

An informational, literary, educational, and training magazine
of Ahmadiyya Muslim Community, USA

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United States of America

Īd-ul-Fitr and Majlis Shūrā USA

April 2024



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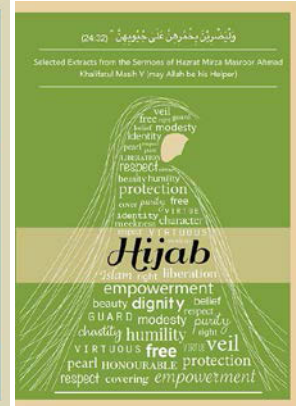
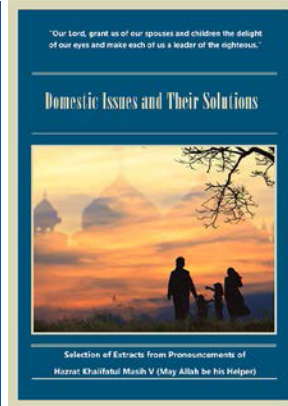
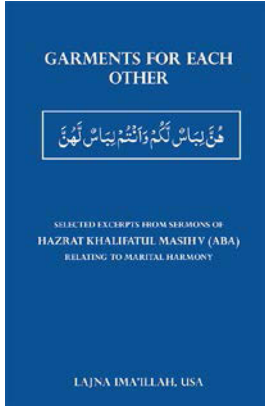
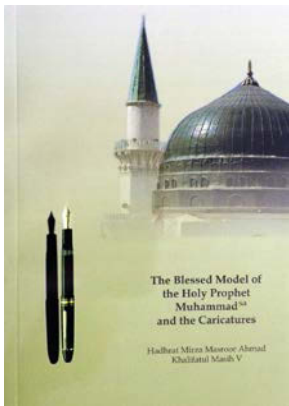
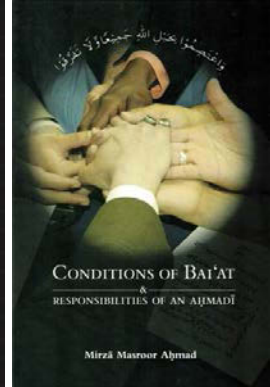
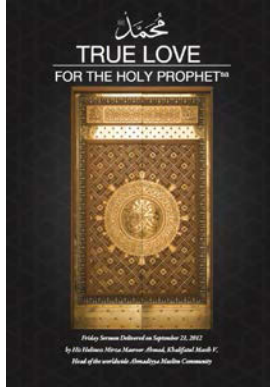
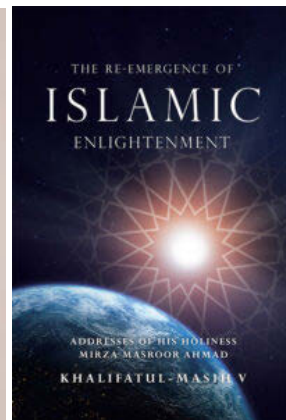
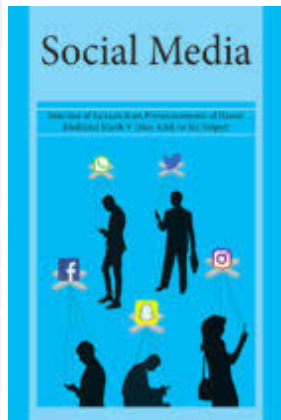
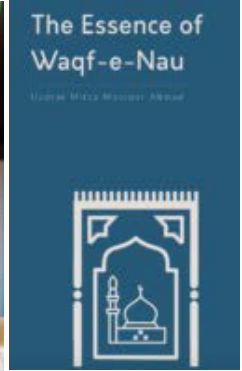
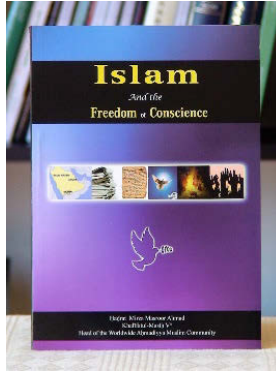
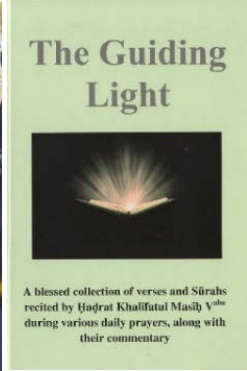
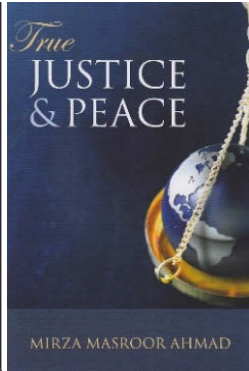
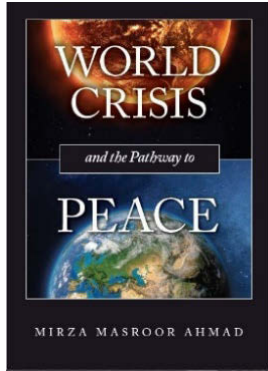
**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)

Books by Ḥaḍrat Khalīfat-ul-Masīḥ V

May Allah be his helper



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United States of America

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Acronyms for salutations used in this publication

S.a./s:	Ṣallallahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
A.s./a:	'Alaih-is-Salām
R.a.:	Raḍiyallāhu 'Anhu/'Anha (may Allah be pleased with him/her)
R.h.:	Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
A.b.a.:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allah support him with His mighty help)

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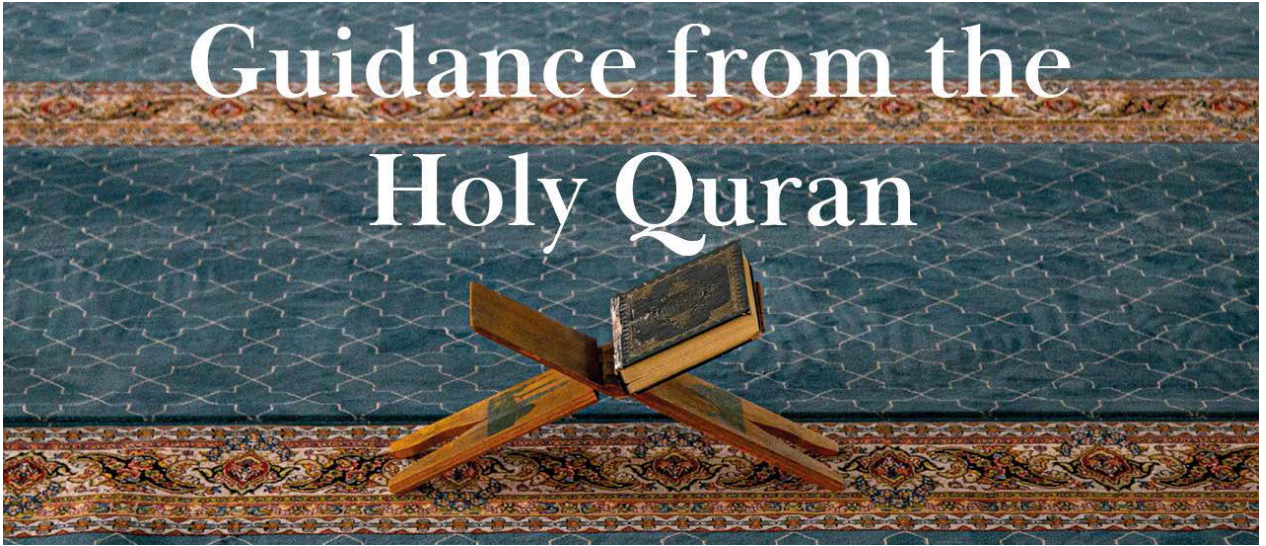
Verse numbers in the references from the Holy Qur'ān count Tasmīya at the beginning of a chapter as the first verse.

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Guidance from the Holy Quran



On Shūrā (Consultation)

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Translation:

And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them. (42 [Ash-Shura]: 39)

Commentary:

The verse lays down شورى (mutual consultation) as the basic principle which should guide Muslims in the transaction of their national affairs. This simple word contains the nucleus of a representative form of government of which the West is so proud. The Khalifah or Head of an Islamic State is bound to take counsel with the representatives of the people when he is to take a decision of vital national importance. See also 4:59.

Incidentally, the verse implies a prophecy that the harassed and persecuted followers of the Holy Prophet would soon be entrusted with the great responsibility of conducting the affairs of a great State. The Surah was revealed at Mecca very early in the Holy Prophet's ministry when the very fate of Islam was hanging in the balance and the then poor and helpless Muslims did not even know where to lay their heads. The following verses also point to the great responsibilities of Muslims when vast political power would fall into their hands.

(English translation of the Holy Qur'an by Hazrat Maulawi Sher Ali), [The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (42 [Ash-Shura]: 39)]

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Guidance from the Holy Prophet (peace and blessings of Allah be upon him)

On Shūrā (Consultation)



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

Hazrat Abu Hurairah (may Allah be pleased with him) relates, “I never found anyone to seek consultation from his companions as much as the Holy Prophet (may peace and blessings of Allah be on him).”

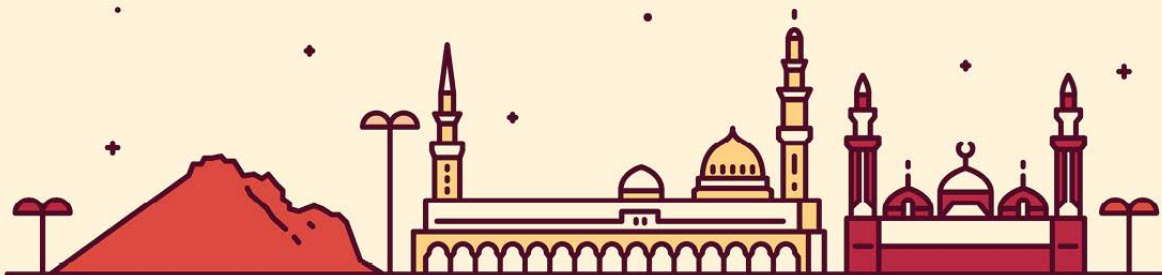
(Sunan at-Tirmidhī, Abwab al-Jihad Bab Ma Ja'a fi al-Mushāwarat, Hadith 1714, Al-Fazl International 12 May 2023), (English translation from the summary of Friday Sermon dated 12 May 2023 at alislam.org)

Invitation to Writers for the Ahmadiyya Gazette, USA

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

Guidance from the Promised Messiah (may peace be upon him)



Plan for Tabligh across Europe and America— Discussed in a Majlis Shūrā on 28 December 1892

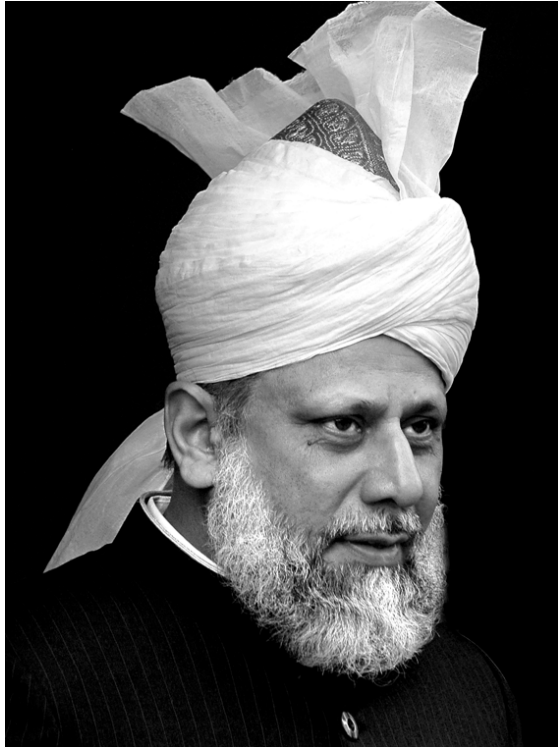


[The Promised Messiah, peace be on him was conducting the proceeding of a Shūrā when the plan for Tabligh was discussed.]

On 28 December 1892, a Majlis Shūrā was held to discuss plans for Tabligh across Europe and America. About 40 prominent companions contributed and presented their proposals. The gathering decided to create a detailed leaflet portraying the beautiful teachings of Islam and distribute it for free in Europe and America. Counsel was also taken on building a press in Qadian, a list of those companions was also recorded who would contribute to this project. Another proposal was concerning the initiation of a newspaper that would aid in spreading the teachings of Islam Ahmadiyyat. Maulana Syed Muhammad Ahsan Amrohi (may Allah be pleased with him) was given the responsibility to promote this proposal across India. The aims and purpose of Jalsa Salana were discussed by Majlis Shūrā and its organization was given structure; a committee was proposed that would take care of arranging Jalsa Salana. The proposal presented Hazrat Maulana Noor-ud-Deen (may Allah be pleased with him) as the In-Charge. The Shūrā concluded with prayers. (Ā'īna-e-Kamālāt-e-Islam, Ruhani Khazā'in, vol. 5, pp. 615-6, Tarikh-e-Ahmadiyyat, vol. 1, pp. 442-443) [English rendering taken from alislam.org, Library / Jalsa Salana, under a topic, Jalsa Salana History: "The big Jalsa"]

The Real Gathering of Humanity

Summary of 'Īd-ul-Fiṭr Sermon by Hazrat Khalifatul-Masih V (may Allah be his Helper)



Hazrat Khalifatul-Masih V (may Allah be his Helper) led the 'Īd-ul-Fiṭr prayer on 5 June 2019 after which he delivered the 'Īd Sermon.

Hazrat Khalifatul-Masih V said that over a hundred years ago, Hazrat Muslih-e-Mau'ud (may Allah be pleased with him) delivered a sermon, the subject of which applies even today. Hazrat Khalifatul-Masih V said that he would use the subjects mentioned in that sermon in his 'Īd Sermon.

Talking about 'Īd and true happiness, Hazrat Muslih-e-Mau'ud (may Allah be pleased with him) said that true happiness connotes the gathering together of people, for

instance in the form of marriage, birth of a newborn child or other such get-togethers. Festivals are also joyous occasions as people gather together. Thus, Hazrat Khalifatul-Masih V explained, that man is a social being who lives with other people and does not cast himself away from society.

However, some suffer from depression or who prefer to be cut off from society. Even to such people, doctors advise that they should socialize and surround themselves with people as much as possible.

Thus, for the expression of sadness, one prefers to be alone, whereas for expressing delight and joy, one prefers to be among people.

As Islam is a natural religion, it desires for us to gather together on 'Īd and partake of the joys and happiness at this occasion. The foundations of this gathering were laid when a dear servant of Allah proclaimed:

يَا أَيُّهَا الْإِنْسَانُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“O man, surely I am a messenger of Allah for you all.”

There were 'Īds during the time of various prophets such as Moses (may peace be on him), David (may peace be on him), Jesus (may peace be on him) and others. Those 'Īds were limited to their specific locations. However, the larger 'Īd was when Allah commissioned His dear Prophet (may peace and blessings of Allah be on him) to gather mankind at one hand.

All prophets were sent for their specific locations at their specific times; Jesus (may peace be on him) at one stage said that he would not cast bread to dogs that came from outside.

The Holy Prophet Muhammad (peace and blessings

of Allah be on him) was told:

وَأَمَّا بِنِعْمَتِ رَبِّكَ فَحَدِّثْ

“As for the favor of your Lord, remember it often.” The unique aspect of the Holy Prophet’s prophethood is that not only did he not refuse to give to others, rather his custom was to spread blessings in each household. His appearance in this world was the greatest ‘Īd. Through the Prophet, religion was completed and divine teaching was perfected.

In one place, explaining this, the Promised Messiah (peace be on him) explained that the Prophet was sent to this world to create one community of the many communities that dwell on this earth, thus reflecting the unity of God and the uniqueness of the prophethood of the Holy Prophet Muhammad (peace and blessings of Allah be on him) in that he was the sole prophet sent for the whole world.

It is to this aspect that the following verse of the Holy Quran points out:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ

“He it is Who has sent His prophet with guidance and the religion of truth so that He may make it prevail over all others.”

In keeping with this theme, we will truly witness ‘Īd when the entire world gathers at one hand through the Holy Prophet Muhammad (peace and blessings of Allah be on him). Thus, where the responsibility of experiencing the true ‘Īd in this day and age has been assigned to us, we should assess ourselves and realize our duties.

The Promised Messiah (may peace be on him), in one place, explained that we should, in all circumstances, remain loyal to Allah and remain occupied in serving His religion. His Jamā‘at should be watchful over taking care of the rights of their fellow beings and through our loyalty, we should attempt to please Allah, through obligatory and voluntary prayers and deeds.

There is a dire need for us to pay attention to our responsibilities as servants of the Holy Prophet (may peace and blessings of Allah be on him) and his servant, the Promised Messiah (may peace be on him).

Jesus (may peace be on him) at one place prayed for a prophet who would gather the whole of mankind in one place and thus bring unity to humanity.

Hazrat Khalifatul-Masih V said that a lot of focus is spent on new clothes and celebrations on this joyous occasion. The delight behind this is that Allah has instructed us to do so. However, when we look at this celebration, we are not gaining any material benefit, although we may be obtaining spiritual benefit, provided we celebrate ‘Īd in the true manner. Thus, on this occasion, we should bear in mind that we are celebrating a far more exalted cause; we are celebrating the purpose of the advent of Prophet Muhammad (peace and blessings of Allah be on him) and his servant, Hazrat Mirza Ghulam Ahmad (may peace be on him).

Today, the world is petrified of the slogan Allahu Akbar due to extremists and radicals. However, we should disclose the reality of such words so that the entire world feels delight in repeating and uttering the words:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“I bear witness that there is none worthy of worship except Allah, And I bear witness that Muhammad is His servant and messenger.” Instead of the world cursing the Holy Prophet (may peace and blessings of Allah be on him), they should be taught in a manner so they feel comfort in invoking blessings on the Holy Prophet (may peace and blessings of Allah be on him).

Hazrat Khalifatul-Masih V prayed that may Allah bring that day closer when the world invokes blessings on the Holy Prophet (may peace and blessings of Allah be on him).

There is a drastic change in the world’s attitude towards Islam and religion. Khalifatul-Masih (may Allah be his Helper) said that he received many letters from Africa saying that such and such person was a polytheist, but they eventually accepted Ahmadiyyat in Islam.

Hazrat Khalifatul-Masih V prayed that may Allah enable us all to follow the guidance given by the Promised Messiah (peace be on him) in The Will (Al-Waṣīyyat) in which he said that we should, to the best of our abilities, represent him and his Jamā‘at before the world to draw them closer to the truth.

‘Īd-ul-Fiṭr Khutba (Sermon) 25 September 1911 at Qadian

Hazrat Sahibzada Mirza Bashir-ud-Deen Mahmood Ahmad

May Allah be pleased with him

Hazrat Sahibzada Mirza Bashir-ud-Deen Mahmood Ahmad, may Allah be pleased with him recited Āyāt 113-116 of Surah Al-Ma’idah.

