin Abi Muttalib. Upon this, one companion expressed that if they were to kill their own family members in battle, then he could not leave Abbas. He said that if he came across them, he would surely strike him with his sword. Upon learning of this statement, the Holy Prophet (peace and blessings of Allah be on him) asked Hazrat Umar (Allah be pleased with him) whether his uncle would be killed. Hazrat Umar asked for permission to strike that companion with his sword for such hypocrisy. Hazrat Hudhaifah (Allah be pleased with him), the companion who said this, later expressed regret for having said so.

Hazrat Khalifatul-Masih V said that the Holy Prophet (peace and blessings of Allah be on him) prayed, "O my God! Fulfil Your promises. O my Master! If today, this party of Muslims is destroyed, then after today there shall remain none who would worship You."

Hazrat Khalifatul-Masih V said that the Holy Prophet (peace and blessings of Allah be on him) stepped out of his tent as he recited, "The hosts shall soon be routed and will turn their backs in flight. Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter" (The Holy Qur'an 54:46-47). The Holy Prophet saw that the Meccans numbered 1,000 while the Muslims numbered 313. The Holy Prophet faced the direction of the Ka'bah and prayed to Allah, "O Allah, fulfil Your promise to me. O Allah, grant me what you have promised. O Allah, if You destroy this party of Muslims, then You will not be worshipped on this earth." The Holy Prophet was praying with such fervor with his hands raised that his cloak fell from his shoulders. Hazrat Abu Bakr (Allah be pleased with him) picked it up, hugged the Holy Prophet (and said that Allah would certainly have heard his entreaties. Upon this, the following Qur'anic verse was revealed: "When you implored the assistance of your Lord, and He answered you, saying, "I will assist you with a thousand of the angels following one another."

(The Holy Qur'an 8:10)

(Adapted from the summary prepared by the Review of Religions)

Khilafat News



May this mosque prove to be a shining beacon of peace

Hazrat Khalifatul-Masih V inaugurates Baitus-Salaam Mosque in Scunthorpe, UK



Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) delivered the keynote address at the inaugural reception of Baitus-Salaam Mosque in Scunthorpe, UK.

Hazrat Khalifatul-Masih V, may Allah be his Helper, inaugurated Baitus Salaam Mosque in Scunthorpe, UK on 17 June 2023, unveiled the plaque of the mosque and led everyone in silent prayer. Hazrat Khalifatul-Masih inspected the building and planted an olive tree.

Holly Mumby-Croft, Member of Parliament for Scunthorpe, welcomed Hazrat Khalifatul-Masih V to Scunthorpe and said that she had visited the mosque before and expressed her delight about the friendly atmosphere. She said that she was privileged to be at the reception.

Martin John Vickers, Member of Parliament for Cleethorpes, then expressed that he was delighted to be at the inauguration of the mosque and spoke about the challenges faced by the Ahmadiyya Muslim Community before the construction of the mosque.

Councilor Janet Longcake, Mayor of North Lincolnshire Council, then shed light on the importance of community and expressed that, “the Ahmadiyya Community motto “Love for All, Hatred for None,” conveys unity,” and added that “your faith is one that promotes peace and harmony, something the world needs right now.”

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper) delivered the keynote address at the inaugural reception of Baitus Salaam Mosque: “Peace and blessing of Allah be upon you all. First of all, I sincerely thank all of our guests, who have joined us for the inauguration of our new mosque here in Scunthorpe.” He acknowledged the generosity of the guests as none of them was directly related to the Ahmadiyya Muslim Jamā’at yet they accepted the invitation. at Hazrat Khalifatul-Masih V (may Allah be his Helper) then said that certain hurdles arose before the construction of the mosque but with the grace of Allah, all issues were resolved and eventually, permission was granted. He thanked the council and the relevant authorities.



Stressing the importance of thankfulness in Islam, Hazrat Khalifatul-Masih V (may Allah be his Helper) expressed, “Offering my appreciation to you is actually a religious duty because the Holy Founder of Islam, the Holy Prophet, Muhammad, peace and blessings of Allah be upon him, stated that a person who is not thankful to his fellow human beings cannot be grateful to God Almighty. So, from a religious perspective, I am duty-bound to offer my heartfelt appreciation to all of you.” With regard to the funding for the mosque, Huzooraa explained that this mosque had been funded purely by the contributions of the members of the local Jamā’at, many of whom made huge financial sacrifices. They contributed to having a place of worship that would be a means of creating a suitable environment to uphold and practice Islam’s ideals and values. Hazrat Khalifatul-Masih V (may Allah be his Helper) then addressed the fears about Islam in the West and said, “Such fears are understandable, given the climate in which we live where there is a tendency to view Muslims with a degree of suspicion or even as extremist based on the portrayal of Islam in the media and the conduct of the few extremist individuals and groups in recent times.”

Reassuring the guests, however, Huzooraa said, “In this regard, rest assured that nothing could be further from the truth. Islam’s teaching is diametrically opposed to all forms of extremism or terrorism. Islam rejects all forms of violence, teaches peace and harmony, and desires people of all beliefs and religions to live amicably together in a spirit of mutual tolerance and compassion. It calls for members of society to unite as human beings, irrespective of their differences, in the common cause of establishing peace and security for all mankind.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “In terms of the objectives of mosques, on one occasion, the Founder of the Ahmadiyya Muslim Community, peace be upon him, stated that ‘if a person wishes to raise awareness of Islam in any town or place, they should build a mosque in that area.’”

Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “We Ahmadi Muslims advocate and subscribe to true and peaceful teachings of Islam and reject unequivocally those who seek to malign and distort Islam’s noble teachings through their hateful rhetoric and extremist acts.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that some people did not understand what Islam actually was and what was the purpose of mosques. “I wish to make it crystal clear that the image created of Islam by extremists is entirely at odds with its actual teachings[...] Islam’s teachings are of peace, security and love.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “These are not just my personal views or empty words designed to please or impress you. Rather, these are the teachings of Islam’s Holy Book, which we believe to be the final law-bearing Book and the direct Word of God, received through revelation by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. I am speaking, of course, about the Holy Quran, which, for all Muslims, serves as the basis of our beliefs and how we live our lives. The Holy Qur‘ān makes it categorically clear that there is no room for extremism or compulsion in religious matters and that every person is free to live their life according to their beliefs and customs.” Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “Wherever Muslims build mosques, they are built to emulate and spiritually mirror the true objectives of the first house of God, the Holy Ka‘aba in Mecca, which is the most sacred and holy

place in Islam.” He further said, “Indeed, it is the direction of the Holy Ka’bah that every Muslim turns towards whilst offering prayers.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) then gave the example of Chapter 25, verse 24 of the Holy Quran, “The true servants of the Gracious God are those who walk on the earth humbly and when the ignorant address them, they avoid them gracefully by saying peace.”

He explained that in this verse, Muslims were commanded to remain humble and patient when they were subjected to harassment and to avoid conflict or disputes. “Muslims are taught that no effort should be spared in upholding the peace of society, to the extent that the Qur‘ān instructs Muslims to walk away in the face of intense provocation and offer salaam, that is, greetings of peace, to ignorant and abusive people who speak harshly or seek confrontation.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) explained in light of the Holy Qur‘ān that Allah commanded Muslims to protect every worship place and defend every faith.

Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned that the American scholar, Craig Considine, in his book, *People of the Book – Prophet Muhammad’s Encounters with Christians*, states “‘Muhammad and the believers of Muslims ummah created a nation founded upon allyship, civility, cross-cultural interactions, freedom of conscience, freedom of religion, freedom of speech, interreligious dialogue, mutual dependency and religious pluralism.’” [p. 384]

“Accordingly, these are the immaculate standards of religious freedom according to Islam, that all people should have the right to worship according to their religious beliefs and be free to congregate in their places of worship,” Hazrat Khalifatul-Masih V (may Allah be his Helper) said.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “In essence, Muslims are duty-bound to not only fulfil the rights of their Creator but also to fulfil the rights of mankind.”

Giving some examples of the humanitarian efforts of the Community Hazrat Khalifatul-Masih V (may Allah be his Helper) highlighted, “For example, we have built schools and hospitals in some of the most economically deprived and impoverished countries that provide education and health care to the local people. Further, our community is providing access to clean water to destitute people living in remote and underprivileged parts of the world by installing water wells and pumps in their local communities.”



In his concluding remarks, Hazrat Khalifatul-Masih V (may Allah be his Helper) said: “In short, Islamic teaching obliges us to live peacefully and to coexist with other people. It requires us to serve our communities, to strive to enrich them, and to contribute to their development.”

“Now that this mosque has been opened. I am sure that local people in Scunthorpe and the surrounding areas will see for themselves these true Islamic values in practice. Consequently, I believe that if anyone still harbors any reservations or fears about this mosque, they will soon vanish. This mosque has been named ‘The Baitus Salaam Mosque,’ which literally means ‘The House of Peace’. In accordance with this name, I am confident that the local Ahmadi Muslims will be those who foster peace and love in society, observe the laws of the land, and excel in serving their community and the wider society. God willing, they will forever reflect the true teachings of Islam.”

“In the end, I pray that this mosque proves to be a shining beacon of peace and a means of elevating and strengthening the fabric of societal cohesion. May Allah the Almighty enable the local Ahmadi Muslims to live up to their religious teachings, and may we all, for the betterment of our nation and the world at large, live together in peace and harmony.” Amin.

As the event drew to its end, Hazrat Khalifatul-Masih V (may Allah be his Helper) led everyone present in a silent prayer, following which dinner was served. (Report adapted from *Al-Hakam*, dated 18 June 2023)

Strive to please Allah, everyone else will follow

Hazrat Khalifatul-Masih V, Allah be his Helper, blesses a virtual meeting with German Ahmadi Muslim graduates from university

On 28 May 2023, 258 university graduates from Jamā‘at Ahmadiyya Germany, who successfully completed their studies between 2020 and 2022 had the privilege of participating in a virtual meeting with Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, may Allah be his Helper.

All members were gathered at Bait-us-Sabah in Frankfurt, Germany. The men and women were seated in the main hall, with arrangements for purdah.

Atifa Ahmad, who is currently teaching English and mathematics, had the opportunity to deliver a presentation based on her thesis. Hazrat Khalifatul-Masih said, “Masha-Allah! Excellent. Yes, what do you say?”

The topic of her presentation was how to reduce social inequality in educational opportunities. During her presentation, she talked about the German educational system and the stages through which children move from grade to grade. Further, in light of various social classes, she elaborated on the probability of getting a recommendation to study at Gymnasia, i.e., state-maintained secondary schools that prepare pupils for higher academic education, keeping in mind the students’ social classes. She also touched on higher education aspirations and their importance while showing studies to back up her points. After the presentation, Khalifatul-Masih highlighted the key points and remarked that children from educated parents typically excel academically and have a higher likelihood of pursuing further education compared to those from less educated backgrounds. Hazrat Khalifatul-Masih V (Allah be his Helper) then enquired whether the presenter had gathered any data within the Jamā‘at regarding the educational backgrounds of individuals and the number of children in their respective families. In response, she replied that no such data had been collected thus far.

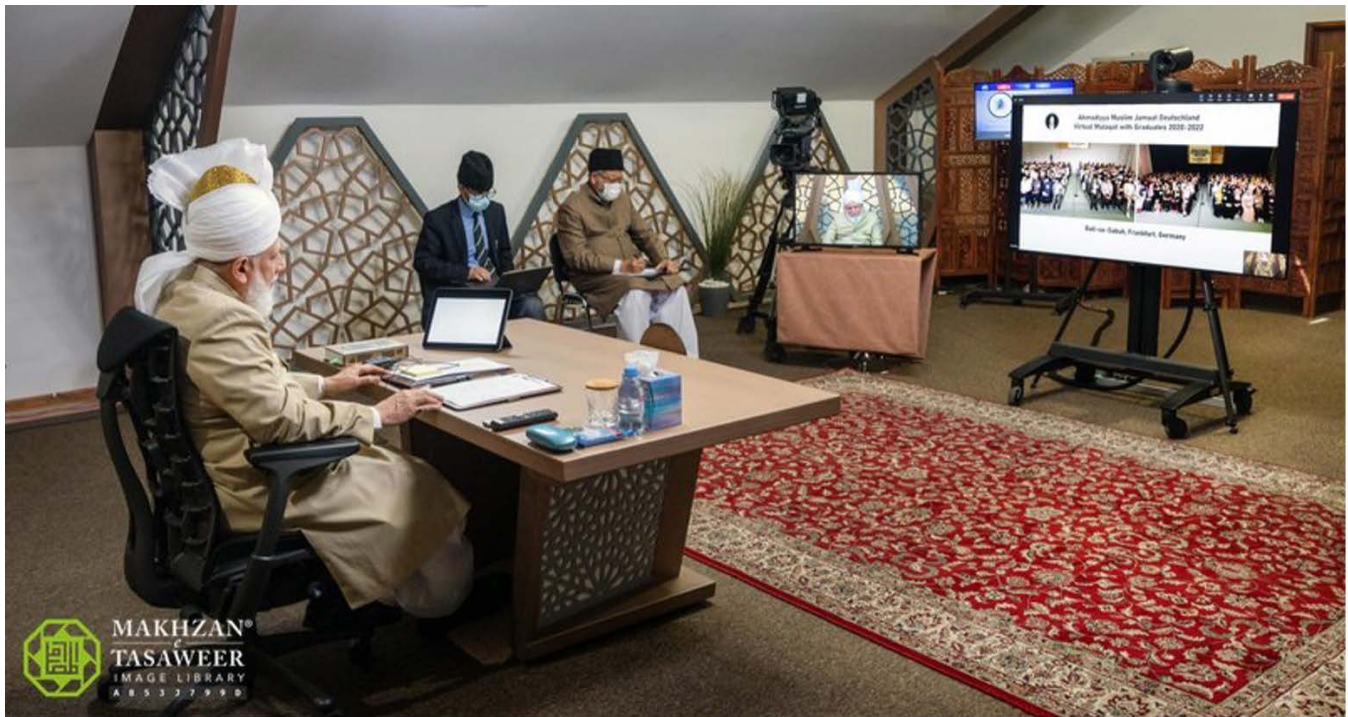
Addressing the research conducted by Atifa, Hazrat Khalifatul-Masih V (Allah be his Helper) said that she had done good research and further encouraged the Lajna students’ association (AMWSA) members to collect data on individuals who have pursued higher education. Hazrat Khalifatul-Masih V (Allah be his Helper) emphasized the importance of determining whether these individuals remain connected to the Jamā‘at and their faith or if they are solely engrossed in their academic pursuits and worldly affairs.

