

Ahmadiyya Gazette Online

Hajj, 'Id-ul-Adha, and Jalsa Salana USA

June 2024



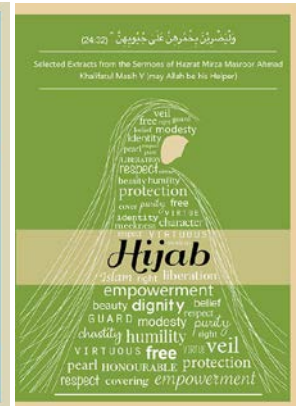
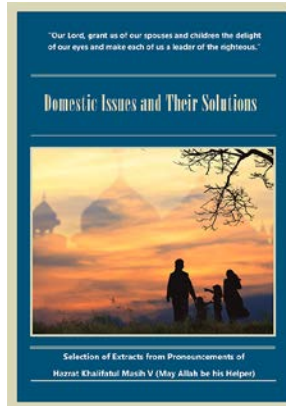
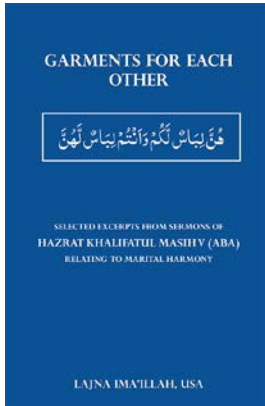
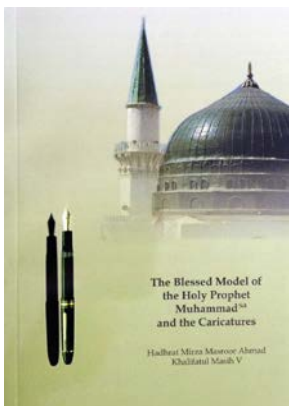
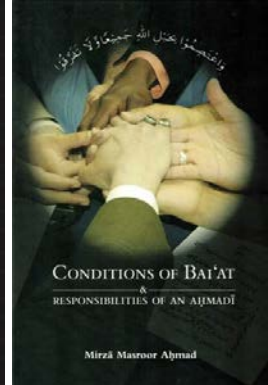
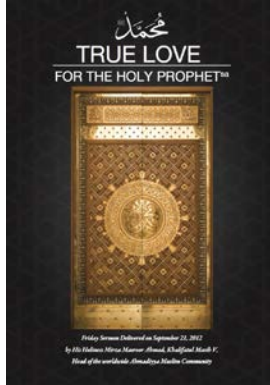
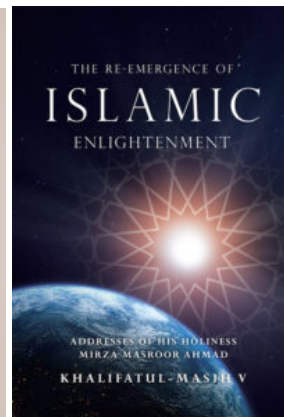
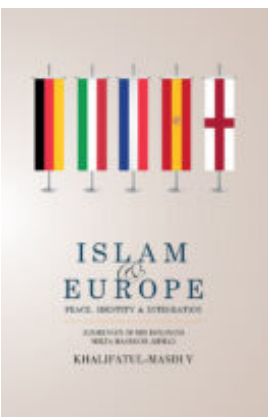
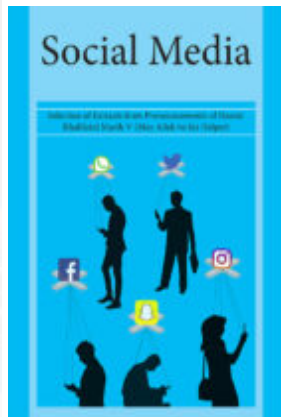
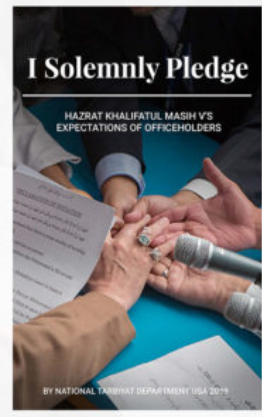
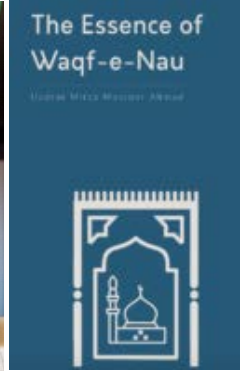
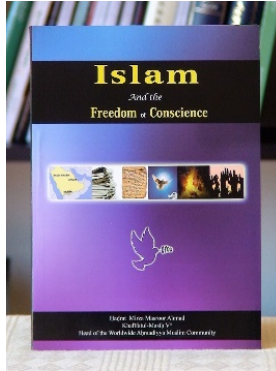
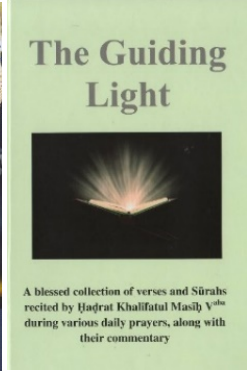
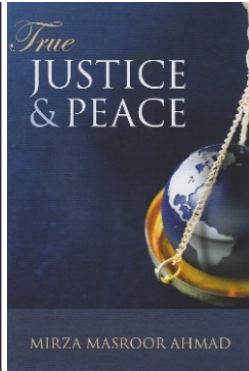
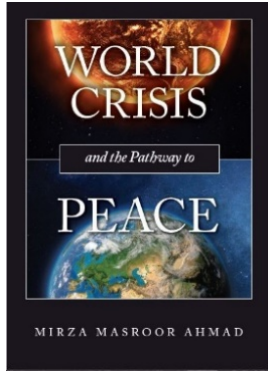
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Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)