إِذْ قَالَ الْحَوَارِيُّونَ لِيَعِيسَى ابْنِ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنَّكُمْ مَرْغُوبِينَ ﴿١١٣﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا وَنَكُونَ عَلَيَّهَا مِنَ الشَّاهِدِينَ ﴿١١٤﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۗ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾ قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ ۗ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٦﴾

Translation: When the disciples said, “O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?” he said, “Fear Allah, if you are believers.” They said, “We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us and that we may be witnesses thereto.” Said Jesus, son of Mary, “O Allah, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the

Best of sustainers.’ Allah said, ‘Surely, I will send it down to you, but whosoever of you disbelieve afterward — I will surely punish them with a punishment wherewith I will not punish any other of the peoples.’

Hazrat Sahibzada Mirza Bashir-ud-Deen Mahmood Ahmad said:

Humans have many different types of desires to please themselves. They want comfort, contentment, respect, honor, happiness, and joy. They try to fulfill these desires in diverse ways and provide all kinds of means. When wise people studied

human nature and observed that fulfilling these desires is in human nature, they thought of such measures that would fulfill these natural needs and also bring some useful results. A small example of this effort is found in playing with dolls. When it was observed that girls by nature are inclined towards playing, a play was invented for them which would not only serve as entertainment but also help in the development of their abilities but also become a resource for their education and training. Playing with dolls is such that the girls become aware of sewing, needlework,

cooking, and all other necessary conditions of future life. Sometimes they stitch the pajamas and other times the shirt of the doll. Then the doll gets married. In the way of the game, their character is rectified. Their ideas develop which helps their growth. This is the result of human endeavors. But who is the human and what is his mental strength? When Allāh tells a useful wisdom to fulfill human's natural needs, it is always a splendid thing and great benefits are evident in it. Since Allāh Himself is the Creator, He knows very well that it is in human nature to desire happiness, so He has set the day of 'Īd for his happiness and has instilled in it many fine wisdoms and has assembled many profitable matters in it. As 'Īd or the day of happiness is embedded in human nature, therefore, 'Īd is celebrated in all the nations. The 'Īd of the Christian shall soon be held at the end of December, which is called Christmas. The Christians have another 'Īd at Easter. Hindus too celebrate Dasehra and Holi. Sikhs also celebrate 'Īd. Among the Jews, the day of the escape from the slavery of Pharaoh is an 'Īd each year and there are other 'Īds among them as well. Therefore, it is customary to celebrate 'Īd among all the nations. This is the demand of the human nature. This nurtures capabilities. But in reality, the 'Īd is from the happiness of the heart. If someone's house has been burgled during the night and all his wealth has been looted, what 'Īd will he then celebrate in the morning? Or if there is death at someone's place, what 'Īd will they celebrate? There can be no 'Īd until there is joy in the heart. 'Īd is not just the name of preparing new clothes and eating and drinking, but

'Īd is made of the joy of the heart. Allāh has established two 'Īds for the Muslims and has placed great wisdom in each of the two. Each of the two points to this matter that the true joy that you seek, We tell you how it can be attained. A month's fasting has been fixed before the first 'Īd that when a person leaves his desires for the sake of Allah and endures hunger and thirst for Him, then it is a matter of happiness for him. He celebrates an 'Īd after this worship of Allah.

In the second 'Īd, pointing to the sacrifice of Isma'il, every Muslim, who has the capability, has been ordered to present a sacrifice. The secret in it is that you sacrifice yourself in the way of Allah like Isma'il (may peace be on him). This is the real 'Īd. But how strange it is here that on the contrary, today's Muslims commit dirty acts on the day of 'Īd. They spend the day in pleasure and enjoyment. They indulge in adultery and wickedness instead of sacrificing their inner desires.

The followers of Hazrat 'Isa (may peace be on him) wished to get Mā'idah (table spread with food) so that it would be an 'Īd for them. Allāh said, "Mā'idah will descend, but humans go astray after getting wealth and affluence and become a Pharaoh and start attacking the loved ones of Allah. Remember that if you will act against My pleasure after attaining Ma'idah, I will give such a punishment that no one has ever received." When God bestows blessings, responsibilities also increase with it. One should fear God's punishment all the time. God may make one blind, make one deaf, afflict one with leprosy or with epilepsy, render mad, strip them of

dignity and honor; who can bear the punishment of God? Look at the Christians, they have fabricated a new God. Allāh says, "This is such an awful sin that it is nigh that the sky and the earth may burst." It is apparent from the prophecies that such hard time is to come. To save from trial, Allah has fixed six prayers instead of five on the day of 'Īd, which is a day of joy. It indicates that when you are granted wealth, affluence, comfort, and joy, then worship more. When their desires increase, another prayer is also added. When they would pray six times, their attention to God will increase even more.

When the Muslims acted the opposite, they were afflicted with miseries from all sides. Countries are being snatched away, honor and wealth are being lost, and they have been humiliated more than all. See! Morocco is a Muslim empire, but the Germans and the French are fighting among themselves openly to capture it as if the Islamic king has no existence and they consider his country as their right and have no respect for the king in their hearts. Our kings too have been humiliated. Allāh has prescribed this remedy to avoid these trials to worship more than before, donate to charity, travel for Hajj, and make sacrifices. Alas, Muslims think that 'Īd is a festival and is for worldly comfort. The real comfort comes from the pleasure of God. May Allah, the Almighty, enable all of us to understand the real comfort and attain it.

(Translated by the Editor from Khutbat-e-Mahmood (Khutbat 'Id-ul-Fitr), vol. 1, pp. 6-8. Badr, no. 46, 47, vol. 10, pp. 7-8, 12 October 1911)

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Hazrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him

The Promised Messiah, peace be on him, said about fasting:

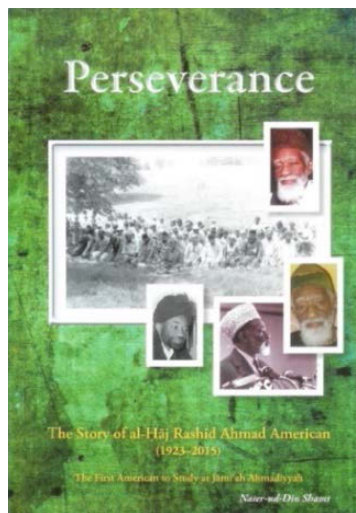
It is a pity that some who call themselves Muslims at this time desire to modify these forms of worship. They are blind and are not aware of the perfect wisdom of God Almighty. These forms of worship are essential for the purification of the spirit. These people seek to intervene absurdly in a sphere of which they have no knowledge and devise false schemes for the improvement of a territory that they have not visited. Their lives are devoted to worldly affairs; of spiritual matters, they have no notion. To be moderate in eating and

drinking and to bear hunger and thirst are necessary for the purification of the spirit and to promote the capacity for visions. Man does not live by bread alone. To discard all thoughts of eternal life is to invite Divine wrath.

It should be remembered that the fast does not mean merely that a person should abstain from food and drink over a certain period. During the fast one should be occupied greatly with the remembrance of God. The Holy Prophet (peace and blessings of Allah be on him) occupied himself greatly with worship during the month of Ramadan. During that month one

should discard one's preoccupation with eating and drinking, and cutting asunder from these needs should address oneself wholly towards God. Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the grace of God, as all doors are opened by His grace.

(Speeches to Jalsa Salana, 1906, pp. 20-21, *The Essence of Islam II*, p. 316, translated by Chaudhri Muhammad Zafrulla Khan, Islam International Publications UK)



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Hazrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him

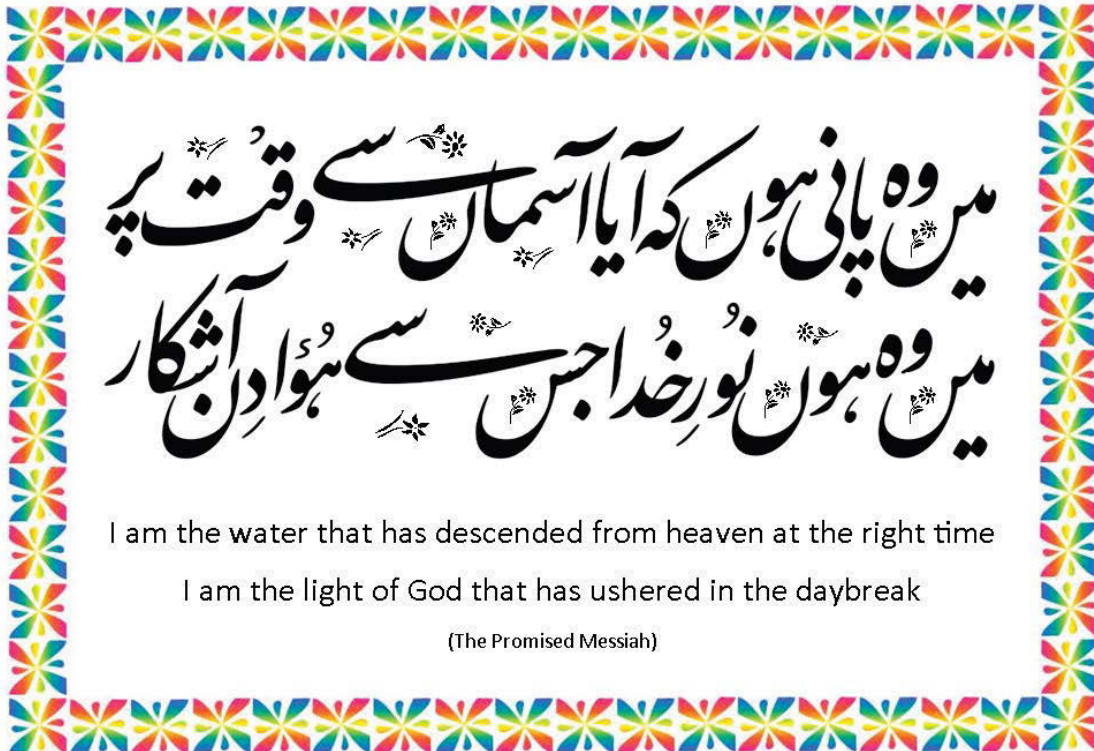
Another form of worship is Zakat. Some people pay the Zakat but take no care whether that which they pay as Zakat was lawfully or was unlawfully acquired. If a dog is slaughtered and at the time of its slaughter the name of Allah is pronounced upon it, or a pig is slaughtered in the same way, would the eating of the flesh of the dog or the pig become lawful? That which is unlawful will remain unlawful in all circumstances. The root of the word

Zakat means purification. When a person who acquires something lawfully and out of it spends in the cause of the faith, the rest of it is purified. Many people are involved in these errors and they do not recognize the reality. All this must be discarded.

All the ordinances of Islam are means of salvation, but through their errors, people go astray. One should not take pride in one's good actions,

nor be pleased with them until such sincere faith is achieved that no one is associated in one's worship of God Almighty and one is enabled to worship righteousness all the time.

(Speeches to Jalsa Salana, 1906, pp. 20-21, The Essence of Islam II, p. 317, translated by Chaudhri Muhammad Zafrulla Khan, Islam International Publications UK)





There are two 'Īd festivals in a year. One is called 'Īd-ul-Fiṭr and the other, which comes about 10 weeks later is called "Īd-ul-Adha. 'Īd-ul-Fiṭr is celebrated at the end of the month of fasting. On this day, Muslims rejoice for having been given the strength to fulfill their obligation of fasting.

'Īd-ul-Adha is celebrated on the 10th of Dhul-Hajj to commemorate the obedience of Hazrat Ibrahim (may peace be on him) (Abraham) and his son Hazrat Ishmael (may peace be on him) (Isma'il). Allah accepted the devotion and obedience of both of them and directed that a lamb be sacrificed instead of Hazrat Ishmael. Muslims who gather in Makkah for Hajj, offer their sacrifices on the occasion of 'Īd-ul-Adha, following the example of Prophet Ibrahim. This act of sacrificing animals is repeated by Muslims all over the world.

All Muslims, men, women, and children, join in the congregational two Rak'at Prayer held in the open outside a village or town, if possible, on both 'Īd-ul-Fiṭr and 'Īd-ul-Adha occasions.

Early in the morning, on an 'Īd Day, after taking a bath, Muslims, young and old, put on their best clothes. Children especially, wear new garments. Perfume is worn by men and women alike, as it was the practice of the Holy Prophet (peace and blessings of Allah be on him) to wear perfume on such occasions.

Specially dishes are prepared on 'Īd days in Muslim homes.

On the occasion of 'Īd-ul-Fiṭr, one should pay Fiṭrāna before the 'Īd Prayer. Fiṭrāna is spent on the poor and needy so that they, too, can join in the festivities of 'Īd. Every member of the household is required to contribute towards the Fiṭrāna at the rate fixed for that year. Fiṭrāna is due in respect of children also, even of newborn babies, whose parents are expected to make the necessary payments. One should have a full breakfast before proceeding to the 'Īd-gah, the place where 'Īd Prayer is offered. On the occasion of 'Īd-ul-Adha, it is reported that the Holy Prophet preferred not to eat anything until he slaughtered his own animal for sacrifice. With the meat of that sacrifice, he would have the first meal of the day, but to eat before that is not forbidden.

As was the practice of the Holy Prophet (may peace and blessings of Allah be on him) Muslims generally go to the 'Īd-Gah by one route and return by another route.

The time for 'Īd Prayer is before noon. Like Friday Prayer, 'Īd Prayer is always offered in congregation. No Adhan or Iqāmah is called for 'Īd Prayers.

In the first Rak'at of 'Īd Prayer, after reciting Takbīr-i-Tahrimah and Thana', but before reciting Ta'awwudh the Imam raises his hands to his earlobes seven times saying Allahu Akbar each time in a

loud voice and then drops his arms to his side each time until after the seventh Takbīr when he folds his arms the normal fashion and proceeds with the Prayer. The followers also raise their hands to their earlobes saying Allahu Akbar but in an inaudible voice and then leave their hands hanging by their sides as done by the Imam. In the second Rak'at, there are five Takbīrāt, that is, the Imam and the followers raise their hands to their ears five times saying Allahu Akbar and then leaving them hanging on their sides each time.

At the end of the second Rak'at, after the recitation of Tashahhud, blessings on the Holy Prophet and some of the prescribed Prayers, the Imam turns his face towards the right saying As-Salamu 'Alaikum Wa Rahmatullah and then turns his face to the left saying the same, to mark the end of the Prayer.

After the 'Īd Prayer, the Imam delivers a sermon. Like for the Friday Prayer, 'Īd sermon consists of two parts. It should be noted that the sermon for the Friday Prayer precedes the Prayer, while on the occasion of 'Īd, the sermon follows the Prayer.

After the two Rak'at of 'Īd-ul-Adha Prayer, the Imam and the congregation recite the following words of glorification of God in an audible voice:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ،

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

Translation:

Allah is the Greatest; Allah is the Greatest. There is none worthy of worship except Allah; Allah is the Greatest, Allah is the Greatest and all

Praise belongs to Him.

Similarly, from the time of Fajr Prayer on the 9th Dhul-Hajj till the 'Asr time of the 13th of Dhul-Hajj, loud recitations of the above verses are made after each congregational Fard Prayer service.

Note: To recite the above-mentioned verses while going to the

'Id-gah and while coming back, is to follow the practice of the Holy Prophet (peace and blessings of Allah be on him) of Islam.

(Salāt: The Muslim Prayer Book, pp. 74-78, Islam International Publications UK, printed 2016)



The negotiated rates at the hotels are filling up quickly, but a few rooms are still available in some hotels. We are adding Courtyard Richmond Northwest to the list of hotels. This could be a great option if you're still looking for accommodation! For more information, visit the Jalsa Salana website.

The Transportation Department has also put together an overview of the travel times from Richmond Convention Center to several major airports. It includes both the time it takes to drive to the airport and the time it takes to return to the convention center. Additionally, they have provided information on public transportation options such as trains and buses. Please note that these times are approximate and can vary based on traffic and other factors.

Richmond International Airport (RIC): The nearest airport to Richmond Convention Center. The journey from or to RIC convention center takes approximately 15 minutes each way. However, during peak traffic hours or in case of any roadblocks or diversions, this time

can increase slightly. Public transportation options include the GRTC Transit System and taxis.

Reagan Washington Airport (DCA): The travel time from DCA to the convention center is approximately 2 hours and 10 mins each way. Traffic in and around Washington D.C. can be quite heavy, especially during rush hour, so it's important to factor in additional time for potential delays. Public transportation options include Amtrak trains and buses.

Washington Dulles Intl. Airport (IAD): The journey from IAD to the convention center takes approximately 2 hours and 15 minutes each way. Similar to DCA, traffic can be heavy, particularly during peak hours, so please allow extra time for your journey. Public transportation options include buses and trains.

Baltimore/Washington Intl. Thurgood Marshall Airport (BWI): The travel time from BWI to the convention center is approximately 2 hours and 30 minutes each way. As with the other airports, traffic can significantly impact travel times, so it's recommended to plan

accordingly. Public transportation options include the MTA Light Rail and buses.

Norfolk Intl. Airport (ORF): The journey from ORF to the convention center takes approximately 1 hour and 44 minutes each way. While traffic is typically less congested than in larger cities like Washington D.C. or Baltimore, it's still important to allow for potential delays. Public transportation options include taxis and buses.

When planning your trip to or from the Richmond Convention Center, it's important to consider not only the distance to the airport but also the potential for traffic and other delays. Given the time constraints, Richmond International Airport (RIC) is the most convenient and time-efficient option. Traveling to other airports may not allow for effective transportation due to longer travel times and potential traffic jams. By factoring in these considerations, you can ensure a smooth and stress-free travel experience.

Bashir Ahmed Malik, Afsar Jalsa Salana USA

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June 28th to 30th, 2024



Summary of Friday Sermons of Hazrat Khalīfatul-Masīh V May Allah Support him with His mighty help

March 2024

1 March 2024

Hazrat Khalīfatul-Masīh V (may Allah be His helper) continued narrating incidents from the Battle of Uhud.

The Holy Prophet (may peace and blessings of Allah be on him) came to know that the disbelievers had mutilated some of the Muslims' bodies, including that of his uncle, Hazrat Hamzah (may Allah be pleased with him). This greatly pained the Holy Prophet; however, it was revealed to him that no matter the sentiments of revenge that may arise, mercy and justice must always

prevail. These are the teachings of Islam. The Holy Prophet (may peace and blessings of Allah be on him) very wisely forbade wailing and lamenting over the deceased. He attested that such people would maintain the rank of martyrdom in the sight of Allah on the Day of Judgment.

Hazrat Khalīfatul-Masīh said that the female Companions also played a pivotal role during the Battle of Uhud.

