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Dr. Ahsanullah Zafar
Amīr Ahmadiyya Jamā'at USA (19 August 2002-June 2016)



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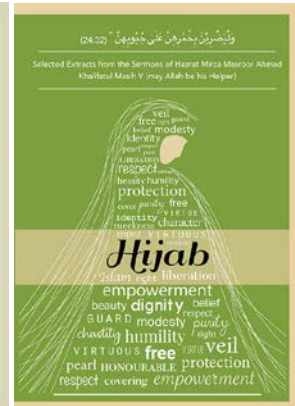
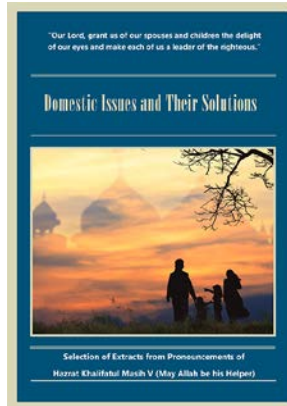
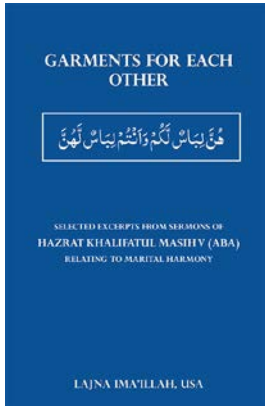
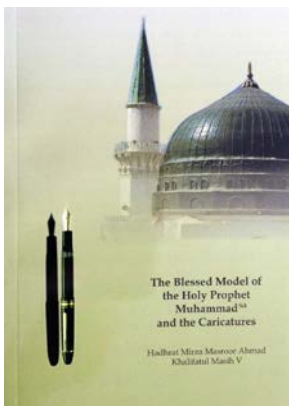
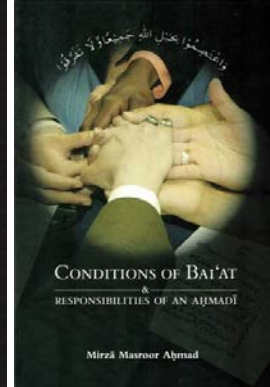
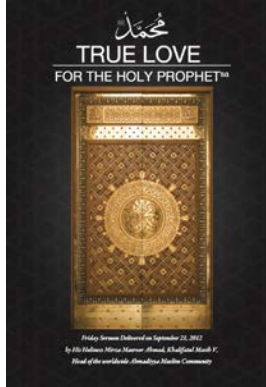
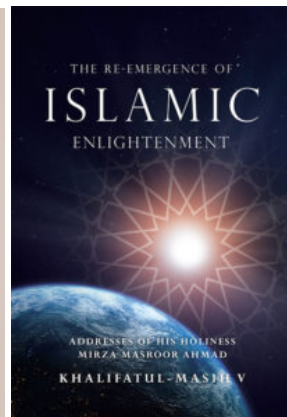
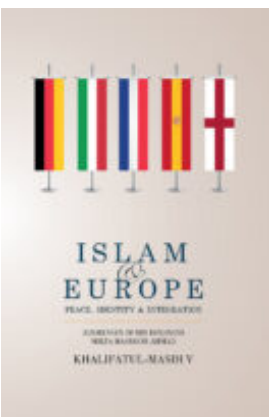
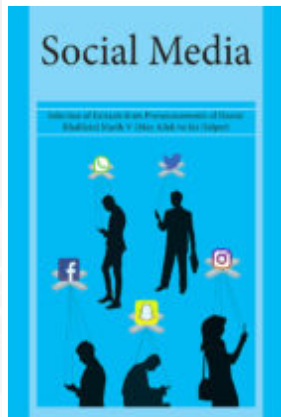
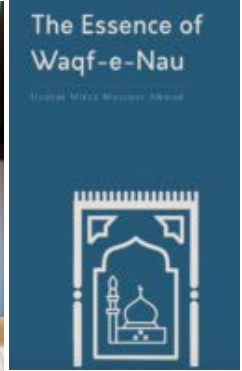
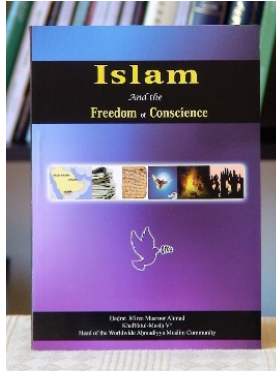
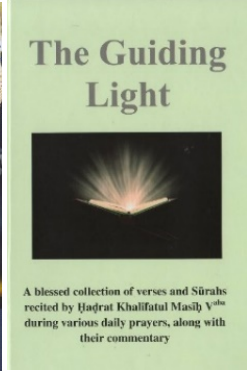
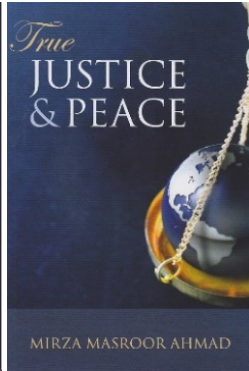
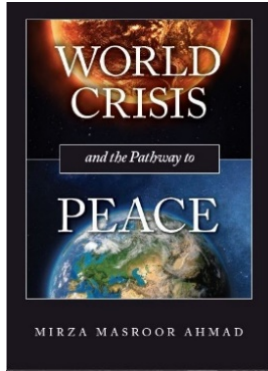
United States of America

*Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian*

(May peace be on him)

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May Allah be his helper



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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.:	Raḍiyāllāhu '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'an count
Tasmiya at the beginning of a chapter as the first verse.**

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'Id-ul-Fitr 2024 Message from Mirza Maghfoor Ahmad, Amīr Jamā'at Ahmadiyya, USA



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RABWAH, PAKISTAN

April 9, 2024

Dear Members of Jama'at USA,

Assalamo Alaikum wa rehmatullah he wa barakatahu.

I wish you all Eid Mubarak. May Allah bring you joy and happiness. I would like to share a brief excerpt taken from Hazrat Musleh Maud's^{ra} Khutba Eid delivered in Qadian in 1924.

"30 days of Ramadhan have just passed, and we knew with certainty that tomorrow would be Eid. Nevertheless, young and old were eager to see the new moon. However, it occurred to me that when it had come to the sighting of the moon at the start of Ramadhan, no one had been that eager. My attention was drawn to this question, what is the purpose of Eid?

At this time, it was revealed to me that the time of a Prophet is akin to the month of Ramadhan. It is only those who have wisdom and insight who can see this moon; and who stand by the Prophet during times of trial and suffering. However, those who have a childlike mentality do not care for the first sighting of this moon, and therefore do not recognize that they should keep the fast, or in other words, that they should endure difficulties by standing with the Prophet. Rather, they are eager to set their sights on the moon which precedes Eid, which is akin to the time of victory of the Prophet. Thus, Ramadhan is similar to a Prophet's lifetime.

[Prophethood] is like that of Lailatul Qadr, when the Prophet sows a seed which slowly grows. Whatever excellence this nation is destined to achieve is decreed in this same Lailatul Qadr; and in this Lailatul Qadr the Prophet then passes away. A period of time then follows, similar to the period between Lailatul Qadr and the sighting of Eid's moon. Progress is not immediate during this time. Rather, the Prophet's people will struggle, they will endure trials, just as they endured trials in the early years of the Prophet. Only after withstanding these difficulties does the moon of Eid rise [in the sky].

Become believers. And fulfill the rights of the moon of this Ramadhan, for the months are also accorded their rights. And the right of Ramadhan is that man makes financial and spiritual sacrifices. So, make every kind of sacrifice, for your sacrifices will bring upon Eid.

Become the lion who kills its prey and eats it. It is the hyenas who eat your leftover scraps of meat and join you afterwards. Your Eid is not solely a means of enjoyment, but the fulfillment of Allah's prophecy. And as a believer, you stood by the Prophet in the early days. In this time of suffering when grief cast a shadow in every corner, you were joyful.

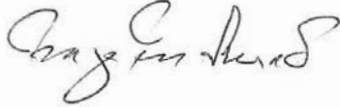
This Ramadhan teaches you a lesson, that if in the Ramadhan of Prophethood, you feel hunger, you experience suffering, then do not complain. For as Ramadhan continues and you recognize these fixed days, and you do not fear; similarly, the Ramadhan of Prophethood passes and Eid arrives. Thus, just as you do not complain about the length of Ramadhan, why do you complain about the [length] of the Ramadhan of Prophethood? And if you recognized the Ramadhan of Prophethood as Ramadhan, you would be happy to withstand any suffering during the days of this month. You would be happy that during this time of suffering you are able to serve the faith. You should value these days. Make peace with Allah before Eid comes. Otherwise, your Eid will be like that of a child's, whereas in fact, we should all play a part in bringing about Eid.

Victory should not be our goal, nor should we be happy with our progress. If we are to be happy, it should be due to the fulfillment of Allah's prophecy. This prophecy will become true and certainly so. The risk is that our spirituality will not be of the same standard as it was close to the time of the Prophet. Thus, I pray, that when we see the Eid of our victory, we do not show arrogance, conceit, immorality, or usurp other's rights. Rather we manifest better morals than before and we fully obey Allah so that our Eid is as blessed as the days of the month of Ramadhan have been for us."

May Allah enable us to achieve the piety and moral excellence of the Prophet's true followers.

Wassalam,

Khaksar,



Mirza Maghfoor Ahmad

Amir Jama'at USA

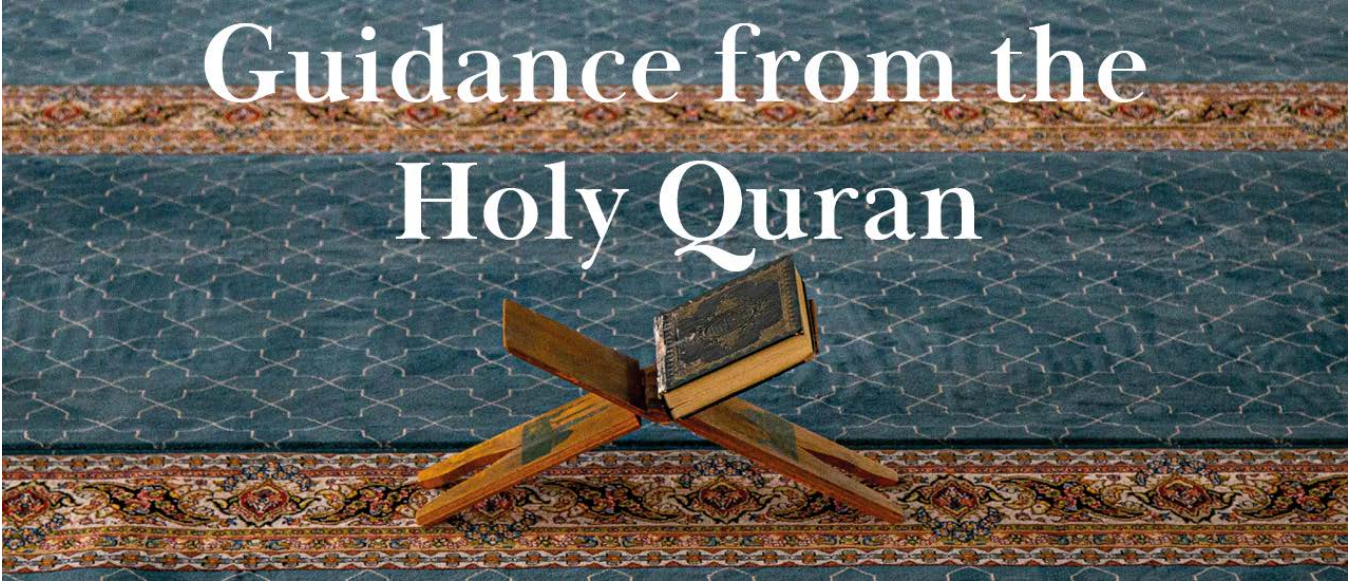
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Guidance from the Holy Quran



وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (English translation of the Holy Qur'an (24:56) by Hazrat Maulawi Sher 'Ali)

Commentary:

The promise of the establishment of Khilafat is clear and unmistakable. As the Holy Prophet is now humanity's sole guide for all time, his Khilafat must continue to exist in one form or another in the

world till the end of time, all other Khilafats having ceased to exist. This is among many others the Holy Prophet's distinct superiority over all other Prophets and Messengers of God. Our age has witnessed his greatest spiritual Khalifa in the person of Ahmad, the Promised Messiah.

The Quran has mentioned three kinds of Khulafā:

(1) Khulafā, who are Prophets such as Adam and David. About Adam God says in the Quran, "I am about to place a vicegerent in the earth" (2:31) and about David He says: "O David, We have made thee a vicegerent in the earth." (38:27)

(2) Prophets who are the Khulafā of another and a greater Prophet such as the Israelite Prophets who all were the Khulafā of Moses. About them, the Quran says: "We have sent down the Torah wherein was guidance and light. By

it did the Prophets who were obedient to Us judge for the Jews" (5:45).

(3) Non-Prophet Khulafā of a Prophet, with or without temporal powers, such as godly people learned in the Law. Their mission is to protect and preserve the law from being tampered with (5:45).

Briefly, the verse under comment covers all these categories of Khulafā, viz. the Holy Prophet's rightly-guided Khulafā, the Promised Messiah, his Successors, and the spiritual Reformers or Mujaddids. Their mission, as the above verse says, is to protect the Law and to bring back "the erring flock into the Master's fold." [The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (24[Al-Jumu'ah]:3-4)]



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

On Promise of Khilafat

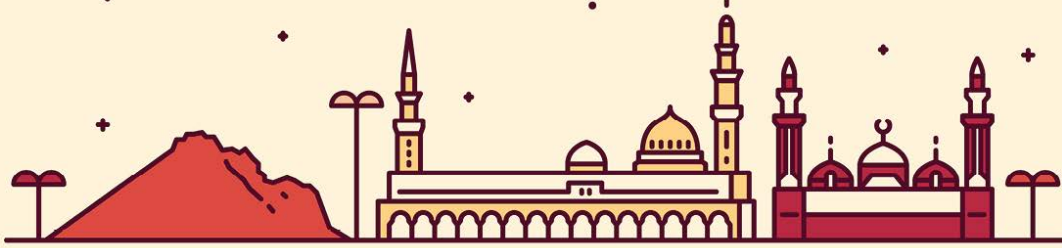
تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى
مِنْهَاجِ النَّبُوءَةِ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا
عَاصًّا، فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا
شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ نُبُوءَةٍ ثُمَّ سَكَتَ



“Prophethood will remain in you for as long as Allah decides for it to remain and then Allah will remove it when He decides to remove it. After prophethood, there will be a Khilafat on the path of prophethood and it will exist for as long as Allah decides for it to exist, then He will remove it when He decides to remove it. Then there will be a kingdom in which people will face trials and tribulations and it will continue to exist for as long as Allah decides for it to exist. Then He will remove it when He decides to remove it. After this, there will be an oppressive kingdom and it will continue to exist for as long as God decides for it to exist. Then He will remove it when He decides to remove it. Then there will once again be a Khilafat on the path of prophethood.” Thereafter he remained silent.

(Musnad Ahmad bin Hanbal. Mishkāt, Kitāb al-Riqāq, Bāb al-Andhār wa al-Tahdhīr)

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



Khilafat—The Second Manifestation of God



This is the Way of God. And ever since He created man on earth, He has always been demonstrating this Divine practice. He helps His Prophets (peace be on them) and Messengers (peace be on them) and grants them success and predominance, as He says:

كَتَبَ اللَّهُ لَأَعْلَبَنَّ أَنَا وَرُسُلِي

[Translation: 'God has ordained that He and His Prophets shall prevail.' (58:22)]

And by predominance is meant that as Messengers (peace be on them) and Prophets (peace be on them) desire that God's Hujjat (*Literally Argument. Here it means Will, the Purpose of God. [Translators]*) is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets (peace be on them). And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.

Thus, He manifests two kinds of Power.

(1) First, He shows the Hand of His Power at the hands of His Prophets (peace be on them) themselves.

(2) Second, when with the death of a Prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jamā'at will become extinct and even members of the Jamā'at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jamā'at. Thus, one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Hadrat Abu Bakr Siddiq (may Allah be pleased with him) when the demise of the Holy Prophet (may peace and blessings of

Allah be on him) was considered untimely and many an ignorant Bedouin turned apostate. The companions (may Allah be pleased with them) of the Holy Prophet (may peace and blessings of Allah be on him), too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq (may Allah be pleased with him) and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise which was spelled out in the verse: that is, after the fear, We shall firmly re-establish them (Al-Nur 24:56).

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ
خَوْفِهِمْ أَمْنًا

That is also what happened at the time of Moses (may peace be on him) when he died on his way from Egypt to Kin'an before taking the Israelites to the intended destination in accordance with the promise. At his [Moses's] death Israelites were plunged into deep mourning. It is written in the Torah that with the grief at this untimely death and sudden departure of Moses (may peace be on him), the Israelites wept for forty days [*Deuteronomy chapter 34 verse 8, Note: Some editions*

mention 30 instead of 40 days (Translator)]. The same happened with Christ (may peace be on him). At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized. So dear friends! since it is the Sunnat-Ullah [Practice, Way, Law of God (Translator), from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Barahin-e-Ahmadiyya.

(Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, Founder of the Ahmadiyya Muslim Jamā'at, the Will, pp. 5-7, Islam International Publications UK, 2005)



On the occasion of the festival of the breaking of the Fast in October 1909, the Khalifatul-Masih in delivering his address stressed the importance of unity and obedience to the Khalifatul-Masih. In the course of his address, he stated:

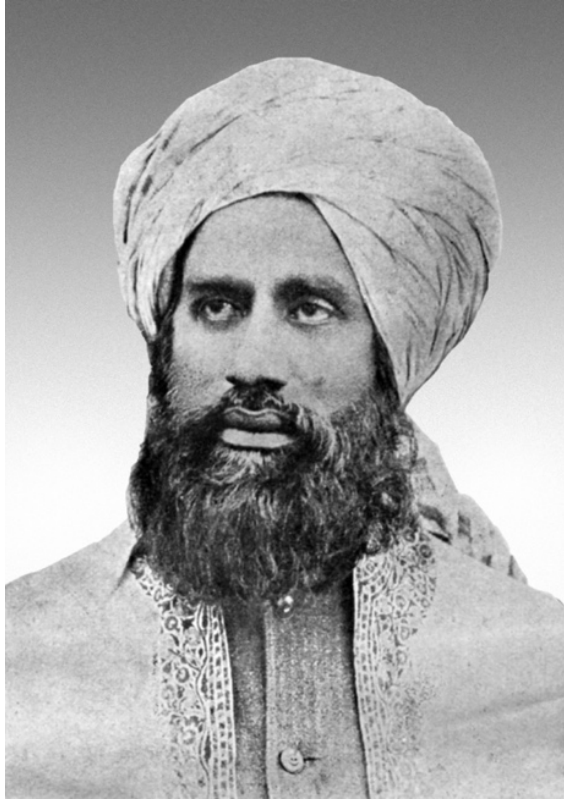
I affirm it emphatically, calling God to witness, that I shall never put aside the robe with which God has invested me. If the whole world, including all of you, were to stand up in opposition to me it would not affect me in the least. You should fulfill your covenant and you will then see how fast you will go forward and what success you will achieve. I have to say these things in view of certain circumstances that have arisen. I have God's promise that He would lend me His support. I have no need to call upon you to enter into a fresh covenant of Bai'at. You should carry out your original covenant lest

you should be involved in hypocrisy. If you perceive that I am in error in respect of something you should try through prayers that I might be shown the right path; but do not imagine that you can teach me the true meaning of some verse of the Holy Quran or of some Hadith or of some statement of the Promised Messiah.

If you consider that I am foul, supplicate God that he might remove me from the world, then you will see on whom the supplication recoils.

Another mistake is that it is said that the covenant is only to obey me in that which is right (ma 'roof) and that you are not bound to obey me in that which you do not consider right. This expression (Ma'roof) has also been used with reference to obedience due to the Holy Prophet in verse 13 of chapter 60 of the Holy Quran. Then have

you drawn up a list of shortcomings of the Holy Prophet? The Promised Messiah also used that expression in the conditions of Bai'at. I do not think ill of any of you. I have made this exposition lest you should continue to suffer from some misunderstanding.



Then it is said that I meet people too freely. It is a sufficient answer for me to point out that you who are my disciples have no authority over me. Instead, you are subject to my authority... It is easy to give an utterance to a sentiment but it is very difficult to eat the words afterward. Some of you say that you have no apprehension with regard to me but that you are anxious to define the authority of the next Khalifa. How do you know that he might be greater than Abu Bakr and Mirza Sahib ... I do not desire to expel such people from the Community. perchance they might realize the truth sooner or later, and lest I should become the cause of their going astray. I admonish you again to get rid of rancor and jealousy. If a matter of security or danger should arise. do not publish it. However, when something is finally decided it might be given publicity.

I warn you that you will have to carry out my directions willingly or unwillingly, and in the end, you will have to affirm that you obey me willingly. Whatever I tell you is for your good. May Allah keep you and me firmly on the path of guidance and may our end be good. Amen.