Hazrat Khalifatul-Masih V (Allah be his Helper) highlighted the presence of talented children within families who have not pursued higher education and suggested the need to develop a plan to encourage such children to pursue further studies. Hazrat Khalifatul-Masih V (Allah be his Helper) said:

“Now, some older [Ahmadi] families have been living in Germany for thirty or forty years after their migration. Even the children of their progeny have reached university-going age. Hence, they are all educated. Thus, the level of education today should be much better than it was ten years ago. However, along with this, it should also be assessed whether these individuals are attached to the Jamā‘at and the religion or have become engrossed in worldly matters. After acquiring an education, have they drifted away, or is there an attachment to the Jamā‘at? And what is the situation among the girls? Therefore, you all need to collect this data as well.”

Aamir, who had recently completed his Ph.D. in genetics, was next in line to present his thesis. He stated that he completed his research at the University Hospital Cologne. His thesis focused on retinal degeneration and examined the effects of microglia cells on both healthy and diseased retinas.

After the presentation, Hazrat Khalifatul-Masih V (Allah be his Helper) asked about the percentage of people who suffer from retinal degeneration. In response, Amīr Sahib said that, as of 2020, 200 million people worldwide had been affected



by this. As Amīr Sahib discussed the influence of consuming different vegetables on human eyesight, Hazrat Khalifatul-Masih V (Allah be his Helper) emphasized, referring to the writings of the Promised Messiahas, the importance of maintaining a balanced diet that includes both vegetables and meat. (The Philosophy of the Teachings of Islam, pp. 9-10)

Sobia Saeed, who holds a master’s degree in computer science, asked a question regarding the Islamic perspective on women traveling alone for work or studies. She enquired about the stance Islam takes on this matter.

In response, Hazrat Khalifatul-Masih V (Allah be his Helper) provided valuable guidance, stating that if the journey consists only of men, it is preferable to avoid such circumstances. However, if there are a few women on the team, then it would be permissible as long as arrangements are made for separate accommodations upon reaching the destination.

Shahzad Ahmad Syed , who holds a Ph.D. in pharmacy, enquired whether graduates should venture into their own businesses or first gain experience by working and securing a stable job.

Hazrat Khalifatul-Masih V (Allah be his Helper) explained that there is no harm in gaining experience through employment. He stated, “Employment can help regulate life.” There are instances when individuals feel more relaxed when they have their own business. Therefore, it is advisable to work for one to two years, save up, and then consider starting one’s own pharmacy.

Tahir Inam , a physician, enquired about healing and treating patients.

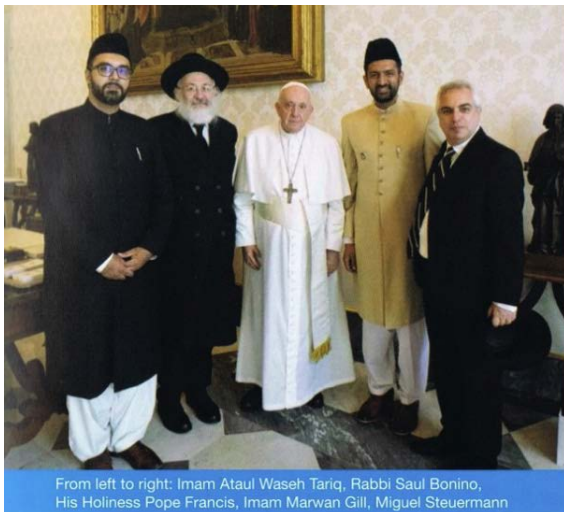
Hazrat Khalifatul-Masih V (Allah be his Helper) emphasized the importance of observing modest dress and wearing the hijab. The attire should be modest, and one’s interactions and socializing should strictly adhere to Islamic teachings. Additionally, Hazrat Khalifatul-Masih V (Allah be his Helper) encouraged her to consider ways to uphold women’s rights and other human rights, as this would then be of significance and beneficial.

International News of Ahmadiyya Muslim Community



Ahmadi Muslim missionaries meet Pope Francis

The Pope pays homage to Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, Allah be his Helper



From left to right: Imam Ataul Waseh Tariq, Rabbi Saul Bonino, His Holiness Pope Francis, Imam Marwan Gill, Miquel Steuermann



On 5 September 2022, the missionary in-charge of Jamā'at Ahmadiyya Italy, Aṭāul Wase Tariq and my humble self had the opportunity to meet Pope Francis, the worldwide leader of the Roman Catholic Church.

The meeting took place in his office at the Vatican and with us, were also two Jewish representatives from Argentina. It was a historic moment, as it was the very first time that the current Pope received a delegation of the Ahmadiyya Muslim Community in a private audience.

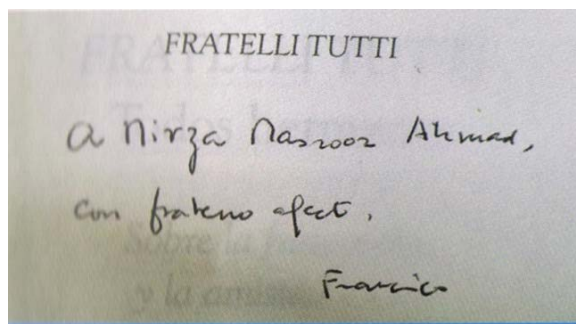
After the formal reception and pictures, the Pope started the conversation by commenting on our logo in Italian on the gift bag:

“‘Love for All, Hatred for None’ is such a beautiful message, but sadly there is too much hate in the world.”

Tariq continued this conversation by introducing him to the background of this motto and our work worldwide under this slogan.

Thereafter, I introduced myself in Spanish, to which the Pope immediately inquired if I was Argentinian due to my accent of Spanish. The current Pope is Argentinian and was previously the Archbishop of Buenos Aires, so he was curious why we had never met before in Argentina. I clarified to him that I arrived as a missionary of our Community in Argentina after he was already elected as the Pope. After giving him a detailed background of our Jamā'at, we introduced to him the magnificent work of Hazrat Khalifatul-Masih V (may Allah be his Helper) as a worldwide ambassador of peace. We presented the Pope with an Italian translation of the book World Crisis and the Pathway to Peace. We also presented him with the letter that Hazrat Khalifatul-Masih V had specifically written for this audience. The letter was to promote interfaith brotherhood and harmony. The Pope highly valued this gesture and in response dedicated his book Fratelli Tutti with the following words: The Pope highly valued this gesture and in response dedicated his book “Fratelli Tutti” (All Brothers) with the following words:

“To Mirza Masroor Ahmad with brotherly affect. Francis.”



His Holiness Pope Francis' hand-written message in his book gifted to the Head of the Worldwide Ahmadiyya Muslim Community.

Furthermore, we gifted him the Spanish and the Italian translation of the Holy Qur‘ān and spoke specifically about chapter 19 which is dedicated to the Virgin Mary. The Pope shared with us his personal anecdote and told us that he was very surprised when he visited Dubai and was invited to a mosque that was named “Mariam.” We told him that the Holy Qur‘ān in general gives great importance to dialogue with Jews and Christians to promote similar values.