8 March 2024

Hazrat Khalīfatul-Masīh V (may Allah be His helper) said that there was an incident from the Battle of Uhud in which the Holy Prophet (may peace and blessings of Allah be on him) prayed for the Hazrat Sa'd (may Allah be pleased with him) whose prayers would be accepted.

Hazrat Sa'd had vowed that either he would remove the enemy or that he would be martyred in the battle. In the course of the battle, he saw someone almost being overcome by the enemy, but then he took some stones in his hand and threw them in the enemy's direction.

Hazrat Sa'd was called by the Holy Prophet and stationed in his front. He would shoot arrows while praying. "O Allah, this is Your arrow, may You strike the enemy with it." The Holy Prophet (may peace and blessings of Allah be on him) would pray, "O Allah, accept Sa'd's prayer. O Allah, make Sa'd's aim accurate. O Sa'd, may my parents be sacrificed for you. When he ran out of arrows, the Holy Prophet gave him his arrows. Among them was an arrow that did not have a point at the front, however, it turned out to be the fastest arrow of all. It is said that on that day, Hazrat Sa'd shot a thousand arrows.

15 March 2024

Hazrat Khalīfatul-Masīh V (may Allah be His helper) said that by the grace of Allah the Almighty, the month of Ramadan has started. The Holy Prophet (may peace and blessings of Allah be on him) said that this is a blessed month, in which God bestows an abundance of blessings upon His servants – and Allah already grants unimaginable blessings throughout the year. In this month, Satan has been shackled and God gives us the

opportunity to become free from Satan's grasp, and for this, there are no words to describe this favor of God. When we advance towards God, we find the doors of His grace open wider than before.

God says that by fasting, we are not doing something specific, rather fasting was also prescribed upon those before us as well, even if it took different forms. However, the ultimate purpose of fasting for all was to tread with

righteousness; in other words, to abandon evil and adopt virtue. We must save ourselves from evil like a soldier protects himself behind a shield. Not only does a soldier protect himself, but he also attacks, and thus by attacking Satan, we can put an end to him as well. This is how we can utilize the true essence and purpose of fasting.

22 March 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said that the Holy Qur'an has taught us about the obligation of fasting and the ways of worship. The fact that fasting is obligatory or that the Holy Qur'an was revealed in this month is not enough to understand the importance of Ramadan; instead, we must gain a true understanding of this complete Book and make it the guidebook of our lives. As Ahmadi, we are fortunate to have accepted the Promised Messiah (may peace be on him) who explained the true meanings and essence of the Holy Qur'an.

Hazrat Khalifatul-Masih V said that tomorrow is also Promised Messiah (may peace be on him) Day, where we hold gatherings to commemorate the fulfillment of the

29 March 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) quoted the Promised Messiah (may peace be on him) who explained that true prayer constitutes abstaining and removing oneself from the vain and evil. Another sign of true prayers offered with sincerity is that one does not merely pray for themselves and their personal needs, rather they also pray for the ability to increase in their connection with God.

Hazrat Khalifatul-Masih V further quoted the Promised Messiah who said that the true conditions of prayer are met when the heart reflects that which the tongue utters. Waking up at night and declaring before God that the heart is in His control and beseeching the heart's purification, then a person's heart can be opened, which will in turn result in the ability to offer fervent prayers. When that condition of fervency is created, and tears begin flowing, then one can perceive

Hazrat Khalifatul-Masih V (may Allah be His helper) also urged prayers to be safeguarded from the ill effects of war. Regarding the wars being fought in Muslim nations for the sake of power, due to which the general population is being tormented by injustices – may Allah have mercy and save them from such oppressors.

Holy Prophet's (may peace and blessings of Allah be on him) prophecy about the coming of the Messiah. The Promised Messiah has left us numerous writings about how we can benefit from the blessings of the Holy Qur'an. It is by reading these writings that we can truly benefit from the Holy Qur'an.

Hazrat Khalifatul-Masih urged to pray for Palestine. Not only are children and the innocent losing their lives because of the war, but now also because of hunger and illness. Now, even UN organizations have admitted that this famine is the result of human action, stemming from the cruelty and stubbornness of the Israeli government. If paths were opened and aid could quickly be delivered, then even now there are chances for improvement.

for themselves that their prayers will be accepted.

Hazrat Khalifatul-Masih V urged prayers for the Ahmadi prisoners in Yemen, especially a woman who is being held in very cruel circumstances. However, she is displaying great patience and fortitude. May Allah create the means for their release and may Allah eliminate the suspicions which have developed in the minds of the opponents.

He also urged prayers for the Palestinians. The circumstances continue to deteriorate. The UN resolution did pass; however, the cruelties continue to persist. This shows the double standards of the Western powers. If the same atrocities were to be committed against their favored and allied nations then they immediately bring down sanctions against the perpetrating country. However, no sanctions are placed against Israel.

The full original text of Friday Sermons by the Ahmadi Caliphs is available in print in Al-Fazl International, Al-Fazl Rabwah, and Badr. These publications are also available online at alIslam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alIslam.org under Friday Sermons.

Weekly Al-Fazl International (Urdu) can be subscribed to at amibookstore.us.



Khilafat News

May the world come to look towards Ghana and the African nations as the beacons of justice, truth, and morality

Hazrat Khalifatul-Masih V delivers the concluding address at Annual Convention Ghana 2024



Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, may Allah be his Helper, delivered the concluding address of the Annual Convention Ghana 2024 from the Masroor Hall, Islamabad, UK on 24 February 2024.

Hazrat Khalifatul-Masih V, may Allah be his Helper said:

“This year’s Jalsa has a special significance as it is being held on the occasion of the centenary of the establishment of the Ghana Jamā‘at.”

Hazrat Khalifatul-Masih V, may Allah be his Helper, went on to say that as Ghana Jamā‘at marks its centenary year, where they express their joy and happiness, they must also reflect on the immense blessings of Allah the Almighty. From such humble beginnings, the Ghana Jamā‘at has gone from strength to strength over the past 100 years.

The blessed seed planted a century ago in Ghana attesting to the truth of the Promised Messiah (peace be on him) has flourished and borne countless fruits. The Ahmadiyya Muslim Community is now well-known in every part of Ghana. Every Ghanaian recognizes the Jamā‘at and holds it in high regard.

Hazrat Khalifatul-Masih V, may Allah be his Helper said:

“Where the Jamā‘at of Ghana is furthering the cause of Islam through *Tabligh*, it has also established schools, colleges, hospitals, and other vital services, which has long been a means of outstanding service to the people of your nation.” As we move forward, we should also focus on our responsibilities. Hazrat Khalifatul-Masih (may Allah be his Helper) said:

“It must not be that having reached this milestone, you now sit back and relax; rather, as Ghanaian Jamā‘at enters its second centenary, it is the duty of every Ahmadi to strive earnestly to ensure its continued progress and prosperity.

“You must endeavor to convey the message of Islam to every single person of the country, seek to win the hearts and minds of your people

through love and compassion. Inform your compatriots, that in this era, in servitude to the Holy Prophet Muhammad (may peace and blessings of Allah be on him), the Messiah and Mahdi who was destined to come has arrived in person of Hazrat Mirza

Hazrat Khalifatul-Masih V, may Allah be his Helper said it is our great fortune that the Promised Messiah (peace be on him) has illuminated the path of the code of conduct in the form of the *Conditions of Bai‘at*. We can only progress if we follow these conditions.

The Promised Messiah (peace be on him) further instructed us to avoid all paths that carry even the slightest risk of becoming involved in adultery. It is a very dangerous sin and it takes a person far away from Allah the Almighty.

The Promised Messiah (peace be on him) said that a person who is unable to marry should curb his urges through other means, for example, by fasting or doing extraneous exercise.

The Promised Messiah (peace be on him) advised Ahmadis that, “They should perform the five daily prayers regularly, should not utter falsehood and should not hurt anyone by their tongues. They should be guilty of novice and should not let even a thought of any mischief, wrong, disorderliness, or turmoil pass through their minds.”

The Promised Messiah also instructed his followers to stay away from every form of rebellion against the government. Moreover, they should keep away from all forms of carnal passions and illicit things.

The Promised Messiah said: “So, all ye people who count yourselves as members of my Jamā‘at, in heaven you shall be counted members of my following only when you truly begin to advance on the paths of

righteousness. Offer your five daily obligatory prayers with such concentration and awe of mind as though you were seeing God in front of you. Observe the days of fasting for the sake of God in full sincerity. All among you who are liable for *zakat* should never fail to discharge this important obligation.”

The Promised Messiah (peace be on him) also emphasized invoking blessings on the Holy Prophet (peace and blessings of Allah be on him).

As Ahmadi Muslims, we must not permit any type of innovation or corruption of our religion and consider the Holy Quran as our guiding light. Only then can we claim to be true Ahmadi Muslims.

Furthermore, in this era, Allah has blessed us with Khilafat. Every Ahmadi must attach themselves to the institution of Khilafat and it is the key to their continued progress.

Hazrat Khalifatul-Masih V prayed: “May the world come to look towards Ghana and the African nations as the beacons of justice, truth and morality, *In-Sha’Allah*.”

Hazrat Khalifatul-Masih said:

“May Allah the Almighty grant us all the ability to do so.

“May Allah the Almighty bless the Ghana Jamā‘at in every respect and may you all return to your homes safely having fulfilled the objectives of the Jalsa Salana. *Amin*.”

Hazrat Khalifatul-Masih (may Allah be his Helper) then led everyone in silent prayer.

Hazrat Khalifatul-Masih V, may Allah be his Helper then announced that, according to the attendance given to him, the number of participants in the *Jalsa Gah* was 39,000. The total number in the Masroor Hall was 1333, of which 300 attendees were Africans.

(Adapted from Report by Al-Hakam, 24 February 2024)



Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Dr. Mubarak Ahmad of Baltimore, Maryland

Hazrat Khalifatul-Masih V said: Dr. Mubarak Ahmad of Baltimore died on 11 January 2024 at the age of 87. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

He belonged to Hyderabad Deccan, India. His maternal grandfather, Seth Muhammad Ghaus, pledged allegiance to Hazrat Khalifatul Masih I (may Allah be

pleased with him) in 1908. He moved to the United States in 1964 and served as Vice President of Brooklyn/Staten Island for many years. He was a gastroenterologist by profession. He served in Sierra Leone and the Gambia on Waqf-e-Ardi on the advice of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him). The deceased had a very strong interaction with the Khilafat. He used to encourage his children to

pray regularly and recite the Holy Qur'an. He regularly read the Holy Qur'an with translation and commentary with his family members. He also actively participated in the financial sacrifice and encouraged his children to actively participate in the financial sacrifices. He was Musi. He is survived by his wife and two sons. (Reported by Editor Gazette from Al-Fazl International, 5 March 2024)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Nabila Safia daughter of Dr. Mir Mubarak Ahmad of Baltimore, Maryland

Hazrat Khalifatul-Masih V said: Nabila Safia daughter of Dr. Mir Mubarak Ahmad passed away on 9 December 2023 at the age of 48. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]. She had a bachelor's degree in finance and accounting. She used

to actively participate in the work of Lajna Imā'illāh and Jamā'at. In addition to serving in the early team of MTA America, she also served as General Secretary of Lajna Imā'illāh, USA for two years. The deceased was devoted to religious knowledge and had a very loyal and loving relationship with the Ahmadiyya

Khilafat and Jamā'at. The deceased was good-mannered and worked with a lot of passion. She was Mūṣīyya. She is survived by his mother and two brothers. (Reported by Editor Gazette from Al-Fazl International, 5 March 2024)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Dr. Zaheeruddin Mansoor Ahmad, a descendant of the Promised Messiah, peace be on him

Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned Dr.

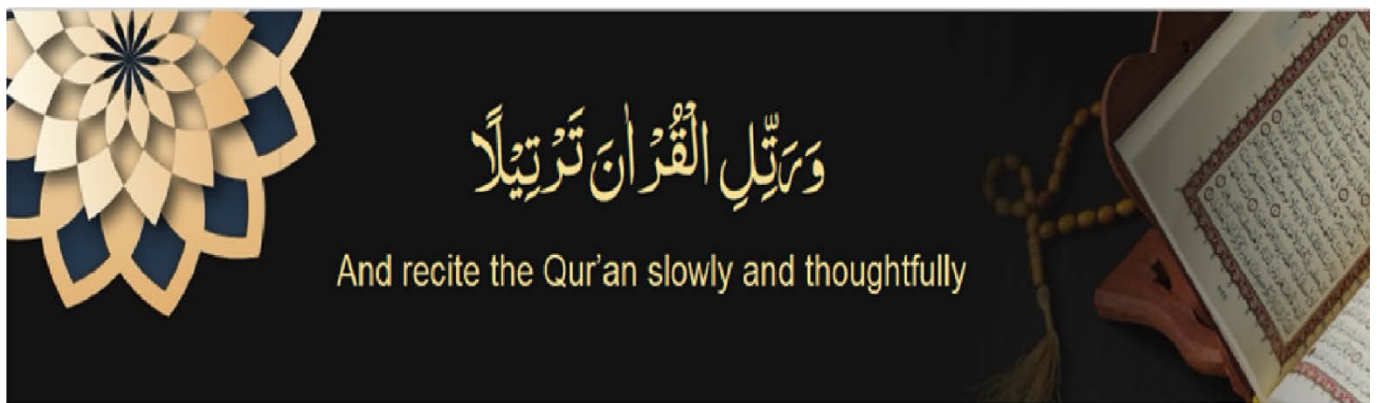
Zaheeruddin Mansoor Ahmad in Friday's Sermon of 22 March 2024

who passed away on 10 March 2024 in the USA.

He was the son of Amatul Rashid Begum and Mian Abdul Rahim. He was a descendant of the Promised Messiah (may peace be on him) and Hazrat Khalifatul-Masih I (may Allah be pleased with him). He was the grandson of Hazrat Khalifatul-Masih II (may Allah be pleased with him). He worked as a doctor in the army and then also opened his clinic in Rabwah where he helped the poor a great deal. He served the Community a great deal both in Pakistan and the USA. He had a very strong bond with the

Khilafat, to which Khalifatul-Masih V himself attested. He loved the Holy Qur'an and was regular in reciting it and even listening to it while driving. He taught the Holy Qur'an to his children and his grandchildren. He would always be the first to ask for forgiveness no matter how small the matter. He met everyone with a great deal of love. He always encouraged writing letters to the Khulafā. He was a very hard worker and sometimes would work through the night. He took great care of the poor and often paid

for their treatments himself. Hazrat Khalifatul-Masih V said that he was his cousin, and he witnessed his qualities of tending to the poor and being hospitable. During the days of Jalsa, he would stay outside his home in a tent and dedicate his house to the guests of the Promised Messiah. (Adapted from the summary of Friday Sermon of 22 March 2024 prepared by the Review of Religions)



Basic Tajweed Rules for Recitation of the Holy Quran Sukoon (Jazm)

A semi-circle (or a circle) over the letter indicating that the letter has no strokes (Fath, Dammah or Kasrah) is called Sukoon. The shape of the Sukoon is ^ or °. This symbol can be on any Arabic letter. The letter that has the symbol of Sukoon is called Sākin. The Sukoon is read with the Mutaḥarrrik (مُتَحَرِّك) letter before it. A word never begins with a Sukoon. When any letter is Sākin, then only half of the sound is pronounced. If a letter with a stroke is followed by a hamza, it will be joined with a jerk. Another common name for Sukoon is Jazm.

Example: أَتْ The full sound of hamza is pronounced and half of the sound of Ta is pronounced. خَا The

full sound of kha is pronounced by making a jerk sound when connected with Alif.

Exercise: عُدْ - بَتْ - لَمْ - بَلْ - لَعْ

(Contributed by Quadratullah Ayaz, Milwaukee)

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Bait-ul-Basit Mosque inaugurated in Sri Lanka



Ahmadiyya Jamā‘at Sri Lanka inaugurated the Baitul Basit Mosque on Colombo-Kandy Road on 27 October 2023. S Nizam Khan, National President of Jamā‘at Sri Lanka welcomed the guests Sir Dr Iftikhar Ahmad Ayaz KBE and their delegation.

After the recitation from the Holy Quran, S Nizam Khan delivered a welcome speech about this mosque and said that Hazrat Khalifatul-Masih IV (may Allah

shower His mercy on him) visited Sri Lanka in 1983 and instructed the Jamā‘at to buy one acre of land in this area. Two acres of land were bought in 1996. In the beginning, the existing building was used as a prayer hall. With the permission of Hazrat Khalifatul-Masih V (may Allah be his Helper), the foundation stone was laid in 2005 by the late Muhammad Umar of South India during his visit to Sri Lanka. A two-story building was constructed and was used for salat.

The mosque construction was completed with a three-story building along with a dome and a minaret. This mosque can accommodate around 800 worshippers.

Then, Sir Dr Iftikhar Ahmad Ayaz officially inaugurated the mosque. This was followed by Friday prayers at the Baitul Basit Mosque.

Ahmadi men, women, and children from all parts of the country attended this event. (Report by A. Abdul Aziz, Sri Lanka Correspondent, Al-Hakam, 24 November 2023)

Ahmadiyya Jamā‘at Senegal holds its 11th Annual Convention

The 11th Annual Convention of Senegal was held on 29-31 December 2023, at the national headquarters of Ahmadiyya Jamā‘at in Dakar, Senegal. The theme of the convention was “Islamic teachings for sustainable development.”

Hazrat Khalifatul-Masih V, may Allah be his Helper, nominated Baba F Trawally, Amir Jamā‘at the Gambia, as his representative for the convention Senegal 2023.

For the first time, two regional governors attended the Jalsa and expressed their good wishes to the audience.

On 29 December 2023, the Jalsa was inaugurated with flag hoisting.

In the evening, the first session was presided over by Amir Jamā‘at the Gambia, who read out the special message of Hazrat Khalifatul-Masih V and led everyone in silent prayer.

As usual, sessions were held in local languages (Wolof, Polar, Serer, and Jola) after Maghrib and ‘Ishā prayers. Apart from speeches in local languages, question and answer sessions were also organized.



On 30 December, the day the honorable guests were allowed to express their views. The Governors of Region Kolda and Region Thies came and expressed their sincere feelings regarding the Ahmadiyya Muslim Jamā'at.

After Maghrib and 'Ishā prayers, sessions were also held in local languages (That is, Wolof, Polar, Sirer, and Jola).

On the second day of the Jalsa, the proceedings of a separate Lajna session were held. Women speakers mentioned Islamic teachings for permanent peace in the world. Nāsirat recited the Arabic qasida of the Promised Messiah (may peace be on him), in praise of the Holy Prophet (peace and blessings of Allah be on him).