During the course of his speech at the Annual Conference of 1911, on December 27, he stressed the need for unity through taking firm hold of Allah's rope as

affirmed in the Holy Qur'an (3: 104) and then referred to some of the differences which had occasioned him some anxiety. He said:

I am Khalifatul-Masih and God has established me in this position. I had no desire at any time to hold this office. Now that God Almighty has made me wear this robe, I dislike intensely all controversy on this subject. You cannot conceive how much I suffer from the apprehension that differences might arise in the community. I desire that I should not hear of anything that might indicate the existence of differences or contentions among you, and I wish to see all of you as practical examples of the Divine direction: "Hold fast the rope of Allah all together and not divided." (3:104) But this can happen only by the grace of God. I urge you once more, and he who is listening to this should convey to others, that there should be no contention. When I die you will have plenty of occasions for contention. Perhaps you think that I have easily become Khalifa like Hazrat Abu Bakr. You cannot conceive of the reality, nor can you have any idea of my suffering or of the burden that has been placed upon me. It is the pure grace of God that I have been able to bear this burden. There is not one of you who can feel it truly, let alone bear it. Can he who has a relationship with hundreds of thousands of people sleep in comfort?

Standing in this mosque with the Holy Quran in my hand and calling God Almighty to witness, I state that I had no desire whatsoever to become a spiritual preceptor. But who can have knowledge of the Divine design? He did whatever He willed. He gathered all of you together at my hand and He Himself, and not any of you, invested me with the robe of Khilafat. I consider it my duty to honor it and respect it.

Remember, it is not within your power to set me aside. if you find any fault in me invite my attention to it, but in a respectful manner. It is not for man to make anyone a Khalifa, it is God's own business... If I have been made Khalifa this is God's doing, in accordance with his design. It is true that He has made me Khalifa for your good. No power can set aside a Khalifa appointed by God. No one of you has the power or strength to set me aside. If God Almighty wills to set me aside he will cause me to die. You must commit this matter to God. You have not the strength to set me aside. I am not grateful to any of you. The person who says that he has made me Khalifa utters a falsehood. I find it painful to hear, as someone has said, that this is the age of Parliaments and constitutions; that a constitution has been put in force in Iran and Portugal, and that a Parliament has been set up in Turkey. I say that such one who describes this Movement as Parliamentary or constitutional should also repent. Do you not, know what comfort Parliament has brought to Iran, and what benefit have others derived from it? What kind of sleep have the Turks enjoyed after

setting up a Parliament? What benefit have the Iranians derived from it? How many were destroyed in the time of Muhammad 'Ali Shah, and now ultimatums are being served on others?

I remind you again that the Holy Quran sets forth clearly that it is Allah Who appoints Khulafā. Remember, Adam was made Khalifa by God, Who said: "I am about to appoint a vicegerent (Khalifa) in the earth." What good did the angels achieve by raising an objection to it? You can find it in the Quran. If that is the situation of the angels, that they had to confess: "Holy are Thou, we have no knowledge" then you who object to me should reflect upon your own situation. I remember well when someone said: "A Parliament has been established in Iran and this is the age of constitutions." He uttered a falsehood and was guilty of disrespect. The jealousy of God Almighty displayed to such people the result of the constitution in Iran. I repeat they should repent even now.

In the middle of June 1912, the Khalifatul-Masih had to go to Lahore. During his brief visit, he delivered another important speech on the Status of the Khalifa and the obedience due to the holder of that office. In the course of this speech, he observed:

God Almighty of His grace saved you from disintegration after the death of the Promised Messiah by uniting you at my hands. Then appreciate this Divine bounty and do not indulge in useless discussions. I cannot understand what moral or spiritual benefit do you derive from them. God Almighty has made Khalifa whom He willed and has made you acknowledge His authority. It would be great folly on your part to take exception to this Divine determination. I have told you repeatedly and have demonstrated it from the Holy Quran that it is not the part of man to establish a Khalifa; it is the function of God Almighty.

If anyone says that the Anjuman (Central Association) has made me Khalifa, he utters a falsehood. Such thinking is destructive and should be eschewed. Listen once more that no man or Anjuman has made me Khalifa, nor do I consider any Anjuman capable of appointing a Khalifa nor do I attach any value to the action of any Anjuman in that context. Should the Anjuman leave me I would not pay any attention to its action. No one has the power to deprive me of the robe of the Khilafat.

Hearken! I had never had any desire to become Khalifa. At the time when I was not yet a follower of the Promised Messiah, I dressed in the same manner in which I dress now. I have met the nobility as a person of honor, in the same dress. When I became a follower of

the Promised Messiah, I made no change in my way of life. After his death whatever happened was brought about by God Almighty. I had not the least idea that I would become the Khalifa, but God Almighty so willed it out of His wisdom, and He made me your Imam and Khalifa. Those who in your estimation were better entitled to the office accepted me under the Divine will and are obedient to me. Then who are you that you would raise objections against me? If you have any objections, raise it against God, but beware of the consequences of such impertinence.

I do not flatter anyone. I do not need anyone's greeting, nor do I depend upon your offerings and provisions. I seek refuge with God that any such notion should pass through my mind. God Almighty has bestowed a secret treasure upon me, of which no one has any knowledge. My wife and children are not dependent upon any of you. God Almighty looks after them. You have no capacity to look after anyone. Allah is Self-Sufficient; it is you who are needy.

He who is present should listen carefully and he who is not present should be informed by those who are present, that to raise the objection that the Khilafat has not been bestowed upon someone who was better entitled to it, is the doctrine of those who rejected the Khilafat of Abu Bakr and 'Umar. Turn away from any such thought. Allah, the Exalted, has made that one Khalifa whom He considered best entitled to the office. He who opposes him is false and is disobedient to God. Submit and obey like the angels; do not behave like Iblis.

Despite my illness, I have taken advantage of this opportunity to impress upon you that the Khilafat is no light affair. You can derive no benefit by agitating this question. No one will make any of you Khalifa, nor can anyone else become Khalifa in my lifetime. When I die it will be only that one concerning whom God so wills who will become Khalifa and God will raise him to this office Himself. You have made a covenant with me. You should not raise the question of Khalifa. God has made me Khalifa and now I cannot be set aside by any of you, nor has anyone the power to set me aside. If you persist in your attitude then remember that I have with me those who like Khalid bin Waleed will chastise you as rebels.

Be warned, my supplications are heard in heaven. My Lord fulfills my purpose even before my supplications. To fight me is to fight God. So repent and give up all these vain things. Be patient for a while; thereafter he who succeeds me will deal with you as God wills.

(The Ahmadiyya Gazette, USA, May 1980, pp. 4-5)

The Blessings of Khilafat

From Friday Sermon of—
Hazrat Khalifatul-Masih V

(May Allah be his Helpe)



The Holy Prophet (peace and blessings of Allah be on him) said that Prophethood shall remain among you as long as God shall will. God will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as God shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as God shall will and then come to an end. There will

follow thereafter monarchical despotism to last as long as God will and come to an end upon His decree. There will then emerge Khilafat on the precept of Prophethood.

During different periods of Islamic history many rulers called themselves Khalifa, yet the large majority of Muslims only consider the four Khulafā who followed the Holy Prophet (peace and blessings of Allah be on him) as the Rightly Guided Khulafā. That is, theirs was an era of guidance when the prevailing system was run in line with the model of the Holy Prophet (peace and blessings of Allah be on him) and in accordance with the teachings of the Qur'an. Later, circumstances changed and the aforementioned prophecy of the Holy Prophet (peace and blessings of Allah be on him) was fulfilled word for word. Indeed, as it was fulfilled in its former part, it was also fulfilled in its latter part. Seeing the decline of Muslims, God's mercy was stirred. God had sent the Holy Prophet (peace and blessings of Allah be on him) with a Sharī'ah to last till the end of time, so His mercy stirred in once again establishing Khilafat on the precepts of Prophethood. We Ahmadiis firmly believe that God's mercy was stirred to fulfill the promise He had made to the Holy Prophet (peace and blessings of Allah be on him) and through the agency of the Promised Messiah (on whom be peace) Khilafat on the precepts of Prophethood was once again established on earth. God gave the Promised Messiah (on whom be peace) the title of Khatam-ul-Khulafā (seal of all Khulafā) because Khilafat was now going to ensue through him; a servant of the Holy Prophet (peace and blessings of Allah be on him).

We are fortunate that we have experienced fulfillment of the glad-tiding of Khilafat on the precepts of Prophethood and we are among those mentioned in the verse of Surah Al Jumu'ah: "And among others from among them who have not yet joined them..." (62:4). We accepted the person about whom the Holy Prophet (peace and blessings of Allah be on him) said that he would bring faith back from the Pleiades and we were enabled to give greeting to the Messiah whom the Holy Prophet (peace and blessings of Allah be on him) sent greetings. We also have had the grace to take Bai'at of the Khulafā of the Promised Messiah (on whom be peace). All these blessings demand from every Ahmadi to bring about pure changes in him and this is the duty of all his followers so that they may fulfill the dues of Bai'at. The Promised Messiah (on whom be peace) was to bring faith down from the Pleiades and fill his follower's hearts with it. Each Ahmadi bears witness that this was accomplished. However, establishing this faith was not limited to the Promised Messiah's (on whom be peace) lifetime or to a few decades after him because after making his prophecy the Holy Prophet (peace and blessings of Allah be on him) said no more which signified that this Khilafat was to remain in all its glory till the Judgement Day.

It is thus the duty of each person who takes Bai'at to always stay firm on it and adhere to Khilafat which operates in the ways of the Promised Messiah (on whom be peace). And also spread the Oneness of God in the world. God sent the Holy Prophet (peace and blessings of Allah be on him) for this task and it was also for this task that his servant the Promised Messiah was sent and it was also indeed for this task that the Holy Prophet (peace and blessings of Allah be on him) foretold of Khilafat that would last till the Day of Judgement. Indeed, when the Promised Messiah (on whom be peace) gave his Jamā'at the sad news of his parting he also gave it the glad-tiding of Khilafat. He wrote:

'...since it is the Sunnat-Ullah, [way of God] from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old' And he said: 'For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement.' (The Will, p. 7)

When God sent the second Manifestation to establish faith in the world He did not want opponents of faith to be joyous at faith being diminished once again. Thus Khilafat has been established by God after the Promised Messiah (on whom be peace) in order for faith to prevail. God also deemed it the duty of those who claim to adhere to the system of Khilafat to become its helpers and be resolute in safeguarding their own faith as well as

taking the message of faith to others. We know full well that the second Manifestation is a reference to Khilafat. The system of Khilafat is connected to religious progress and it is a part of Islamic Sharī'ah. We all know that religious progress, worship of Jamā'at cannot take place without Khilafat. The permanence of Khilafat is part of faith. Those who rejected the air of noncompliance in the time of Hazrat Khalifatul Masih I (may Allah be pleased with him) also knew these facts. Thank God by virtue of their strong faith their generations are now enjoying the beneficence of Khilafat. The greatest sacrifice in this regard was given by Hazrat Khalifatul Masih II (may Allah be pleased with him). He endured terrible allegations made against him and below is how he related some of the accounts.

He said that he called for Maulawi Muhammad 'Ali after the passing away of Hazrat Khalifatul Masih I (may Allah be pleased with him) and asked him not to create conflict regarding Khilafat. He asked him to limit his thoughts to having a Khalifa who would safeguard the Jamā'at and work for the progress of Islam. He told Maulawi Muhammad 'Ali that he could forfeit his emotions for him on a personal level but would not give up on matters of principles. He told him that he considered Khilafat a religious matter and put it to him that he had just had freedom from one Khalifa whose Bai'at he had had for six years. He said something that was permissible for six years could not now become forbidden. He told Maulawi Muhammad 'Ali to let go of whatever was contrary to faith and to be fair and carry on with the way [of Bai'at] that he had done thus far. He said as regards who would be beneficial as a Khalifa, he would consent to whoever Maulawi Muhammad 'Ali agreed on.

When the meeting to elect the next Khalifa did not conclude for a long time people waiting outside started beating on the door and asked for a quick decision so that they could take Bai'at.

Hazrat Khalifatul Masih II (may Allah be pleased with him) related that he told Maulawi Muhammad 'Ali that the question before him should be who could be the next Khalifa and not should there be a Khalifa or not! Maulawi Muhammad 'Ali replied that Hazrat Khalifatul Masih II only stressed this because he knew who the next Khalifa would be but he responded by saying he did not know and he would take Bai'at of whoever Maulawi Sahib chose. However, Maulawi Muhammad 'Ali did not agree and he did not. Hazrat Khalifatul Masih II (may Allah be pleased with him) told him he could not tear his heart open to show him what was in it. Ultimately Hazrat Mirza Bashir ud Din Mahmood Ahmad's name was chosen and he was persuaded to take Bai'at. He hesitated saying he did not even remember the words of Bai'at but someone told him he would help him words of Bai'at. Thus, the seditious people lost out and the prophecy of the Holy Prophet (peace and blessings of Allah be on him) was

fulfilled again.

The individuals who were distant from Khilafat were spiritual and temporal scholars and were also experienced people of status. They took all the funds of the Jamā'at with them yet remained unsuccessful. Not only Maulawi Sahib left Qadian, he and others also tried later to bring Khilafat down but could not succeed because God had promised that Khilafat would prevail. As they left emptying the coffers of the Jamā'at they looked at the building of Ta'lim-ul-Islam School, Qadian, and predicted that within ten years this building would be in the hands of either Arya Hindus or Christians. But God fulfills His promises with great glory and continues to fulfill it to this day. They talked about ten years, well, those ten years came and passed and many more decades came and passed and today, 101 years later, Qadian is developing wonderfully in spite of some most unfavorable circumstances including the partition of the sub-continent when Qadian had to be left to few more than three hundred odd dervishes. Now modern, state-of-the-art buildings are being built in Qadian and millions are being spent on making new schools. It is not only in Qadian, rather in the rest of the world too, great big buildings of Ahmadiyya Jamā'at connected to Khilafat show Divine support and succor for Khilafat. Germany is also seeking this beneficence where a couple of days ago their Lajna and Ansar purchased a five-story building for € 1.7 million. The funds which opponents of Khilafat had left less than rupee one, two auxiliaries of a country's Jamā'at associated with that very Khilafat today spend such a large sum to purchase a building. If this is not Divine support, what else it is? As for those who broke away, their affairs fell in disarray and the pious-natured among them joined Khilafat then and continue to do so today.

Today Tabligh is taking place under the auspices of Khilafat e Ahmadiyya. While the name of Islam is being brought in disrepute by some around the world, it is Jamā'at Ahmadiyya connected to Khilafat which presents the true picture of Islam, and thus God is corroborating the truth of Khilafat e Ahmadiyya. By opening up the hearts of pious-natured people to the truth of the Promised Messiah, God not only corroborates the truth of Jamā'at Ahmadiyya but also the truth of Khilafat e Ahmadiyya.

Our missionary in Niger writes that a village chief arrived at a class held for imams. He was asked why he had come in place of an imam. He said he realized it was a class for imams but when he told his local imam about the class the evening before, the imam refused to attend saying Ahmadis were Kafirs. The chief was astonished and saddened to hear this as in his capacity as village chief he had allowed Ahmadis to do Tabligh which, to his mind made him a worse kafir. He prayed profusely that night and had a dream which he later related on oath. In

his dream, the moon and stars descend to his house but they have no light in them. A white-clad person comes to his house and once he is there the moon and the stars give off astonishing light and brilliance. It enters his heart most forcefully that the person belongs to Ahmadis. When he spoke to our missionary about this dream, he was shown photographs, and seeing photo of Khalifatul-Masih, he repeatedly said he was the person who had visited his house in the dream.

Amīr of Gambia writes that people were informed of the advent of the Promised Messiah (on whom be peace) during Tabligh and conditions of Bai'at were read out to them. The village imam and chair of the development committee said the Holy Prophet (peace and blessings of Allah be on him) had foretold the coming of the Messiah and Mahdi but it was the first time he was hearing about his advent. He was impressed with Ahmadiyyat and said Ahmadis were true Muslims because they had the power of Khilafat. When he was shown Khalifatul-Masih's photograph he said he daily watched Hazrat Khalifatul-Masih on TV. Following this many hundred took Bai'at.

During this week's inauguration of a mosque in Germany many local people, including politicians, teachers, business people, and others expressed their views. One guest said she knew a lot of Ahmadis and felt that she had a good idea of what Ahmadiyyat was about. However, listening to the Khalifa of Ahmadiyya Jamā'at impressed her as never before and her heart understood the reality of Islam. He said he is a humble person and is well aware of himself. He said he had no quality but God has promised to grant help and support to Khilafat which God always has done and will continue to do for always.

The Promised Messiah (on whom be peace) also said that the second Manifestation is established by God and indeed we observe Divine support for it and those who believe in it will continue to observe this Divine support. Islam lost its glory when materialism and worldliness entered it. The beneficence of Khilafat is now here to stay but those who give precedence to the world over faith will be deprived of it. God has promised to change the state of fear in peace through Khilafat for those who will pay God's dues. Among these are observance of Salat and not holding any partners with God. There are different preferences in the world and people are in pursuit of materialism and in their pursuit, they use falsehood which is like associating partners with God.

Someone wrote in from Germany that he was doing Tabligh to someone who was convinced of all the truths. But when he was asked to take Bai'at he said he knew many Ahmadis who did tax fraud and told lies and did other wrong things. He said these were not his ways and he could not join the Jamā'at. Although the person's response was not correct since he had understood what God and His Prophet said but did not accept it thus

making himself culpable. However, Ahmadis who follow wrong practices are doubly culpable and they need to self-reflect.

Hazrat Khalifatul-Masih said to office-holders and workers of Jamā'at that they have been blessed and enabled to serve the Jamā'at merely owing to connection with Khilafat. He said it was credulous for people to assume that their knowledge, intellect, or hard work was behind any good results/success. In matters of faith, there can be no blessing at all without Khilafat as it has been historically proven. It is love and loyalty to Khilafat that attracts God's grace and brings about good results/success because Khilafat is a system God established. If office-holders feel any element of self-importance they should do Istighfār. If the awareness of those with religious knowledge, wisdom of the wise, intellect of those with worldly knowledge, and skill of experts brings extraordinary results in Jamā'at work, it is only and only due to connection with Khilafat because God has promised blessings in this regard. Knowledge and skill can work in worldly matters but in Jamā'at matters everything works due to the blessings of Khilafat.

Religious scholars should educate newcomers and youngsters about the true connection with Khilafat. Office-holders are also responsible for doing this, some of whom have little knowledge of religion. Some people tell Hazrat Khalifatul-Masih that they hold such and such office. Hazrat Khalifatul-Masih tells them not to say they hold such and such office but to say they serve in such and such capacity. People should develop in righteousness and in connecting to Khilafat. Some office-holders think it is sufficient to commemorate Khilafat Day once a year. Hazrat Khalifatul-Masih mentioned this earlier as well with reference to Hazrat Muslih Mau'ūd (may Allah be pleased with him) that adequate emphasis is not given to Khilafat in the Jamā'at. Since then, some effort has been made but there is room for improvement.

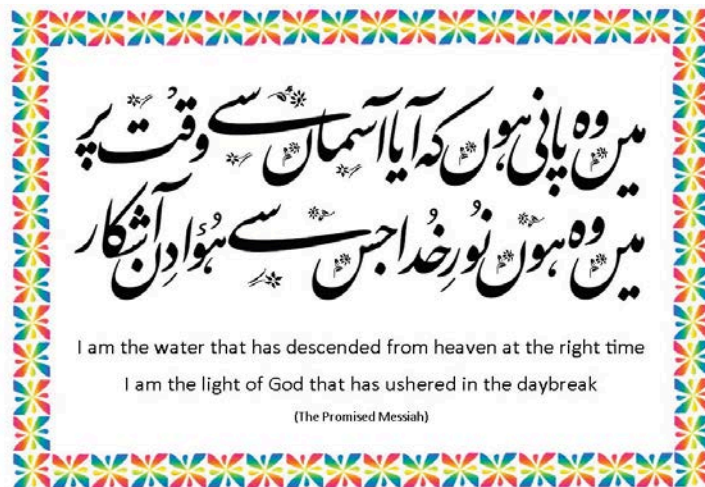
Recently hundreds of Khuddam of various ages from Canada and the USA came to meet Hazrat Khalifatul-

Masih in London. Some of them had recently taken Bai'at. They stayed for three days. Following the visit their feelings changed, they expressed amazing sincerity and loyalty which was astonishing to behold. They also expressed their feelings on their return home and mentioned bringing about changes in themselves. They promised to be regular in Salat, they promised to be regular in their association with Jamā'at, and they promised to continue and develop/enhance their connection with Khilafat. Previously neither had they been informed much about Khilafat nor had they had much experience. No doubt, meeting in person develops personal connection and love on both sides but if scholars and office-holders continue to mention the significance of Khilafat among the Jamā'at, faith is strengthened and polished. Officeholders talk about their own importance, men and Lajna both, but they do not instill the significance of Khilafat in hearts and minds as it should be instilled. If they do this their own significance will also increase. Missionaries, officeholders, or those with religious knowledge should become helpers and supporters of Khilafat. It is wrong to assume that stressing the significance of Khilafat once is the end of the matter.