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Acronyms for salutations used in this publication

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

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

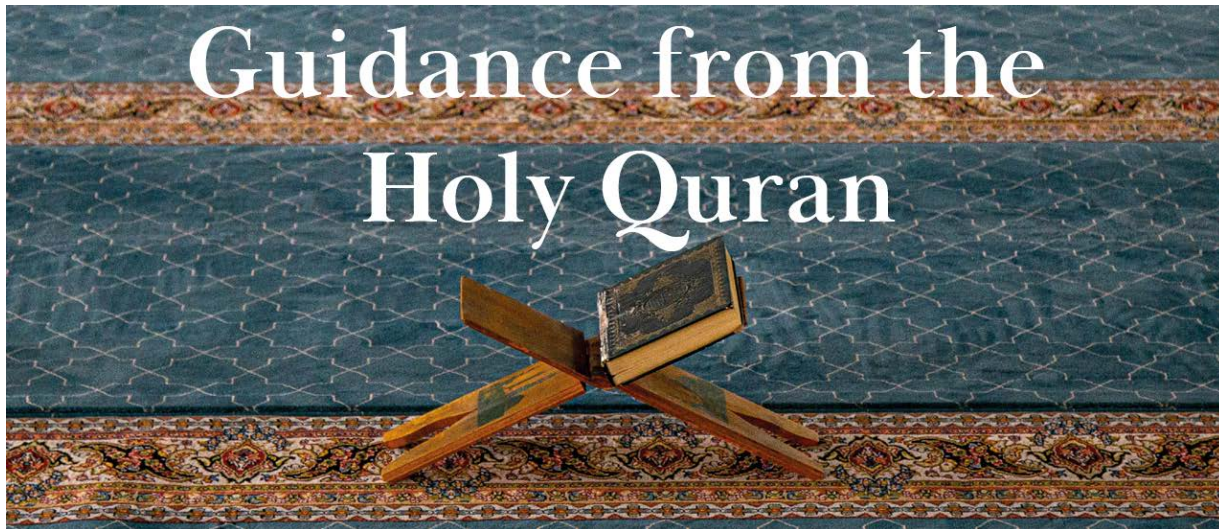
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Guidance from the Holy Quran



The Institution of Hajj

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

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

Commentary: The clause the months of the Hajj are well known is intended to hint that, in the matter of the time of Pilgrimage, the Quran gives no new commandment. The established custom is the right one, being rightly retained by the Arabs from the days of Abraham and Ishmael. The three lunar months during which one may formally undertake the Pilgrimage and enter into the state of Ihram are Shawwal, Dhul-Qa'dah and the first ten days of Dhul-Hajjah (Bukhari).

The clause, that there is to be no foul talk, nor any transgression nor any quarreling during the Pilgrimage, does not mean that such acts are permissible at other times but that these are necessary conditions for the completion of the Pilgrimage, which would be like a soulless body if one indulged in such things while undertaking it. Another purpose underlying these injunctions is that a person should abstain from them particularly during the period of Pilgrimage so that it might become easy for him to shun these things at other times as well. The three vices selected are typical of what should be scrupulously avoided in a religious gathering like that at the Pilgrimage. رفث (rafath) stands for all foul, immodest and lewd talk as well as acts relating to sex. فسوق (fusuuq) stands for transgression against the laws of God and disobedience of lawful authority, whether spiritual or temporal. And جدال (jidal) stands for disputes and quarrels with co-travelers, companions, and neighbors.