On 31 December 2023, the Amir of Jamā'at in the Gambia distributed awards to outstanding students for

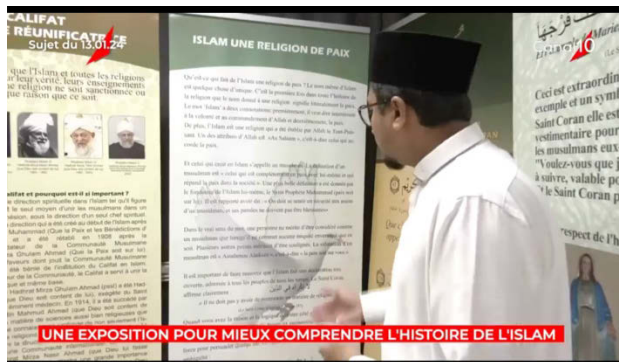
their academic achievements over the year.

Around 10 am, all the members listened to the concluding address of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V to the Jalsa Salana Qadian. The proceeding was streamed live on MTA.



Attendance of the Jalsa was 3930 men and women from more than 300 Apart from them, delegations from neighboring countries, such as Mali, Mauritania, and Gambia, also participated. Two Ahmadi from the UK also joined. Similarly, more than 150 guests of the Jamā'at joined the convention, including chiefs of villages and representatives of various villages who were joining the Jalsa for the first time. (Report by Musawer Ahmed Muzzamil, Missionary, Senegal, Al-Hakam 5 February 2024)

Ahmadiyya Jamā'at Guadeloupe holds a Quran exhibition



Ahmadiyya Jamā'at Guadeloupe organized a Quran exhibition at the Salako Hotel in Gosier Town, attracting 40 attendees from across the region. I had the privilege of being interviewed by both RCI Radio and Canal 10 television channels. The interviews were broadcast multiple times on their respective platforms.

On 12 January, we arranged for every visitor to be accompanied during their visit and to answer any questions they had. Some non-Ahmadi Muslims came to visit the exhibition as well; one of them was a Shi'a

Muslim brother. They were introduced to Jamā'at and the advent of Hazrat Imam Mahdi (may peace be on him).

We have some new Tabligh contacts, and, in general, the Quran exhibition was a success, Al-Hamdu-Lillah.

A few guests also noted down their impressions in a notebook after they visited the Quran exhibition; some of them are as follows:

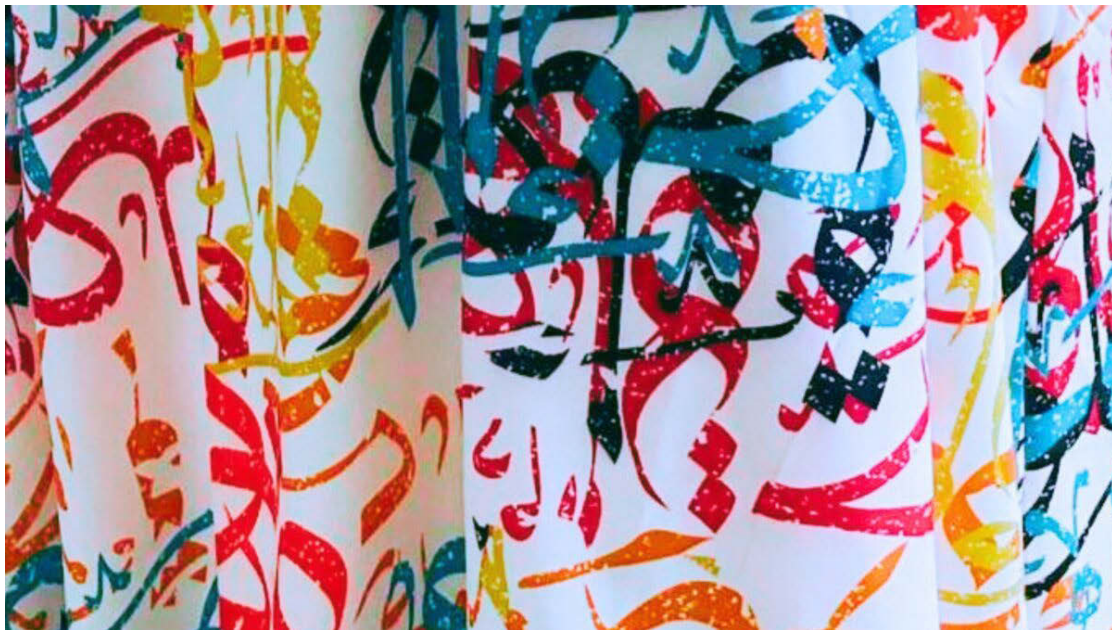
"This Quran exhibition is to present true Islam, that is, the religion of peace. We were welcomed, and organizers answered all our questions."

"Very good Quran exhibition! We had a great time. Thanks for the welcome. We will meet soon, God-willing."

"Thank you very much for your efforts to spread the beautiful message of Islam." (Report by Luqman Ahmed Bajwa, Missionary, Guadeloupe, Al-Hakam 1 March 2024)



Pakistani Woman Accused of Blasphemy for Wearing Dress with Arabic Script Saved from Mob



It is reported by Al-Jazeera, BBC, and Al-Hakam:

A woman wearing a shirt decorated with Arabic calligraphy found herself surrounded by an angry mob on 25 February 2024 in Lahore. The crowd accused her of blasphemy, alleging that the script on her shirt contained verses from the Holy Quran. Within moments, the mob grew to over 300 individuals, demanding her

punishment.

The woman terrified by the Maulawis' bigots was at the mercy of the mob, some of which called for her beheading. Some believed in removing her shirt. Police were seeing the situation helplessly. A female police officer managed to escort the woman to safety, shielding her from the mob. Later the woman said, "She is a devout Muslim and would never commit

blasphemy."

This incident sheds light on Pakistan's blasphemy law, which has become a tool for vigilante "justice." Under this law, derogatory remarks against the Holy Prophet (peace and blessings of Allah be on him) are punishable by death or imprisonment, without proper legal proceedings.



Activities and News of the US Ahmadiyya Muslim Community

Āmīn Ceremony in Lehigh Valley, Allentown PA



Āmīn Ceremony for Ṭifl Mujeeb Hameed son of Basharat Hameed was held after the general body meeting at Baitul-Ata on 3 March 2024.

Mujeeb Hameed completed his first reading of the Holy Quran recently. The ceremony was solemnized by Missionary Azam Akram. He listened to a few verses of the Holy Quran from Mujeeb Hameed and then led silent prayer. Ameen

(Farid Ahmad, Serving as Publication Secretary, Lehigh Valley Chapter, Allentown PA)

Fraz Ahmed Tanvir and Tooba Nasir Tanvir are blessed with a son Yusuf Malik Tanvir

Fraz Ahmed Tanvir and Tooba Nasir Tanvir are blessed with a son, Yusuf Malik Tanvir, on 11 February 2024. He is the maternal grandson of Nasir Hafeez Malik and Noor-e-Nazar Malik (Houston, TX). He is the paternal grandson of Mubarak Tanvir & Moneza Tanvir (Philadelphia, PA).

May Allah Ta'ala makes him the delight of his family's eyes, grant him a long and healthy life, and enable him to become a faithful, righteous servant of Jamā'at. Ameen. (Secretary Isha'at Philadelphia)



Nabeel Ahmad and Mahwish Nabeel Ahmad are blessed with a daughter, Rahma Ahmad

Nabeel Ahmad and Mahwish Nabeel Ahmad are blessed with a daughter, Rahma Ahmad, on 15 February 2024. She is the maternal granddaughter of Irfan Ahmed and Tehmina Irfan (Philadelphia, PA). She is the paternal granddaughter of Zia Ur Rehman and Rukhsana Zia (Harrisburg, PA).

Please pray that Allah Ta'ala makes Rahma a blessing for the Jamā'at, her family and her parents. May Allah give her a long & productive life and help her parents raise her well. Ameen. (Secretary Isha'at Philadelphia)

Hamid Anwar Khan, Father-in-law of Shahid Naveed of Columbus, Ohio passes away

Hamid Anwar Khan, Father-in-law of Shahid Naveed and father of Noorul Saba Naveed of Columbus, Ohio passed away on 8 March 2024 at the age of 73 in Rabwah, Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He spent most of his life in Tarbela, Pakistan and was an active member of Jamā'at doing service to humanity (Khidmat-e-Khalq). After retirement, he moved to Rabwah with his son who is serving as a missionary. May Allah Almighty grant the departed soul a high station in Paradise and give solace to the family, Ameen. (President Columbus, Ohio Chapter)

Dr. Zaheeruddin Mansoor Ahmad Ex-National Secretary Ta'limul-Qur'an and Waqfe-Ardi passes away



(Al-Baqarah 2:157)]

Dr. Zaheeruddin Mansoor Ahmad was the son of Mian Abdur Rahim Ahmad and Sahibzadi Amatur Rasheed Begum. On the maternal side, he was the great-grandson of the Promised Messiah (peace be on him) and Hazrat Hafiz Maulawi Hakeem Noor-ud-Deen, Khalifatul-Masih I (may Allah be pleased with him), and grandson of Hazrat Sahibzada Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul Masih II (may Allah be pleased with him). On the paternal side, he was the grandson of Hazrat Professor Ali Ahmad (may Allah be pleased with him), a Companion of the Promised Messiah (may peace be on him).

He served Jamā'at Ahmadiyya USA as National Secretary Ta'limul-Qur'an and Waqfe-Ardi for many years and he also served the Jamā'at in various capacities throughout his life. Members are humbly requested to pray that Allah the Almighty grants him mercy and forgiveness and elevates his status in paradise. May Allah the Almighty grant his family and loved ones patience and forbearance to bear this loss. Ameen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

With great sorrow and a heavy heart, I inform you all that Dr. Zaheeruddin Mansoor Ahmad passed away on 10 March 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.

Syed Aashiq Ali and Syed Shabbir Ali, paternal uncles of Missionary Shamshad Nasir pass away

Syed Aashiq Ali, the paternal uncle of Missionary Shamshad Nasir, passed away in Rabwah, Pakistan on 11 March 2024. He was the father-in-law of Missionary Syed Abdullah Nadim of Bay Point CA.

Missionary Shamshad Nasir's paternal uncle Syed Shabbir Ali also passed away earlier in January 2024.

Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah

2:157)]

This is a great loss for the family and especially for Syed Shaukat Ali father of Missionary Shamshad Nasir

Members are requested to pray for the departed souls that may Allah grant them mercy and forgiveness and elevate their status in paradise. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Mir Daud Ahmad of Maryland Jamā'at passes away in Rabwah, Pakistan

Mir Daud Ahmad Sahib of Maryland Jamā'at MD passed away on 28 March 2024 in Rabwah, Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was the brother-in-law of the Late Dr. Zaheeruddin Mansoor Ahmad and Dr. Khaled Ahmad Ata, National Secretary Wasaya.

He was on a visit to Pakistan with his wife, Amtul

Basir Ahmad (Baji Suri), and was about to return to the U.S. when he learned about the demise of the Late Dr. Zaheeruddin Mansoor and stayed there to attend his funeral and burial in Bahishti Maqbarah Rabwah.

Mir Daud Ahmad was a Civil Engineer with a Ph.D. in Hydraulic Engineering. He came to the U.S. in the mid-1970s and worked at the World Bank for over 25 years. He also worked as Division Chief of the World Bank Commission in China.

He also got the opportunity to serve Jamā'at U.S.A. by purchasing the land of Bait-ur-Rahman Mosque in the

1990s under the guidance of Mirza Muzaffar Ahmad, then Amir USA Jamā'at. He served as National Property Secretary for many years when Dr. Ahsan Ullah Zafar was Amir Jamā'at USA. He supervised the construction of the extension of Bait-ur-Rahman Mosque (Offices Block) and the Guest House.

The family has informed us that they are planning to bring the body to the U.S. from Rabwah, Pakistan, and the burial will take place in Maqbarah-tul-Salam, Baltimore, MD. (Mukhtar Ahmad Malhi, General Secretary Jamā'at Ahmadiyya USA)

Bangla Desk holds the Tabligh and Tarbiyat Program at Bait-uz-Zafar, New York



Bangla Desk New York held the Tabligh and Tarbiyat program at Bait-uz-Zafar, Queens, New York on 2 March 2024. Bengali Ahmadi members from the New York metro area along with other Ahmadi members and Nau Muba'een attended. Maulana Ahmed Tareque Mubasher joined from the UK and conducted the program. He answered questions from the guests. It was a successful event and about one hundred attended the program. (Report by Shoeb Abulkalam)

Ahmadiyya Jamā'at Maryland holds a Quran exhibition



MKA, USA Participates in the Nasir Basketball Tournament



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 نَسَخْنَاهُ وَنُصَلِّيْ عَلٰی رَسُوْلِهِ الْكَرِیْمِ
 وَعَلٰی عِبْدِهِ الْمَسْحُوْمِ الْمَوْعُوْدِ
 خُدا کے فضل اور رحم کے ساتھ
 حوالاً ناصر

Islamabad, UK
 HM - 01-01-2024

Dear Sadr Sahib Majlis Khuddamul Ahmadiyya USA,

اَللّٰهُمَّ عَلَيْنَا وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

I have received your letter requesting prayers for the Basketball team travelling to Canada to partake in the Nasir Tournament.

May Allah Taala grant the team strength, unity and perseverance as they compete. May He guide them to display good sportsmanship and grant them success in their endeavours. May they return safely and with a sense of accomplishment. May Allah be with them every step of the way. Amin

Wassalam

Yours sincerely,

MIRZA MASROOR AHMAD
 Khalifatul-Masih V

The Nasir Tournament, hosted at Baitul-Islam in Ontario, Canada, from 30 December 2023 to 1 January 2024, was a testament to the global appeal for basketball and the competitive spirit of Khuddam. The event drew together teams from both the USA and Canada, delivering a display of exceptional athletic talent, sportsmanship, and brotherhood.

Team USA was represented by Khuddām from all over the country, many of whom played for the first time together. They are:

Luqman Ahmed-Brooklyn, Shayan Ahmed-Brooklyn, Masroor Sahi-Chicago, Faraz Hussain-Chicago, Wahaaj Virk- Virginia, Umer Ahmad-Virginia, Shamail Ahmad-Maryland, Danyal Mughal-Virginia, and Salam Khan-Los Angeles

Yusuf Sharif, Mohtamim Sihhat Jismani for MKA USA, remarked, "The Nasir Tournament is like an international event. It provides a special opportunity to grow the brotherhood of MKA. This creates lifelong relationships that build the unity of Ahmadiyya

worldwide."

In preparation for their participation, the players sought blessings and prayers from Hazrat Khalifatul-Masih V (may Allah be his Helper), underscoring the importance of spiritual guidance in their pursuit of victory. Khalifatul-Masih responded with a beautiful prayer for the team.

The USA team exhibited spectacular performances across multiple matches:

Game 1: USA commenced their campaign with a resounding 60-35 victory.

Game 2: Continuing their dominance, they secured a commanding 61-24 win.

Game 3: Displaying consistency, the team clinched a solid 59-44 victory.

Quarterfinal: Demonstrating their strength, USA

secured a 51-32 win.

Semi-final: In a hard-fought matchup, USA emerged victorious with a 48-42 win.

The USA encountered a formidable opponent and narrowly conceded a 64-60 defeat, securing an honorable second place in the tournament.

Najeeb Chaudhry, Sadr MKA USA's representative at the tournament, shared the part of the tournament that he felt he most connected with. "This Jamā'at is united at the hands of Khilafat. Our team was composed of players from different Majālis and Regions. The Nasir Tournament is a constant reminder of this blessed unity." The Nasir Tournament not only highlighted the exceptional talent of the participants but also emphasized the values of sportsmanship and unity among nations not within sports -but the unity within the Jamā'at. (Report by Ismael Ahmad, Houston, TX)

اپنے علم اور معرفت کی ترقی کے لئے
روزنامہ افضل انٹرنیشنل لندن خریدیں اور پڑھیں
زر سالانہ ایک سو ڈالر میں روزانہ افضل سے مستفید ہوں

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Some Reflections of our Trip to Meet Hazrat Khalifatul-Masih V (May Allah be his Helper)

S. Ahmad

South Virginia, Manassas, VA

پنکھ ہوتے تو اڑ آتے۔

It's been so long since we have been singing this song as we wanted to meet Hazrat Khalifatul Masih (may Allah be his Helper) and visit Islamabad, UK but when it actually happened, it occurred so quickly that it seemed like a dream. Sitting on our flight back home, thinking what to look forward to now. We can't believe we had to leave.

My husband unexpectedly got some days off in December. We had no prior plans for these vacations. We had just a casual thought to avail these vacations and go to Florida as that was a good time to go to Florida from the perspective of pleasant weather. But at the same time, we figured out that air tickets and park tickets were out of our reach. We could not convince ourselves to take our children to that fairytale cartoon-based world to which our kids are not so hooked up as of now. We felt that spending thousands of dollars on it was definitely not worth it. What will we be teaching our children through this?

Many months before this, we planned Khalifatul-Masih V's Mulaqat in April 2024 around 'Id but

could not finalize as it may not be easy to get children off from school. With all this in mind, and assuming it may not be possible to request Mulaqat in December at such short notice, we were planning to request it for April instead.

I called a few Lajna friends who already had experienced the blessed opportunity of a Mulaqat earlier on in Islamabad or I thought they may have more information and sought guidance on the procedures including advice on where to stay etc. I was advised to write all my requests in one letter to Khalifatul-Masih V (may Allah be his Helper).

My husband had back-to-back work before these vacations started on December 20. One day, before he left for work, we discussed that despite all constraints, the best use of these vacations would be to meet Khalifatul-Masih V and spend time in Islamabad. April seemed too far away (an alternate option to visit Khalifatul-Masih V). Last time, we had planned for 2020, and COVID happened. So, with this at the back of our mind, we thought why delay again, and why not just try to go

now? I thought of faxing a letter to Khalifatul-Masih V mentioning our desire for Mulaqat (meeting) without knowing it is even practically possible at such short notice. I faxed on December 10 while my husband was at work and later the same day, he also texted me that I should fax a letter to Khalifatul-Masih V requesting Mulaqat and I told him I already did. On December 11, I sent another fax with the same request content but wrote a "request for Mulaqat" heading in bold, hoping that it would be noticed.

In my letter requesting Mulaqat, I sought guidance from dear Khalifatul-Masih V about accommodation options since we had no idea where we could stay in Islamabad. Since it was a last-minute program, I could not think of any better way to seek guidance about accommodation options near Islamabad from any other source. My thought process was that just like in Jalsa there might be an option of accommodation from Jamā'at in the UK. The sole motivation for our trip was that we just wanted to stay as close to Khalifatul-Masih V as

possible. Someone advised me to write all requests and questions in one letter to dear Khalifatul-Masih V. I felt shy to bother Khalifatul-Masih V but since ultimately everything is to be decided by him, I hesitantly took this step.