Hazrat Muslih Mau'ūd (may Allah be pleased with him) said it is incumbent on every believer who feels compassion for faith and sincerity for the Jamā'at and wishes for God's work to carry on with dignity and Islam to regain the honor it had in the time of the Holy Prophet (peace and blessings of Allah be on him) and the endeavors of the Promised Messiah (on whom be peace) in this regard are not negated, to work with the Khalifa night and day! He said words of the Khalifa should be relayed again and again and again to the Jamā'at until even those of little intelligence understand them.

May God enable us to not only listen to the words of Khilafat but also practice them.

(Summary of the Friday Sermon, 29 May 2015. The summary prepared by the alislam.org team)





Basic Tajweed Rules for Recitation of the Holy Quran

Tashdīd

The sign **و** above the letter with a harakah (Fatha, Kasrah, and Dhamma) is called Tashdīd. It looks like English letter w. A letter bearing Tashdīd is called a Mushaddad letter. Tashdīd means intensification, doubling.

EXAMPLE:

The letter bearing the Tashdīd is pronounced double. The first letter always takes the Sukoon and the second letter bears the harakah.

أَبَّ = أَب ب = أَبَّب

إَبَّ = إِب ب = إَبَّب

أَبَّ = أُب ب = أَُبَّب

Types of Tashdīd

There are three types of Tashdīd.

1. Tashdīd on more than one letter
2. Sukoon followed by Tashdīd
3. Tashdīd with Tanween

Tashdīd on more than one letter

It is defined as when Tashdīd occurs in more than one letter in a word, it is important to stress the correct letter.

EXAMPLE:

إِنَّ = إَنَّ = إَنَّ

إَنَّ = إَنَّ = إَنَّ

Sukoon followed by Tashdīd

When a Sākin letter (with Sukun) is followed by a letter with Tashdīd, the Sākin letter is not pronounced.

EXAMPLE:

مَهَّدَات The > will not be

pronounced due to the Sukoon and the word will be read as مَهَّات

قُلْ رَبِّ The ل will not be

pronounced due to the Sukoon and the word will be read as قُلْ رَبِّ

Tashdīd with Tanween:

When a letter with Tanween is followed by a letter with Tashdīd, the noon sound from the Tanween will not be pronounced.

EXAMPLE:

ذَّلَّ = ذَنَّ ل

The noon Sākin will be dropped and will not be pronounced. The word will be read as.

ذَلَّ = ذَل ل

فَرَّ = فَنَّ ر

The noon Sākin will be dropped and will not be pronounced. The word will be read as.

فَرَّ = فَرَّ ر

(Contributed by Qudratullah Ayaz, Milwaukee)

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

April 2024

5 April 2024

Hazrat Khalīfatul-Masīh V (may Allah be His helper) continued presenting wisdom, philosophy, and manner of prayers in the light of the Promised Messiah (may peace be on him) teachings.

Hazrat Khalīfatul-Masīh V said that one of the signs of God's existence is that He does listen to the prayers of the distressed. As such we must bring about this condition within our prayers. Prayers are all we have it is only through prayers that the state of the Muslim world today can improve. Furthermore, every Ahmadi should understand and strive to establish the condition of distress in their prayers, for it is then that their prayers will achieve acceptance. He quoted the Promised Messiah (may peace be upon him) who said that until one prays constantly in a state of distress, then prayers are not accepted. This state of distress is a requisite for prayers to be accepted. This state connotes that one

12 April 2024

Hazrat Khalīfatul-Masīh V (may Allah be His helper) had been describing incidents from the Battle of Uhud before Ramadan. He continued to mention the martyrs of the Battle of Uhud.

The Holy Prophet was riding a horse when he saw the mother of Hazrat Sa'd bin Mu'adh. So, he stopped and gave her glad tidings that all the martyrs of Uhud were in Paradise. She was told to convey this to all the homes of the martyrs.

Hazrat Khalīfatul-Masīh V (may Allah be His helper) said, "Although a funeral prayer was not offered at the time, afterward, close to the era of his demise, the Holy

wholeheartedly understands that there is no other path or way except that of Allah the Almighty. It is when a person establishes this state in their prayers that they will find acceptance.

Hazrat Khalīfatul-Masīh V said that the world war has begun and the war has crossed the Palestinian borders, in Syria for example where the Iranian embassy was attacked, which was a great offense under any law. The world is silent only because Israel was the perpetrator, however, this will cause the war to spread further. Voices only started being raised when aid workers were killed, however, these same people were silent when innocent Palestinians were losing their lives. Now they have realized what the pain feels like. He said that we should pray that Allah protects humanity and enables us to do justice in offering prayers.

Prophet (may peace and blessings of Allah be on him) especially offered a funeral prayer for the martyrs of Uhud, and prayed for them with great anguish. The Holy Prophet would remember the martyrs of Uhud with special love and respect.

The companions also held the martyrs of Uhud in high esteem and always kept the memory of Uhud alive in their hearts as a sacred event.

Hazrat Khalīfatul-Masīh narrated a hadith in which the Holy Prophet (may peace and blessings of Allah be on him) said that when he remembers the martyrs of Uhud, he often wishes that he be reunited with them.

19 April 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) concluded incidences from the Battle of Uhud and also described the expedition of Hamra' al-Asad.

The women of Madina learned about the martyrdoms of their loved ones and began to weep. This pained the Holy Prophet, and he said that his uncle Hamzah (may Allah be pleased with him) had also been martyred, yet there was no one to lament over his demise. Upon this, the companions, who wished to fulfill even the slightest desire of the Holy Prophet, went to their women and told them to mourn the martyrdom of Hazrat Hamzah. When the Holy Prophet came out of his home and saw the women mourning, he asked what was happening. Upon being informed that they were mourning Hazrat Hamzah, the Holy Prophet said that he already knew that the Ansar had a great love for him. He went on to say that however, Allah does not like for people to wail in such a manner. The companions (may Allah be pleased with them) said that this was the only

way for them to reconcile their grief. The Holy Prophet said that he did not forbid them from crying; however, he forbade them from expressing this grief by striking their faces, pulling their hair, and ripping their clothes. This again shows how the Holy Prophet, even during his grief, was more mindful of the sentiments of others.

Hazrat Khalifatul-Masih V said that another battle was the Battle of Hamra' al-Asad, which took place in Shawwal 3 AH. This battle was part of the Battle of Uhud. It is the battle that turned the Battle of Uhud into a victory for the Muslims.

Hazrat Khalifatul-Masih V again appealed for prayers. As was feared, Israel has directly attacked Iran. This will only worsen matters further. May Allah the Almighty grant sense to the world leaders who are only giving life to a third world war. May He also grant wisdom and understanding to the Muslim Ummah so that they may unite, defend themselves, and employ wisdom.

26 April 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) described incidents from the life of the Holy Prophet (may peace and blessings of Allah be on him) regarding the expedition Hamra' al-Asad. The chief of the hypocrites Abdullah bin Ubayy bin Salul approached the Holy Prophet and requested to accompany the Muslim army. At the Battle of Uhud, he abandoned Muslims and took 300 with him. The Holy Prophet (may peace and blessings of Allah be on him) did not permit him. Many companions were injured in Uhud but despite their wounds immediately joined on the call of the Holy Prophet. He instructed the companions, as a military strategy, to spread out and each companion should light

a fire. The companions did this and these fires were seen from far away. News of these fires spread and the general impression was given that the Muslims had brought a large army. The incidents of the expedition shall continue next Friday.

Hazrat Khalifatul-Masih urged continued prayers for the conditions of the world. May Allah keep every Ahmadi safe from every form of evil.

Hazrat Khalifatul-Masih led the funeral prayer in absentia of Faraz Ahmad Tahir who was recently martyred in Australia. (From summary prepared by the Review of Religions dated 26 April 2024)

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

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



Veto power is a threat to global peace

Hazrat Khalifatul-Masih V delivers a keynote address at UK Peace Symposium 2024



The UK Peace Symposium 2024 was held at Bait-ul-Futūh on 9 March 2024. The event started with the recitation from the Holy Quran (Ch.4: V.136). National Amīr Ahmadiyya Jamā'at UK, Rafiq Ahmad Hayat, gave the welcome speech and an introduction to the Peace Symposium, highlighting the wars between Russia and Ukraine and the relentless suffering of Palestinians at the hands of Israel. He introduced Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V's efforts to establish world peace and his efforts to help humanity

throughout the world.

Dame Siobhan McDonagh MP, Jonathan Lord MP, and Sir Ed Davey MP each spoke on the urgent need for peace and global cooperation. Subsequently, the announcement of the Ahmadiyya Muslim Prize for the Advancement of Peace highlighted the contributions of two distinguished honorees: Adi Patricia Roche, recognized for her post-Chornobyl disaster efforts, received the 2020 award, and David Spurdle, acknowledged for his dedication to orphans and underprivileged

children globally, was honored with the 2023 award. Both recipients also shared their insights and experiences at the event.

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah be his Helper), then delivered the keynote address. He said that over the years he has constantly expressed his views on how an end can be brought to all forms of warfare:

“Certainly, history teaches us that internal conflicts can spiral into regional wars, often fueled by the influence and

interference of external powers.”

He said that in recent decades, we have witnessed the effects of the external interference of such powers.

Hazrat Khalifatul-Masih (may Allah be his Helper) noted:

“Unfair political and legal economic systems that have prevailed in much of the world are triggering an ever-rising tide of inequality, which in turn is fueling global instability and security.”

Over the years, politicians, intellectuals, and members of the public have agreed with his assertion that we should strive for peace. However, some had previously said that it was wrong to believe that the conflicts would turn into a global war and the use of nuclear weapons.

“Many considered this to be unnecessarily pessimistic.” For a long time, some people did not agree with him, either due to their idealism or habit of looking at the world through rose-tinted glasses or perhaps their inability to learn lessons from history. He said that perhaps they simply did not wish to accept the reality of what was staring them in the face.

“They seemingly ignored the widening cracks that have been opening up” in recent decades. He said, “As they say, ignorance is bliss.”

Hazrat Khalifatul-Masih (may Allah be his Helper) said that today, as wars rage in Europe, the Middle East and elsewhere, many people are now raising their alarm about the possibility of a global war in which the use of nuclear powers would wreak unimaginable levels of

havoc and destruction in the world. “But despite this realization, many still seem unwilling to consider what must be done to end these conflicts.”

Hazrat Khalifatul-Masih (may Allah be his Helper) continued:

“As I thought about today’s event, I wondered whether there was any point in us gathering here again. What benefit was there for us to speak about peace and justice if those with the power and ability to influence change were determined not to hear us.”

“Instead of faithfully serving the cause of peace and justice, they wield their veto like a trump card,”

Hazrat Khalifatul-Masih (may Allah be his Helper) said, “The stark reality is that even those institutions founded with the primary objective of maintaining the peace and security of the world are becoming increasingly irrelevant.”

Speaking about the United Nations, Hazrat Khalifatul-Masih said:

“For example, the UN has become a weak and almost powerless body where a few dominant nations yield all the power and easily override the views of the majority.”

He said that “instead of deciding each issue based on its facts and merits, nations have formed alliances and vote according to their self-interest.”

“Ultimately, critical decisions are made by a few privileged nations, in whose hands rests the veto power. Instead of faithfully serving the cause of peace and justice, they wield their veto like a trump card, whenever their narrow interests are threatened.” This is done regardless of whether their decisions cause scores of

innocent people to be negatively affected.

“Let it be clear, therefore, that where a Veto power exists, the scales of justice can never be balanced.”

Hazrat Khalifatul-Masih (may Allah be his Helper) said that nevertheless, despite all these reservations, he realized that he must use this opportunity to speak because Islam teaches Muslims to never waver in the pursuit of peace. “It teaches us to speak the truth so that, when held accountable before Allah the Almighty, a believer can truthfully claim to have tried his utmost to save His creation from destruction.”

Further, the Holy Prophet (may peace and blessings of Allah be on him) has stated that the greatest form of Jihad, a very misunderstood and misrepresented term, is to speak courageously before one’s leaders, especially those who are cruel.

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

“Certainly, if weaker nations or individuals like myself who have no political affiliation try to speak up, it is rarely appreciated, and those who do can face difficulties or risk sanctions. Despite this, the Ahmadiyya Muslim Community, based on the teachings of Islam, continues, and will always continue to strive earnestly in the cause of peace and champion the rights of those who are powerless and are the victims of injustice.”

Hazrat Khalifatul-Masih (may Allah be his Helper) said that we will use all we have in our power to influence those we can to strive towards establishing peace in the world. The Ahmadiyya Muslim

Community is making constant efforts to do this and you may be aware of this.

Hazrat Khalifatul-Masih (may Allah be his Helper) noted that due to the inflammatory comments of some politicians against Islam, recently the question of Islam and wars has been raised.

None of the founders of the major religions, including Jesus (may peace be on him), Moses (may peace be on him), Holy Prophet Muhammad (may peace and blessings of Allah be on him), or any other prophet of God, ever taught their followers to disregard the peace of society and resort to aggression. Yes, in extreme circumstances, the limited use of force was allowed, but this was done with the sole intention of ending warfare and oppression.

Islam means peace, and every aspect of its teachings reflects this name. The Muslims were only given permission to fight in self-defense, and historically, they only fought back after enduring years of endless persecution.

In chapter 42 of the Holy Quran, Allah commands that where a person or nation has been wronged, they should never respond to disproportionality nor fall into seeking revenge. The verse states:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

“And the recompense of an injury is an injury the like thereof; but whoso forgives and [his act] brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.” (Surah ash-Shura, Ch.42: V.41)

Furthermore, Allah says forgiving is better if it can lead to reformation.

In chapter 49 of the Holy Quran, Allah gives the solution to when two nations go to war:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“And if two parties of believers fight [against each other], make peace between them; then if [after that] one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.” (Surah al-Hujurat, Ch.49: V.10)

Commenting on this, Hazrat Khalifatul-Masih (may Allah be his Helper) said:

“The objective should always remain to build sustainable peace underpinned by justice; it should not be that a third party takes advantage of the vulnerability of the warring parties by usurping their rights for his own benefit.”

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

“Without a doubt, every Muslim nation and government must abide by these Islamic teachings. Setting aside religion, I also believe if non-Muslim nations adopted these principles, then even if wars occurred, they would not lead to such deep-rooted enmities.” “So, all nations involved in warfare [...] should recognize that peace can only be established if they act upon these principles of warfare and conflict resolution.”

Hazrat Khalifatul-Masih (may Allah be his Helper) said if such principles were observed by the UN

and other relevant bodies, conflicts would be resolved far more swiftly.

“However, it will prove impossible for true peace to emerge so long as nations, either directly or through their powerful allies, can utilize a veto power.”

Hazrat Khalifatul-Masih (may Allah be his Helper) said that “the fate of the United Nations seems set to mirror that of its failed predecessor, the League of Nations,” and if the system of international law, weak as it may be, completely collapses, the resulting anarchy and destruction is beyond our comprehension.

Some people may have been conditioned to think that the Israel and Palestine conflict is a religious war, but it is a geopolitical and territorial conflict. As for the war in Ukraine, it is very evidently a geopolitical war being fought for territorial reasons.

“I firmly believe that there is only one way to end these wars, by ensuring that justice prevails and that whatever settlements are made are based on equity as opposed to what better serves the interests of external powers. Otherwise, there is no benefit to the UN or international laws and the only rule that shall hold weight will be the one that declares might is right.

“In terms of the Ukraine war, Russia has veto power at the UN Security Council, whilst, in effect, Ukraine also has one by its alliance with those Western nations who have permanent membership of the Security Council. How can a settlement be agreed, if both sides can effectively wield a veto?”

Hazrat Khalifatul-Masih (may Allah be his Helper) said that, as for

the Israel-Palestine issue, the veto power has only been used in Israel's favor.

Hazrat Khalifatul-Masih (may Allah be his Helper) said that Islam emphasizes justice to the highest degree, and surely even non-religious people will understand the importance of such teachings.

It is often alleged that Islam is an extremist religion due to comments by certain politicians. It should be clear that the wars fought by the Holy Prophet Muhammad (may peace and blessings of Allah be on him) and his *Khulafā* were entirely defensive. Only after they were subject to years of severe persecution was this permission granted. Hazrat Khalifatul-Masih (may Allah be his Helper) presented the following verse of the Holy Quran:

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ
اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

“Permission [to fight] is given to those against whom war is made because they have been wronged — and Allah indeed has the power to help them.” (Surah al-Hajj, Ch. 22: V. 40)

Hazrat Khalifatul-Masih (may Allah be his Helper) expounded on defensive wars and said that there were stringent rules in place to make sure they did not exceed the bounds.

The Holy Prophet strictly forbade targeting civilians, making sure the scope of war remained as limited as possible, forbade desecrating places of worship of opponents, and the previous practices of mutilation, and said the dead bodies resulting from war were to be treated with care. Justice was to be upheld every step of the way. The Holy Prophet^{sa} went so far as to say that in battle, the face should not

be struck, and also that bases should not be set up in places that would cause distress.

These are the basic rules of Islamic warfare, and the Holy Prophet said that everyone was to uphold them.

Therefore, all nations involved in any sort of warfare must realize that any peace in the world can only be established by following these principles. Otherwise, we are on the precipice of war.

Hazrat Khalifatul-Masih (may Allah be his Helper) quoted Professor Jeffery Sachs, who spoke of the injustices of Western nations and Senator Bernie Sanders, who spoke of the injustices of Israel.

He said, “During a recent interview, US Senator Bernie Sanders, who himself is Jewish, strongly condemned the actions of the Israeli government.”

He said that what Netanyahu and his government are doing in Gaza to its people is indescribable and unspeakable. We are looking at 25-26,000 people who have been killed already (this figure was when he made the statement, since then, the number has increased). Two-thirds of them are women and children. 65,000 people have been wounded, 70% of the housing units in Gaza have been destroyed, and 1.8 million people have been pushed out of their homes, God knows where they are going, he said.

Senator Bernie Sanders continued to say that there is a possibility of hundreds of thousands of children starving to death in Palestine, and the US, with its financial support for Israel, is complicit in what is happening. He said he would be damned if he were to give another nickel to Netanyahu to continue this war with the people of Palestine.

Talking about the endless brutalities in the world, Hazrat Khalifatul-Masih (may Allah be his Helper) expressed:

“I hope and pray that — before it is too late — the world comes to its senses and brings an end to the brutalities and wars taking place in the world

Talking about the future of the world and the responsibility of the world, Hazrat Khalifatul-Masih (may Allah be his Helper) said:

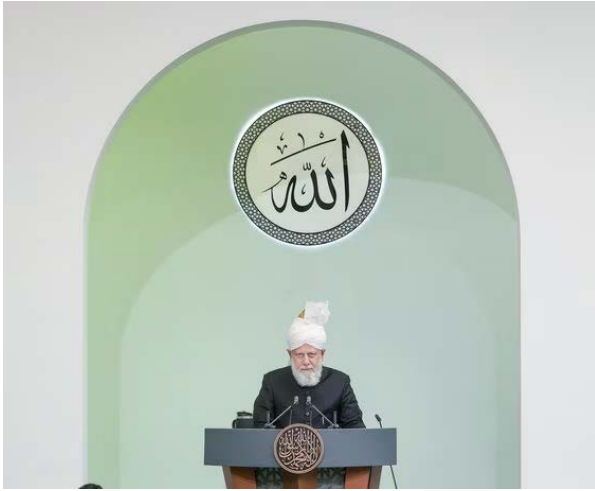
“If we wish to save our future generation from being born with the ill effects of radiation caused by nuclear warfare, and desire to save them from deprivation and desperation [...] we must act with urgency and wisdom. Political leaders and those who have access to policymakers must take a long-term view of what is in the best interest of mankind, rather than being blinded by selfish desires to assert their superiority over others. We must all come together, setting aside national, political, and other vested interests, for the greater good of humanity.

In conclusion, Hazrat Khalifatul-Masih (may Allah be his Helper) said:

“It is the need of the time that we must focus all our energies and efforts on establishing true peace so that we may live in a world of hope and prosperity, rather than a world defined by inequality, hatred and bloodshed.” (Adopted from Al-Hakam, 9 March 2024)

The real joy of Eid is to tread the path of God Almighty's pleasure and seek His blessings

Hazrat Khalifatul-Masih V delivers sermon of 'Id-ul-Fitr 2024



Hazrat Khalifatul-Masih V, may Allah be his Helper delivered the 'Id-ul-Fitr sermon on 10 April 2024 at Mubarak Mosque, Islamabad, Tilford, UK.

Hazrat Khalifatul-Masih V said: "Today, we are celebrating Eid, and Allah the Almighty granted us this opportunity to witness another Eid in our lives. A good tree bears persistent fruits, and so we must make our Ramadan an evergreen tree that bears fruits forever. We must continue the good deeds that we did during the month of Ramadan. We must ponder over ways to continue what we have achieved during this blessed month. May Allah forgive us and conceal our shortcomings. This can only happen if we fulfill the commandments of God and continue to do good deeds. We should fulfill the rights of others. We should abstain from every evil deed that Satan incites us to do. We should repent through Istighfar and strengthen our faith. A believer should continue to strengthen their faith and always perform righteous deeds to attain the nearness of Allah the Almighty."