In light of a few verses of the Holy Quran, we expressed to him our commitment to undertake joint efforts in an attempt to establish peace and justice in our societies. Thereafter, the Pope continued the conversation with the Jewish representatives, who also shared their personal testimonies. Just a few days earlier they had the privilege to meet Hazrat Mirza Masroor Ahmad (Allah be his Helper) in a private audience in Islamabad. Hence, they expressed to the Pope their positive remarks about their audience with Mirza Masroor Ahmad and their experience in general with the members of Jamā‘at Ahmadiyya.

The Pope was deeply interested and overwhelmed by our joint activities in Argentina, whose aim is to promote interfaith brotherhood and have so far had a very inspiring impact on the wider society. The Pope was pleased and highlighted the fact that interfaith relations require constant effort and sincerity from all parties.

As an acknowledgement of our efforts towards interfaith harmony, he gifted us all a miniature of the Vatican and a copy of his latest books. The audience lasted in total for around 40 minutes. (Marwan Gill, Missionary, Argentina) [Adapted from Review of Religions, April 2023, pp. 12-15]

International conference on peace held in Bogotá, Colombia

On 17 and 18 May 2023, Jamā‘at Ahmadiyya USA headlined an international peace conference hosted by Universidad de La Salle in Bogotá, Colombia. The historic event drew approximately 700 people from across Colombia and other countries. Entitled “Simposio Colombiano por la Paz” (Colombia Symposium on Peace), the inaugural event hosted many prominent dignitaries, including members of the current Colombian Government, members of the current and former Colombia Congress, including chief organizer Professor Ricaurte Losada Valderrama (previous Senator of Colombia from 1990-1995) and Professor Adriana Patricia Lopez, Vice Director of the University of La Salle, over 35 professors from host and surrounding universities from various academic disciplines, and over 50 members of the Colombia National Police Academy Imam Julían Arturo Zapata Feliciano, Director of Centro Cultural Islámico in Colombia, one of the conference’s chief organizers, invited representatives



from diverse faith communities and countries to participate in the proceedings.

Jamā‘at Ahmadiyya Colombia participated in the conference as one of the headline presentations. Amjad Mahmood Khan, Secretary ‘Umur-e-Kharija of Ahmadiyya Muslim Community, USA, presented two papers entitled, “The Nine Islamic Principles to Achieve Peace” and “Refugees, Human Rights, and Peace: An Islamic Perspective,” the former of which featured in an official book of the proceedings entitled, *La Paz Total: Un Imposible Transitorio por el Cual Se Debe Trabajar* (“Total Peace: A Transitory Impossibility For Which One Must Work”), and the latter of which featured as a stand-alone lecture. The content highlighted the various pronouncements on peace, justice, and compassion delivered at past events by Hazrat Khalifatul-Masih V (may Allah be his Helper).

Abdul Sattar Khan, National President of Jamā‘at Ahmadiyya Colombia, featured in several of the conference sessions and separately convened with the Academic Director, Christian James Diaz, and various faculty heads of the Universidad de La

Salle to discuss the importance of studying Islam at the university. He gifted copies of the Holy Qur'an (with Spanish translation), along with various Jamā'at books in Spanish.

Approximately 1,500 pieces of Ahmadiyya literature were shared with all attendees.

(Faran Rabbani, USA Correspondent)

Majlis-e-Sihhat UK holds Ahmadiyya International Football Tournament 2023

The Majlis-e-Sihhat UK had the honor of hosting its first Ahmadiyya Muslim International Football Tournament in London, from 11 to 14 May 2023.

The tournament kicked off on 11 May with an opening ceremony and a special dinner to extend a warm welcome to all participating teams. Presiding over the ceremony was Rafiq Ahmad Hayat, Amīr Jamā'at Ahmadiyya UK. The tournament saw broad representation, with 12 countries and 19 teams participating, culminating in approximately 400 registered players.

The names of the teams were as follows:

1. Al Furqan UK
2. Australia
2. Belgium
4. Canada A
5. Canada B
6. Fazl-e-'Umar UK
7. France
8. Germany A
9. Germany B
10. Holland
11. Ireland
12. Jami'a Canada
13. Jami'a Germany
14. Jami'a UK
15. PAAMA Stars
16. Spain
17. Sweden
18. UK
19. USA



From Friday to Saturday evening, a total of thirty group matches were conducted, followed by the commencement of the knock-out stage. This stage comprised seven matches, including the finals held on Sunday at Waverly School, adjacent to Islamabad, UK.

In order to maintain up-to-the-minute updates on fixtures and scores, the organizers utilized an online App, ensuring everyone was kept well-informed. On Friday, arrangements were made for all teams to watch the live Friday Sermon of Hazrat Khalifatul-Masih V (may Allah be his Helper) and offer Jumu'a, with some teams given the opportunity to offer Jumu'a behind Hazrat Khalifatul-Masih V at Islamabad, UK. The tournament also provided players with the unique opportunity to listen to the address given by Hazrat Khalifatul-Masih V at the Jami'a Ahmadiyya UK Convocation.

The final match was held on Sunday afternoon and broadcast live on Majlis-e-Sihhat UK's YouTube channel, courtesy of MTA International. To date, the match has garnered the attention of 9,000 viewers. The team "Germany A" emerged as the victorious winner of the tournament.

One of the most notable highlights of the tournament was the cherished opportunity for all teams to have photographs taken with the beloved Hazrat Khalifatul-Masih V, a session that took place after the finals at Islamabad.

The final session took place after 'Asr prayer at Islamabad, which brought the tournament to a conclusion.

(Mujeeb Ahmed Mirza, Missionary, UK)

Activities and News of US Ahmadiyya Muslim Community

Message of Amir Jamā'at USA on the occasion of Eid-ul-Adha



AHMADIYYA MOVEMENT IN ISLAM, INC., USA
NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000 GOOD HOPE ROAD, SILVER SPRING, MD 20905
Ph: (301) 879-0110 □ Fax: (301) 879-0115

INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

June 27, 2023

Dear Members USA Jamaat,

Assalamo Alaikum wa Rehmatullah he wa Barakatahu

Eid Mubarak to you all on the occasion of Eid-ul-Adha. I would like to share with you an excerpt from Khutba Eid-ul-Adha delivered by Hazrat Khalifatul Masih II, Musleh Maud^{ra} in July 1923.

“At this time, I would like to advise my friends, that if you wish to progress, if you are worried about your own reformation, if you wish to attain nearness to Allah, then listen closely to what is said to you. It is said of hypocrites that they would sit in the Holy Prophet’s^{sa} gatherings, but upon leaving the gathering, would ask each other what was said. What? Were they not listening? They would hear, but like one who is deaf. They would see, but like one who is blind.

So, if one listens to a khutba or speech, but there is no effect or lasting impact, then there is no benefit in listening to this khutba or speech; rather it is a waste of time. If you wish to achieve nearness to Allah, if you wish to attain a benefit from Islam, if you wish to make spiritual progress, then listen to my advice. Open up your heart and ears to listen to the Word of God, for if the covers are drawn over your heart and ears, then you are incapable of hearing Him. He perceives it as an insult to bestow His favors while the recipient sits behind closed doors.