After sending a letter to dear Khalifatul-Masih V, we stopped thinking about any other vacation plans. But with the grace of Allah, on December 14, we heard from the President of Jamā'at that they had received a verification request for our Mulaqat. We got excited. We informed the President of our chapter that our tentative travel plan is between December 20-December 26. We were told by the President that we would hear about the Mulaqat request directly from the PS office. We started to wait for that call anxiously. Now I would check my phone even in the early mornings as UK time happens to be earlier than us. But there was no call. Although we were hoping for the best but still tried to keep ourselves ready for the worst. My feelings can be described by the following couplets of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him):

ہر طرف آپ کی یادوں پہ لگا کر پہرے
جی کڑا کر کے میں بیٹھا تھا کہ مت یاد آئے
ناگہاں اور کسی بات پہ دل ایسا دکھا
میں بہت رویا مجھے آپ بہت یاد آئے

I had never imagined that trials would continue. We still could not buy tickets as we were waiting for a call from the PS office that our Mulaqat with dear Khalifatul-Masih V was approved. After waiting 2-3 days, I started calling the PS office. Every day as I called, I was given updates that were not encouraging from our perspective. We remained in a state of complete uncertainty and we were told that the apparent delay was because we applied at a very short notice and it was recommended that one should apply at least 1-2 months in advance if not

more. I kept calling every day out of excitement and with the hope of hearing some confirmation that would allow us to buy our tickets. We didn't want to miss this invaluable opportunity of potential Mulaqat with dear Khalifatul-Masih V.

I stopped after sending two faxes for the Mulaqat request to dear Khalifatul-Masih V as I felt it disrespectful of Khalifatul-Masih V to keep asking and I told myself now just wait patiently. December 10-18 period which started as an innocent wish or desire to travel to meet Khalifatul-Masih V, I had never realized or imagined could potentially become days of trial. I figured out it was just the intense desire to meet Khalifatul-Masih V which was making me a little impatient. But the following couplet from Sadaf Aleem Siddiqi kept coming and consoling me effectively:

الفت پہ گواہ میرے یہ اشعار رہیں گے
ہم تیرے وفادار، وفادار رہیں گے

Time was so short, it was the 18th of December, the last day we thought we could buy tickets if we were to fly on the 20th. I called the PS office and was told my request might be delayed due to combining accommodation with Mulaqat and I tried to clarify that our main request is Mulaqat.

Every day that I would wake up in the morning or go to sleep at night I would think about whether we would be going to the UK or not. This was the question that kids were constantly asking. I was feeling sad. What if Khalifatul-Masih V did not approve my request, what would I do then? We have only one support or shelter in this world and we want to go meet but GOD forbid what if Khalifatul-Masih V is not accepting us? So, we were stressed and did not find interest in anything. But despite all this, kids' school and daily chores had to continue. We feared that if we heard on the 22nd about our Mulaqat on the 25th, what would be

the result? Will it be that we miss the Mulaqat? Will it be disrespectful that we requested and never prepared adequately to arrive on time? But on the other hand, everyone in the PS office was advising us that we should wait for the call from them and only then buy tickets.

I felt so powerless and helpless without knowing what to do now if we didn't hear about the Mulaqat request from the PS office before the start of the vacation.

In the evening we all had a family meeting. My husband said that he wanted us all to go to London (he has been saying this all along) whether we get Mulaqat or not. We will have the opportunity to offer Namaz behind Khalifatul-Masih V. We all had been saying this at different times but the question was what if we get Mulaqat approved for the following week or month, then what will happen? Will we miss it? We won't be able to travel back-to-back in two months. My husband asked everyone, one by one, if we were okay with the possibility of us going but not getting the opportunity of Mulaqat. Will we accept it with full contentment? We all said, "yes." The decision was made. We decided to buy the tickets. We did some research but could not buy tickets that night as it was too late but since a decision was made, so we were a little relaxed. We were content that we could go as tickets were still available on the 18th.

I am grateful to some wise people who also motivated us and encouraged us in our decision by explaining that although there is no guarantee, it's highly likely that we will In-Sha'-Allah get Mulaqat.

It was on the 19th that we received info via the General Secretary's office that our accommodation was arranged at Baitul Futūh and around the 23rd we might be moved to Sarai Khadija. This gave us even more hope. So, in light of the decision, we had already made the previous night, we bought

tickets for the 20th of December to travel to the UK.

We started packing and on the afternoon of the 20th when we were all set and had done check-in from home, we got an email from the airline that due to a delay in the first flight, we would have to miss the second flight, thus we had two options. Get a refund or book for another date. In the next few days as we checked, no flights were available by the airline. We just went to the airport to see if we could find better alternatives or if the flight delay was real. While we were actually on the way to the airport, it was then that we received the long-awaited call. We got the best news of confirmation of Mulaqat with dear Khalifatul-Masih V on December 25, Al-Hamdu-Lillah. It was to be our first-ever family Mulaqat. It proved to us that maybe Allah Ta'ala wanted us to commit to this journey unconditionally. Although generally, the PS office doesn't recommend that we start a journey without confirmation if we want the Mulaqat but it seemed Allah Ta'ala wanted us to step up and meet a higher standard. Travel just to be with the Khalifa without any commitments or expectations.

We reached the airport and found that the flight was delayed and we had no alternative flights offered. Sitting on airport benches we booked a new flight for the same day departing after a few hours and canceled the other one without worrying much about its potential refund. Al-Hamdu-Lillah it all worked and via Dublin we arrived in the UK. It all resulted in a very long journey. After almost 21 hours of being in the state of travel, we finally reached Baitul-ul-Futūh Al-Hamdu Lillah. Every step of uncertainty reminded me:

انہی پتھروں سے ہو کر اگر آسکو تو آؤ

When we finally met Khalifatul-Masih V and we were coming out of the room I could not turn my back

and did not want to miss any moments while in the presence of Khalifatul-Masih V, so I tried my best to keep walking sideways and keep looking at Khalifatul-Masih V as much as possible. When we came near the exit door, I finally turned and looked at dear Khalifatul-Masih V. I felt like saying (A verse from Khalifatul-Masih IV):

میرے درد کی جو دوا کرے، کوئی ایسا شخص ہوا کرے

Khalifatul-Masih V was looking at some papers but then Khalifatul-Masih V also realized that I had stopped and Khalifatul-Masih V also looked up towards me with compassion and that was the best departing moment I could imagine. I could not even waive my hand or say anything. But with a heart filled with immeasurable delight, I had to leave the room from that exit. May Allah enable me and my family that we never turn our back on dear Khalifatul-Masih V and his guidance. May we never leave Khalifatul-Masih V behind in the spiritual sense. A renowned poet Faiz Ahmad Faiz writes:

اٹھ کر تو آگئے ہیں تری بزم سے مگر
کچھ دل ہی جانتا ہے کہ کس دل سے آئے ہیں

During the Mulaqat (meeting) Khalifatul-Masih V's kindness, relaxed smiling face and conversation with such an affection which reflects how Khalifatul-Masih V gives each Ahmadi personal attention, looks at and cares for each child with unmatched fatherly and motherly love and eye and enabling us to talk without formalities and light chit chat talk, we will never forget it. Memorable family photo with dear Khalifatul-Masih V is our treasure which we brought back with us in addition to the treasure house of prayers.

It is said that a person will be in the hereafter with whom he loves. So, this is very reassuring to me since I know one thing that we love Khalifatul-Masih V a lot-Hazrat

Khalifatul Masih (may Allah be his Helper)

یہ دل رہا، یہ جان ہے، اقرار کیا انکار کیا
طوفان سے جب نکلے، پھر آکر کیا اور پار کیا

This is a favorite Nazm for us all family members.

In this whole duration of 10 days between applying for Mulaqat and flying to the UK, Satan attacked me unlimited times. I can't even believe a noble pursuit could bring so much trial but it did. It explained to me how trials come in disguise or even on the path of goodness and why and how it's important to pray that may Allah keep us steadfast since Satan is always at every step so forcefully trying to lead us astray.

On my flight back home as I was finishing these reflections, our hearts felt like saying:

ہم لوگ ہیں اہل وفا دل دے دیا تو دے دیا
وہ آزما کر دیکھ لے اک بار کیا سو بار کیا

We came home with this strong desire to go back to Islamabad again and again and we wish to visit again as soon as we can. This is the best vacation we ever had and would strongly encourage everyone who can to go to Islamabad and spend their days there, to do so as much as they can.

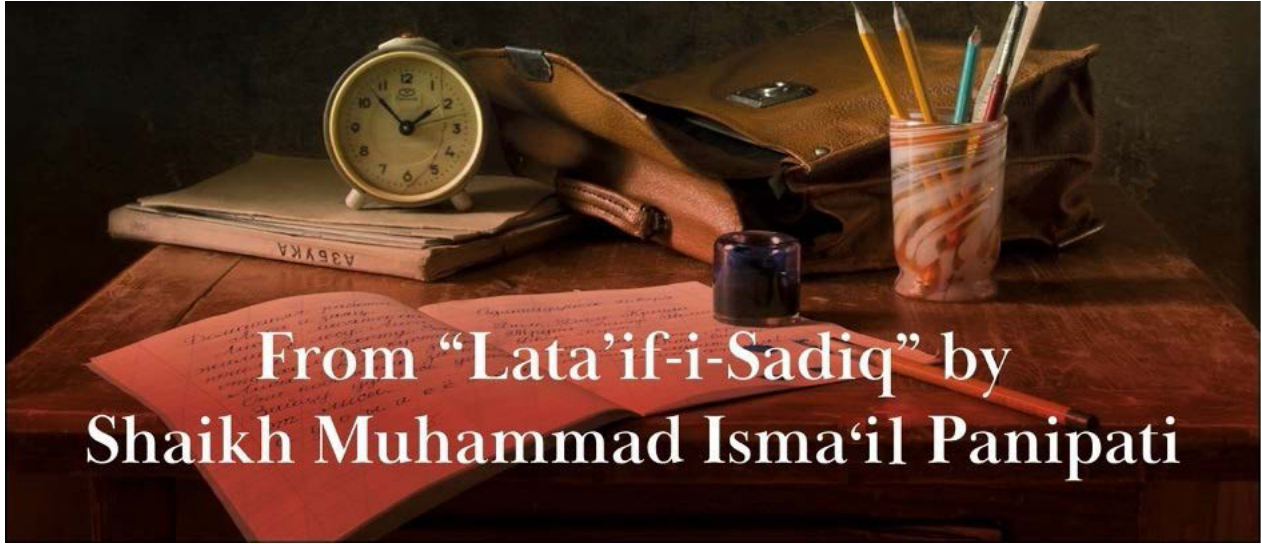
In the weeks after we returned, every time we received letters full of prayers, I especially noted a few things. It's so moving that one of the letters was signed by dear Khalifatul-Masih V and was dated just within a few days of our Mulaqat with something we never anticipated or imagined. Khalifatul-Masih V kindly acknowledged with Jazākumullāh our very humble Hadiya. We did not expect it was even worth mentioning or that we would get a letter from dear Khalifatul-Masih V specifically mentioning it with so much love but no wonder Khalifatul-Masih V values everything we Ahmadi do or seek in the love of Khilafat. The other letter I recently received was a

response to one of my requests, again dated within 3-4 days of my fax as a sign to me that every letter we send to dear Khalifatul-Masih V whether it is a request for Mulaqat, prayers or any other request dear Khalifatul-Masih V won't ever let it be ignored or missed. Within days, whatever an ordinary humble

Ahmadi like myself requests or shares, Khalifatul-Masih V responds with prayers that can change our both worlds and stay with us forever. Our Ahmadi poet Saqib Zirvi writes:

خلافت سہارا ہے ہم غمزدوں کا
اسے رکھ سلامت خدائے خلافت

May Allah enable us all to truly value the divine institution we are blessed with and may we always come up to the expectations of dear Khalifatul-Masih V and the recipient of his prayers.



Narrated by Dr. Mufti Muhammad Sadiq, may Allah be pleased with him

Translated by Dr. Mahmud Ahmad Nagi, Columbus, Ohio

A Cup of Tea and Ten Applications for Jobs

One day Hazrat Mufti Sadiq told me an interesting anecdote of his childhood which I quote here in his words. Mufti Sadiq said:

When I was a child of fourteen/fifteen years, I was sent to Jammu (Kashmir, India) to learn the translation of the Holy Quran from Hazrat Maulana Hakeem Noor-ud-Deen, Khalifatul-Masih I (may Allah be pleased with him) who was a special physician to Maharaja of Kashmir in those days. Hazrat Hakeem Noor-ud-Deen was a very generous, magnanimous, compassionate, and socially saintly person. He was crowded with people almost every day. People would come to learn or study something or enquire about medicine, or to get a recommendation letter for a job, and some to benefit from his

companionship. All of these people used to eat with him. That was why his meal napery was very widespread.

One day a local magnate invited Hazrat Hakeem Noor-ud-Deen. Whenever he used to go to someone's feast, the people who stayed with him for any purpose would also go with him. So, on that day there were eight to ten people with him for the feast. He took me [Mufti Sadiq] along with other guests. He loved me very much and used to treat me like his son. Due to his attitude, common people assumed that I was his real son. Well! All of us went for the feast. The host had also invited the elite and notables of the city and made adequate arrangements for food. After the meal, tea was served to

everyone as per tradition. A cup was also placed in front of me. I was sitting next to Hazrat Hakeem Noor-ud-Deen. As I sipped the tea, I found out that the tea was salty. I had neither taken the salty tea before nor had I ever thought that tea could be such. I also did not know that the people of Kashmir never drink sweet tea, rather they always take tea with salt in it. When I noticed that the tea was saline, I got very angry and thought that someone cracked a joke with me.

I put the cup of tea on the floor and was perturbed. Hazrat Hakeem Noor-ud-Deen immediately noticed the predicament and said,

“Mian Mufti Sadiq! You take my cup.”

Then he slipped his cup towards

me. I was going to hold the cup in my hand when Hazrat Hakeem Noor-ud-Deen picked up my cup and was about to take the tea. I instantly said with great anger,

“Please do not take this tea. Someone has put salt in it.”

On listening to me, there was a loud laughter in the assembled people. Everyone started laughing profusely.

I was stunned why these people were laughing. Now Hazrat Hakeem Noor-ud-Deen smiled and said,

“Mian! The salt is in all the cups.”

That day, for the first time, I came to know that the people of Kashmir are accustomed to drinking saline tea. I was ashamed on knowing this tradition. But I had already said that.

Hazrat Hakeem Noor-ud-Deen has been mentioned, so let me also narrate a very interesting and informative incident of him of that time, which is a joke as well as advice.

It was customary for Hazrat Hakeem Noor-ud-Deen that whoever would visit him for a recommendation letter, he would usually recommend and never

refuse. But it was his criterion to recommend only deserved ones in reality and up to a limit only.

On one day ten such applications were submitted to him by different people for recommendation. Raja Amar Singh, the brother of Maharaja was all in all and was Prime Minister of the entire state. He had a great respect for Hazrat Hakeem Noor-ud-Deen. Hazrat Hakeem Noor-ud-Deen took all ten applications to him for jobs in the state. When the first application was submitted for a job, the Raja said that there could be no room for this man in the state. Hazrat Hakeem Noor-ud-Deen immediately set aside the application and presented another application. Raja said that this person is not suitable for this job. Hazrat Hakeem Noor-ud-Deen placed the third application before him without any bitterness. Raja said that he had already appointed a man in that place. Hakeem Noor-ud-Deen presented the fourth application. The Raja made an excuse for that too. Hakeem Noor-ud-Deen placed before him the fifth application with great sincerity and patience. So, Hakeem Noor-ud-Deen continued to present the applications and the result was rejection from Raja. When he

rejected the eighth application, then Hakeem Noor-ud-Deen took out the ninth one. The Raja said, “Hakeem Noor-ud-Deen, you have submitted eight applications and I rejected all of them. What will you do if I reject this ninth request also? Hazrat Hakeem Noor-ud-Deen replied with great seriousness that I would present the tenth application.” The Raja laughed and asked the reason why you did not get annoyed about rejecting your requests. Hakeem Noor-ud-Deen replied wisely, “I thought that if the work of the first person could not be done, the work of the second one might be possible. If you can't do the second, it may be possible for the third. And so, till the end, I continued thinking that it might be possible for the tenth man to get a job. I thought if losing my self-respect and dignity, a needy person would get a job, then this is not a bad bargain. That's why I kept quiet.”

The Raja was very impressed with the narration of Hazrat Hakeem Noor-ud-Deen and accepted all the ten requests.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 1, pp. 4-6, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

What Does a Sufi Transform after Progressing in Spirituality?

Once Hazrat Mufti Sadiq published an anecdote in Badr on 6 May 1909. Hazrat Khalifatul-Masih I, may Allah be pleased with him, had correspondence with Sir Syed (Ahmad Khan, a religious scholar of India). Once he wrote a letter to him, “The ignorant become a scholar after getting knowledge and a scholar when progresses become wise. The wise person when progresses becomes a Sufi. But what happens when a Sufi progresses?” Sir Syed replied, “He becomes Noor-ud-Deen.”

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 2, p. 7, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

Scare of a Bitter Medicine

Once an amazing thing happened with Mufti Sadiq at the time of the Promised Messiah, peace be on him. The Promised Messiah resided Mufti Sadiq in a small cell adjacent to his house when he arrived from Lahore and was treated

with great love and affection.

Incidentally, in those days there was some complaint of itching in Qadian. The Promised Messiah prepared a medicine to purify the blood and mentioned it to his companions. It was customary with

Hazrat Maulawi Abdul Karim (may Allah be pleased with him) to share every matter with the Promised Messiah. On hearing this, he said,

“I also have a complaint of itching. I shall take a little medicine too.”

The Promised Messiah said, "Okay."

Coincidentally Mufti Sadiq also complained of some itching on his chest. He said to the Promised Messiah that he was also having a bit of itch. But he did not ask for the medicine. Rather, he requested the Promised Messiah to pray for relief from the suffering.

After a while, the Promised Messiah sent medicine in a cup from his house to Maulawi Abdul Karim. When he sipped the medicine, he found that it was very bitter. He always abstained from taking bitter medicine and would never take it. He became very nervous. It made his throat bitter. He immediately returned the cup to the man who had brought it and said:

Brother! Take it. I desist from taking such a medicine. Tell the Promised Messiah, "I do not want the bitter medicine at all."

Now listen to the rest of the story. Shortly after this, the Promised Messiah came into the room where Mufti Sadiq was staying with a cup full of medicine and said,

"Mufti Sadiq! This medicine is for you."

Mufti Sadiq had witnessed the incident happened with Maulawi Abdul Karim. He became nervous that he would have to drink this bitter cup too (Mufti Sadiq also desists from taking bitter medicine). Well, Mufti Sadiq took the cup from the Promised Messiah. But he was worried and waited for the Promised Messiah to go inside the house and then put the medicine aside.