Hazrat Khalifatul-Masih V said: At present, every kind of fire has engulfed the world from all sides.

Thus, in order to save oneself from this fire, we should seek to attain the pleasure and love of Allah the Almighty. This is the advice of the Imam of the Age, the Promised Messiah (may peace be on him).

While we are celebrating Eid, we should never forget the people who are under oppression by evildoers and Satans of this age. We should pray for them that God may save and protect them. We should also donate and contribute to various charities to provide for the needs and necessities of the oppressed people.

The Promised Messiah said: Virtue is a ladder that lifts one towards Islam and God. But remember, what is virtue? On every route, Satan raids the people and leads them away from the path of truth. For example, let us presume that one night more bread is cooked than necessary and the following morning there are some leftovers. Just before the first morsel, as one is about to begin their meal and many delicious foods are placed before them, a beggar comes to the door and calls out asking for bread. If the person says: "Give the leftover bread to the beggar," would this be deemed a good deed? The leftover bread was going to remain unused

anyway. Why would an indulgent person eat such bread? Allah the Exalted states: "And they feed, for love of Him, the poor, the orphan, and the prisoner."

May Allah grant us power to strengthen our faith and do such good deeds as may bring the blessings and nearness of God Almighty. May Allah shower His mercy upon us. May God forgive us and protect us from Satan.

Hazrat Khalifatul-Masih then conveyed "Eid Mubarak" to Ahmadis across the world.

He also urged everyone to pray for Ahmadis all over the world; to pray for all the oppressed people, and especially for the Ahmadis of Burkina Faso; to pray for all those Ahmadis who are in hardships because of Ahmadiyyat; to pray for the ummah of Islam that they may unify and help ensure the rights of Muslims of Palestine and the rest of Muslims too. May Allah grant them guidance and may they believe in the Imam of the Age, the Promised Messiah and Mahdi (may peace be on him). May Allah bless this world with rightful and just leaders. (Adapted from Al-Hakam, 10 April 2024)



Hazrat Khalifatul-Masih V leads the funeral prayers in absentia of Mustafa Ahmad Khan and Dr. Mir Daud Ahmad of the US Jamā'at

Hazrat Khalifatul-Masih V offered the funeral prayers in absentia of Mustafa Ahmad Khan and Dr. Mir Daud Ahmad members of the US Jamā'at. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Hazrat Khalifatul-Masih V said at the end of Friday's Sermon of 12 April 2024:

Mustafa Ahmad Khan, son of Nawab Abdullah Khan and Nawab Amtul Hafeez Begum (may Allah be pleased with him), passed away a few days ago. He was the youngest grandchild of the Promised Messiah (may peace be on him). By the grace of Allah he was a Musi. In 1966 he started working for Sui Northern Gas and later became the director of the company. He took particular care of the poor. His first wife passed away and he remarried. She said that he looked after his stepchildren as his own. She says that he looked after non-Muslims as well.

He established a clinic where he would offer free help to those in dire need. He was very hospitable and had a lot of love for children. If any poor person went to him looking for work, he would always help them.

He was diagnosed with cancer 35 years ago and had to undergo a major operation. Despite this, he remained joyful and it did not affect his good treatment of others. He did good to everyone and was very grateful to those who did good to him. He also witnessed how much he looked after others, his mother and younger siblings in particular. He was an excellent husband, son, and father. He prayed that may Allah grant the deceased mercy and forgiveness.

The second funeral is of Dr Mir Daud Ahmad of the US, who passed away a few days ago. He was the son of Dr Mir Mushtaq Ahmad and Bilqis Ahmad. He was married to Amatul Baseer, daughter of Abdur Rahim Ahmad. He was the grandson of Hazrat Muslih Mau'ūd

(may Allah be pleased with him).

He graduated from the Engineering & Technology University, Lahore, after which he moved to the US. There he completed his PhD and began working at the World Bank and continued for 35 years. He carried out excellent work around the world in bettering international relations, particularly in Asia.

He was also among the first Ahmadi members of the US and served the Community with great zeal and fervor. He also lived in China for some time, where he would always spread the message of Islam. He was always kind to the young and took part as much as possible in financial sacrifices. Hazrat Khalifatul-Masih prayed that may Allah Almighty grant him mercy and forgiveness. Ameen.

(From the summary of Friday Sermon of 12 April 2024 prepared by the Review of Religions which was also published at alislam.org)

Hazrat Khalifatul-Masih V leads the funeral prayers in absentia of Maulana Mir Ghulam Ahmad Naseem

Maulana Mir Ghulam Ahmad Naseem who was serving as a missionary. He had served as a professor at the Ahmadiyya Institute of Languages and Theology in Rabwah, Pakistan, and had currently been residing in the USA. His father started searching for the Mahdi after seeing the signs of the lunar and solar eclipses and ultimately pledged allegiance in 1901. Ghulam Ahmad Naseem dedicated his life to the service of Islam and ultimately served the Ahmadiyya Institute for Languages and Theology. He served in Sierra Leone for three years and was then

posted as a professor in Rabwah. During this time, he also obtained his Masters in Arabic. He later served for about four years in Guyana and then returned to Rabwah where he continued serving as a professor. He also went on to serve as a missionary in Zambia. He served a total of eleven years outside of Pakistan, the entire duration of which he spent without his family. He is survived by four children. He has published three books about the interpretation of dreams, mysticism, and spiritual science and an autobiography. He is said to have been very humble and rendered

great services to the Community. He also rendered services to the Community in Suriname in the face of great opposition during tours there. As a result of his efforts, he was able to unite the Community there. Hazrat Khalifatul-Masih prayed that may Allah elevate his station, and enable his children and progeny to carry on the legacy of his virtues. (From the summary of Friday Sermon of 19 April 2024 prepared by the Review of Religions which was also published at alislam.org)

Hazrat Khalifatul-Masih V leads the funeral prayers in absentia of Dr. Ahsanullah Zafar, former Amir Jamā'at USA

Dr Ahsanullah Zafar former Amir Jamā'at Ahmadiyya USA. He served for a long period as National Vice President and then Amir Jamā'at Ahmadiyya USA from 2002 to 2016. He possessed many great qualities. He was very loving and forbearing. He is survived by two daughters. His wife and son passed away as a result of a car crash a few years ago, and he endured that loss with great patience. He was very virtuous; he was regular in offering prayers, reciting the Holy Qur'an, and was active in making efforts to strengthen his connection with God. He had a strong bond with the Khilafat. He was knowledgeable in various fields and would always be studying. He was very content and grateful and taught his children to

always be grateful to God. He had a passion for helping the needy. He taught his children to always trust in God and seek whatever they needed from Him. In his work, he would instruct the executive committee under him with kindness, rather than dictating tasks to them. He would always be studying books of the Community. He could not bear the displeasure of the Khalifa. Hazrat Khalifatul-Masih V attested to this fact. When no one was in the mosque, he would clean the area as well as the bathrooms. When asked why he did this, he replied saying that this served as an opportunity for him to cleanse his soul. He would always be studying and listening to the Holy Qur'an wherever he went. He loved everyone, especially those

who were needy, and had an aversion for those who were well off but did not come forward to help the less fortunate. He would often quote the Promised Messiah (may peace be on him) and have a special love for him. Hazrat Khalifatul-Masih attested that he had a profound love for the Khilafat and obedience, such that he would happily leave his own opinions to obey the Caliph. Hazrat Khalifatul-Masih prayed that may Allah grant him forgiveness and mercy, elevate his station, protect his daughters, and enable them to carry on the legacy of his virtues. (From the summary of Friday Sermon of 19 April 2024 prepared by the Review of Religions which was also published at alislam.org)



Ahmadiyya Jamā'at Greece holds the second National World Religions Conference in Athens



Ahmadiyya Muslim Community Greece held its second National Conference of Religions of the World in Athens on 1 February 2024, in the framework of the UN World Interfaith Week (1-7 February 2024). The theme of the Conference was “Peaceful Solutions to World Conflicts.”

The opening address was delivered by Samsideen Iddrisu, a member of the Board of Directors of Ahmadiyya Jamā'at Greece.

Distinguished speakers included His Grace Dayanidhi Das Vanachari, President of the ISCKON Community in Greece; His Excellency Archbishop Jan Romeo Pawloski, Ambassador of the

Vatican and representative of His Holiness Pope Francis in Greece; Archimandrite Dr. Aristarchos Grekas, Associate Professor of Theology at the National Kapodistrian University of Athens; Mr. Dawa Loday, representative of the Pathgate Buddhist Community in Athens; Mr. Diljeet Singh, President of the Sikh Community in Taurus, Athens; and Dr Syed Tahir Kazmi, on behalf of the Shi'a Muslim Community in Peristeri, Athens.

The discussion was moderated by Dr Theodoros, former Ambassador of Greece to Kuwait. He read the written message of His Beatitude Archbishop Ieronymos II

of Athens and All Greece.

Written messages for the event were also sent by various ambassadors. The Jewish Community of Volos also sent wishes for the success of the event.

Mr. Athanasios Chimonas, Vice Mayor of the Municipality of Athens, closed the event by delivering the greeting of the Mayor of Athens, Mr. Haris Doukas.

The Conference was attended by various religious, political and diplomatic officials and representatives of civil society. (Report by Atta-Ul Naseer, National President Ahmadiyya Jamā'at Greece, Al-Hakam 15 March 2024)

Ahmadiyya Muslim Community Paraguay holds its fourth Annual Convention

Ahmadiyya Muslim Community Paraguay held its 4th Annual Convention in the city of Paraguari on 25 February 2024.

On the Friday before the Jalsa, members gathered for Jumu'ah prayer in the Asunción mission house, after which lunch was served. In the evening, a question-and-answer session was held. The panelists for this session were Abdul Sattar Khan from Colombia and Abdul Rashid Anwar from Canada. 25 people attended this session.

On 24 February, local members gathered to listen to the Spanish translation of the concluding

address of Hazrat Khalifatul Masih V (may Allah be his Helper) delivered on the occasion of the Annual Convention Ghana.

The first session of the Jalsa was presided over by Abdul Sattar Khan. The session began with a recitation from the Holy Quran, followed by Urdu poems and speeches.

After lunch and the combined Zuhr and Asr prayers, the second session began, which was presided over by Abdul Rashid Anwar. The highlight of the Jalsa Salana was a special message from Hazrat Khalifatul-Masih V, may Allah be his Helper, which was read out in

English and Spanish.

One hundred fifteen people attended this Jalsa from all over the country, including friends from the local cities of Paraguari, Asuncion, Atyra, Encarnación, Villarrica, and Caaguazú.

This year, we had representation from four countries, namely Paraguay, Canada, Spain, and Colombia. Three pious souls entered into the fold of Islam Ahmadiyyat on this blessed day, Al-Hamdu-Lillah. (Mishaal Baten, Paraguay Correspondent, Al-Hakam 29 March 1924)



Seminary girls in DI Khan, Pakistan slaughtered their Teacher for Allegedly Committing Blasphemy

Dawn News Pakistan reported on 20 March 2024 that two seminary girls of Jamia Islamia Falah Al-Banat in DI Khan, Pakistan slaughtered a young female teacher of their school to death. Both these girls belong to the Mehsud tribe of South Waziristan. A lower court sentenced these girls to death with a fine of two million rupees each.

The cases of blasphemy are increasing day by day in the Republic of Pakistan. Usually, the matter of blasphemy is not referred to the court of law in Pakistan. People themselves decide. The people governed by Muslim clerics do not let the case go to the court for a verdict. The case of these girls shall be listened to by higher courts and is likely that these girls shall be acquitted after years of hearing or shall be allowed to go abroad.

A few months back, an Ahmadi was acquitted by the court and there was uproar from the religious quarters. The fanatics always like to get verdicts in such cases in their favor.

Activities and News of the US Ahmadiyya Muslim Community



Jamā'at Ahmadiyya USA is delighted to announce the upcoming 74th Jalsa Salana scheduled to take place from **June 28 to June 30, 2024**, at the prestigious Greater Richmond Convention Center (GRCC) in the historic city of Richmond, Virginia. The venue's address is as follows:

Greater Richmond Convention Center
403 North 3rd Street
Richmond, VA 23219

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Hampton Inn RIC Airport	7.7 Miles
Sheraton RIC Airport	8.6 Miles

Dr. Ahsan Ullah Zafar, former Amīr Ahmadiyya Jamā'at USA passes away



Dr. Ahsan Ullah Zafar, former Amīr Ahmadiyya Jamā'at U.S.A. passed away peacefully in his home on 15 April 2024, his 81st birthday. Inna Lillāhi Wa Innā Ilayhi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Dr Ahsan Ullah Zafar was a devoted servant of Ahmadiyya Khilafat. He served the Jamā'at Ahmadiyya USA tirelessly in many capacities, including President of a local chapter, Naib Amīr U.S.A., and lastly, served as Amīr Jamā'at U.S.A. from 2002-2016.

He was a man of great qualities: humbleness, gratefulness, the capacity, and courage to forgive, and always helpful to everyone who needed his support. His reverent personality will always be in our memories. A noble and pious soul departed today.

His two daughters, Dr. Subooha Zafar and Dr. Hanna Zafar, his son-in-law Gregory Francisco Hudson, and his grandchildren, Ibrahim Kashef Zafar, and Safiyya Genoveva Hudson, survived him.

I humbly request all the members of Jamā'at Ahmadiyya USA to pray for the Maghfirat and an elevated station of the departed soul and for patience, steadfastness, and solace of the bereaved family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Zion/Milwaukee chapter of Jamā'at Ahmadiyya holds Seerat-un-Nabi day



Zion Jamā'at hosted Seerat-un-Nabi Day on 4 February 2024 at the Fath-e-Azeem Mosque and invited the Milwaukee chapter of Jamā'at. The program started right after Zuhr and 'Asr prayers and was presided over by regional missionary Tariq Naseem, Presidents of both Milwaukee, and Zion chapters. The event was also attended by Bashir Ahmad and Tahir Soofi as well as the general

secretary for Zion Jamā'at Daud Ahmad.

Speeches on the life of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) were delivered by Junaid Bakr on "The Holy Prophet as a peacemaker" and Dr. Usman Latif on "Holy Prophet as a businessman." An interactive session about the Holy Prophet (may peace and blessings of

Allah be on him) was conducted by missionary Tariq Naseem.

After the program lunch was served by the Zion Ziyafat team. The program was well attended by members of the Milwaukee Jamā'at who currently are in the process of building a mosque. (Erfan Ahmad, Publications dept Milwaukee)

A remarkable event at Bait-ul-'Ata, Lehigh Valley Chapter



I want to share something that happened on Friday, the 15 March 2024 at our mosque. We routinely get visitors and travelers stopping by for Jumu'ah prayers but yesterday a man by the name of Mr. Charles McPherson stopped by. After offering Jumu'ah, he told us that he had no intention this afternoon of coming to Jumu'ah. As he was driving on Route 145, he heard a voice that said look right. As he looked right from his car, he saw

our mosque sign, Ahmadiyya Muslim Community. He thought this was a sign that he should go to the mosque.

He immediately made a U-turn and came to our parking lot. He asked if prayers were going on. He entered, read Jumu'ah prayers and was in tears afterward telling how it was a miracle that he had found us just at the right time. He had been going through some difficult times

and wanted Allah to guide him.

I showed him one of our posters looking at the last 100 years of our community in the US. After looking at it closely, he pointed to a photo of Dr. Yusuf Lateef and said that he was his uncle (a close friend of his father, though not a blood relation). He was very happy when he left and felt a great spiritual connection. (General Secretary, Lehigh Valley Chapter)

Willingboro Chapter of Ahmadiyya Muslim Community holds Qur'an and books exhibition



Ahmadiyya Muslim Community, Willingboro held a Quran and books exhibition at Al-Nasr mosque, Willingboro on 23 March 2024. It was attended by 30-40 guests. Some books were purchased by the guests. The Holy Qur'an with short commentary was in great demand. (Hamid Masood, Publication Secretary, Willingboro)

Bangla Desk holds Iftar dinner at Bait-uz-Zafar, Queens, New York



Shoeb Abulkalam reported that Bangla Desk held an Iftar dinner at Bait-uz-Zafar, Queens, New York NY on 30 March 2024. A total of four hundred attended the event from which one hundred eighty were guests We served the guests of the Promised Messiah (may peace be on him) very well.



Augusta, GA holds a Tabligh Bookstall



A Tabligh bookstall at Augusta, GA was held on 6 April 2024. About fifty guests visited the stall. Eighty flyers, and ten books (World Crisis, Our Teachings) were distributed. Two guests purchased copies of the Holy Quran. (Report by Abdul Naseer)

Jamā'at Ahmadiyya Austin, TX holds a book stall and Qur'ān exhibition



The Austin chapter of Jamā'at Ahmadiyya USA held an Iftar dinner on 9 April 2024. Qur'ān and books of the Jamā'at were exhibited. Ninety guests attended. (Report by Rashad Munawar)

Queens Chapter of New York distributes food to needy families



The Queens Chapter New York distributed food to one hundred families. The food supply was received from NY City Food Bank. The food consisted of milk, bread, tuna, apples, oranges, vegetables, vegetable rolls, and Pasta. (Report by Shoeb Abul Kalam of Bangla Desk)

Nawwab Mustafa Ahmad Khan passes away in Lahore, Pakistan

Nawwab Mustafa Ahmad Khan passed away this morning in Lahore, Pakistan on 29 March 2024 at the age of 81. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Nawwab Mustafa Khan was the grandson of Hazrat Promised Messiah (may peace be on him), son of Hazrat Nawwab Amtul Hafeez Begum (may Allah be pleased with her), and Hazrat Nawwab Abdullah

Khan (may Allah be pleased with him). He was the youngest of nine siblings (six sisters and two brothers).

Late Nawwab Mustafa Ahmad was the father of Ramla Rahman, wife of Dr. Afzalur Rahman, President Binghamton Jamā'at. He was the maternal uncle of Amtul Muiz, wife of Manzoor Rehman of V.A., Sumera Nasir of Pittsburg Jamā'at, Mirza Bashir Ahmad of Maryland Jamā'at, and uncle of

Ansar Ilyas Khan of Philadelphia Jamā'at.

He was a Musi with the grace of Allah Ta'ala, and the Burial will take place in the Bahishtī Maqbarah, Rabwah.

May Allah elevate his stature in Jannah and grant patience to his family members, Amin. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Zion Chapter of the Jamā'at celebrates 'Id-ul-Fitr at Fath-e-Azeem Mosque



The former National Amila member and former President Zion Jamā'at Hasan Hakeem attended 'Id at our mosque. He is suffering from poor health and is wheelchair bound but he was all smiles on that day. He truly enjoyed his day with us as we enjoyed our day with him.

Additionally, we were close to the brim in our prayer halls. Three new converts belonging to Morocco, Kyrgyzstan, African-Americans, and Arabs amongst others were in attendance.(Report by Tahir Ahmed Soofi, Serving as President Zion Chapter)

The Ahmadiyya Muslim Community of the Meriden area celebrates 'Id-ul-Fitr at Baitul-Aman Mosque



At nearby Ahmadiyya Muslim Community's Baitul Aman "House of Peace" Mosque in South Meriden, more than 250 members gathered under an outdoor pavilion to pray, reflect, and eat together. Despite the celebratory tone of the holy day, Imam Rizwan Khan reminded members of his community to be mindful. He emphasized the importance of remembering those suffering in the world and to think carefully about their own mortality. (Report by Saeed Mustafa Connecticut, CT)

Women's Auxiliary of the Central Jersey Ahmadiyya Muslim Community organizes its first Holy Quran Exhibition



The exhibition was aired on TV Asia. TV Asia (News channel) has been serving the Community 24/7 since 1993 with its 38 news bureaus across North America and relies on reciprocal support from the Community and friends across the USA and Canada.

The Women's Auxiliary of Ahmadiyya Muslim Community organized its first Holy Quran Exhibition at the Bait-ul-Hadi Mosque in Old Bridge, New Jersey on 9 March 2024. This remarkable event showcased 40 different translations of the Holy Quran. The exhibition also featured a Braille version of the Holy Quran,

highlighting inclusivity and accessibility. Visitors had the opportunity to explore the diverse interpretations and translations of the Quran. Information about each translation's origin and acknowledgment of the people in various regions who speak each language was also given. Visitors were able to physically explore each Quran on display for a truly immersive experience.

Some of the topics highlighted during the event included women's empowerment, how to achieve peace, and scientific prophecies depicted in the Holy Quran. A comprehensive presentation about

how the Holy Quran has been perfectly preserved for over 1,400 years since its revelation to the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was also given. The exhibition served as a meaningful platform for promoting interfaith dialogue and understanding, engaging attendees, and fostering a stronger and more profound connection with the Holy Quran. This event, created by women and for women, was borne out of a desire to share the love of the Holy Quran with the community. (Report by Imran Ahmad)

MKA, USA holds the Ahmadiyya Muslim Students Conference



On 10 March 2024, Majlis Khuddam-ul-Ahmadiyya USA held its first Ahmadiyya Muslim Students Association Conference. Twenty-six attendees gathered at Georgetown University and other students tuned in for a livestream of the events.