If someone were to receive a delicious meal but then throws it to the side, he would not be offered it again. Similarly, if God intends to favor you, but your heart is closed, then He will not favor you again. This is the example illustrated in this Eid. Did Hazrat Ibrahim^{as} listen more than others? Then what was it that made him Ibrahim^{as}? That was:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسَلَّمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٢﴾

When His Lord said to him, ‘Submit,’ he said, ‘I have already submitted to the Lord of the Worlds.’

What is this Eid? It is the remembrance of this Word of God, ‘Aslam’ when Allah said, ‘Submit yourself to Me and sacrifice yourself for Me’. Hazrat Ibrahim^{as} said, ‘Aslamto’, I have submitted my life to Thee.

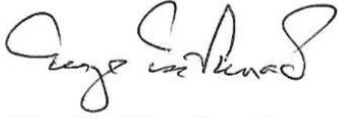
This Eid memorializes him. Hazrat Ibrahim^{as} was tasked as a practical example when asked to sacrifice his son, and he presented his son. When he was asked to leave his country, he obeyed

that as well. In fact, he sacrificed his most beloved of things for the sake of God. So, this Eid reminds us that whoever listens to God and opens his heart to even the minutest of instructions, even if he dies and centuries pass, God will not let him die because the Word of God lives on in his life.”

May Allah enable us to join those who truly submit to the Word of God and His command.

Wassalam,

Khaksar,



Mirza Maghfoor Ahmad

Amir Jamaat USA

New Amila members of Ahmadi Women Scientist Association (AWSA) USA

President: Nusrat Sharif, Ph.D.
Vice President: Shanaz Butt, Ph.D., MS, MBA
Secretary General: Tasnim Ehmed, BS
Finance Secretary: Tayyaba Bhatti, MPH
Publication Secretary: Summer Ahmad, Ph.D.
Website: <https://awsa-usa.org/>
Email: awsa@lajnausa.net

God blesses Rafiuddin Malik President of Columbus, Ohio a grandson

Rafiuddin Malik President of Columbus, Ohio chapter and sister Saima Malik are blessed with a grandson, Raafay Ahmed. May Allah, the Almighty bless the newborn with a long, healthy, prosperous, and righteous life, full of service to the Jamā‘at of the Promised Messiah (peace be on him), and make him the delight of the family’s eyes, Ameen. (Bashir Asad, General Secretary, Columbus, Ohio chapter)

Nusrat Jahan, wife of missionary Mubasher Ahmad, Maryland, passes away

With sorrow and sadness, it is informed that Nusrat Jahan, wife of missionary Mubasher Ahmad, Maryland, passed away on 17 June 2023. Inna Lillāhi Wa Innā Ilaihi Raji’oon. [(Surely, to Allah we belong and to Him shall we return.’ (Al-Baqarah 2:157)] (Mukhtar Ahmad Malhi, General Secretary USA Jamā‘at)

Syed Tanvir Shah of Saskatoon, Canada, the elder brother of Syed Tabshir Shah of Los Angeles passes away

Syed Tanvir Shah of Saskatoon, Canada, passed away on 23 May 2023. He was the elder brother of Syed Tabshir Shah of Baitul Hameed Halqa, Los Angeles CA. Inna Lillāhi Wa Innā Ilaihi Raji’oon. [(Surely, to Allah we belong and to Him shall we return.’ (Al-Baqarah 2:157)]

Hazrat Khalifatul-Masih V (may Allah be his Helper) very kindly mentioned Syed Tanvir Shah in his Friday Sermon of 16 June 2023:

“Syed Tanvir Shah of Canada who recently passed away while in Paraguay where he was serving. He has one son Syed Raza Shah who is a missionary. He hailed from the family of a companion of the Promised Messiah (peace be on him) and the family of Hazrat Umme Tahir. He had a passion for propagating the message of Islam. In fact, during his trip to Paraguay two people entered the fold of Islam Ahmadiyyat. He was very content with his means and trusted in Allah to tend to all of his needs. He enjoined his son to understand his duties and perform them in the best manner. He loved the Khalifa a great deal and instilled the same love in his children. He never spoke ill of anyone and also cared for his in-laws. Despite having held various offices, he always remained humble. His personality left a deep imprint upon the youth of Paraguay. He was always smiling and he was never seen to be angry. Instead, he was very tenderhearted and kind. He always seemed to be searching for ways to please Allah. He showed that words are not always necessary to teach others, rather actions can leave a deep impact. May Allah grant forgiveness and mercy to the deceased and elevate his station.”



Syed Tabshir Shah is a long-time member of Los Angeles Jamā‘at . He is also a member of our local Langar Khana team. Tabshir Shah is the father of Azzaz and Basheer Shah; and Nida Nasir, wife of Taimoor Nasir. (Naser Noor, President Los Angeles chapter)

Khawaja Muniruddin Qamar father of Ansa Rajpoot of Los Angeles passes away



Khawaja Muniruddin Qamar of UK Jamā‘at passed away on 27 May 2023 at the age of 86 years. Inna Lillāhi Wa Innā Ilaihi Raji’oon. [(Surely, to Allah we belong and to Him shall we return.’ (Al-Baqarah 2:157)]

Khawaja Muniruddin Qamar was the father of Sister Ansa Rajpoot of Orange County Halqa (Cerritos) Los Angeles CA, and father-in-law of Mubarak Rajpoot. He was the grandfather of Zahraa Chaudry (wife of Anas Chaudry) of Baitul Hameed Halqa

Hazrat Khalifatul-Masih (may Allah be his Helper) led the funeral prayers of Late Khawaja and mentioned following in Friday Sermon of 2 June 2023:

“Khawaja Muniruddin Qamar from the UK passed away on 27 May 2023. He was the grandson of a companion of the Promised Messiah (peace be on him). In fact, the Promised Messiah (peace be on him) also saw his father when he was very young. His father was the first central President of Majlis Khuddamul Ahmadiyya (Ahmadiyya Muslim Youth

Association). Khawaja Muniruddin Qamar had the honor of calling the Adhan (call to prayer) at the Fazl Mosque in the UK during the time of the Fourth Caliph. He also served as the President of the local chapter of Fazl Mosque and Putney. After retiring, he dedicated his life to the service of Islam and served in various offices. He attended work at the office up until one day before his demise. He possessed many great and virtuous qualities. He is survived by his wife, two sons and two daughters. He was also the maternal uncle of the National President of the Ahmadiyya Muslim Community UK. May Allah the Almighty grant him forgiveness and mercy and elevate his station.”

He is survived by his wife, two sons, two daughters, eleven grandchildren and five great grandchildren. (Naser Noor, President Los Angeles chapter)

Iftar Dinner Report, Boston, MA, USA



The Ahmadiyya Muslim Community Boston held its Annual Interfaith Iftar Dinner at the Temple Sinai in Sharon on 2 April 2023. Theme of this year was “A Universal Message of Peace and Security.” Boston Public Affairs-team and the Secretaries of Publication and Tabligh hand-delivered the invitations to town officials in Sharon and Canton. A stall was set-up to display Jamā‘at literature.