In the meantime, the Promised Messiah said,

"Mufti Sadiq! If you take the medicine, I shall pick the empty cup."

Now there was no option left for Mufti Sadiq and he was convinced

that salvation was not possible without this bitter cup of medicine. Neither he could refuse nor dare to drink the cup. Helplessly, Mufti Sadiq closed his eyes and started drinking the cup with great compulsion. He drank it very quickly. When he drank more than half the cup, he found that it was not bitter but a sweet medicine. On this, Mufti Sadiq became so happy that he spontaneously cried out,

"Huzoor, this is sweet."

On this, the Promised Messiah laughed a lot and said,

"This is not a medicine for itching. Since you work hard mentally, I have prepared this Almond Syrup for you."

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 3, pp. 7-8)

An Important Matter

On the occasion of the Annual Convention of 1925, Hazrat Mufti Sadiq narrated the following interesting anecdote while delivering a speech on "Zikr-e-Habib" (Describing the life of the Promised Messiah, peace be on him):

Once upon a time, an Englishman came to Qadian. He was riding a horse. He said, "I am the superintendent of police of Gurdaspur [India] and I have to meet Mirza Sahib (the Promised Messiah) for an important matter." Well, we placed two chairs on a terrace and said to him, "Be seated." And then we informed the Promised

Messiah about him. The Promised Messiah (peace be on him) arrived and sat in front of him on another chair. The Englishman said,

"I have to ask you a very important matter."

The Promised Messiah said,

"Please ask what you want."

On this, the Englishman took out a notebook from his pocket and said that it was an important matter to enquire. I shall tell you soon. Then he started scrolling the notebook. He kept on saying that it was an important matter while going through his notebook. I have merely come to enquire about an important

matter. The Promised Messiah smiled and asked him to say what you want to say. I am sitting before you. He searched the whole notebook and kept on repeating that it was an important thing to ask. He searched again and again and could find nothing. When he got tired of searching, he said that it was a very important matter but he was unable to find it. Well! Mirza Sahib, now I go. Greetings.

He put the hat on his head, rode the horse, and left. He never came again.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 4, p. 9)

I Can Also Write Calligraphically

Hazrat Mufti Sadiq published an interesting episode of the life of the Promised Messiah, peace be on him, on 15 October 1940 in Al-Fazl and as

a witness asked Hazrat Maulawi Sher Ali (may Allah be pleased with him) to write with his pen. The episode is being written below for

the interest of the audience:

In the days when Martin Clark's case was pursued, the Promised Messiah wrote an article to counter

the claim. The article was written calligraphically and was presented to the Promised Messiah for perusal. He read the manuscript and found an Urdu letter ج missing. He tried to correct it with his pen. Late Mirza Ayub Baig said to the Promised Messiah, "Please wait, let it be

written from a calligrapher."

Since the Promised Messiah's writing was generally decrepit, Mirza Ayub thought that the Promised Messiah would write decrepit. The Promised Messiah understood the meaning of Mirza

Ayub Beg. He said with a smile, "I can also write calligraphically. Saying this, he wrote ج himself which was written beautifully.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 6, pp. 10-11)

A Strange and a Remarkable Pastor

In 1917, when Hazrat Mufti Sadiq and Qazi Abdullah were preaching Islam in London, one day at the railway station, both of them came across a very strange and remarkable pastor. The entertaining conversation between the pastor, Mufti Sadiq, and Qazi Abdullah is worth mentioning and is being reproduced below:

Pastor: (Addressing Hazrat Mufti Sadiq) What is your name?

Mufti Sadiq: My name is Muhammad Sadiq.

Pastor: O! Muhammad, Muhammad Sadiq. Mr. Muhammad, do you believe in Muhammad (peace and blessings of Allah be on him)? Salvation is only possible in believing Jesus Christ who was crucified.

Mufti Sadiq: How he could grant salvation because he hanged himself? How a person can save others who himself is drowning? Muhammad himself crossed over and took others with him.

Pastor: Jesus wanted to be crucified.

Mufti Sadiq: The one who had such an intention for himself, what good will he do to anyone else? Muhammad did good for himself and the others.

The pastor, who got panicky at the answer of Hazrat Mufti Sadiq, turned his attention towards Qazi

Abdullah leaving Mufti Sadiq and said to him, "What is your name?"

Qazi Abdullah: My name is Muhammad Abdullah.

Pastor: O! Muhammad, he is Muhammad, and that one is also Muhammad. Both are Muhammad. Jesus is God, why do you not believe him?

Qazi Abdullah: The one who remained in a woman's womb for nine months, how do we believe in such a limited God? And... Qazi Abdullah was able to explain likewise, the pastor panicked and said,

"It is time for our train,
so I should go immediately."

Saying this, he ran at a speed. But he became so flabbergasted that he went from one platform to another. There are many platforms at London station, but all the ways converge to a large passenger inn like the platforms of Calcutta [India]. The pastor went from one way and came out of the other and said in a disappointing tone,

"I was left out of the
train while talking to you
and then missed the train."

Mufti Sadiq: Look, Jesus didn't help you.

Pastor: It is up to him. He takes and gives.

Mufti Sadiq: His intention seems not in your favor. Have you ever seen Jesus?

Pastor: I have never seen him. You should turn your attention to your God.

Mufti Sadiq: Al-Hamdu-Lillah, I have also seen the Messiah and am also concentrating on God. You also should believe in only one God, then salvation shall be granted.

Qazi Abdullah: I saw the Messiah who is greater than Jesus Christ and I have accompanied him for seven years.

On hearing this, the pastor showed intention to run and said,

"The next station is
nearby. It is possible to
catch the train from there."

So, the priest turned around and returned there again.

Mufti Sadiq: Well, let me know your name and address.

Pastor: My name is John.

Mufti Sadiq: The same John, the mentor of Jesus who baptized Jesus and cleansed him from sins.

Pastor: No, no. That John was bigger than me. I now leave. I have to go. Saying this, he left immediately.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 7, pp. 11-13)

Cite Reference from Hadith, if not from Qur'ān— People Misbehaved with Hazrat Sheikh Jelani

In September 1909, Hazrat Mufti Sadiq went to Dera Ghazi

Khan [now in Pakistan] to cater to his needs. One day he went to a

bazaar with a relative and by chance met a person who was the leader and

influential of his tribe. His name was Mewa. When Mewa came to know that Mufti Sadiq was an Ahmadi, then he and his accompanying gentleman, started abusing Mufti Sadiq. Mr. Mewa said,

“A man of our tribe was converted to Marzai (Ahmadi). We immediately excluded him from our tribe. How we can have a relationship with a sweeper or infidel?”

Hazrat Mufti Sadiq said to him very gently, “What does your expulsion mean until God excludes anyone?” The Holy Prophet (peace and blessings of Allah be upon him) was expelled from Mecca by the disbelievers. What harm did they do to him? Moreover, most of the elders and saints of the Ummah were treated the same way by the Maulawis and clerics of that time. But none of God’s loved ones could be defaced by them. Hazrat Sheikh Abdul Qadir Jilani (may Allah shower His mercy on him), Hazrat Imam Abu Hanifa (may Allah shower His mercy on him), and many like them were abused by the so-called scholars. But those people have vanished, and the names of the saints are still alive and glittering. When Hazrat Mufti Sadiq mentioned the name of Hazrat Sheikh Jilani, Mewa immediately kissed his fingers in his name and then dabbed them over his eyes and said, “It is absolutely incorrect and false that they have been treated like this. If you are truthful, then show where it is written in the Holy Qur’an.

Hazrat Mufti Sadiq laughed uncontrollably at the ignorance of this person that his acquaintance is such that he has asked for a

historical reference of Hazrat Sheikh Jilani from the Holy Qur’an and shows such enthusiasm in opposing the Ahmadi as if he has enquired from God about their falsity.

The one who was with Hazrat Mufti Sadiq explained to Mewa that Sheikh Jilani’s existence was long after the revelation of the Holy Quran. So, how he could have been mentioned in the Holy Qur’an? On this Mewa said, “Leave the fight. If you can’t show the incidence in the Qur’an, then show reference in the Hadith.”

One misfortune on the heels of another. Ignorance is a strange agony. Hazrat Mufti Sadiq had not yet replied, but a person with Mewa said, “What should we talk to these Marzais? They are different in every aspect of the whole world. They also say that Jesus had died.

On this, Hazrat Mufti Sadiq said, “We do not say this, but the Holy Qur’an says,

يُعِيسِي اِنِّي مُتَوَفِّيكَ

O ‘Isa (Jesus), I will cause thee to die a natural death.

You may ask a clerk from the police station or enquire from a Patwari (the lowest official of the revenue department), what is the meaning of متوفى (deceased).

On this, a person said, “Mian, what do you present from the Qur’an? From Qur’an, alien Shi’as and Sunnis present their arguments.”

Mufti Sadiq: Well, if you do not like to take arguments from the Holy Qur’an, then tell me how to decide.

When Mufti Sadiq said this, Mewa replied, “Wherever there are more people, the path is right?”

Hazrat Mufti Sadiq immediately

said, “If this is the standard of truthfulness, then there are a lot of Christians in Europe and very few Muslims. So, will they, according to this argument, be truthful and righteous?”

Mewa: If there are more Christians in Europe, let them be. We have nothing to do with them. We only talk about our country (our country meant only Dera Ghazi Khan)

Hazrat Mufti Sadiq said, “For God’s sake, just think about the areas of India where Hindus are more than Muslims. Are the Muslims there not, right? The discussion ended and Hazrat Mufti Sadiq went ahead.

When I narrated this incident to Hazrat Hafiz Mukhtar Ahmad Shahjahanpuri (may Allah be pleased with him), he mentioned that once a Shi’a Nawab proudly showed me a handwritten Qur’an. He said, “It is handwritten by Hazrat ‘Ali (may Allah be pleased with him).” I scrolled the pages and said, “Interestingly, it is worth mentioning. It is very strange and valuable. Surprisingly it is the same as the Qur’an in the world today.” On this, a gentleman who was sitting there by chance, said, “Yes, of course, this Quran is very old and written thirteen hundred years ago, but sir, there was a handwritten Surah Yusuf in the library of my grandfather which was eighteen hundred years old.” On this, I seriously said, “So, sir, that Surah would have been revealed on Hazrat Yusuf (may peace be on him).”

(Lata’if-i-Sadiq by Shaikh Muhammad Isma’il Pānīpatī, Episode 8, pp. 13-15)

What a reply!

On 10 May 1914, after Friday prayers, Hazrat Mufti Sadiq (may Allah be pleased with him) was sitting in a guest house with Hazrat

Hafiz Mukhtar Ahmad Shahjahanpuri (may Allah be pleased with him). He narrated a pleasing anecdote when he was in

London. It is being described here for the fun and amusement of the readers.

In London, a well-to-do

gentleman had a reasonable collection of books. Since the man was sophisticated and devoted, he kept his books with care and hygiene. All the books were kept in the cupboards meticulously. He kept all the cupboards in a special room. Chairs and sofas were placed in the room for reading. There were placed writing pads, ink, and pens on the table. He made adequate arrangements for daily cleaning of things. There was no sign of any dust. If there is cleanliness every day, then why should there be dust?

By chance, a friend of his needed a book which he had in his library. He asked to lend the book which shall be returned after the study.

He said, "Sir, it is my rule not to lend any book to anybody. Sorry, I cannot go against my rule. You may

sit in the room and read whatever book you desire. You may study as long as you can. No one will interfere with your work. I am unable to lend any book for home. I hope you will forgive me and will not mind on account of my frankness."

The man who had gone to lend a book left disappointed. He was very angry at this refusal. But he could do nothing. The poor man's rage hurts none but himself. He sat quietly.

After a few days, the owner of the library needed a machine to cut the grass in his garden. He did not find from anywhere. The friend had the machine to whom he refused to lend the book. On this, he wrote to him that the grass in his garden had grown very high and he did not have a grass-cutting machine. I will be very grateful if you send me your

machine for two to three days. I will return immediately after the need ends.

The answer to this letter was this:

"Sir, I have made my rule that I should never lend my grass-cutting machine to any person under any circumstances. That's why I am constrained by my principles. You may come to my garden anytime and cut the grass as long as you desire. You may keep on cutting the grass with the machine. I assure you no one will interfere with your work. I am unable to send the machine to your home. I hope you will forgive me and will not mind on account of my frankness."

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 10, pp. 18-20)

Shortening of Prayer—A Weird Need

Hazrat Mufti Sadiq narrated an interesting anecdote about the Promised Messiah which is described below:

Once, three people of a Peer (cleric) family belonging to the District Sialkot came to Qadian for treatment from Hazrat Khalifatul-Masih I (may Allah be pleased with him) and visited him. One of them asked Hazrat Khalifatul-Masih I, "What is all about the shortening of Prayer?"

Hazrat Khalifatul-Masih I: "Why do you need to offer a Short Prayer?"

Peer: We go to our disciples, who are spread in different villages, so we

have to travel.

Hazrat Khalifatul-Masih I (smiling): There was a Peer. He visited one of his disciples in a village. The disciple was very poor and did not have enough to offer a gift (Nazrana) to Peer. Hearing the news of Peer's arrival, the disciple hid in a field and remained there all night. In the morning he thought that now Peer must have left, so, he should go home. But when he was returning home, he came across the Peer in the street. The Peer asked him, "Where is Nazrana (gift-In Urdu Nazar also means eyesight)?" The disciple replied, "If I gift you my

eyesight, then I shall not be able to, see?" Peer said, "I am asking for money." The poor disciple said, "If I had the money for a gift, why would I hide in the field all night?"

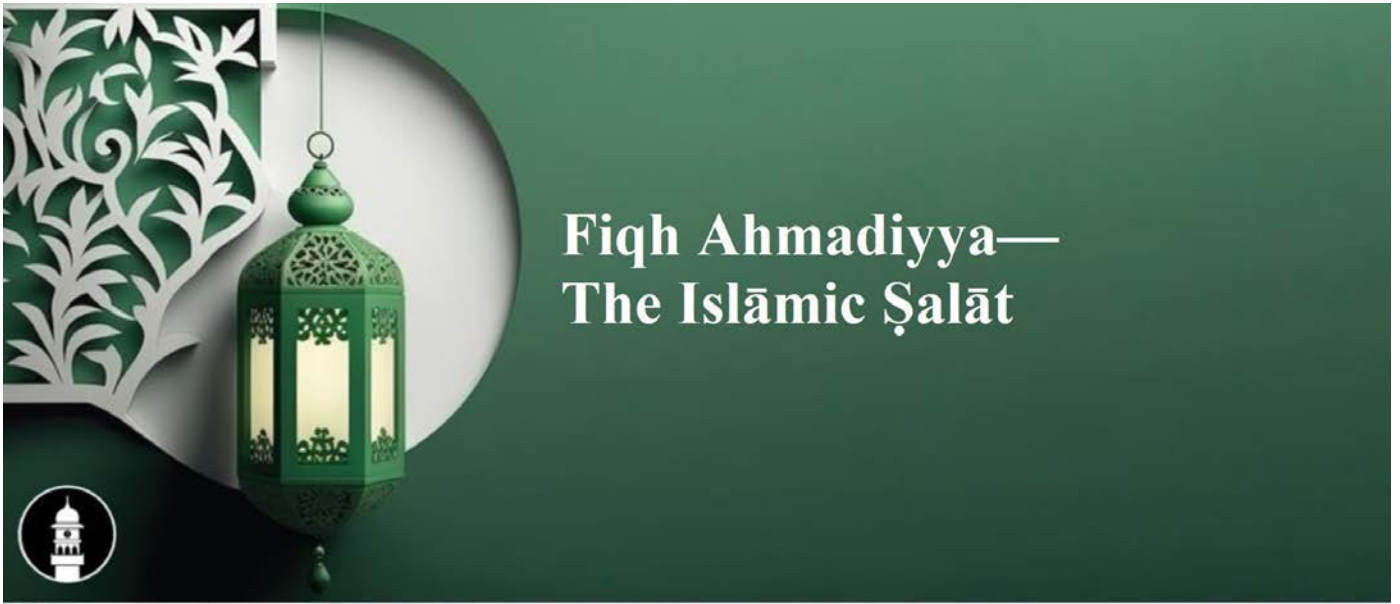
Narrating this interesting and instructive story, Hazrat Khalifatul-Masih I told him that if you remain in your house, then whatever your fate will reach you there. Then you will neither need to offer short prayers nor will there be any shortage of sustenance.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 11, pp. 20-21)

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Rules and Regulations for Ṣalāt

Translated by Dr. Lutf Rehman

Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

Note: This is a general representation of the contents. It is not a rigorous translation.

Translation of all the sections of Fiqh Ahmadiyya except for Salat have already been published in the Gazette as follows: First part of the section on Fasting in May-June 2016. The second part is on Fasting in May-June 2018. The section on Hajj in September-October 2017. The section on Zakat in March-April 2019. The section on Nikāḥ—Marriage in May-June 2019. The section on Paternity and Lineage in July-August 2019. The section on Khul' in September-December 2019. The section on Sustenance and Support, January-March 2020.

Any important work requires some planning. Proper and perfect performance of the supreme worship of Ṣalāt also requires preparation. These are the five regulations for

Ṣalāt.

1. Time (Waqt وَقْتُ)
2. Cleanliness (Tahārat تَهَارَات)
3. Body cover for women

(Ḥijāb حِجَاب)

4. Direction (qibla قِبْلَة)
5. Intent (Niyyah نِيَّة)

The details of each follow:

First Requirement for Ṣalāt (Prayer)

Time:

Ṣalāt is mandated five times a day.

Fajr: The time towards the end of the night, when light appears in the East, is called Fajr or early morning. This time lasts until a little before sunrise. In temperate zones, it is little less than an hour and a half. At this time two Raka'āt Sunnah are offered individually and two Raka'āt Fard are offered in congregation. A better and preferred method is to start the Prayer early while it is still dark and the recitation from the

Holy Qur'ān should be prolonged until the daylight appears so that more people can join in the congregational Prayers.

Zuḥr: The time begins when the sun starts to decline from its peak and remains until the length of the shadow is equal to the object. During this time four Raka'āt Sunnah, four Raka'āt Fard, and two Raka'āt Sunnah are offered respectively. One can also offer two Raka'āt Nafl at the end. This would give him more rewards. There is more reward for offering the Nafl while standing. These Nawāfil can also be offered

while sitting. But the Fard and Sunnah cannot be offered while sitting, without proper cause. If one is unable to offer the Zuḥr Prayer in the first window of time for some reason then it can be offered in the second window, until the shadow is twice the size of the object. The total time for Zuḥr in temperate zones is about three hours. It is better to offer Zuḥr Prayer early in winter time and a little later in the summer.