The career panel consisted of three panelists: Naveed Malik, a Bachelor from DePaul University, Master in Public Policy from Harvard, who works as a Foreign Service Officer for the US Department of State as well as the First Secretary for the Department in Baku, Azerbaijan; Umer Chaudhry, a Bachelor from Cornell University and Juris Doctorate from George Washington University, who works as a Senior Associate at Cooley LLP, which is one of the largest law firms in the United States; and, Basil Sindhu, Bachelors

from George Mason University and current Masters student at Georgia Institute of Technology, who works as a Software Engineer II at Amazon Web Services. The panelists began by describing their journeys and inspiration in their fields and then went on to give sagacious advice to students.

After the career panels, the students all reconvened for a candid conversation with missionary Omar Farooq, who guided students on navigating their lives as Ahmadi Muslims on campus. Students were able to discuss issues they face and workshop ways to deal with the increasing moral challenges they face as students. In the end, missionary Omar reminded students: "While the topic of my conversation is being Ahmadi Muslim on campus, you are an Ahmadi Muslim everywhere at all times. If you think you put on a persona for the people at school during the day and then the real Ahmadi you are at the mosque, the real you is the person you are during the majority of your day."

Afterward, attendees enjoyed congregational Salat in Georgetown University's Campus Mosque Yarrow Mamout, the first purpose-

built mosque on a US campus. Students enjoyed lunch while meeting each other and discussing their studies and academic interests.



After lunch, students learned about the importance of doing Tabligh on campus from Nai'b Mohtamim Tabligh which included advice on tabling and planning interfaith events for students. Then, students engaged in a conversation with missionary Qasim Choudhary on addressing the challenge of relationships and marriage in college. Before the conclusion of the day's events, Mohtamim Umur-e-Talaba led a workshop on writing the best application for colleges and internships, guiding students on how to use their Ahmadi Muslim identity to capture an admission committee's attention.

Remembering Dr. Ahsanullah Zafar— Amir Ahmadiyya Jamā‘at USA (19 August 2002-June 2016)



Closing address by Dr. Ahsanullah Zafar at Jalsa Salana USA 2014

Ahsanullah Zafar was born in Sargodha, Pakistan on 15 April 1943 to Chaudhry Zafrullah Khan and Nazir Begum. His early childhood was spent mostly in the United Provinces of India and Rawalpindi, Pakistan. Starting at a young age, his parents consciously emphasized the importance of Islam, education, and hard work to all three children. One of his earliest memories is reciting Namaz (prescribed Prayer in Arabic) to his mother, which was followed by a treat, such as a banana, and permission to play outside.

He studied at King Edwards Medical College, Lahore, Pakistan, from 1961 to 1966 where he obtained his medical degree. During one summer vacation at King Edwards, he experienced his first spiritual awakening during a trip to Gilgit. For six weeks he and a friend hiked through the Himalayas, often without seeing another human for days. Against this backdrop, he began to reflect in earnest on the relationship between man and God.

Shortly before leaving for the US in December of 1967, he married Qaneta Azam who joined him one year later. By the time he completed his radiology residency in 1974, he was also the proud father of three children, Subooha, Abraham Ikramullah, and Hanna Maryam. Subsequently, he joined the staff at Palisades General Hospital in North Bergen, New Jersey, where he eventually became the Chairman of the Radiology Department. In 1991 he left Palisades General Hospital to join a private practice.

Dr. Ahsan Zafar was a nuclear medicine specialist in Hamilton, New Jersey, and was affiliated with multiple hospitals in the area, including Community Medical Center-Toms River and Banner University Medical Center Tucson.

Through his work with the Jamā‘at, his reflections on the relationship between man and God, which began so many years ago in Gilgit, have evolved into a deeper understanding of the mystery. Much of this evolution is stimulated by the writings of the Promised Messiah which he tries to incorporate into his everyday life. He believes the teachings of the Promised Messiah reflect the divine and as such are not only universal but relevant to contemporary life. The inherent challenge in understanding God is that He is not readily accessible to us, but we are readily accessible to Him. Because of this discrepancy, we require ways to understand Him, not only through worship, but through the ways He displays Himself in human interactions.

Since immigrating to the US, he read the New York Times almost every day. As proof of this one need look no further than the floor of the backseat of his car. He remembers reading an article soon after he came to this country in the late 1960s about a man who took his son out every winter in one of the New York boroughs to distribute food to the homeless. The image of a father teaching his son empathy and compassion, by example and participation struck a chord that remains with him even now. He believes part of our enjoyment in helping

other people is that it allows us, in some measure, to emulate the role of God. Subsequently, we understand His perspective better which enriches our relationship with Him. Naturally, we seek to share such specific experiences with our children so that they may better their understanding of God.

The actions of caring for a baby or helping the less fortunate illustrate basic human interactions. We perform them instinctually without ascribing any higher purpose or thought. However, their significance lies in that they mirror the relationship of man and God in a way that is personal and therefore meaningful. He sees this as Allah's way of revealing some of His dimensions to us. This nature of revelation has inspired him to find a deeper relationship with God and an enhanced understanding of Ahmadiyya. He hopes that others in the Jamā'at will find similar inspiration through actively searching for insight in the every day, as well as through prayer and reading. (The Ahmadiyya Gazette USA, vol. 73, Nos. 10-12, vol. 74, Nos. 1-9, October 2021-September 2022, p. 71)

Hazrat Khalifatul-Mash IV (may Allah shower His mercy on him) appointed Dr. Ahsan Zafar as Amīr of the USA (Fax message dated August 19, 2002). (Ref: The Ahmadiyya Gazette USA, November 2002, p. 29). He succeeded Sahibzada Mirza Muzaffar Ahmad after he passed away. Through his work with the Jamā'at, his reflections on the relationship between man and God, which began so many years ago in Gilgit, have evolved into a deeper understanding of the mystery. Much of this evolution is stimulated by the writings of the Promised Messiah which he tries to incorporate into his everyday life. He believes the teachings of the Promised Messiah reflect the divine and as such are not only universal but relevant to contemporary life. The inherent challenge in understanding God is that He is not readily accessible to us, but we are readily accessible to Him. Because of this discrepancy, we require ways to understand Him, not only through worship but through the ways He displays Himself in human interactions. (The Ahmadiyya Gazette USA, vol. 72, April-September 2020, p. 156)



Dr. Ahsanullah Zafar, Amīr USA at the time, welcomed Hazrat Khalifatul-Masih IV (Allah shower His mercy on him)

With the permission of Hazrat Khalifatul-Masih III, Ahmadi doctors in the US formed a medical association in the USA in 1980. It was named Ahmadiyya Medical Association. Dr. Ahsan Ullah Zafar was elected the first president of the association and remained in this post from 1980 to 1984. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 167)

Humanity First USA was launched in 2004 and Dr. Ahsanullah Zafar was appointed as its first Chairman of the Board from 2004 to 2016. He played a leading role in shaping Humanity First USA. His profound commitment to humanitarian causes inspired all those who had the privilege of working alongside him. He elevated all efforts to serve humanity and was particularly passionate about food security. He supported Humanity First USA's food distribution work in Philadelphia for many years, recognizing the critical importance of ensuring access to nutritious food for all members of our community.

Some of the achievements during the tenure of Dr. Ahsanullah Zafar are as follows:

A 2.5-acre piece of land was bought by Dr. Ahsan Ullah Zafar for \$62,500 in Willingboro and donated. (General file America 1984, p. 280-81), (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 280)

Presidents of the Willingboro Jamā'at from 1982 to 2000. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 475)

On the request of Hon. Thomas M Davis, the National Flag was waved on the first arrival of Mirza Masroor Ahmad, Khalifatul-Masih V, to the United States of America on 16 June 2008.

Khalifatul-Masih V inaugurated the Mubarak Mosque in Virginia in June 2008.

Khalifatul-Masih V inaugurated Bait-un-Nasir in Columbus-OH on 19 June 2012.

Khalifatul-Masih V on 27 June 2012 delivered a keynote address on Capitol Hill to an audience filled with more than 30 members of the United States Congress, including Honorable Nancy Pelosi, the Democratic Leader in the House of Representatives.

In his third tour, Khalifatul-Masih V made a historic visit to California (West Coast of USA) for the first time for 10 days from 4 May to 13 May 2013.

Detroit Jamā'at held its first Arab Conference on 18 November 2014 at the University of Michigan, Dearborn.

Nusrat Mosque in Minnesota was inaugurated on 23 May 2015.

Construction of mosques in Detroit, Willingboro, and Dayton OH and other places.

Property acquisition programs were carried out in Austin TX, Syracuse NY, Bronx NY, Pittsburg PA, Queens NY, Research Triangle NC, Phoenix AZ, Rochester NY, Seattle WA and other places. Development programs were carried out at Virginia mosque, VA, St Louis Mosque, MO, and Bait-un-Naseer mosque, Fort Lauderdale, FL. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 23)

Planning for commemorating the First Centennial of Ahmadiyyat in the USA began in the USA Jamā'at Shura of 2013 when an outline for this commemoration was proposed by the then Chicago-East Jamā'at. After due deliberations, the Shura Recommendations were kindly approved by Hazrat Khalifatul-Masih V (may Allah be his Helper). Pursuant to Huzur's approval, the then Amīr USA, Respected Dr. Ahsanullah Zafar formed a National Centennial Committee in 2014, with the then Na'ib Amīr USA, Respected Munum Ahmad Naeem as its Chairman.

(The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 4)

Qaneta Zafar, wife of Dr. Ahsanullah Zafar passed away in a car accident. She possessed many great qualities. She was very loyal to Khilafat and had a great deal of love for the Holy Prophet (may peace and blessings of Allah be on him) and the Promised Messiah (peace be on him). Despite being a PhD, she was extremely humble. She always ensured that the mosque remained clean. Hazrat Khalifatul-Masih V led her funeral prayer in absentia after Friday's Sermon on 17 December 2021.

Dr. Ahsanullah Zafar passed away peacefully in his home on 15 April 2024, his 81st birthday. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

May Allah bless his soul and elevate his status in the highest ranks of Jannah. May God Almighty accept his contributions to the service of humanity and Jamā'at Ahmadiyya.

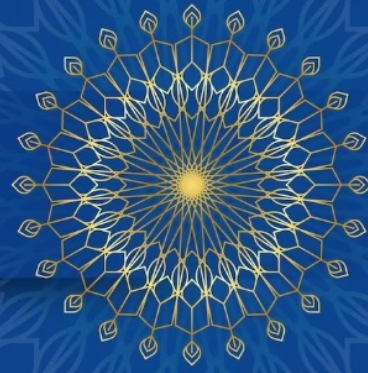
Invitation to Writers for the Ahmadiyya Gazette, USA

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 on 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 which can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)

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Inspired Soul



Sarwar Muhammad Bashir American

Sarwar Muhammad Bashir from America went to Rabwah for religious education in December 1969. Since he came to Rabwah, he lived with Maulawi Abdul Qadir Zaigham a former missionary in the United States, and Na'ib Wakil Ut-Tabshir. May Allah bless Abdul Qadir Zaigham that he considered Sarwar Bashir as a guest of the Promised Messiah (may peace be on him) and did not leave any stone unturned in his service.

He attended the 78th Annual Convention at Rabwah (Al-Fazl, January 1, 1969, p. 4).

He drowned while bathing in the Chenab River on 9 April 1970. Inna Lillāhi Wa Innā Ilaihi Raji'oona. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He had an epileptic seizure and probably died of its pause of activities while bathing in the water. Although a lot of efforts were made to save him, the water was too deep and he could not survive. In the condition of epileptic arrest, he could not make any effort on his own. The body was recovered from a depth of about 40 feet after six hours of continuous struggle.

Qazi Muhammad Nazeer Lyallpuri led the funeral prayer after the 'Ishā prayers and the burial took place in Bahishtī Maqbarah, Rabwah. Maulana Nazeer Ahmad Mubashir led the prayer after the

completion of the grave.

Hazrat Khalifatul-Masih III was on a tour in Africa at the time.

He had accepted Islam in the 1950s. Allah kept him on the right path in difficult conditions. He was well known for his religious zeal. He was very fond of preaching and remained involved in spreading the message of Islam to a wider circle. He had announcements published about Ahmadiyyat in newspapers with his personal funds. He had great zeal for outreach. He roamed markets and parks displaying placards carrying the pristine message of Islam.

He had been sacrificing his time and his wealth in the way of God for a long time. He came to Rabwah for religious education and gave his life. May Allah bless him and grant him a high station in Paradise.

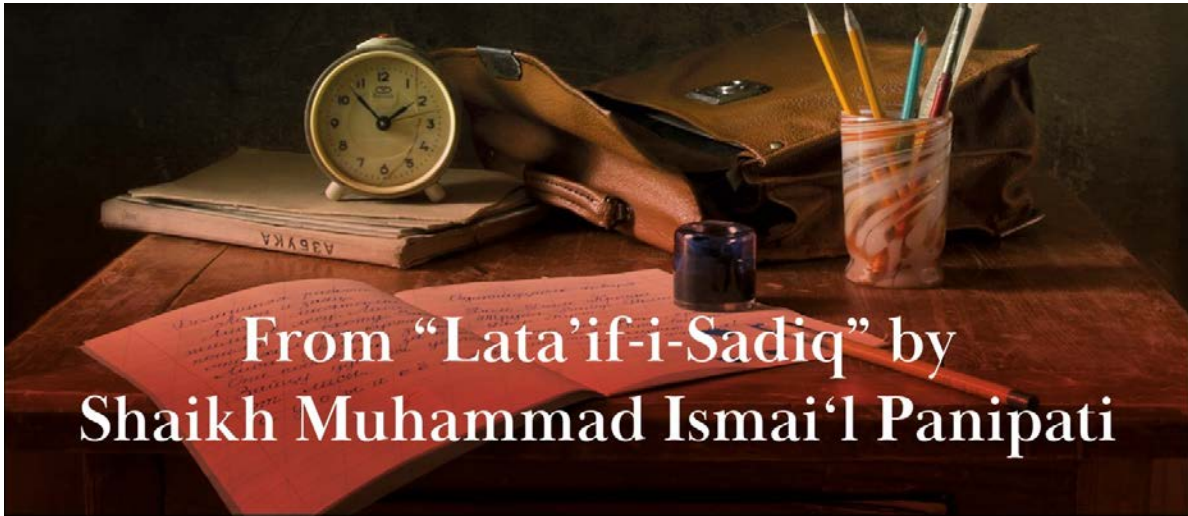
The management of his religious education (syllabus and appointment of teachers, etc.) was entrusted to Maulana Nasim Safi by Hazrat Khalifatul-Masih III. According to the instructions of Khalifatul-Masih, his syllabus was devised and three missionaries were assigned to teach various subjects. Maulawi Muhammad Siddiq Amritsari, Maulawi Naseer Ahmad Khan, and Ata-ul-Mujeeb Rashed were appointed for this task. These missionaries taught him with great passion and hard work. Two days before his death, when asked about

his progress in teaching, he said, "I read slowly and the reason for this is that I want to read thoroughly. When I go back to America and teach my people, I don't like people to say, "What have you learned from there is of no use?" That was the passion and he took regular notes of his lessons and other related matters so that these could be useful to him in the US.

Usually, he used to meet everyone with great love and sincerity, but he had a special affinity for Hazrat Khalifatul-Masih III (may Allah shower His mercy on him). He used to say that he wanted to meet Khalifatul-Masih III time and again to satiate himself. When it was mentioned to Hazrat Khalifatul-Masih III, he said that he was not feeling well those days and would invite him in a few days to make him happy. After a few days Hazrat Khalifatul-Masih III met him. He was thrilled after meeting him.

No one could forget him in his wheat color, healthy body, small beard, and shalwar kameez for a long time. In this dress, he looked extremely nice. In a short span of three to four months, the way he had adapted himself to society was admirable.

(Summary of English translation from Al-Fazl, 15 April 1970, p. 5, by Editor of the Ahmadiyya Gazette, USA)



From "Lata'if-i-Sadiq" by Shaikh Muhammad Isma'il Panipati

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

Translated by Dr. Mahmud Ahmad Nagi, Columbus, Ohio

Tax on Water Instead of Alcohol

Hazrat Mufti Sadiq wrote very interesting and useful notes in *Al-Fazl* on 27 August 1926, titled *Shuzrat* (Quotes). He also described this pleasing but funny anecdote:

Munich is a city in Germany [inadvertently written as Austria] with a population of around six hundred thousand. It is notorious for Beer (an alcoholic drink). It is brewed in abundance and drunk a lot. For the welfare and development of the city and people, money was [always] needed. The Municipal Committee of the city was short of funds. The issue was raised in the committee meeting that the tax should be imposed on beer. In this way, the amount of money needed will be collected and there will be no need to borrow the money. There was a heated debate in the committee and finally, with the consent of all the members, it was decided that alcohol is one of the most essential things and necessities of life. It is not appropriate to tax it. Instead, water should be taxed. So, the water was taxed which the residents happily agreed to pay. It resulted in the collection of 1.5m rupees.

The consumption of alcoholic drinks in Europe is quite high. A very interesting example of it was published as a news item on 29 June 1946, in the *Daily Partab* Lahore [Pakistan]. For the interest of readers, we publish the news as under:

On 27 June 1946, a schoolmaster died at the age of 64 in Paris, France. The teacher remained unmarried and did not marry. Before his death, he did a strange innovation. He prepared a Record of his voice, saved it, and executed a will:

“When I die, this Record should be played immediately. Whatever the sound comes out of the Record, the audience should act according.”

After making this will, the teacher passed away. When his relatives, friends, school teachers, and students gathered at his house to attend the funeral, everyone heard the deceased saying in a loud voice,

“Ladies and Gentlemen! You have arrived to condole me after sparing your precious time. As you know, I am dead now. But my soul

is very grateful to you for this act of kindness. I am thankful for the inconvenience. My lifeless soul cannot do you any service. But with the thought that you should not go empty, I have arranged a little bit for your entertainment. I have kept five hundred bottles of high-quality wine for you in the room. So, please go to my room and accept this ordinary gift and console my soul.”

Seeing you drinking in my house will make my soul feel real happiness.

So, those present sincerely accepted this feast in absentia from the core of their hearts and emptied the five hundred bottles instantly.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpātī, Episode 13, pp. 24-26, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

A Slight Mistake and a Bucket of Water

There are hundreds of such anecdotes that are the talk of the town. Many words in foreign languages unknowingly alter by making a slight change, the meanings and intent change altogether. Hazrat Mufti Sadiq confronted an interesting incident in France when he went to England from India and stayed in France on the way. But at that time, he was completely unfamiliar with the French language. When he returned to India after preaching in England and America for seven years, he stayed in France for one and a half months. During this stay, he learned

some French.

One day he went to a hotel where he wanted to have coffee. He thought that he now knew enough French and could place an order for a coffee with the hotel employee. For this, Mufti Sadiq should have said: *Café au lait*, which means coffee with milk in French. But instead, Mufti Sadiq pronounced, *café et de l'eau*.

The hotel employee listened to the order with great surprise but quietly left the room without saying a word. He brought a cup of coffee without milk and a bucket full of hot water. Mufti Sadiq said,

“Why did you bring this water?”

The employee said,

“You ordered *café et de l'eau*, meaning coffee and water. I have brought coffee and water according to your order.”

Then, Mufti Sadiq realized his mistake. A small change made a big difference.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 14, pp. 26-27)

Should I Bring Pork?

Christians in Europe eat pork in large quantities with inclination, eagerness, and passion. It has become an integral part of their diet. In this regard, one day Hazrat Mufti Sadiq said that when he was going to England from India to preach Islam, he stayed in France on the way.

When he went to a hotel, he asked a hotel employee,

“Bring an egg.”

The employee enquired quietly, “Sir! Why only egg, should I bring some pork with it?”

Mufti Sadiq became very

nervous and said,

“No, No, not at all. Just bring an egg.”

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 15, p. 27)

We are Maulawis (Clerics)

Hazrat Mufti Sadiq narrated that when Hazrat Khalifatul-Masih I (may Allah be pleased with him) was a special physician of Maharaja Kashmir, once there was a gathering of people at his house in Jammu and people were coming/going for different aims and objectives. In the meantime, a gentleman wearing a long coat, and turban came with

dignity and honor. He had a very long beard. He entered the house and sat against a wall. (Hazrat Khalifatul-Masih I used to hold assemblies on the floor). He sat on the floor in the congregation. After some time, Hazrat Khalifatul-Masih asked him,

“Who are you?”

Hearing this, the answer he gave made the whole gathering laugh. He said,

“Hakeem, we are the scholars.” [That is, we are *Maulawis* (Clerics)]

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 16, p. 27)

Make This—That

“Here it is.”

On this, Hazrat Mufti Sadiq narrated a pleasing anecdote. He said, “When I was employed in the Accountant General's office in Lahore, a Bengali head clerk joined recently. He knew a little Urdu. He got his work done using hints and metaphors. So, whenever he had to take any action on a file, he would raise the file in his hand and say

loudly,

“O Mr. Muhammad Sadiq, make this to that.”