The program started with the recitation of Holy Qur‘ān by Muneeb Sharif, Qa‘id Majlis Khuddamul Ahmadiyya. A video presenting “Introduction to Ahmadiyyat” was then played. This was followed by a welcome address by Dr. Karim Sharif, President Boston in which he introduced the audience to Islam and Ahmadiyyat. Subsequently, guest speakers were invited to give their remarks, which included Select Board Member Kiana Pierre-Louis, Town of Sharon, Police Chief Stephen Coffey, (Sharon Police Department), Police Chief Helena Rafferty, (Canton Police Department), Ken Berkowitz, Ex-Police Chief Canton, Captain Daniel Greenfield, (Sharon Fire Department), Mary Ann Mendes, Volunteer Coordinator, Father Bill’s & Main Spring, and Rabbi Joseph Meszler (Temple Sinai, Sharon.). The guest speakers shared experiences of their friendship with Boston Jamā‘at.



The guests appreciated program and delicious food.

Missionary Luqman Ahmad gave the keynote speech in which he introduced the audience to the philosophy, importance and benefits of Ramadan. After his speech, a video with the message of peace by Hazrat Khalifatul-Masih V (Allah be his Helper) was played. The event was concluded by silent prayer led by Missionary Luqman Ahmad.

Dinner, arranged by the Ziyafat team, was then served to guests and Jamā‘at members.

A young Nasira (Anaya Rana) brought her friends from school. Their parents sent lovely notes of thanks to Anaya’s parents. Sister Anaya also made an amazing fruit basket and some decorations. After dinner, Atfāl and young Khuddam (Aashir Rana, Athar Rana and Danial Rana) handed over gift bags to guests. A Khadim (Khalid Shammas), who was helping with audio video, interviewed guests who wanted to share their thoughts about the event.

The event was attended by about 200 participants, which included 40-50 guests. Overall, this was an exciting, informative and enjoyable event. (Report by Masood Shammas, Publication Secretary, Boston)

Inspired Soul: A New Muslim Missionary in America



M. Abdul Haq C.F. Sievwright, who some time ago visited India and is therefore well known to the Muslim public of his country, has reached America and taken up his residence at San Diego, South California. From what he has been writing to me since he left Australia, it appears that he has undertaken this long journey with no other object than establishing an Islamic mission in United States of America. That he should be able to carry on his work depends largely on the funds, and the only direction in which he can look to for aid is, I think, India. I have every hope that if Mr. Sievwright begins his pious work in true earnestness and if he is determined to work in the cause of Islam come what may, Almighty God will not leave his efforts unblessed, and his mission will be a great success. At the same time, I must say that unless he is

assisted with funds by the well-to-do Muslims who have the welfare of Islam at heart, he will not be able to carry on his work long. It is much to be regretted that we have not got organized missions to preach the truths of Islam in foreign countries. Some Englishmen who have adopted Islam have made individual efforts, but there are numerous difficulties in their way, and the chief one is no doubt the want of funds. I do not think that the Muslims are quite indifferent to the propagation of their faith, and many of them would gladly assist missions for the propagation of Islam only if they knew it for certain that a mission had been begun in true earnestness and sincerity. One reason of their becoming indifferent to individual missionary efforts made in the cause of Islam seems to be that that they wish their hopes to be realized too soon. It is an error to expect that within a year or two the results of the missionary work should be palpably seen. The missionary only sows the seeds and it must be long time before the harvest is reaped. At the same time, I cannot help remarking that the first necessity for one who undertakes missionary work is not only that he should be perfectly acquainted with the true principles of Islam, but that he should himself lead a truly godly life, for, example is a far better instructive than the precept. I hope that the Indian Muslims would do their best to assist this new propagandic work. I shall be glad to publish any report of the progress of work made by Mr. Sievwright and to acknowledge any sums received for remittance to this new Muslim missionary. Those who wish to make any remittance to this new Muslim missionary. Those who wish to make any remittance directly should send it to M. Abdul Haq C.F. Sievwright, care of General Delivery Post Office, San Diego, Southern California, United States of America. (Ref: The Review of Religions, vol. 5, No. 9, September 1906, pp. 362-3, Qadian, District Gurdaspur, Punjab, India)



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 Qur'ān by Hadrat Khalifatul-Masih IV^{rh}

– Surahs Al-Jathiyah to Qaf –
English Translation by Missionary Shahid Ahmad of Ghana
(Continued from June 2023 issue)

45. Al-Jathiyah: Introduction

This is a Meccan Surah, and including Basmallah it consists of thirty-eight verses.

Verse number 114 in this Surah discloses the secrets of the heavens and earth in such a way that a similar verse was not revealed in any of the past Divine books. It states that whatsoever is in the heavens and earth has been subjected for mankind. Thus, the people who reflect will come to know that all the celestial bodies do affect the human beings. In other words, man is a micro universe and is a compendium of the vast universe.

After mentioning that the Judgment Day will definitely come, Allah said, to see the terrible sign of the Judgment Day, and to find their evil end to be before them they will fall down on their knees. That is, falling in prostration before the majesty of Allah the Almighty they will desire to be saved from that tearrible torment. After that Allah said, every people will be judged according to their own book, i.e., shariah law.

The concluding verse of this Surah draws man's attention to the point that the entire universe is praising Allah self-evidently. And that only His is the Majesty, and He is the Mighty, the Wise.

Notes: Al-Jathiyah

Verse 17:

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ

“The Children of Israel were exalted over the peoples” signifies that they had excellence over the known world at that time. The world was divided into so many parts of which the Children of Israel had no knowledge. The Children of Israel were given excellence over all the parts of the world known to them at that time.

Verse 19:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا
يَعْلَمُونَ

Then after them the Holy Prophet (peace and blessings of Allah be on him) was given a shariah. As he was a universal Prophet, so is his shariah universal.

46. Al-Ahqaf: Introduction

This Surah was revealed at Mecca and including Basmallah it consists of thirty-six verses.

The fact related towards the end of the preceding Surah has been reiterated in the very beginning of the current one; that is, the heavens and earth and whatsoever exists in them praises Allah. Allah says in the beginning of this Surah that the heavens and earth and whatsoever exists in them upholds the truth which has already been related. In other words, the entire universe testifies only for Allah, the Truthful. Immediately thereafter, addressing the polytheists, it states that the heavens and earth and whatsoever that exists in them is the creation of Allah. They should present the creation of their hypothetical deities if there is any. In fact, the implied argument herein is that every creation bears the stamp of the same Creator.

Though this Surah mentions the destruction of a past people Ad, who were warned by Ahqaf (people of sand dunes); but a style of the Holy Qur'an must not be overlooked that the mention of the past peoples also has a reference to similar future circumstances.

In this Surah once again, a reference has been made to the subject of Dukhan (smoke) that whenever clouds overshadow them they believe that bounties are going to descend onto them from the heavens. But once that cloud reaches them then they will come to know that it brings along radioactive winds that destroy everything. Thus, they will not be able to even come out of their dwellings. And they will not leave behind any sign of their existence except their ruined abodes. This comes true for Nagasaki and Hiroshima both.