The time for Jumu'ah Prayer is the same as Zuḥr Prayer. Jumu'ah

Prayer is in place of *Zuhr* Prayer.¹

‘Aṣr: From the second window (when the shadow is twice the size of the object) to a little before sunset, the time is called ‘Aṣr. The total time in temperate zones is about two and a half hours. During this time four Raka‘āt Fard is mandated. If one wishes he can offer four Raka‘āt Sunnah before ‘Aṣr Prayer but after ‘Aṣr Prayer no Sunnah or Nafl is permitted. If one is in a hurry, the ‘Aṣr Prayer can be offered as soon as the second window starts. It is preferred to offer ‘Aṣr Prayer when the second window ends and the third window starts. The Prayer should be offered before the sunlight starts to go out. To delay the Prayer without cause until the daylight has almost disappeared and the sunset approaches, is not favorable and is Makrūh (hateful).

As explained above, if there is a delay, *Zuhr* Prayer can be offered in the second window of time and ‘Aṣr Prayer can also be offered in this window of time if one is in a hurry. So, the second window is the common time for both *Zuhr* and ‘Aṣr Prayers. This is why during travel, illness, or some spiritual engagement, *Zuhr* and ‘Aṣr Prayers can be combined because the time for the two Prayers is continuous with only a small difference.²

Maghrib: The time from sunset to the disappearance of the redness in the western sky is called Maghrib. This time in the temperate zones is about an hour and a half. During this time three Raka‘āt Fard are offered followed by two Raka‘āt Sunnah.

Wisdom of setting times for Ṣalāt

The real purpose of Ṣalāt is that the name of the ever-living and powerful God be remembered frequently. As in the hot weather a person drinks water frequently so his

One can also offer two Raka‘āt Nafl if he wishes and the occasion permits.

After the redness in the sky, a white light appears. This time is common between Maghrib and ‘Ishā Prayers. If one is delayed, he can offer Maghrib Prayer at this time and if one is in a hurry, he can offer ‘Ishā Prayer at this time. For proper cause, Maghrib and ‘Ishā Prayers can be combined.

‘Ishā: The time for ‘Ishā begins after the disappearance of the white light and remains until a little before Fajr.³ However, the preferred and better time is until midnight. During this time four Raka‘āt Fard followed by two Raka‘āt Sunnah are offered. In some Aḥādīth two Raka‘āt Nafl are also mentioned.

Witr Prayer has three Raka‘āt. The time for this Prayer starts after the Fard of ‘Ishā and remains until Fajr. One who cannot wake up in the latter part of the night with certainty should offer Witr Prayer along with ‘Ishā Prayer. Sleeping after ‘Ishā Prayer and getting up in the latter part of the night to offer eight Raka‘āt of Tahajjud Prayer is a source of immense blessings. This Prayer is called Tahajjud Prayer. To perform Witr Prayer between Tahajjud Prayer and before Fajr time is preferred to Witr Prayer with ‘Ishā Prayer. This carries more reward.

If one misses a Prayer because of forgetting or because he overslept, the Prayer should be offered as soon as he remembers or when he wakes up. In a way, this was the destined time for his missed Prayer before Allāh.⁴

At places where a day or night lasts for twenty-four hours or the difference between the day and night is very small and it is difficult to determine the five Prayer times according to the instructions of the Holy Qur‘ān and the Sunna, then at such places, as areas of the North Pole where it is difficult to make a determination of the day and the night as there is no darkness between them, the timings of Prayers should be determined by the clock. It is not necessary to follow the times according to the stages of the sun. The times of Prayers in these places should be set over a period of twenty-four hours to resemble the schedule of the temperate places. According to the common practice of the people of these places, their work time will be considered the day, and the time for sleep will be considered night even if the sun is shining in the sky.

To offer Prayer early in its appointed time is better. However, in consideration of the work schedule of the leader and Khalifa of the time and for the facility of the people whatever early or late time is set for the Prayers is the best time. Khalifa of the time knows best what task should be performed first and carries more blessings. When setting a time for the congregational Prayers, it is in accordance with the principles of Shari‘ah to consider the facility of the people, when most of them can gather and when most of them can participate in the congregational Prayers and earn reward.

provide nourishment and freshness for the human soul so the heat of sin should not scorch it. In addition, the poison of the environment should not weaken his spiritual qualities. In

¹ See Fiqh Ahmadiyya, Part I, Chapter ‘Ṣalāt’.

² Please see the chapter on ‘combining Prayers’ of this book.

³ Please see the chapter on ‘combining Prayers’ of this book.

⁴ Please see the chapter on ‘missed Prayers’

of this book.

pleasure and grief, with Prayer, a person has the opportunity to turn to God. When the attractions of this world pull him, he bends towards God with the help of Prayer. The fixed times of Prayers help to keep the spirit of unity. People can congregate easily. Moreover, by not leaving the times of Prayer to the individuals, people are constantly reminding themselves of the time of Prayer. It creates a sense of responsibility. If the timings of Prayers were left to the people, they would lose the importance of punctuality and laziness would set in.

Worship is scheduled at different times of the day to reflect changing moods, instead of committing a person for one long sitting. It is hard to maintain focus for a long time. One loses interest. Opportunity for worship for shorter durations maintains interest. The worship becomes easy and there is frequent opportunity to demonstrate commitment. One remembers God and spends the whole time in His worship. Even with the work of this

world, one does not forget God. In addition, even though he lives in this world he stays away from it.

True love demands some outward expression. An important sign of love is that one mentions his beloved while standing, sitting, and keeps him in his heart. If one thinks of a relative or family member, the love is awakened and his face comes to mind. Prayer is also a way of remembering God and meeting with Him. Therefore, Islām considers it necessary for a person to remember God often and to stand before him in Prayer.

The wisdom of prescribing a schedule for the Prayers is that for an important responsibility, a person needs intense training so the servants of God are ready and able to obey Him. Some contend that in the present day, there is too much to do and it is difficult to find time for the Prayers. If the purpose of the Prayer is to provide a vehicle and practice to create passion for the love of God and to adopt the attributes of God then increased distractions would increase the need for repeated

Prayers. Obviously, if there are more reasons to forget the purpose there is more need to bring the focus back to the purpose. Therefore, if in the present-day worldly distractions have increased, the need for Prayer has also increased. If Prayer was only an expression of faith, one could understand the reason behind this statement. However, everyone knows that Prayer is not merely an expression of submission; its purpose is to produce the ability in a person to be able to leave the materialism of this world and progress toward the spiritual world. His mind should not be entangled in physical desires but should focus on high moral values. The Holy Qur'an teaches us that a person saves himself from bad deeds and sins with the help of Prayers and becomes a beneficial soul for humanity. He becomes useful for his nation and country. An action, which has this effect, does not become less important at the time of material pursuits. In fact, its need increases even more.

A schedule of five daily Prayers also has the following wisdom:

After sunrise, a person becomes busy in the affairs of this world. At noon, he feels the need for food and rest. During this interval, some time has been allocated for the remembrance of God so a man can thank his Lord for his ability to do business and pray for more blessings in the future. This time of the day brings into his focus the fact that as the bright light of the sun has started to fade away similarly his youth will also pass away and his heart can also lose its shine due to his errors. One should learn from this change and turn his focus towards the real source of light and prosperity that never declines so that his soul can be saved from decay and his health will be maintained. In the traditions of the Prophet (may peace and blessings of Allah be upon him) it is mentioned that the doors of the

spiritual heaven are opened at the time of Zuhr and deeds are elevated. During this time, Prayer provides spiritual elevation.

At the time of 'Aṣr one is closing his business and is very busy. Many tasks require his attention. To set a Prayer at this time proves that the one who belongs to God would not forget Him even in this busy time. He turns away from all the distractions and goes in the presence of God. This is also the time for play and recreation. By requiring a Prayer at this time, the attention of a person is drawn to the fact that one should protect himself from imbalance and indiscretion and should not lose sight of his real duty. It is also pointed out that just like the sun the life of a person is declining and is close to extinction. So, one should consider this time a blessing and

should not waste it.

At the time of Maḡhrib, the sun has already set. The darkness increases and the time of peril approaches. The people of darkness get ready for their evil deeds. Prayer at this time shows that there is no savior except God. He is the only everlasting moon whose light is permanent and who can provide riddance from this oppressive darkness.

With 'Ishā Prayer a way has been provided to remember God and to give gratitude to Him and to pray to Him for safety from trouble. This is also a time of little activity and in this time, one turns towards enjoyment, play, and relaxation. If one does not Pray, he will waste time in these bad deeds and he will sleep late and wake up late in the morning. He would not be able to perform his morning

Prayer on time. He will also be late for other important work. Prayer at this time is a reminder that he should clear his account before going to sleep. If he died during sleep, he would be saved from the intensity of accountability and regret. The thought one sleeps with remains in his mind all night. When he sleeps after Prayers and remembrance of God pure thoughts will occupy his mind and his sleep will also become a part of his worship.

It is a blessing to wake up for the Fajr Prayer. This is a time for God's blessings and a desire to partake of them is a sign of true Faith. As the rising sun brightens the surroundings, the light of Prayer and worship displaces the darkness of despair. Happiness spreads all around.

These five Prayers also reflect the five changes in our inner self and human spirit. We go through five inner changes during our lives.

First, a person is informed of a problem such as a warrant from the court, and this would disturb his peace. This would also affect his prosperity. This is akin to a decline in the condition of that person as it

Prohibited Times for Ṣalāt

During the following times, it is Makrūh (hateful) to offer Ṣalāt.

1. From the time when the sun is rising to the time when it is about 10 feet high, no Ṣalāt should be offered, whether obligatory or Nafl. If one is a little late in waking up and after preparation starts the Fajr Prayers and during the Ṣalāt the sun comes out, then Ṣalāt should be completed as normal.
2. At exactly mid-day when the sun is on the top, no mandatory or Nafl Ṣalāt can be offered. On Fridays, however, it is permitted to offer two Raka'āt Nafl in the mosque even during this time.
3. When the sun is setting, no mandatory or Nafl Prayer can be offered. If for a genuine reason, the

resulted in the decline of his peace and prosperity. Therefore, to protect against the outcome of this bad situation, Zuhr Prayer was prescribed which begins with the declining sun as if the struggle to save started with the first indication of trouble.

The second change is when the trouble catches him. For example, he is arrested and presented before a judge. This is the time when he is scared and his composure is about to leave him. He is drifting between hope and fear. This is similar to when the light of the sun is reduced and it is close to setting. To counter this situation 'Aṣr Prayer was prescribed and the effort for deliverance increased.

The third change comes when he loses hope of deliverance from this trouble such as he is charged and the witnesses are against him. This is the time when he loses his senses and considers himself a prisoner. This is similar to when the sun has set and there is no flicker of light left. To counter this despair Maḡhrib Prayer was prescribed and the effort for deliverance increased more.

The fourth change comes when

'Aṣr Prayer was delayed and the sun started setting during the Prayer, the Ṣalāt should be completed regardless.

Above mentioned are the times when any Ṣalāt, mandatory or Nafl, is prohibited without a genuine reason. Following are the times when only Nafl Ṣalāt is prohibited. From the start of Fajr time to sunrise, no Nafl Ṣalāt is permitted except the two Raka'āt of Sunnah as part of Fajr Prayer. After 'Aṣr Prayer no Nafl is permitted until sunset. On 'Īd day, after sunrise no Nafl Prayer is permitted before or after 'Īd Prayer at the location of 'Īd Prayer. If Prayer in congregation is in progress, no Nafl or Sunnah Prayer on your own Prayer is permitted in the mosque. The exception is the

he is completely encircled and darkness takes him over. For example, when he is sentenced after the court hearing the police take him to jail. This is similar to the night when it is dark all around. To counter this unbearable despair 'Ishā Prayer was prescribed as a last resort. It is only God who has all the powers. Man can go nowhere except to God who would listen to his cries? Therefore, he prostrates before Him and petitions Him only.

The fifth change is when his cries and tears are successful. God's mercy descends and the clouds of misfortune disappear. After darkness, at last, the morning of hope arrives and the day dawns with the usual brightness. To celebrate this state of happiness and hope Fajr Prayer was prescribed as an expression of gratitude.

The schedule of Prayers reflects the spiritual changes of a person and a protection against future troubles. One does not know what the next day would bring for him. So, before the misfortunes happen one should pray to his Lord so He would bring a day of blessings and prosperity for him.

sacred mosque at the Ka'aba. In this mosque, Sunnah or Nafl Prayer can be offered at any time. Circuit of Ka'aba can be performed at any time and after each circuit, it is necessary to offer two Raka'āt Ṣalāt. At the time of an eclipse of the sun, the Prayer of the eclipse can be offered at any time regardless of the station of the sun. The reason for this Prayer is the eclipse. The Prayer should begin soon after the eclipse starts. This would be proper following of the practice of the Holy Prophet (may peace and blessings of Allah be upon him).

The wisdom in prohibiting Ṣalāt during certain times of the day is to draw our attention to the fact that the real purpose of worship is obedience to God. When God

requires us to Pray, we will Pray and when He says not to Pray, then there is no merit in offering Ṣalāt even when we could. Virtue and worship are only what God likes.

The other wisdom of these prohibitions is that during sunrise and sunset, the polytheists worshipped their false gods. These

times had become a symbol of the worship of these false deities. So, followers of one true God were directed to stay away from these practices. Proper times of worship were set for them, which contained spiritual benefits for them. By these prohibitions, attention was directed to the fact that there should be certain times when one should be

free to rest. The Holy Prophet (may peace and blessings of Allah be upon him) once said that if one gets tired by offering Ṣalāt, he should take a break and rest. These prohibited times are also set as compulsory breaks so one does not remain busy in Ṣalāt around the clock.

There are Five Mandatory Ṣalāts (Prayers)

Question: “Ahl-e-Qur’ān” (a sect in Islām) based on the Holy Qur’ān that there are three Ṣalāt in a day. They further contend that there are non-Qur’ānic words in our Ṣalāt. Also, there is only one Sajdah according to the Qur’ān, but we do two. According to them, it is against the teachings of the Qur’ān.

Answer: This contention of “Ahl-e-Qur’ān” is wrong. As the Holy Qur’ān mentions these three Ṣalāt, it also mentions the other two Ṣalāt in exactly the same way.

From the time of the Holy Prophet (may peace and blessings of Allah be upon him) the Muslim nation has been offering five daily Prayers consistently. The Holy Qur’ān clearly mentions five daily Prayers and the details are found in the traditions of the Holy Prophet (may peace and blessings of Allah be upon him). Therefore, a long, unbroken historical practice of the Muslim nation proves this beyond a doubt. There is no historical precedent that a majority of Muslims offered only three Prayers and then the concept of five Prayers crept in. This is a despicable thought and disgraceful attempt to create doubt about a worship which has been established with such regularity and consistency. This is a historical fact, not an idea which can be debated based on logic.

In the Holy Qur’ān, it is mentioned to pray during Ṣalāt. One only prays for what he needs. It is not necessary that all his needs should

be reflected only in the actual words of the Holy Qur’ān. Similarly, the Holy Qur’ān directs us to praise our Creator. Therefore, anyone who follows this direction will say it in his own words. Therefore, this objection that all the words in the Ṣalāt should be actual words of the Holy Qur’ān is based upon flawed logic. We ask, where it is written in the Qur’ān that all the words used in Ṣalāt should be actual words of the Holy Qur’ān? It only says that during Ṣalāt, Qur’ān should be recited. Therefore, every Muslim recites a portion of the Holy Qur’ān during the Ṣalāt and considers it necessary to do so.

Nowhere in the Holy Qur’ān is it mentioned that there should only be one Sajdah in the Ṣalāt. It says that do Sajdah during Ṣalāt. How many Sajdah should be done was demonstrated to us by the practice of the Holy Prophet (may peace and blessings of Allah be upon him) and his instructions. As has been mentioned before, Ṣalāt is a worship, which Muslims perform five times a day. From the beginning of Islām to this day, it has been done consistently and regularly. This is an unbroken practice, which the companions observed from the Holy Prophet (may peace and blessings of Allah be upon him) and then the generations of followers. How could it be possible that the Muslims abandoned important portions of this worship and there is no record of it? Therefore, the innovators of these times have to adopt one of two

options. Either they would reject that the practice of the Prophet (may peace and blessings of Allah be upon him) is the final word for them and they do not accept the verse of the Qur’ān *لِيُتَيَّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ* or they will have to accept that the real Ṣalāt is the practice of the Prophet (may peace and blessings of Allah be upon him) but they want to invent something different.

Question: Can Ṣalāt be offered at mid-day? If not, then what about those people who offer Sunnah Prayers before the Friday sermon?

Answer: It is not proper to offer Prayers exactly at mid-day. It is permitted to offer Sunnah Prayer before Fridays' sermon. It is not necessary to start the Friday sermon exactly at mid-day. It is better to start the Friday sermon after the sun starts to decline and there should be enough time given for Sunnah Prayer before the sermon starts.

Question: While offering the “Ishraq” Prayer (late morning Prayer – a Nafil Ṣalāt), if the mid-day prohibited time starts, would the Prayer be wasted?

Answer: If during the offering of the Nafil Prayers, the prohibited time starts, the Ṣalāt will not be wasted. It should be completed. The prohibition of the mid-day is not as strong as of the sunset or sunrise times. During the Jumū’ah Prayer and in the sacred mosque of Ka’aba, it is permitted to pray during this time.