Mufti Sadiq would understand what he meant and do the work accordingly.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 17, p. 28)

One day, while sitting near Hazrat Hafiz Mukhtar Ahmad Shahjahanpuri (may Allah be pleased with him) in the Qadian Guest House, as Mufti Sadiq started writing, he noticed that the cover of the inkpot was missing. He asked Hafiz Mukhtar, “Where of this (cap) gone?”

Hafiz Mukhtar understood and by giving me the cap (of inkpot) said,

What can a Single Man Do?

It had been two years since Mufti Sadiq preached Islam in America. He was invited by a society to lecture on Islam and bore all of his expenses. When Mufti Sadiq reached there, arrangements were made for him to stay on the 22nd floor of a hotel. He was allowed thirty rupees for daily allowance. At the appointed time, he delivered a lecture, which was listened to by the audience carefully and eagerly. At the end of the lecture, a priest got up and said,

“You have arrived here all alone from India. I do not understand how you will succeed here and get results. We have sent hundreds of missionaries to India who

are working diligently day and night. What will you do here all alone?”

When Mufti Sadiq stood up to answer the question, the President of the meeting said,

“This is nonsense. What is the need to respond to this question?”

Hazrat Mufti Sadiq said,

“It is a very important question and I will answer it.”

After this, Mufti Sadiq addressed the pastor and said,

“The question you have raised is proof of the authenticity of Islam as you

have confessed yourself that Islam is a true religion.”

Pastor: How is that? Please explain the details.

Mufti Sadiq: Look at what your pastors have done in India in a hundred years by spending billions of rupees lavishly and compare what I alone have done here in two years. You will get an idea of what the comparison is and who did more. My success alone in this foreign country is a testimony to the great victory of Islam over Christianity.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 18, pp. 28-29)

Lala Kareem-ud-Deen

Hazrat Mufti Sadiq told an anecdote one day that when he was employed in the office of the Accountant General in Lahore, an Englishman transferred from somewhere to our office as a superintendent. As he stepped into the office, someone explained to him that if the clerks of the office are not addressed decently, they feel bad about it. Therefore, you should call “Mian” for Muslim clerks and “Lala” for Hindu clerks. He said, “Okay.” But he could not differentiate

between Hindu-Muslim names. He often used to call Lala Kareem-ud-Deen. Sometimes he would say “Mian Ram Lal.” He was explained again by people that this is very objectionable. When you address the Muslims by “Lala,” they mind. So, do not call them so.

On this, the Englishman was very upset and said,

“I try hard to keep everyone happy. But I do not understand who to call Lala

and whom to Mian. Well! I am settling the dispute today and will call everyone Mr. whether one is a Hindu clerk or a Muslim clerk.”

From that day, he started addressing both Hindus and Muslims by the title Mr.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 20, p. 30)

Boasting a Desire for Publicity

The quotes Hazrat Mufti Sadiq wrote in Al-Fazl on 8 April 1927, he recorded this anecdote which is a masterpiece of stupidity and boasting a desire for publicity:

The Queen of Romania went to America for a leisure trip. She stayed in a hotel. In the hotel dining room where she would go for dinner, very respectable and rich people who were staying in the hotel desired the manager to allow them an opportunity to sit in the chair next to the Queen. So, they shall feel proud

that they dined with the Queen of Romania.

The manager of the hotel was business-minded. He thought of a plan for his benefit. He said to all aspiring passengers,

“I have no objection to your wishes. But to get the honor of sitting with the Queen, you will have to spend something, which will be a very small amount as compared to honor and recognition. The news of the

event shall be published in the newspapers that so-and-so person sat next to the queen and dined with her, how happy that lucky person will be. How much does a person feel elated when the pictures of the Queen and the person are published in the newspapers? So, whoever gives me the most money, I will reserve this honor for him.”

The auction started. And the

lucky person who got this honor had to pay one thousand dollars (about two and a half thousand rupees) for

it. It is a pity that boasting a desire for publicity makes a person a lunatic.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 21, pp. 30-31)

Inexplicable Interpretation of a Dream

Hazrat Mufti Sadiq narrated that once he dreamt in Lahore of a person whose name was Kalu. He entered my house without permission and started conversing with my wife. Mufti Sadiq was annoyed that first of all, what right did he have to enter my house without permission? Secondly, how absurd it was that he was talking to his wife.

Mufti Sadiq wrote this dream to

the Promised Messiah (peace be upon him) and requested him its interpretation. The Promised Messiah replied,

“If your wife is pregnant, then a boy will definitely be born. The word ‘Kalu’ indicates that Allah will bestow him a long life and his age will extend. (Two of Mufti Sadiq’s sons had died before this.)

Mufti Sadiq’s wife was expecting. A boy was born. The Promised Messiah (peace be upon him) named the boy ‘Abd al-Salam based on the dream of Mufti Sadiq. He is still alive. Al-Hamdu-Lillah.

The domain of dreams is a strange one.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 25, pp. 34-35)

Distortion of the Bible

During his stay in London, Hazrat Mufti Muhammad Sadiq gave a lecture on “Reformed Bible.” There were Ahmadis, non-Ahmadis, the newly converted English, Christians, Jews, and a large number of ladies, and gentlemen in attendance. Mufti Sadiq illustrated his topic of the speech with great finesse and elegance. The audience listened to the speech with full interest. In his speech, when he was presenting evidence of the distorted Bible, a very interesting practical anecdote was narrated, which echoed the whole gathering with a burst of loud laughter. Mufti Sadiq addressed Dr. Barkat Veitch of Bosnia,

“Please take this Bible and read Verse 21 from Matthew chapter 17.”

Dr. Barkat Veitch took the Gospel from Mufti Sadiq and read the following passage from it.

“But this kind of demon does not go out except by prayer and fasting.”

Sadiq: Very nice, Jazak Allah. You read it right. This is a verse of the Bible which is called “The Word of Allah.”

Now Mufti Sadiq turned to an educated Christian woman and said,

“Miss Harvey! Now please take this second Gospel from me and find out the same verse that Dr. Barkat Veitch has just read and recite it to the crowd.”

Saying this, Hazrat Mufti Sadiq handed over another Gospel to Miss Harvey, which was edited and published recently. Ms. Harvey searched many times Mathew 17:21. She scrolled through the Gospel, but the poor lady could not find the verse. Finally, fed up, Miss Harvey said in a loud voice,

“Sir, I have searched a lot, but I could not find this verse anywhere in it.”

Certainly, it should have been there. This verse has been removed in the revised edition. This is a definite proof of distortion that the audience saw just then.

All the attendees were spellbound from this anecdote and no one could find the answer. This is not a matter of Matthew 17:21, most of the verses of the Gospel can be found in ancient scripts. However, the pastors have removed them from the existing published Gospels to avoid objections.

Hazrat Mufti Sadiq has dictated to me some of the following verses

which are present in the pre-1900 Gospels but removed from the later editions of the Gospels.

1. Matthew 18:11, 23:14.
2. Mark 7:16, 9:44, 46, 11:26, 15:28.
3. Luke 17:36, 23:17.
4. John 5:4.
5. Acts chapter 5:37, 15:34, 24:7, 28:29.
6. Letter of the Romans 16:24.
7. John's first Letter 5:7.

I fail to understand how a book in which so many changes and modifications have taken place and are taking place can be presented against a book in which it did not make an iota of difference until thirteen and a half hundred years from its revelation.

A very interesting and informative article about these excluded verses from the Gospels was published by Hazrat Mufti Sadiq in the Review of Religions Urdu in June 1903. Its title was “The Distorted Gospel.” For those who are interested in Christianity, see the article mentioned above.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 26, pp. 35-37)

A French Sadhu

Gakhu is a giant mountain peak in Shimla, India. When Hazrat Mufti Sadiq went to Shimla in 1927, he heard that a European Sadhu lived on this peak. He had abandoned the world at a young age as a disciple of a Sadhu and had lived on this mountain ever since. He was of French descent and his relatives were employed in high positions in India.

Hearing about this monk, Mufti Sadiq became interested that he should go and preach to him. The road was on a difficult terrain. Even the rickshaw was unable to go on the terrain. Mufti Sadiq reached the Sadhu's hut on foot. The Sadhu was sitting there smoking a hookah [it is a waterpipe that is used to smoke tobacco]. He had a woolen cap on his head and was wearing an old dirty shirt. He spoke Punjabi-like Urdu typically like people of Shimla. No one could identify him by his accent that he was ever a French. His skin color was also turned blackish. He was ninety years old but was stout. He was speaking English fluently. He conversed with Mufti Sadiq in English.

Sadiq: You left the world. You gave up all kinds of pleasures and adopted poverty and monkhood. Now you have reached the end of age. Tell me what you have achieved from all this hard work and

probation and what have you achieved in spirituality more than others?

Sadhu: I can't say anything. This is a matter of love and affection. The lover cannot express his love. Most of the time, even the beloved does not know what the lover is feeling for him.

Sadiq: Well, if you can't tell that, then at least tell me that when you were a child and studying in a school in France, you must have read the Bible at that time and I think you have forgotten it. It is written in the Bible that some companions progressed so much in spirituality that God spoke to them and also talked to his loved ones. You left the world according to the instructions and teachings of your mentor. You are spending a long time in probation and worship. Has God ever spoken to you and expressed His consent to you?

Sadhu: (Laughs) No. Such a thing is not possible now. Now no one can have the privilege of speaking to God. Undoubtedly God spoke to Rishis, Avatars, and Prophets of later times but now no one can get that status.

Sadiq: Respected Sadhu! Don't say such a thing. God used to speak before, He still speaks, and He will continue to speak in the future. I have been in the holy company of a

messenger of God whom God used to speak. Many prophecies that the prophet made after revelation from God were fulfilled thoroughly and are still being fulfilled, and these prophecies are the proof of his truth.

Sadhu: What you have said is correct. I have accepted your point that God used to speak before and still speaks. I have also had some dreams that have been fulfilled thoroughly. I'll tell you if you ever come again.

On this, Mufti Sadiq informed the Sadhu about the appearance of the Promised Messiah. Some of the preaching literature in English was given to him. Mufti Sadiq told him more about the Ahmadiyya Muslim Community and then left him.

While leaving, the Sadhu said,

“I am extremely happy to meet you. You must write to me occasionally. On reaching Qadian, send me an English book by Hazrat Mirza Ghulam Ahmad for reading.”

The Sadhu died in 1930. His French name was Mr. Stoke and his Indian name was Swami Sista Nand.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 27, pp. 37-39)

A Story of Entrance into the US

After performing the duties of Islamic preaching in England with great success and excellence, when Hazrat Mufti Sadiq went to the US, he got in touch with the officials of the Immigration Department as soon as he got down from the ship. They asked Mufti Sadiq:

Officer: What is your name and who are you?

Sadiq: My name is Muhammad Sadiq. I am a Muslim and a resident

of India.

Officer: Where did you come from?

Sadiq: I first came to England from India and arrived here from there.

Officer: Why are you here?

Sadiq: I have come here to preach Islam.

Officer: Do you believe in a divine book?

Sadiq: I believe in the Qur'an which was revealed to Muhammad (peace

and blessings of Allah be upon him).

Officer: In this [religion], there is a command to have up to four wives.

Sadiq: It is not a command. It is just an allowance.

Officer: Then you will teach people in this country to have four wives.

Sadiq: There are many other things to teach that are more important than having four wives. For example, worship one and only one God. Do not make anyone his partner and

associate, do not make anyone a son of God, do not consider any man to be God. In our religion, a man remains a true and firm Muslim having one or four wives. Our religion does not command marrying four wives; rather, it just allows. The permission to have two, three, or four wives depends on circumstances and necessity subject to the condition that you maintain equity and justice. There is no issue of having four wives on which the foundation of the Islamic faith is based and without whom a man cannot be a Muslim. There are millions of people in Islam all over the world who are living their lives with only one wife. There are relatively few Muslims who have two wives, and very few have three or four wives. If this ruling is essential in Islam, then every Muslim must have four wives. However, it is not so.

Officer: No matter what. We cannot allow you to live and preach in our country. You go back immediately.

Sadiq: This can never happen. I won't go back. I have to preach in America and convert people to Muslims. Then how do I go back?

Officer: Well, if you don't want to go

back, you have to stay under house arrest. We report you to the higher authorities and will act as per directions.

Sadiq: I approve of that but I won't go back.

After this conversation, they locked Mufti Sadiq in a house. He was forbidden to go out but he could stroll on the roof. The door of the house opened only twice a day when the food was served.

Some Europeans were also under house arrest in this house who were usually young and were detained for not having passports. They were waiting until a decision was made by the authorities. These people had great respect for Mufti Sadiq and took care of his needs. They also marked a place for him to pray. They constantly served him.

Taking advantage of the opportunity, Mufti Sadiq started preaching to these young men. The result of which, Al-Hamdu-Lillah, turned out to be excellent, that is, fifteen people became Muslims one by one or in a group of two.

When the officer of the department came to know about this, he became very nervous. He

thought that he was a very dangerous man. In this way, he will convert all the detained young men to Islam, and when the pastors of the city come to know of it, they will be very angry. They will turn the entire public of the city against me and as a consequence, I will not be able to win the next election.

He thought that now it was good to get the person out of there as soon as possible otherwise, there would be disgrace and loss.

On this, he immediately sent telegrams to higher officials to permit the person who came from India to enter the country. Therefore, by the grace of Allah, the authorities decided that there was no harm in Mr. Sadiq's entry into the United States. Let him set free.

The officer concerned did not take even a minute's delay in complying with this order. Mufti Sadiq was immediately released.

God's wisdom and dominance are inexplicable.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 28, pp. 39-41)

Died After Drinking Water

There is no end to the excessiveness of alcoholism in England. People drink alcohol instead of water and take pride in it. When Hazrat Mufti Sadiq was in England, an English businessman lived near his house. Mufti Sadiq used to get more opportunities to preach to him from time to time because he was his neighbor. One day, during the conversation, he asked Mufti Sadiq,

"Which brand of alcohol do you use?"

Sadiq: We don't drink alcohol at all because it is prohibited in Islam.

Trader: Well, do one thing, just take a beer. It's a very light wine and will be suitable for you. You won't

mind drinking such a light wine. Drinking alcohol is very important due to the severity of the cold in England and without it, man cannot live.

Sadiq: There is no question of light and strong, ordinary, and super, all types of alcohol are forbidden in our religion. We don't drink beer or anything like it.

Trader: Haven't you ever drunk alcohol all your life?

Sadiq: Yes, I have never tasted a drop of alcohol.

Trader: (Surprisingly) When you don't drink alcohol, what do you drink?

Sadiq: Water.

Traders: (With Surprise) only water.

Sadiq: Yes, only water.

Trader: (Seriously) I would like to advise from the core of my heart that water in this country is very harmful rather dangerous. My father had only drunk water once in his entire life. As a result, he died the same day. I haven't drunk water even once in my entire life.

Sadiq: We drink water several times a day. You see, by the grace of God, I am alive before you.

On this, the businessman expressed great surprise and kept quiet.

(Lata'if-i-Sadiq by Shaikh

Preaching to a Sleeping Person

Once Hazrat Mufti Sadiq went to Ahmedabad [India]. He was passing through a street when a mosque appeared. He went inside the mosque. It was late afternoon. A gentleman was sleeping in decent clothes in the mosque. Mufti Sadiq desired to preach to this sleeping person. Thinking of this, he shook the person and said,

“Mr. is it time to sleep? Get up. The Promised Messiah (may peace be on him) has come. The world woke up, but you are still asleep.”

It seems that the man was

sleeping unaware of what was happening around him. Mufti Sadiq's shaking and conveying the message awakened him a little bit and, in his sleep, he said, “Good to know that Imam Mahdi has come.”

After saying this, he again fell into a deep sleep. Mufti Sadiq shook, awoke him, and said, “Mr., why are you sleeping, get up, the Promised Messiah has come.”

While still in sleepy condition, he said, “It is great to know the Promised Messiah has come.”

And he fell asleep. For the third time, Mufti Sadiq woke him up and asked,

“Mr. What will you achieve in the sleep? Arise, behold, the Reformer of the age has come, and you are sleeping in ignorance.”

He said while sleeping,

“It is very good. I could not sleep last night. I am feeling sleepy.”

He said this and then fell asleep. When Mufti Sadiq noticed that he was not getting up, he left him while on sleep.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 31, p. 46)

A Reasonable Answer to an Important Question

Hazrat Mufti Sadiq has recorded one of his very interesting debates in his memoirs. It is described here in his own words:

The Prime Minister of England, David Lloyd George delivered a lecture in London in 1917, whose subject was that we did not attack the Germans, but the attack was from them. We are only fighting to defend ourselves. According to this situation, it is not only legitimate but necessary to participate in this war as a nation, etc., etc.

In those days, a priest used to have religious debates with me. He asked me,

“Can you tell me a virtue in Islam which is not found in Christianity?”

I said,

“Of course, I can easily tell you such a virtue of Islam. Haven't you heard the lecture of Lloyd George, the Prime Minister of England in which he proved that it was legitimate and necessary for the British to fight against Germany

because they were not attacking anyone on their own, rather, they were defending their attack.”

I asked the pastor to present the matter to Jesus Christ and ask him,

“Father Jesus! The Germans attacked us and wanted to destroy and finish us. What do we do now?”

The Father Jesus says,

“Do not fight evil. If anyone asks for your coat, take off your shirt as well and give it to him. If anyone takes you one mile unnecessarily, go with him two miles. If anyone slaps you on one cheek, offer the other cheek also.” (Luke 6:29)

So, had the English and their allies followed the teaching of Jesus, when the Germans attacked, they should have told them, to take away Belgium if you want, but also take France with it. If you want to take over France, take England with it. But the British did not do so. For they found the teaching of Jesus

flawed on this occasion. They found and adopted the teachings of Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him) to be better and more practical in this regard. The teaching of the Holy Prophet (may peace and blessings of Allah be on him) in this matter is that you should not attack anyone, but if anyone attacks you, then surely protect yourself. Therefore, you and the entire Christian world should recognize that at least in this case, your behavior is in accordance with Islam and not with Christianity.

I think I have answered you exquisitely and have presented at least one virtue which is in Islam but not found in Christianity.

On hearing my conversation, the pastor said,

“Surely this argument of yours is strong. I accept that Christianity is devoid of what you have said about Islam at this time.”

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 32, pp. 46-48)

An Interesting Conversation with an Atheist

One day during his stay in London, a very interesting discussion took place between Hazrat Mufti Sadiq and an atheist about the existence of God. The delightful narrative is described in his words as follows:

In the heart of London, a huge garden called Hyde Park is spread over two to three miles. The people go there very often in the evening for outings in large numbers resulting in a huge festival. Often pastors, orators, and leaders stand there and deliver religious, academic, and political speeches. The people stand and listen to them with keen interest and enthusiasm. Many in the audience object to the speeches or want to understand by presenting a new problem. There are also some whose purpose is only to disturb the lecturers and preachers. I too often used to go to this place to walk or preach. There was a pastor and I had acquaintance with him. He also used to come there and lecture on Christianity. I also used to discuss with him on different matters. One day when I went there, I saw that the same pastor was standing amidst the crowd of people. There was a lot of noise. The pastor was a tall man and was seen prominently in the crowd. Recognizing him, I went ahead and thrust myself into the crowd and wanted to enquire what was the matter. I observed that all of them were atheists and were harassing the priest with their logical questions and the poor priest was getting very upset. He couldn't stay or run away. I thought that even though the pastor was strongly opposed to us, those who were harassing him were their enemies just as they were our enemies. Therefore, at such a time, the pastor must be helped. Thinking of this, I entered in a rush and said a few words loudly in support of the pastor.

As the pastor saw me, he immediately called me and

addressed the atheists,

“Look, you have been harassing me for so long. If you can debate, then argue with this person. He is a great Muslim scholar and has come here from India to preach Islam.”

Saying this, the pastor himself stepped back. He held me by the hand and pushed me forward.

The bunch of atheists gathered there meant that someone irrespective of whether a missionary of Christianity or a preacher of Islam should be present for fun. Leaving the pastor, they turned towards me and welcomed me. They said,

“We are ready to discuss with you with great pleasure.”

After that, each man in the crowd began to speak his dialect.

I said,

“You are civilized and educated people but making a mockery of the situation. Everyone is trying to speak. How alone is it possible for me to respond to everyone at the same time? If you want to discuss the matter seriously and rationally, then the correct way of it is that you should choose a person from among yourself who will debate with me. Everyone else should listen quietly to the conversation between the two of us.”

To this, they said,

“Yes, that's right.”

Saying this, they selected a smart man to argue. I asked him.

Sadiq: Are you a representative of all the people who are currently present here?

Atheist: Yes! The whole crowd has chosen me to argue with you.

Sadiq: Well, tell me. What's your

question?

Atheist: Do you believe there is a God?

Sadiq: Verily, I believe from the core of my heart that there is a God.

Atheist: If you believe in God's existence, then please show me your God so that I may see with my own eyes and believe you.

Sadiq: Don't you believe anything without looking from your eyes?