Noble verse number 34 relates the theme that do they not realize that Allah is not wearied by the creation of the heavens and earth. How on earth a man of that age would have realized it. But the man of the current age, who is trying to find out the secrets of the heavens and earth, knows that the heavens and earth regularly go into non-existence and then emerge in a new existence. This continuous phenomenon of existence and non-existence of the heavens and earth is such an act of Allah the Almighty which reveals that Allah has never been wearied by creating. Thus, how did the man presume that after they are dead Allah the Almighty will not be able to revive them again.

Notes: Al-Ahqaf

Verse 11:

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَّا إِنَّا لَأَيُّهَا الَّذِينَ كَفَرُوا لَكُم مِّنْ عَذَابٍ أَلِيمٍ

At this point شاهد (witness) is a reference to Prophet Moses, and his belief signifies his belief in the upcoming Prophet, i.e., the Holy Prophets, whose advent was testified by him. As it said: "I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him." (Deuteronomy 18:18)

Here واستكبرتم (but you are too proud) is a reference to that part of the Children of Israel that was to disbelieve in the Holy Prophets. They have been admonished that the founder of your dispensation believed in the Holy Prophet (peace and blessings of Allah be on him) but you disbelieve in him. In other words, you have always been used to disbelieve, which is caused by arrogance.

Verse 17:

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

The words أَحْسَنَ مَا عَمِلُوا (the best of their deeds) signify that Almighty Allah will reward the believers in accordance with the best part of their deeds and not according to the relatively lesser ones.

Verse 30:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ

The jinn mentioned in this verse are not the commonly known jinn, but they were the chiefs of a great people. When they heard the news of the Holy Prophet (peace and blessings of Allah be on him) they decided to visit him personally and then reach a decision. They gave the good news of the truthfulness of the Holy Prophet (peace and blessings of Allah be on him) to their people when they went back to them.

Verse 31:

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ

It has been conclusively explained in this verse that the Prophet that was to bring a perfect shariah after Prophet Moses (peace be on him) has appeared.

Verse 32:

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّن عَذَابِ أَلِيمٍ

Having explained the above-mentioned, they also admonished them to believe in him as he was a true Prophet; this is better for you. And they warned that those who reject the one who calls to Allah cannot frustrate him.

Verse 34:

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْزِبْ بِخَلْقِهِنَّ بِقُدْرِ
عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

After this admonition they drew their attention towards the eternal truth to which every Prophet calls his people that they believe in life after death without which faith remains incomplete.

47 Muhammad: Introduction

This is a Medinite Surah, and including Basmallah it consists of thirty-nine verses.

Though this Surah is very small as per counting of its verses but practically a summary of all the past Surahs has been given in it, as the Holy Prophet Muhammadsa was a manifestation of all the past Prophets.

Its verse number 19 relates that all the signs of approach of the great spiritual turmoil for which the Holy Prophet (peace and blessings of Allah be on him) was sent have appeared. How will their adhering to advice avail them at the time once it has taken place.

Notes: Muhammad

Verse 5:

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُوهُمْ فَشُدُّوا
الْوَتَاقَ * فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۗ
ذَٰلِكَ ۗ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۗ
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ

The important rules of striving in the way of Allah have been laid down in this verse. Firstly, those peoples who raised sword against the believers should be subjugated and must be kept captives as long as the fighting was over. Thereafter, release them after accepting ransom, or release them without ransom as a gesture of favor, which is also better.

This verse strongly refutes the allegation of those who criticize Islam's defensive wars for being aggressive or with the aim to convert to Islam coercively; because, this could be the best occasion to convert these captives to Islam. Let alone converting them to Islam, they have been commanded to be released even without their accepting Islam, so much so that even without taking ransom, which is also better.

Verse 16:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ ۚ وَأَنْهَارٌ مِّنْ
لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ۚ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشُّرْبِينَ ۚ وَأَنْهَارٌ مِّنْ عَسَلٍ
مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۗ كَمَنْ هُوَ خَالِدٌ
فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

This verse continuously lays down metaphors; as in the material world static water cannot be preserved against stagnancy, nor milk can be preserved against going bad, nor alcohol can be such as to cause pleasure without intoxication. Even in this world man can never be satisfied with the availability of only these items. So, it is evident that these are symbols. Those who consider them good in this world and associate benefits with them, they are being given good news that in the heaven they will be granted the best of those that benefit them.

Verses 30 - 31:

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَن لَّنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ
وَلَوْ نَشَاءُ لَأَرَيْنَهُمْ فَلَعَرَفْتَهُمْ بِسِيمِهِمْ ۗ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ
وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

The hypocrites have been warned in these verses that if they believe that they can keep their malice in their hearts without bringing it to the notice of others, it is impossible. With reference to the Holy Prophet (peace and blessings of Allah be on him) it is stated that he recognized them from their foreheads and from their manner of speech. Thus, the hypocrites may have been hidden from artless and simple Muslims but they were very well-known to the Holy Prophetsa.

48. Al-Fath: Introduction

This Surah was revealed on the way back from the Treaty of Hudaibiya, and including Basmallah it consists of thirty verses.

Surah Muhammadsa precedes Surah Al-Fath, which talks about the very high standing of the Holy Prophet Muhammadsa mentioned in verse 11. That is, the status of the Prophet Muhammadsa, the Chosen, was so high that he had submitted himself completely to Allah Almighty. For this very reason his coming was tantamount to the coming of Allah Almighty; to swear allegiance at his hand was equal to swearing allegiance at Allah Almighty's hand. As it states, إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۗ وَاللَّهُ بِذِي الْقُرُونِ أَيْدِيهِمْ i.e., verily, those who swear allegiance to you indeed swear allegiance to Allah. The hand of Allah is over their hands.

The subject of allegiance to Allah Almighty has been reiterated in verse 19 when on the occasion of the Treaty of Hudaibiya the believers renewed swear of allegiance at the hand of the Holy Prophet (peace and blessings of Allah be on him)

under a tree. Along with that a promise was also given that the uneasiness the Companions, may Allah be pleased with them, went through for not being able to perform Hajj, that uneasiness was absolutely removed, and they were granted absolute comfort. And that which was taken to be a superficial defeat, i.e., inability to enter Mecca, laid the foundation for all future triumphs which included near triumph as well as triumphs later in future.

At the end a promise has been given to the believers that the dream of the Holy Prophet (peace and blessings of Allah be on him) will definitely come true with truth. And the Companions, may Allah be pleased with them, will testify to the fact that while performing the Hajj rites they will enter the Holy Mecca. And this triumph of Mecca will harbinge the triumph of entire mankind.

After Surah Muhammadsa the name of the Holy Prophet (peace and blessings of Allah be on him) occurs in the current surah as well. And that prophecy of Hazrat Moses was related wherein the advent of the Holy Prophet (peace and blessings of Allah be on him) was mentioned with his name Muhammad, and all those merits were mentioned which were destined for that great majestic Prophet and his Companions. Next, a prophecy of the Gospel was also related. That is to say, the prophecy of the advent of the Holy Prophet (peace and blessings of Allah be on him) was made not only in the Old Testament but in the New Testament as well by Hazrat Jesus which is a manifestation of his beneficence. And its similitude has been given with a farmland which will not be ruined by the evil intentions of any arrogant. And not one but many زُرَّاع (farmers) will cultivate that farmland.

Notes: Al-Fath

Verses 2 - 3:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا
لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ
وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

The believers have been given the glad tidings in these initial verses that they will be granted great victories.