(To be continued)

USA Jamā'at Calendar 2024

Date/Day/Time.....EventLocal/Region/National Venue

January

1 Jan, Mon.....	New Year's Day.....	.....	Federal Holiday
5-14 Jan Fri-Sun	Ashara Waṣīyyat.....	Wasaya Department	Jamā'at
6-7 Jan Sat-Sun	Local Jamā'at/Auxiliary Activities Review of 2023 and Plan 2024 activities .....	.....	Local/Aux/Jamā'at
6 Jan, Sat.....	National Amila Meeting.....	National Jamā'at	In-Person/Zoom
12-14 Jan Fri-Sun	Ansar Leadership Conference.....	Majlis Ansarullah	Bait-ul-Ikram TX
14 Jan, Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....	Webinar
15 Jan, Mon.....	Martin Luther King Jr. Day Long Weekend.....	.....	Federal Holiday
20 Jan, Sat	National Wāqifin-e-Nau Boys National Career Expo	WN Department	S.V./ Online
21 Jan, Sun.....	National Wāqifāt-e-Nau National Career Expo	WN Department	S.V./ Online
21 Jan, Sun.....	Seerat-un-Nabi Day.....	Regional.....	Jamā'at
27 Jan, Sat.....	Nationwide Flyer Distribution – Local.....	WN & Tabligh Departments.....	Jamā'at
28 Jan, Sun	National Public Affairs Seminar	Umur Khārijīyya Department.....	Bait-ur-Rahman, MD
29 Jan, Mon.....	Day on the Hill in Washington DC	Umur Khārijīyya Department	Washington DC

February

1-10 Feb Thu-Sat.....	Salat Ashara.....	Tarbiyat Department.....	Jamā'at
3-4 Feb Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
3 Feb Sat	National Amila Meeting.....	National Jamā'at	Seattle, WA
9 Feb Fri.....	National Tabligh and Media Training	Lajna Imā'illāh.....	Virtual
11 Feb Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....	Webinar
11 Feb Sun	Wasaya Webinar.....	Wasaya Department	Webinar
17 Feb Sat 7:30 EST.....	Pledge of a WN and its requirements	WN Department	Webinar
19 Feb Mon	Presidents' Day Long Weekend .....	.....	Federal Holiday
25 Feb Sun	Muslih-i-Mau'ūd Day.....	Local.....	Jamā'at

March

1-10 Mar Fri-Sun.....	Ashara Waṣīyyat.....	Wasaya Department	Jamā'at
2 Mar Sat.....	Refresher Course 2024 – Dar-ul Qaḍā USA.....	Dar-ul Qaḍā Department	Bait-ur-Rahman, MD
2-3 Mar Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
2-3 Mar Sat-Sun	Local Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya.....	Majlis
3 Mar Sun 7 P.M. EST.....	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
8-10 Mar Fri-Sun.....	National Mentoring Conference (LMC)	Lajna Imā'illāh Meeting	Mosque, Northern Virginia
9 Mar Sat.....	National Amila Meeting.....	National Jamā'at	In-Person/Zoom
9-10 Mar Sat-Sun.....	Local Qur'an Conference.....	TaQwa Department.....	Jamā'at
10 Mar Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....	Webinar
12 Mar to 9 Apr	Ramadan	Local.....	Jamā'at
16 Mar Sat	WN Awareness Day (Local Jamā'at) Part of Aṭfārī	WN Department	Jamā'at
17 Mar Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
19-25 Mar Tue-Mon	Ramadan Tahrik Jadid Week	Tahrik Jadid Department.....	Jamā'at
24 Mar Sun	Masih-i-Mau'ūd Day.....	Local.....	Jamā'at

April

1-10 Apr Mon-Wed.....	Salat Ashara.....	Tarbiyat Department.....	Jamā'at
6-7 Apr Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
10 Apr Wed	Eid-ul-Fitr.....	Local.....	Jamā'at
14 Apr Sun 7 P.M. EST.....	Qur'an Talks	Tarbiyat Department.....	Webinar
26-28 Apr Fri-Sun	Majlis Shura – USA Jamā'at.....	General Secretary Office	Bait-ur-Rahman, MD

May

3-5 May Fri-Sun.....	Regional Ijtima Khuddam and Aṭfāl.....	Majlis Khuddam-ul-Ahmadiyya.....	Regional
4-5 May Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
4 May Sat 7:30 EST	How can WN prepare themselves for the Jamā'at	WN Department	Webinar
12 May Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....	Webinar
17-19 May Fri-Sun	Jami'a Canada Visit for Fathers & Boys.....	WN Department	Jamā'at
18 May Sat.....	National Amila Meeting.....	National Jamā'at	Boston, MA
19 May Sun	Khilafat Day	Local.....	Jamā'at
27 May Mon.....	Memorial Day Long Weekend .....	.....	Federal Holiday

June

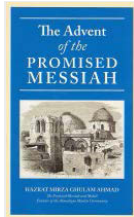
1-2 Jun Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day.....	Majlis Khuddāmul Ahmadiyya	Majlis
1-10 Jun Sat-Mon	Salat Ashara.....	Tarbiyat Department.....	Jamā'at
7-16 Jun Fri-Sun.....	Ashara Waṣīyyat.....	Wasaya Department	Jamā'at
8 Jun Sat	National Amila Meeting.....	National Jamā'at	In-Person/Zoom
9 Jun Sun 7 P.M. EST.....	Quran Talks	Tarbiyat Department.....	Webinar
15-16 Jun Sat-Sun	Spiritual Fitness Camp (Local)	Tarbiyat Department.....	Jamā'at
16 Jun Sun.....	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar

17 Jun Mon.....	Eid-ul-Adha	Local	Jamā' at
22 Jun Sat 7:30 PM EST	Roles and Responsibilities of a WN	WN Department	Webinar
28-30 Jun Fri-Sun	Jalsa Salana USA	National	Richmond, VA
July			
4 Jul Thu	Independence Day.....		Federal Holiday
5-7 Jul Fri-Sun	Jalsa Salana Canada		
6-7 Jul Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
13 Jul Sat	National Amila Meeting	National Jamā' at	In-Person/Zoom
14 Jul Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
14-20 Jul Sun-Sat	National Youth Camp.....	Ta'lim Department.....	Bait-ur-Rahman, MD
26-28 Jul Fri-Sun	Jalsa Salana UK.....		
29 Jul-8 Aug Mon-Thu	Hifz-ul-Quran Camp	TaQwa Department	Not Available
August			
1-10 Aug Thu-Sat	Salat Ashara.....	Tarbiyat Department	Jamā' at
3-4 Aug Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
3 Aug Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
10 Aug Sat	National Amila Meeting	National Jamā' at	In-Person/Zoom
11 Aug Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
11 Aug Sun	Wasaya Webinar.....	Wasaya Department	Webinar
11-17 Aug Sun-Sat	National WN Summer Camps (Boys and Girls).....	WN Department	Bait-ur-Rahman (B), SVA (G)
22-23 Aug Thu-Fri.....	Spiritual Fitness Camp (Local)	Tarbiyat Department	Jamā' at
23-25 Aug Fri-Sun	Khuddam National Shura	Majlis Khuddam-ul-Ahmadiyya.....	Bait-ur-Rahman, MD
30 Aug-1 Sep Fri-Sun	MSLM24 Conference	AMMA, AWSA, AAMS, IAAAE	Orlando, FL
31 Aug-2 Sep Sat-Mon	Labor Day Long Weekend.....		Federal Holiday
September			
7-8 Sep Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
8 Sep Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
13-22 Sep Fri-Sun	Ashara Waṣīyyat.....	Wasaya Department	Jamā' at
14 Sep Sat	National Amila Meeting	National Jamā' at	Columbus, OH
15 Sep Sun	USA National Quran and Science Symposium.....	AAMS	TBD
21 Sep Sat.....	National Tarbiyat and Tahir Academies Conference	Tarbiyat Department.....	Bait-ur-Rahman, MD
21-30 Sep Sat-Mon	Tahrik Jadid Ashara.....	Tahrik Jadid Department.....	Jamā' at
22 Sep Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
October			
1-10 Oct Tue-Thu	Salat Ashara.....	Tarbiyat Department	Jamā' at
4-6 Oct Fri-Sun	Ansar Shura and National Ijtima.....	Majlis Ansarullah	Bait-ur-Rahman, MD
5-6 Oct Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
11-13 Oct Fri-Sun	National Khuddam and Atfāl Ijtima	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
12 Oct Sat	National Amila Meeting	National Jamā' at	South Virginia
13 Oct Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
12-14 Oct Sat-Mon	Columbus Day Long Weekend.....		Federal Holiday
18-20 Oct Fri-Sun	National Ijtima	Lajna Imā'illāh.....	Bait-ur-Rahman, MD
26-27 Oct Sat-Sun.....	National TaQWA Conference.....	TaQwa Department	Not Available
November			
2-3 Nov Sat-Sun.....	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
3 Nov Sun.....	National Education Excellence Day.....	Ta'lim Department	Jamā' at
8-10 Nov Fri-Sun	Lajna Majlis-e-Shura.....	Lajna Imā'illāh.....	Detroit Mosque, MI
9 Nov Sat	National Amila Meeting	National Jamā' at	In-Person/Zoom
10 Nov Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
16 Nov Sat	Regional WN Ijtimā' āt (16 Regions)	Regional WN Department.....	Jamā' at
28 Nov-1 Dec	Thanksgiving Long Weekend (Thu-Sun)		Federal Holiday
December			
1-10 Dec Sun-Tue.....	Salat Ashara.....	Tarbiyat Department	Jamā' at
7-8 Dec Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
7 Dec Sat.....	National Amila Meeting	National Jamā' at	In-Person/Zoom
7 Dec Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
8 Dec Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
13-15 Dec Fri-Sun	Fazl-e-Umar Qa'idin Conference/Atfāl Refresher Course	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
13-22 Dec Fri-Sun.....	Ashara Waṣīyyat.....	Wasaya Department	Jamā' at
14 Dec Sat.....	Jami'a Inspiration and Orientation Camp and Virtual Open House – 3 Hours	WN Department	Online
15 Dec Sun.....	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
15 Dec Sun.....	Wasaya Webinar.....	Wasaya Department	Webinar
25 Dec Wed.....	Christmas Day		Federal Holiday
27-29 Dec Fri-Sun	West Coast Jalsa Salana (Tentative).....	National Jamā' at	Chino, CA

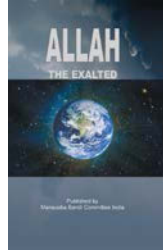
Have you read all the books of the Promised Messiah?

May peace be upon him

Promised Messiah and Imam Mahdi, Ḥaḍrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



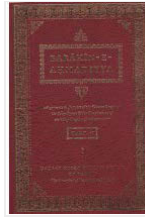
The Advent of the Promised Messiah



Allah the Exalted



Barahin-e-Ahmadiyya 1-2



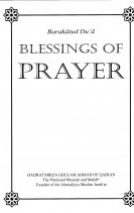
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



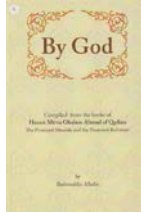
Barahin-e-Ahmadiyya 5



Blessings of Prayer



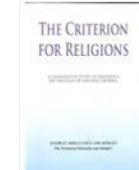
The British Government and Jihad



By God



The Conclusive Argument in Favour of Islam



The Criterion for Religions



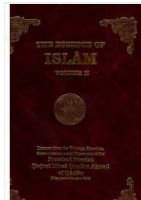
Defense against the Plague and a Criterion for the Elect of God



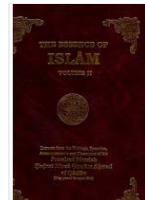
Divine Manifestations



Elucidation of Objectives



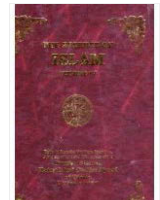
The Essence of Islam Volume 1



The Essence of Islam 2



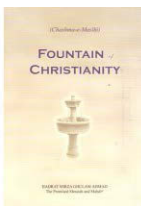
The Essence of Islam 3



The Essence of Islam 4



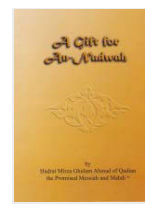
The Essence of Islam 5



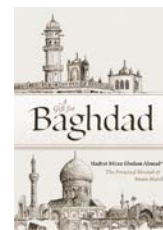
Fountain of Christianity



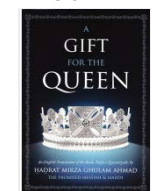
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



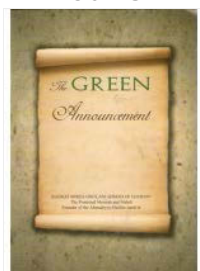
A Gift for Al-Nadwah



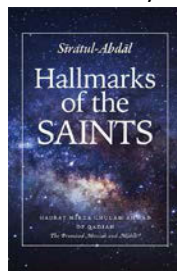
A Gift for Baghdad



A Gift for the Queen



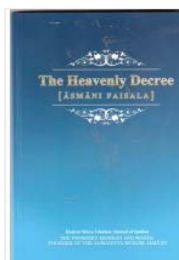
The Green Announcement



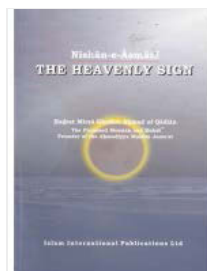
Hallmarks of the Saints



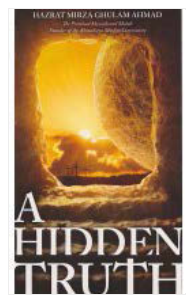
Haqiqat-ul-Wahi



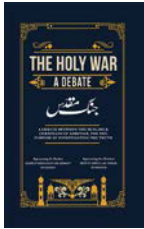
The Heavenly Decree



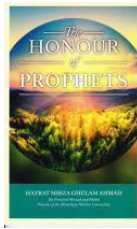
The Heavenly Sign



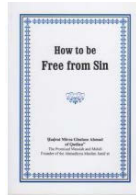
A Hidden Truth



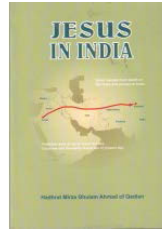
The Holy War



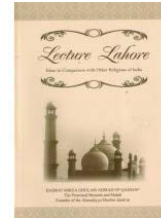
Honor of Prophets



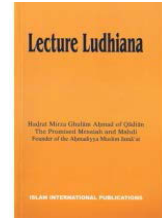
How to be Free from Sin



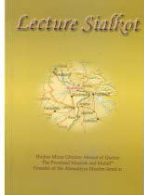
Jesus In India



Lecture Lahore



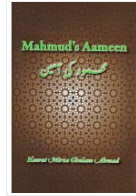
Lecture Ludhiana



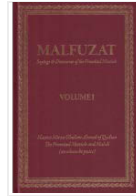
Lecture Sialkot



The Light of the Holy Qur'an



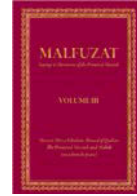
Mahmud's Aameen



Malfuzat Volume 1



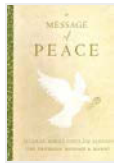
Malfuzat Volume 2



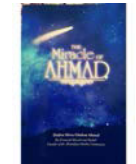
Malfuzat Vol 3



Malfuzat Vol 10



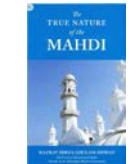
A Message of Peace



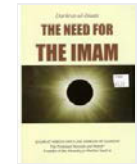
The Miracle of Ahmad



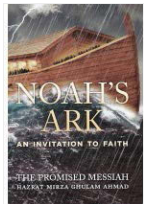
A Misconception Removed



The Nature of the Mahdi



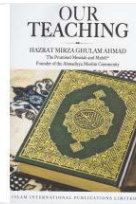
The Need for the Imam



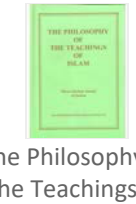
Noah's Ark



The Ocean of Light



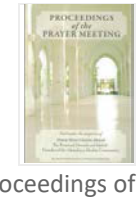
Our Teaching



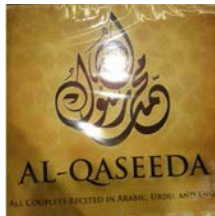
The Philosophy of the Teachings of Islam



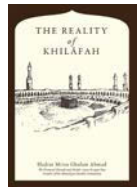
Pleasant stories and anecdotes



Proceedings of the Prayer Meetings



Al-Qaseeda Audio



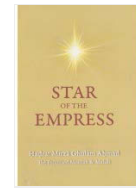
The Reality of Khilafah



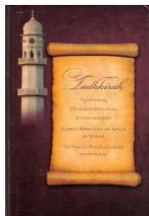
A Review of the Debate Between Batalavi and Chakrhalavi



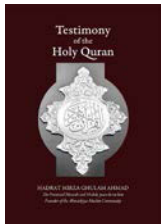
Selections from the Writings of the Promised Messiah



Star of the Empress



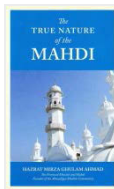
Tadhkirah



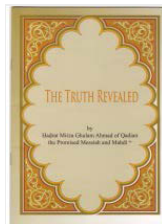
Testimony of the Holy Qur'an



Three Questions by a Christian and Their Answers



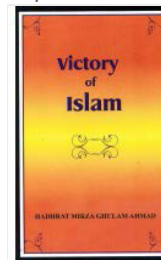
The True Nature of the Mahdi



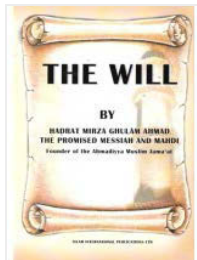
The Truth Revealed



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Mosque Etiquette

1. Mosque is an Islamic place of worship reserved for Prayers, remembrance of Allah, recitation of the Holy Quran and other religion related activities. No activity should be carried out that in any way violates its religious sanctity.
2. There should be no discussion on any worldly matters in the mosques. As far as possible, one should spend time in Prayers, remembrance of Allah and religious discussions. However, national and educational issues can be discussed as necessary as long as Prayers of the worshippers are not disturbed.
3. The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) guided us to pray in the following words while entering the mosque:

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Meaning, I enter in the name of Allah seeking blessings and peace for the Prophet of Allah. O Allah, forgive my sins and open the gates of mercy for me. Amin

4. A saying of the Holy Prophet tells us that one can earn rewards by offering two *Rak'at* as a welcome to the mosque (Tahiyat-ul-Masjid). This Prayer is voluntary and is not mandatory.
5. It is strictly prohibited to pass so close to a person offering Prayer that disturbs his Prayer. If necessary, one should pass a bit further away from the place for prostration.
6. It is quite undesirable to make noise, speak loudly or to engage in an activity that distracts worshippers from their Prayers.
7. Mosque should be kept clean and tidy as much as possible. Occasionally, its atmosphere should be purged with fragrance. Mosque should be kept clear of every foul and pungent smelling material.
8. The Holy Prophet (may peace and blessings of Allah be upon him) urged that one should not come to the mosque after eating anything that creates unpleasant smell. He used to advise that as much as possible one should come with neat and clean body and clothes and, if possible, use perfume.
9. It is highly undesirable to spit or blow nose in the mosque or on the stairs and pathways that may result in causing filth.
10. Buying and selling or engaging in related conversation is forbidden in the mosque.
11. It is undesirable to make an announcement in the mosque about a lost item.
12. As far as the legal opinion is concerned, shoes can be brought in the mosques subject to the condition that they are neat and clean. Presently the mosques are designed with proper flooring, etc., therefore, under these conditions it is not desirable to bring shoes in the mosques under normal circumstances.
13. It is not desirable that those who reach the mosque after others try to go in front of them by jumping over their heads and shoulders.
14. Such young children should not be brought to the mosque who make noise or make the mosque dirty with their urine or stool.
15. Friday sermon is a part of Prayer. Attendees should listen to the speech of Imam attentively and should not indulge in any dialogue and conversation. If need arises to quiet someone, it should be accomplished using a signal.
16. The Holy Prophet (may peace and blessings of Allah be upon him) guided us to recite this prayer while exiting the mosque اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ meaning, O Allah I seek your favor and mercy.

Humble, Mirza Bashir Ahmad, 4 August 1936. Nazir Ta'lim-o-Tarbiyat, Jamā'at Ahmadiyya Qādiān.

(Translated by Dr Mahmud Ahmad Nagi. Columbus OH)

Ahmadiyya Gazette Online

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Say, 'If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as *further* help.'

(The Holy Quran 18:110)

**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)