Atheist: Not at all. I can never believe in the existence of a being whom I cannot see myself.

Sadiq: Will you stick to what you say?

Atheist: Of course, I will always be. I can't believe anything without looking at it with my eyes.

Sadiq: I am an Indian and have come from India. Let me tell you that India is a country that I have seen but you have not seen. Now I ask you whether you accept that India is a country or not.

Atheist: Yes, I believe that India is a country. But not because you say it, but because hundreds of people went to India from here and came to see it and they told us that India is a country.

Sadiq: Well, you don't stick to your first argument. At first, you were saying, I cannot believe one I cannot see with my own eyes. But now you have discarded the argument and you have accepted that what hundreds of people have seen should also be accepted.

Atheist: Of course, I admit that I did not stick to my first point.

Sadiq: I hope you will not stick to the second thing anymore. First of all, I want to tell you that as you disbelieve in God, that's why you are lying unconsciously. You don't even feel like lying.

Atheist: (wondering) What did I lie to?

Sadiq: Listen, although it is true that not hundreds, but thousands of people visited India from England. But I am also not ready to believe that all of them have told you that India is a country and they have visited it and it is like that. But, well I let it go. I accept for a while that everyone visiting India informed you about India. While acknowledging this, consider the people who went to India and came back and told you about it. They were people you are not personally aware of. You don't know if they're true or false, reliable, or unreliable. Contrarily to it, I can present to you hundreds of prophets, saints, and great companions of different nations and different times, about whom friends, enemies, and opponents testify that they were truly righteous and very pious people. These noble people testify immensely that they have seen God and have spoken to Him. Now, consider fairly when you accept the testimony of people about India whom you are completely unaware of, can't the testimony of such righteous and trustworthy people be acceptable about God?

Atheist: I can neither accept their testimony because they cannot

show me God nor can I see Him myself. Contrarily if I want to see India, I can go and see it myself. That is why I accepted the testimony of these strangers.

Sadiq: Now you have dropped your second argument as well and accepted the testimony of hundreds of people because you go and see the thing yourself.

Atheist: Yes, it is necessary.

Sadiq: Well, tell me how you can see India.

Atheist: If I go to the Thomas Cook Company, buy a ticket to India, and board a plane to India, I can see India.

Sadiq: So, to see India, you have to take at least three months off from your job and arrange approximately two thousand rupees and follow the company's instructions for travel.

Atheist: Surely all these things will have to be done.

Sadiq: Are you not willing to spend at least as much time and money to see God as you will have to spend to see India? You take three months off from your business and bring two thousand rupees and follow my instructions instead of Tomas Cook and stay with me for

three months. If you are unable to see God during this period, I shall pay back four thousand rupees. Are you ready for it? Think and answer.

I said this to the atheist with a very sincerity. I believed that if he stayed for three months in our company and studied the books according to our instructions, then we would pray for him, and we would ask our friends to pray. We shall write to Hazrat Khalifatul-Masih II (may Allah be pleased with him) to pray to Allah. He will certainly see God during this period and shall be convinced of His existence.

The atheist laughed at my argument and said,

“Woe to me, my situation is not such that I should leave everything and start living with you and spend three months like this. But it would be unfair if I don't publicly declare that your arguments are great and at least I can't nullify them.”

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 33, pp. 48-53)

Meeting Abu Musa

Hazrat Mufti Sadiq was in Calcutta [India] for preaching purposes in 1914. One day a Maulawi (cleric) met Mufti Sadiq on the way. The conversation between the two is an interesting anecdote that is being presented here.

Sadiq: Sir, what is your name?

Maulawi: Abu Musa.

Sadiq: Vow! It's a strange name. Please tell me why did the Scholars and Great Muftis not pass a verdict on you for fidelity.

Maulawi: What did I do? Why did they pass the fidelity verdict on

me?

Sadiq: (very seriously) What could be more reason for the verdict of infidelity than your claim to be the father of Moses?

On this, Maulawi laughed and said,

“Many of the elders bearing this name passed away. Was it inappropriate that I was also named like that?”

Sadiq: There may be many such names but when the Promised Messiah, Mirza Ghulam Ahmad

Qadiani (peace be upon him) claimed to be the Messiah after receiving revelation from God, the whole country was flared up and from here to Arabia, there were a lot of verdicts of infidelity.

Maulawi: Now I have some urgent work to do. I shall meet you at your house someday. Okay! Good Bye.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 34, pp. 53-54)

Devta (Deity) and India

Returning from a preaching tour in 1910, a Hindu youth sat in a train near Hazrat Mufti Sadiq at Chiraiyakot [a town in Mau district in the Indian state of Uttar Pradesh]. Judging the person to be reasonable and serious, Mufti Sadiq thought of preaching to him. Both of them started a conversation.

Sadiq: What is your religion? I mean, which sect of Hinduism do you belong to?

Hindu: I am a follower of Sanātan Dharma.

Sadiq: What do you think of the deities, who they were? Man, or God?

Hindu: We consider them an incarnation of God, especially Krishna and Ramchandra.

Sadiq: But we find such incidences in his life from which we have to believe that at least at that time he was not God. The point is that even God cannot be separated from His attributes. But Ramchandra went around calling Sita in the forest and searched for her.

Hindu: There was an expediency in it.

Sadiq: It may be expediency. But as far as I comprehend, the example of God's manifestation is like an electric current passing through a wire which turns into a new entity and its behavior becomes entirely different than ordinary wires. And it

portrays many strange phenomena that cannot be performed by other ordinary wires. We cannot say that it is like other wires. But we cannot proclaim that this wire has become electricity. We also cannot say that the electricity that exists all over the world has gone through it. Rather, the truth is that electricity's entity is present in its place and a feature of it has been bestowed on this piece of wire. In the same way, a cloak of divinity is embodied in God's beloved servants and they perform wonders that other human beings cannot. But that does not make them God. God in His denomination is Eternal, Ever-present, and shall remain Eternal forever. Now let me know your opinion of what I said to you.

Hindu: What you said is absolutely correct, and I accept as it is.

Sadiq: Well, now I ask you one more thing. Tell me whether the deities have appeared only in India or in other countries as well. God's creation exists everywhere and in all the country. God loves the creatures of all other countries just as the creation of India is dear to God. It is a principle of faith that gods should have appeared in other countries as well.

Hindu: Of course, this is reasonable, and I believe that there must have been gods in other countries as well.

Sadiq: Yes, the truth is that there have been gods in other countries as well. The gods have also appeared in the regions of Arabia and Syria. They are called prophets and messengers in those countries. One of them is the Prophet Muhammad (peace and blessings of Allah be upon him), whose homeland was Arabia. He must also be accepted.

Hindu: Verily all gods are worthy of faith, wherever in any land they appeared.

Sadiq: Well, tell me, has there been a prophet even in our time or not?

Hindu: They must be, but are not visible. They are hidden.

Sadiq: Maybe you are right. But there is also a prophet who has appeared.

Hindu: Tell me when and where he appeared. What is his name?

Sadiq: His name was Ahmad (may peace be on him). He lived in Qadian, a place in Punjab. He passed away a few days ago.

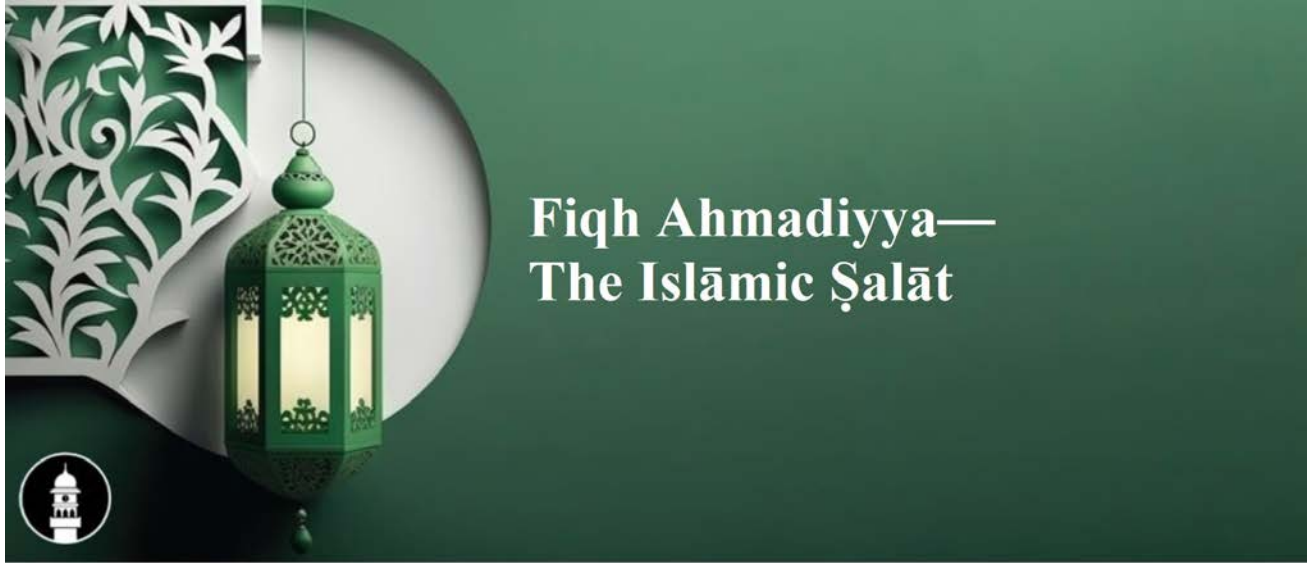
Hindu: Can you tell me something about him?

Sadiq: I will send you a book on reaching Qadian from which you will know all the viewpoints.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 35, pp. 54-56)



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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.

The previous portion of section on Salat has appeared in the March 2024 and April 2024 issues of Ahmadiyya Gazette Online. This is the third installment of the section on Salat.

The second requirement for Ṣalāt—Cleanliness (Tahārat)

The purpose of Ṣalāt is to present oneself before God and try to become close to Him. Not only one should have a clean heart and soul but also the cleanliness of the body and clothing is necessary. We do not wish to go in the presence of an honorable person with dirty clothes on a dirty body nor do we wish to meet such a person. Then how can we do this while presenting ourselves to God Almighty? Due to this natural instinct Allāh the Almighty has instructed us to have clean clothes and clean bodies for Ṣalāt. The place where Ṣalāt will be offered should also be clean.

One concept of cleanliness is that there should be nothing dirty on the body such as human or animal secretions (such as spit, urine or

feces or secretions from open sores or wounds, blood, etc.) and filth from the street such as mud. If any of this is present on the body, it should be washed with water at least once, three times is better.

In addition to this obvious cleanliness, a shower and Wuḍū is also necessary. Showering and Wuḍū are called essential cleanliness (Tahārat-e-Hukmi). The conditions that necessitate this cleanliness are called essential filth (Najāsāt-e-Hukmi).

When a shower is necessary? After intimate relations between wife and husband. Discharge of semen for any reason. After finishing the monthly periods (menstruation) for women. In adult women, periods

last from three to ten days. Once periods finish, it is necessary to take a shower. The days when there is no bleeding are called the days of cleanliness. After childbirth, bloody discharge can continue for up to forty days. Whenever the discharge ends, it is necessary to take a shower. Under these circumstances, it will not be permissible to offer Ṣalāt without taking a shower. If due to extreme cold or illness taking a shower might be a health risk, then “tayammum” is acceptable.

Ṣalāt demands a clean soul and a clean and healthy body. Unclean conditions cause the body and soul to become slow and weak. By taking a shower, such conditions will be removed and the body will become fresh and active. Then one can stand

for Prayer with full indulgence and will be able to reap the spiritual benefits, which are the real purpose of Ṣalāt.

A non-Muslim who accepts Islām should take a shower before his first Ṣalāt. He would go in the presence of God not only with a clean spirit but also with a clean body.

In the days of periods

Essential Elements of a Shower and its Etiquette

There are three essentials of taking a shower. 1) Rinsing of the mouth; 2) Cleaning the nose with water; and 3) Wash all of the body with water until no area is left dry. If a woman's hair is dense or set in a certain manner, it is not necessary to open and wash them. Just pass a slightly wet hand over it in the manner of Mash (from مَسَحَ).¹

Showering according to the

Attending to the Call of Nature and Cleaning

It is important to be careful of the privacy at the time of attending the call of nature. Either a proper bathroom should be used or one should go into the woods or a private place for this. One should not use places of common use, close to a walkway, or under a shaded tree. One should not go into a bathroom barefoot. Some type of shoe must be worn. Water should be available for

Conditions in Which Wuḍū (Ablution) is Necessary

Those conditions in which it becomes necessary to do Wuḍū are called the "reasons for Wuḍū."

Urination or defecation or discharge of any other secretions through these passages, breaking the wind, sleeping while resting against support or while lying down, or

Method of Performing Wuḍū

Before Wuḍū one should recite Basmalah and use clean water to wash the hands. Then rinse the

(menstruation), Ṣalāt and fasting are not permitted. There is no makeup for these Ṣalāt or fasting. A newborn should be washed. Before the funeral Prayer, the dead body should also be washed.

On Fridays and 'Īd days and the day when one wears the special dress for Ḥajj (Iḥrām) and during stay at 'Arafāt (during Ḥajj) taking a shower

practice of the Holy Prophet (may peace and blessings of Allah be upon him) means using cold or warm water according to the weather. First, clean the genitals and then perform Wuḍū meaning wash the hands after Basmalah,² then rinse the mouth and clean the nose with water. Then wash the face and arms to the elbows. Then pass a wet hand over his head. Then pour water on his body three times; first on the

cleaning. If water is not available then one should use a mud ball (rock) or toilet paper at least three times. The left hand should be used for this cleaning, not the right hand.

Before stepping into the bathroom, one should recite اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ meaning, "O my Lord I seek refuge from bad aspirations and sickness." Step in the

losing consciousness will invalidate the Wuḍū. Encountering one of these conditions will make it necessary to do the Wuḍū again before offering the Ṣalāt. Without Wuḍū Ṣalāt is not complete. If someone has the problem of incontinence where urine leaks constantly or the windbreaks

mouth three times with water. To clean the mouth properly one can use a brush or Miswāk (tooth

is the practice of the Holy Prophet (may peace and blessings of Allah be upon him). After recovering from an illness, taking a shower is the source of blessings. One who washes a dead body should also take a shower afterward. Weather permitting, a daily shower or bath is good for health and cleanliness.

right side then on the left side. The body should be washed thoroughly and using a soup or some other help for cleaning is part of taking a shower.

One cannot offer Ṣalāt or recite the Holy Qur'ān or go to the mosque without taking a shower if a necessary condition for a shower exists.

bathroom with the left foot and do not sit facing or backing the Qibla. One should not talk while using the bathroom. When finished, step out of the bathroom with the right foot and recite الْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذَى meaning, "O Lord I seek Your forgiveness and praise You because You have delivered me from filth and hardship." One should wash hands with soap after using the bathroom.

frequently, or a woman has bleeding outside of her normal cycle days, it would be considered a disability. Such a person should do Wuḍū once before every Ṣalāt and his Wuḍū will be considered valid for that Ṣalāt because of the illness.

cleanser, tooth cleaning stick, toothbrush). If these are not available, one can use his finger.

¹ Mash is the correct spelling for مَسَحَ as س has jazm/sukun on it but some

cannot pronounce it as Mash and say Masaḥ which is acceptable in Urdu.

² Basmalah (بِسْمِ اللّٰهِ): "In the name of God, Most Gracious, Most Merciful"

Then pour water into the nose and clean it thoroughly. Then wash the entire face three times. If one has a dense beard, it is better to wash the hair with the fingers of the hand. Then wash the arms up to the elbows three times. Then perform the Mashʿ

Essentials Elements of Wuḍū

There are four essential elements of Wuḍū (ablutions, ritual washing):

1) Washing the entire face;

Elements of Sunnah in Wuḍū

To recite Basmala when starting Wuḍū. Then washing of hands. Use of Miswāk. Cleaning the nose. Wash each part three times. Mashʿ (Mas-h) of the entire head including the ears and the neck. In the case of a dense

The Wisdom of Wuḍū

Wuḍū rids of laziness and carelessness. It brings a freshness and agility. It creates the focus for worship. The bodily cleanliness also draws attention towards the spiritual cleanliness. In a metaphorical sense one is beseeching God that as this water is cleaning my body parts, the water of repentance should wash the dirt of bad deeds from these parts.

It is also a pointer to the sins of the seven body parts, which are washed during Wuḍū, and draws

Mashʿ (sweeping wet hands) on the Socks

If one wears socks after Wuḍū, it is not necessary to take them off and wash the feet for the next Wuḍū. If one is traveling, he can do Mashʿ on them (sweep wet hands over them) for three days and nights, otherwise one day and night. This time starts from the time of the invalidation of Wuḍū. Even when socks are somewhat torn, they are good for Mashʿ.

The proper method of Mashʿ in the practice of the Holy Prophet

Tayammum (تَيَمُّم) and its Regulations

If it is not possible to use water because it is not available, or is dirty or one is sick then one can do

of the entire head and ears. This means passing a wet hand over the entire head. Then clean the inside of the ear with the wet index or the first finger and the outside with his wet thumbs. Then wash the feet including ankles three times. Wash

2) To wash the hands including the elbows;

3) Mashʿ of (sweeping wet hands over) the head, and

beard, separate the hair of the beard by running your fingers through it. Be careful about the sequence of the elements. To perform one element after the other in a routine. Wash the right before the left. Use water in

attention to repenting from these sins. The tongue, eye, ear, brain, hands, feet, and private parts are the reasons for rebelling from God. In a metaphorical sense by cleaning these seven parts, one is expressing his desire to become spiritually clean.

A change in the physical condition can bring a change in the mind. With Wuḍū, one tries to clear his mind of bad thoughts and turn it to the worship of the Lord. The parts

(may peace and blessings of Allah be upon him) is as follows: wet the hand and rub the fingers lightly over the socks or place the wet hand on the socks. Mashʿ is permitted for a leather sock or shoes. One can offer Ṣalāt with shoes on. If one sock comes off then the other should also be removed and both feet should be washed. It is not permitted to wash one foot and do Mashʿ (Mas-h) on the other. If Wuḍū is valid but the permitted time for the Mashʿ is over, then both socks should be taken off,

the right side first. It is important to perform Wuḍū in this sequence without taking undue breaks in the middle. One can offer many Ṣalāts with one Wuḍū. Wuḍū remains until something happens to invalidate it.

4) - To wash the feet including the ankles.

moderation. All of these elements are part of the practice of the Holy Prophet (may peace and blessings of Allah be upon him) and according to his instructions.

of the body, which are washed during Wuḍū, are the ones, which are normally exposed and gather dust. These body parts are cleaned by Wuḍū. They are also easy to clean, as one does not need to undress to wash them. Invalidation of Wuḍū by breaking wind helps in maintaining the sanctity of the mosque. In large gatherings, the air is already affected by the breathing of so many people. Prohibition on breaking the wind protects the environment.

feet washed and then the socks can be worn again. It is not necessary to do the full Wuḍū again. If a body part is injured and wetting it is deemed harmful, then Mashʿ can be done on it instead of washing. If it has a dressing on it, it is not necessary to remove the dressing.

With the permission of Mashʿ, consideration has been given to the facility. One does not have to always take off socks and put them on again.

or one can place his hands on anything solid with the intent of Ṣalāt and by reciting Basmala. Then

pass the hands on the face and both hands. Normally this is enough. If the arms are open and one is not wearing full sleeves, then Mash should be done including the elbows. If there is too much dirt on the hands, it is permissible to wipe them.

In circumstances where it is necessary to take a shower, one can do tayammum in exactly this way

Water and its Regulations

Water is needed for cleanliness. Water from rain, spring, well, river, and sea is clean. Things can be washed with this water and made clean. If water is detrimental to health as there may be leaves rotting in it or it may have insects or critters in it should be cleaned before use. Flowing water or a large body of water extending over a large area is considered pure and it is not affected by a small amount of filth in it unless it changes smell, color, or taste. It would then become unusable. If water is only a few gallons and something dirty falls into it, it will become dirty and not usable even if the smell, taste, or color does not change. It would not be proper to use this water for Wuḍū or shower. Instead, one should do tayammum.

Blessings of Wuḍū – Expiation of Sins

It is written that by doing Wuḍū the sins are removed. It means that even the smallest of God's directions

Miswak (مسواك) [Brushing Teeth. Toothbrush]

The Promised Messiah (may peace be on him) liked Miswāk and used other means to clean his teeth

and he would become clean for Ṣalāt either at home or in the mosque. He can do tayammum until water becomes available. He can perform many Ṣalāts with one tayammum. Those conditions, which invalidate Wuḍū, also invalidate tayammum. When water becomes available, the tayammum is invalidated and it is necessary to do Wuḍū.

It would not be proper to use this water for washing clothes or utensils. Water that has been used for Wuḍū or shower cannot be used again. Water that has changed color due to the mixing of dirt in it is not considered dirty as dirt is considered clean.