In verse 3, the word ذَنْب referred to the Holy Prophet (peace and blessings of Allah be on him) does not signify sin. It does not mean that as he used to commit sins earlier he can continue to commit them in future as well, and his sins will be forgiven. It signifies that as he had been sinless earlier, which was testified by the whole of his life, similarly in future also Allah the Almighty guarantees his protection, as long as the favor is perfected. The favor at this point signifies prophethood.

Verses 29:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا

This verse contains the prophecy of the triumph of Islam over all other religions of the world. At the time of the revelation of this verse the Muslims had not been able to prevail even superficially over the people of Mecca. And the prophecy at that time that Islam will be granted triumph over all other religions of the world possesses extraordinary greatness.

Verses 30:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيَّمَاهُمْ فِي
وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَازْرَهُ فَاسْتَعْظَمَ فَاسْتَوَى عَلَى سَوْقِهِ
يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

The attributes of the Holy Prophet (peace and blessings of Allah be on him) , mentioned in this verse, have not been confined to his personality alone. Immediately afterwards it states وَالَّذِينَ مَعَهُ (and those who are with him), i.e., his traits will also penetrate those who are with him. The foremost among the traits is أَشِدَّاءُ عَلَى الْكُفَّارِ (hard against the disbelievers). It does not signify that they will be hard against the disbelievers on account of their hard-heartedness; but they have been declared hard on account of not being affected by disbelief. But their hearts will be permeated with benevolence, on account of which the believers will treat one another with kindness and affection. The sole objective of their jihad is to seek the pleasure of their Creator, and not the wealth of the world. Thus, they will surrender themselves before Allah bowing and prostrating; and will seek His grace, i.e., such worldly provision which is accompanied by the pleasure of their Creator. These are the principal aspects of their jihad which have been related about them in the Torah.

And as for the Messiah and his believers of the Latter Days from among the ummah of the Holy Prophetsa, their similitude in the Gospel is described like a seed-produce that grows gradually and stands strong on its stem, delighting its Sowers, i.e., those who join the service of faith; and as a result, thereof the disbelievers will boil with rage on them all the more. Allah the Almighty has promised unto those of them who truly believe in Him and seek His forgiveness, forgiveness and great reward.

49. Al-Hujurat: Introduction

This Surah was revealed at Madinah after the Fall of Mecca, and including Basmallah it consists of nineteen verses.

Having mentioned the ranks of majesty and loveliness of the Holy Prophet (peace and blessings of Allah be on him) in the preceding Surah, the current Surah lays down the responsibilities of the Companionsra. That is, it does not behoove them to talk to this great Prophet with their eyes raised, nor in a high tone. Thus, those who bothered the Holy Prophet (peace and blessings of Allah be on him) to come out of his house by calling out to him from a distance have been severely reprimanded.

Thereafter, in verse 10, the best strategy has been outlined for the Muslim states in future in case of their mutual disagreements. The point to be noted is that in the time of the Holy Prophet (peace and blessings of Allah be on him) there was no question of Muslim states fighting each other. Thus, in this noble verse in fact a wonderful charter for reconciliation has been proposed which is useful not only for the Muslims but for the non-Muslim nations as well in case of their mutual disagreements. Its main features are as follows:

1. In case of two Muslim states fighting each other it is a duty of other Muslim states that together they should stop them from fighting. If one of them fails to follow advice it should be forced to comply by military measurements.
2. Once they desist fighting then seek to bring about reconciliation between them.
3. But when you seek for reconciliation, do it with full equity, and render justice to both the parties; because the final result thereof is that Allah the Almighty loves the just. And Allah Almighty does not allow His beloved ones to fail.

Once again it has been admonished that though it is an address to the Muslims but the method outlined for them may be followed by all mankind.

Next, the main reason behind mutual disagreements and division declared is racism. When one nation derides the other they do it on account of deeming themselves as of distinct and superior race.

Thereafter, various other social evils have been laid down which cause division.

Next, it has been explained as to why Allah Almighty has created mankind in varied colors and tribes. The philosophy behind this is not to express superiority over each other but for convenience to know each other. For instance, when it is said that somebody is an American or German it is not because American nation or German nation is superior to all other nations, but it is only for identification.

Notes: Al-Hujurat

Verses 7:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ
فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نُدْمِينَ

Many rumor-mongers in Madinah would spread such rumors that if given credence would have incited some others for fighting. Therefore, very strictly they have been forbidden from prompt action on it. Because, it is very likely that as a result of such rumors some harm may be done to some innocent ones, and as a result the believers have to be embarrassed.

Verses 15:

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ نُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The basic definition of faith (Īmān) and belief (Islam) has been laid down in this noble verse which distinguishes between faith and belief. Every individual may claim by word of mouth that they have faith in their heart. They have been informed that at the most they can claim that they have become Muslim. That is, those whose heart is bereft of faith deserve to claim to be a Muslim. Many of them will die in the state of disbelief; and many are such as faith has not so far penetrated into their hearts but having superficially accepted Islam ultimately they will become true believers at heart.

50. Qaf: Introduction

This Surah was revealed in the early Meccan period, and including Basmallah it consists of forty-six verses.

This Surah starts with the abbreviated letter ق (Qaf). Illustrious scholars believe that ق is an abbreviation of the word قدير (Qadir: The Mighty God), and the first word that follows it is Qur'ān which starts with the very letter ق (Qaf). Next, the statement of the deniers in the Power of Allah Almighty is recorded that how Allah Almighty can have the power to bring them together once again on the Judgment Day once they become dust after death. For them it was something far from possible, i.e., beyond comprehension. Allah Almighty says, We know how much the earth diminishes of them, but despite this fact We have the power to bring their dispersed particles together. Their attention has been drawn towards vastness of the sky that they will fail to point out even a single flaw in such a massive universe; then how can they deny the powers of its Creator.

Next, Allah says, We are fully aware of the misgivings that arise in their mind, because We are nearer to man than even his jugular vein.

Then a prophecy was made that surely they will be raised and along with them there will be someone to drive them and someone as a witness.

Discussing Hell Allah says, the faithless people are going to become the fuel of the Hell one after the other, in groups; a Hell that will never be satiated. Metaphorically, when Allah will ask it, have you been satisfied? In a state of affairs, the Hell will reply, are there any more unfortunate ones? I have enough room for them as well.

And contrary to that Heaven will be brought nearer to the righteous. The words *غَيْرَ بَعِيدٍ* may also imply that it is not beyond imagination. Thus, the Holy Prophet (peace and blessings of Allah be on him) was exhorted to bear their reproaches with patience. The prophecies made in the Noble Qur'an will definitely be fulfilled. Thus, exhort the one who takes My warning seriously by the Holy Quran.

It does not signify here that the Holy Prophet (peace and blessings of Allah be on him) will exhort people by selecting only those who take the warning seriously. He is exhorting the entire mankind but only they will benefit who fear the warning.

Notes: Qaf

Verses 18:

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

It is a reference to the ones who guard the acts of mankind. That is, the angels on their right record their good deeds, whereas the angels on the left record evil deeds. These are not the type of angels that can be seen with physical eyes. But it is a Divine system of evidence which has been referred to here.

Note: To be continued in the next issues of the Ahmadiyya Gazette, USA.

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)