By washing with water and removing dirt, the clothes become clean. If the dirt does not go away and the stains are still there then the clothes should be washed at least three times. They should be squeezed after each wash. If an infant urinates on clothes, it is not necessary to clean them with a full wash. Just cleaning with some water would be sufficient for Ṣalāt. Dry cleaning also makes the clothing

should not be ignored and by following them, the sins are

many times a day. This was the practice of the Holy Prophet (may peace and blessings of Allah be upon

Although tayammum does not achieve obvious cleanliness, it still draws one's attention toward a blessed and important work and focuses the mind.

In a metaphorical sense, the one who is doing Tayammum is also praying to God that without water, we are becoming just like dirt. O Lord give us water soon.

clean. Metal objects such as knives can be cleaned by vigorously rubbing them on dirt or with fire. If shoes become dirty, they would become clean by walking or rubbing on the ground. Ṣalāt can be offered while wearing it. In the interest of cleanliness, however, shoes should not be worn in the Prayer areas. If land becomes dirty it will dry out in the sun and the filth will go away. It is not necessary to wash it with water.

Except for swine and dogs, the skin of all animals can be cleaned by spreading it out in the sun or by processing it. It can be used for making shoes or even Prayer mats.

removed.³

him). Therefore, we all should pay attention to this.⁴

Mash (مَسْح) (sweeping wet hands) on the Traditional Head Gear (Pagri/Turban)

Ḥaḍrat Masīḥ Mau'ūd (may peace be upon him) said, "There is conflict in the matter of Mash (sweeping wet hands) on pagri/turban. In my understanding, it is permitted."⁵

Mash [Mas-h] (sweeping wet hands) on Socks

It is permitted to do Mash (sweeping wet hands) on socks by the reasoning of it and by the Ḥadīth. The wisdom of it is that the socks or

shoes do not have to be removed frequently. The facility is a basic principle of Sharī'ah; it is also mentioned in the traditions of the

Holy Prophet (may peace and blessings of Allah be upon him)⁶:

عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ

³ Nur-ul-Qur'an, vol. 2, p. 35; Fatāwā Masīḥ Mau'ūd, p. 15.

⁴ Badr, February 28, 1907, Fatāwā Masīḥ

Mau'ūd. p. 66.

⁵ Al-Hakam, Noember 24, 1905, (Fatāwā Masīḥ Mau'ūd, p. 66.

⁶ Tirmidhī, Chapters on Cleanliness

(Taharah). Bab Fi al-Mash 'Ala al-Jaurabain.

Question:

Shi'a perform Mash on the feet in the light of the verse of the Holy Qur'an. Is it permitted?

Answer:

The actions of the Holy Prophet (may peace and blessings of Allah be upon him) and his companions establish the explanation of the verse of the Holy Qur'an. So, when it is mentioned in the books of Ḥadīth and history that the Holy Prophet (may peace and blessings of Allah be upon him) and his companions used to wash their feet in Wuḍū and did Mash only when they were wearing socks, then how Mash of feet is proven from the Qur'an? One responsibility of the Holy Prophet (may peace and blessings of Allah be upon him) was to explain the meaning of the Word of God. Note that the meaning of the verse وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ is to wash the feet including ankles, by his actions and word. If only Mash was intended then why إِلَى الْكَعْبَيْنِ was used. It becomes a meaningless expression. According to the Arabic language, washing of feet has no error. Scholars agree that connotations sometimes can be transferred to nearby words. It is called "Jar Jawar" in terminology. Moreover, there is another reading of this word which makes it clear that it is related to اغسلوا and not with امسحوا. In any case, Wuḍū is an unbroken practice. From the time of the Prophet (may peace and blessings of Allah be upon him) since this verse was revealed, Muslims have been acting upon it. This is done many times a day. To think that Muslims did not watch the Holy Prophet (may peace and blessings of Allah be upon him) wash his feet or carry out Mash (sweeping wet hands) over his feet for something this common is against the fact. The

burden of proof of this assertion is upon the Shi'ah community.

Question:

Wuḍū is invalidated by the breaking of wind. Why it is not affected by a burp, since both are coming from the intestine, and both are smelly?

Answer:

These are instructions of Shari'ah. Since the rule says, the breaking of wind invalidates Wuḍū, we stop here. It is not permitted to draw inferences from this. In the matters of rules of worship, inference or deduction is not an accepted principle of Shari'ah.

From the genitals, anything coming out or going in invalidates the Wuḍū. This is not so for the mouth. Anything going in or out through the mouth such as drinking water, eating, breathing, or spitting does not affect it. Likewise, burp does not invalidate Wuḍū. Of course, there are Islāmic regulations in eating, drinking, spitting, breathing, burping, or sneezing and how they affect the congregation.

Burp is the expelling of air that goes in with food while eating. It gathers in the upper part of the stomach, which is relatively cleaner. However, the expulsion of the wind from the other end comes from the bowel and the entire path is dirty. It is much worse than a burp. Careless breaking of wind is considered impolite universally. Islām has endorsed this and by including it in the conditions of Wuḍū, our attention is drawn towards this. It also prevents disharmony and repulsion in gatherings.

Question:

What should be done if Wuḍū invalidates during Ṣalāt?

Answer:

If this happens then one of the following options can be used:

1. Leave Ṣalāt and go do the Wuḍū again and do the whole of the Ṣalāt again.
2. Without talking or delay, leave Ṣalāt, go do the Wuḍū and immediately continue Ṣalāt from the same spot again and complete it. This is allowed.
3. If praying with the congregation and one has to leave for Wuḍū, when he comes back and joins the Ṣalāt, he will have to make up for the missed Raka'āt while he was doing the Wuḍū, after the Imām finishes the Ṣalāt.
4. If a Raka'āt is not missed but only a Sajdah or Rukū' is missed, one should quickly do that Sajda or Rukū' and join the Ṣalāt.

There is a Ḥadīth of Ibn Majah which has been narrated by Ḥaḍrat 'A'ishah (may Allah be pleased with him) and Abū Saeed Khudri (may Allah be pleased with him). The words of the Ḥadīth are:

مَنْ أَصَابَهُ قَيْءٌ أَوْ رُعَافٌ أَوْ قَلَسٌ أَوْ مَدْيٌ فَلْيَنْصِرِفْ فَلْيَتَوَضَّأْ ثُمَّ لِيَبْنِ عَلَى صَلَاتِهِ وَيَبُؤْ فِي ذَلِكَ لَا يَتَكَلَّمُ

Meaning, that if one had to vomit, bleed from the nose, or has a drop of discharge of semen during Ṣalāt, he should go quietly, do Wuḍū, and come back to join the Ṣalāt.

In explaining, the scholars have written that:

اجمع الخلفاء الراشدون وغيرهم - كعبد الله بن مسعود و عبد الله بن عباس و عبد الله بن عمر و انس بن مالك و سلمان الفارسي رضي الله عنهم على ذلك-

Meaning, the rightly guided Khulafā and other great companions such as Abdullah Ibn Masood (may Allah be pleased with him), Abdullah Ibn 'Abbās (may Allah be pleased with him), Abdullah Ibn 'Umar (may

Allah be pleased with him), Anas Ibn Malik (may Allah be pleased with him), and Salman Farsi (may Allah be pleased with him) have concurred with this opinion and declared it valid.

This is also the opinion of Ḥaḍrat Imām Abū Ḥanīfah and Imām Malik. (Nail al-Autar. Ch 1. Page 187)

This is the principle applied to all mistakes in Ṣalāt. For example, if one offers only two Raka'āt by mistake instead of four and says Salām, he will have to make up only two more Raka'āt even if he engaged in conversation with someone. At the end, he should do "Sajdah Sahv." It will not be necessary for him to offer all four Raka'āt again. If the Wuḍū of Imām is invalidated during Ṣalāt, he should stand someone else in his place and go for Wuḍū. He should complete the rest of his Ṣalāt behind that Imām as a follower. If his Ṣalāt terminated after his Wuḍū had become invalidated, then the Ṣalāt of all the followers will also be terminated as their Ṣalāt is based on the Ṣalāt of the Imām. Similarly, it is not written in any book of Ḥadīth or Fiqh that when he joins the Ṣalāt again he has to do those Raka'āt again which he had already done. Therefore, on the authority of Ḥadīth of the Holy Prophet (may peace and blessings of Allah be upon him), actions of the Righteous Khulafā and companions, and the scholars of Fiqh and common principal, one can begin his Ṣalāt from the same point when he left to do the Wuḍū again. If someone offers the entire Ṣalāt again as a precaution, there is no harm in it. It would be an act out of abundance of caution.

Question:

Due to the extreme cold in winter, can Fajr Ṣalāt be offered without taking a shower after relations with the spouse, and by

doing tayammum instead?

Answer:

If a man or woman needs to take a shower due to relations with the spouse but due to extreme cold or for some other reason it is not possible then it is permissible to offer Ṣalāt by doing tayammum. The excuse should be proper such as no warm water etc. At the time of the Holy Prophet (may peace and blessings of Allah be upon him), a famous companion, 'Amr Ibn al-Ās faced such a circumstance and led the Ṣalāt after tayammum. When the Holy Prophet (may peace and blessings of Allah be upon him) came to know about it he did not say anything against it nor did he directed to do the Ṣalāt again. The words of the Ḥadīth are:

عن عمرو بن العاص انه لما بُعِثَ في غزوة ذات السلاسل قال احتلمت في ليلة باردة شديدة البرد فاشفقت ان اغتسلت ان اهلك فتيممت ثم صليت باصحابي صلاة الصبح فلما قدمنا على رسول الله صلى الله عليه وسلم ذكروا ذلك فقال يا عمرو صليت باصحابك وانت جنب فقلت ذكرك قول الله تعالى ولا تقتلوا انفسكم ان الله كان بكم رحيمًا. فتيممت ثم صليت فضحك رسول الله صلى الله عليه وسلم ولم يقل شيئًا. (سنن ابو داود باب الجنب تيمم لخوف البرد)

Translation:

Ḥaḍrat 'Amr Ibn al-Ās narrates that he was appointed Amīr of the men sent for Ghazwa Dhat al-Salasil. During one night he had discharge of semen. It was very cold and taking a shower could make him ill. He says, "I led the Fajr Ṣalāt after doing tayammum. When we returned to Madina, some soldiers mentioned this to the Holy Prophet (may peace and blessings of Allah be upon him). The Holy Prophet (may peace and blessings of Allah be upon him) asked me, "O 'Amr, you led the Prayer in this condition? I replied that I had done Tayammum. I found the basis for Tayammum in the verse of God where He says, "Do not kill your selves. Allāh is merciful toward

you and kind." The Holy Prophet (may peace and blessings of Allah be upon him) smiled upon hearing this and did not express any disapproval.

Explaining this Ḥadīth, Shaukani writes⁷,

قد استدل بهذا الحديث الثوري ومالك وابوحنيفة وابن المنذر على ان من تيمم لشدة البرد وصلى لا يجب عليه الاعادة لان النبي صلى الله عليه وسلم لم يامر به بلا عادة ولو كانت واجبة لامره بها ولا نه أتى بما امر به وقدر عليه فاشبهه سائر من يصلى بالتيمم.

Meaning: From this Ḥadīth, Ḥaḍrat Imām Thauri, Imām Malik, Imām Abū Ḥanīfah and Imām Mundhir understand that if someone offers Ṣalāt by tayammum instead of taking a shower due to extreme cold, he does not have to offer the Ṣalāt again. This is because the Holy Prophet (may peace and blessings of Allah be upon him) did not ask 'Amr Ibn al-Ās to offer the Ṣalāt again. If it was necessary to offer the Ṣalāt again, the Holy Prophet (may peace and blessings of Allah be upon him) would have said so. The action of Ḥaḍrat 'Amr was in line with the rules of Sharī'ah. As someone can offer Ṣalāt by doing tayammum, due to an excuse, Ḥaḍrat 'Amr did the same.

Question:

Does a woman have to open her hair for a shower after relations or can she perform Mash?

Answer:

It is not necessary to open the set hair on the head. Just pour three cups of water in the manner of Mash. This will be sufficient. It is mentioned in the Ḥadīth:

عَنْ أُمِّ سَلَمَةَ قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشَدُّ ضَفْرَ رَأْسِي أَفَأَنْقِضُهُ لِغَسْلِ الْجَنَابَةِ قَالَ لَا إِنَّمَا يَكْفِيكَ أَنْ تَحْتِثِينَ عَلَى رَأْسِكَ ثَلَاثَ حَثِيَّاتٍ مِنْ مَاءٍ ثُمَّ تَضِيضِينَ عَلَى سَائِرِ جَسَدِكَ الْمَاءَ فَتَطْبُرِينَ

Translation:

Ḥaḍrat Ummi Salamah narrates that I asked the Holy Prophet (may peace and blessings of Allah be upon

⁷ Nail al-Autar. Ch. 1. Page 258

him) that I bind my hair tightly. Is it necessary to open them for showering after relations? The Holy Prophet (may peace and blessings of Allah be on him) replied it is not necessary. It is sufficient to pour three cups of water in the manner of Mash. Then pour water on the rest of the body and you will become clean.

Question:

If a woman's discharge after childbirth stops before forty days, would she become liable for Ṣalāt and fasting? Or it will be necessary to complete the count of forty days?

Answer:

If the discharge stops before forty days, she can resume her Ṣalāt and fasting after taking a shower. It will not be necessary to complete the count of forty days.⁸

Ṣalāt is obligatory even if there is filth on the body.

Question:

A sick and disabled non-Aḥmadi enquired, "My body remains unclean, and I cannot clean myself again and again. Can I offer Ṣalāt without Wuḍū?"

Answer:

Just do the tayammum. Any obvious filth should be removed to the best of your ability and that is all.⁹

No one is unclean. It is the instruction of God that Ṣalāt must be offered even with an unclean body, in case of necessity. Ṣalāt will still be proper even if you are covered in filth. You will not be doing so with your free will. Clean yourself as much as possible, rest is a necessity. Offer Ṣalāt and do not miss it.¹⁰

(To be continued)

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⁸ Al-Fazl, Aug. 19, 1916

⁹ Al-Fazl, April 29, 1915

¹⁰ File Dini Masail. 32-A

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 DepartmentS.V./ Online
21 Jan, Sun.....	National Wāqifāt-e-Nau National Career Expo	WN DepartmentS.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/AuxJamā'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 DepartmentJamā'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/AuxJamā'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 MeetingMosque, 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 DepartmentJamā'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/AuxJamā'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/AuxJamā'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 DepartmentJamā'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

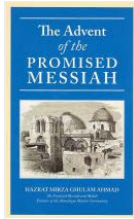
1-2 Jun Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/AuxJamā'at
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day.....	Majlis Khuddāmul AhmadiyyaMajlis
1-10 Jun Sat-Mon	Salat Ashara.....	Tarbiyat Department.....Jamā'at
7-16 Jun Fri-Sun.....	Ashara Waṣīyyat.....	Wasaya DepartmentJamā'at
8 Jun Sat	National 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

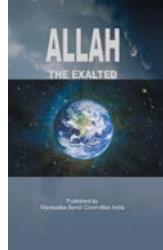
Have you read all the books of the Promised Messiah?

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



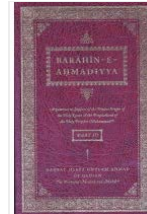
Allah the Exalted



Barahin-e-Ahmadiyya 1-2



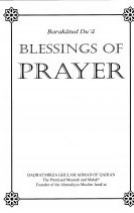
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



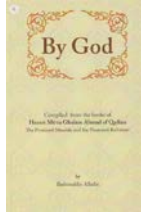
Barahin-e-Ahmadiyya 5



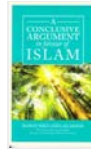
Blessings of Prayer



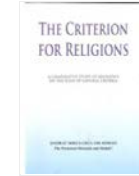
The British Government and Jihad



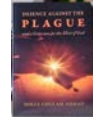
By God



The Conclusive Argument in Favour of Islam



The Criterion for Religions



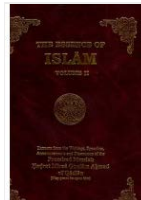
Defense against the Plague and a Criterion for the Elect of God



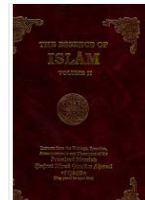
Divine Manifestations



Elucidation of Objectives



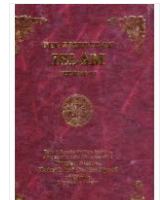
The Essence of Islam Volume 1



The Essence of Islam 2



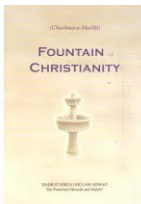
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The Essence of Islam 4



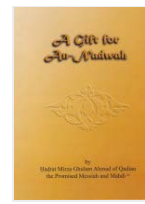
The Essence of Islam 5



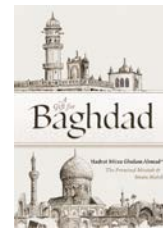
Fountain of Christianity



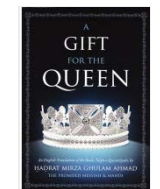
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



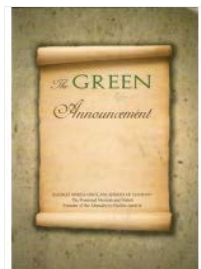
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A Gift for Baghdad



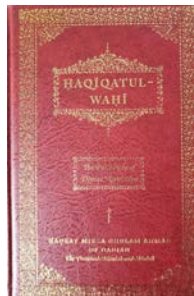
A Gift for the Queen



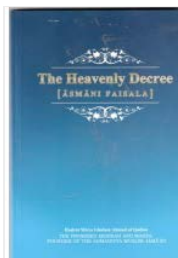
The Green Announcement



Hallmarks of the Saints



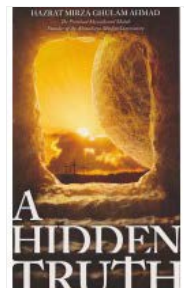
Haqiqat-ul-Wahi



The Heavenly Decree



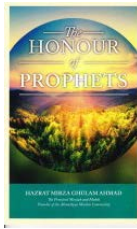
The Heavenly Sign



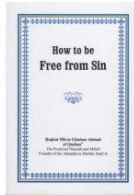
A Hidden Truth



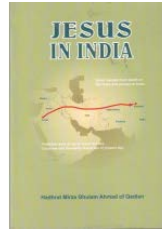
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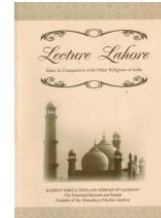
Honor of Prophets



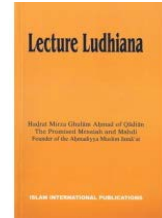
How to be Free from Sin



Jesus In India



Lecture Lahore



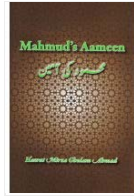
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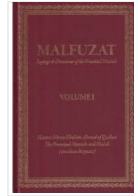
Lecture Sialkot



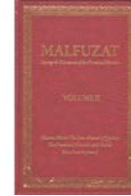
The Light of the Holy Qur'an



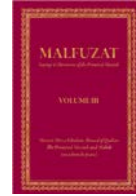
Mahmud's Aameen



Malfuzat Volume 1



Malfuzat Volume 2



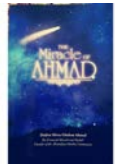
Malfuzat Vol 3



Malfuzat Vol 10



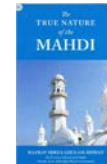
A Message of Peace



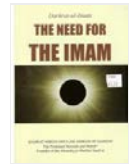
The Miracle of Ahmad



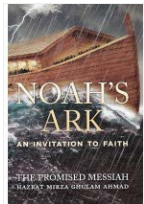
A Misconception Removed



The Nature of the Mahdi



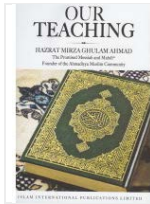
The Need for the Imam



Noah's Ark



The Ocean of Light



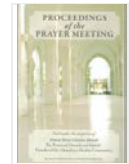
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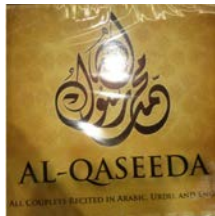
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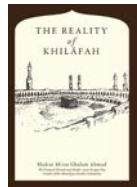
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Proceedings of the Prayer Meetings



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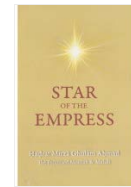
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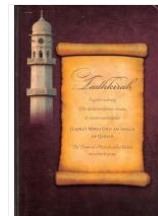
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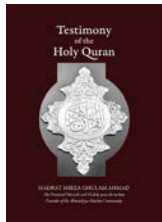
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Star of the Empress



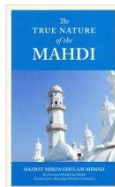
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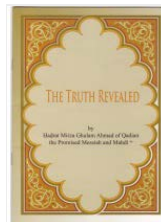
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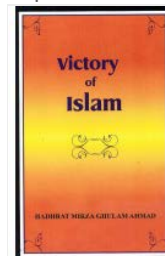
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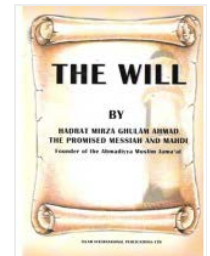
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*Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)*