The clause, And furnish yourselves with necessary provisions, does not only refer to the preparation which one makes for an ordinary journey which is necessary for its own way, but also to the preparation which one has to make for a spiritual journey. In this sense, the clause would signify "provide yourselves with piety and righteousness;" and in order to emphasize the latter kind of provision, the Quran fittingly adds, and surely the best provision is righteousness. But the ordinary provision is also necessary; for, if a man does not take necessary provisions with him, he will be certainly put to great inconvenience and hardship on the way and will have to beg of others for help and both these things are detrimental to the noble object underlying Pilgrimage. [The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (2[Al-Baqarah]:198)]



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

Allah Has Prescribed the Pilgrimage for You

عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ: يَا أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا -
فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ؟
فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا
فَقَالَ: لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَمَا اسْتَطَعْتُمْ -

ثُمَّ قَالَ: ذُرُونِي مَا تَرَ كُتُوبَكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ
فَاتُّوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ - رَوَاهُ مُسْلِمٌ



Abu Hurairah (may Allah be pleased with him) relates: The Holy Prophet (may peace and blessings of Allah be on him) addressed us and said: O ye people, Allah has prescribed the Pilgrimage for you, so mind that you perform it. A man asked: Messenger of Allah, is it prescribed every year? The Holy Prophet kept silent till the man had repeated his question three times. Then the Holy Prophet observed: Had I said yes, it would have become obligatory and you could not have afforded it; then he added: Leave me alone so long as I do not impose anything on you. Some who were before you were ruined by their habit of asking too many questions and differing with their Prophets. Thus, when I direct you to do something carry out my direction as far as it is within your power and when I forbid you anything then leave it altogether (Muslim). (Translation of Riyad as-Salihin by Muhammad Zafrulla Khan), Hadith No. 1277, p. 219)

Guidance From the Promised Messiah (may peace be on him)

The Institution of Hajj



Another form of worship is Hajj—the Pilgrimage; which does not mean that a person should carry out the formality of the Pilgrimage by providing for his journey across the ocean with money lawfully or unlawfully acquired, and having repeated the prayers and formulas according to the directions of the servitors of the Ka'bah, should come back and boast that he has performed the Pilgrimage. The purpose that God Almighty has appointed for the Pilgrimage is not achieved in this manner. The truth is that the last stage of the seeker's journey is that withdrawing himself altogether from the demands and desires of self he should be completely engulfed by the love of God and complete devotion to Him. A true lover sacrifices his soul and heart; and the circuit of the House of Allah is a visible sign of such a sacrifice. As there is a House of Allah here below on the earth, so there is one in heaven. Until a person performs the circuit of the House above, his circuit of the House below is not truly performed. One who performs the circuit of the House below puts aside all garments, retaining only one of them to cover his body, but he who performs the circuit of the House above discards all garments altogether and becomes naked for the sake of God. The circuit is a sign of the lovers of God. They go around the Ka'ba as if they have no will of their own left and they are devoted wholly to Him. (The Essence of Islam, vol. II, p. 317)

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وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً

And recite the Qur'an slowly and thoughtfully

Basic Tajweed Rules for Recitation of the Holy Quran Qalqalah Letters

Qalqalah means to shake, vibrate, or echo. Qalqalah is to pronounce certain letters with an echo when the letter is Sakin. Care should be taken that such echoing sound does not go to the extent of forming Harakat, that is, Fatha, Kasrah, Dammah, or Tashdeed. This quality is found in the following five letters which are:

ق - ط - ب - ج - د

These five letters are denoted by a word:

قُطِبَ جَدٌ

Exercise:

أَط - يَلِدُ - أَحَدٌ

There are three levels (Strongest, Strong, and Weak) of Qalqalah as regards the strength of its pronunciation.

Strongest:

When making waqf (stopping) on a Mushaddad or Shaddah (formed by bringing together two of the same letter) of Qalqalah.

Exercise:

لَحَقُّ - النَّاسِ جَجْ - الْحَاجُّ

Strong:

When making waqf on a sakin letter of qalqalah.

Exercise:

لِثْمُودٍ - السُّجُودِ - خَلَقَ

Weak:

When the Sākin letter of Qalqalah is in the middle of a word.

Exercise:

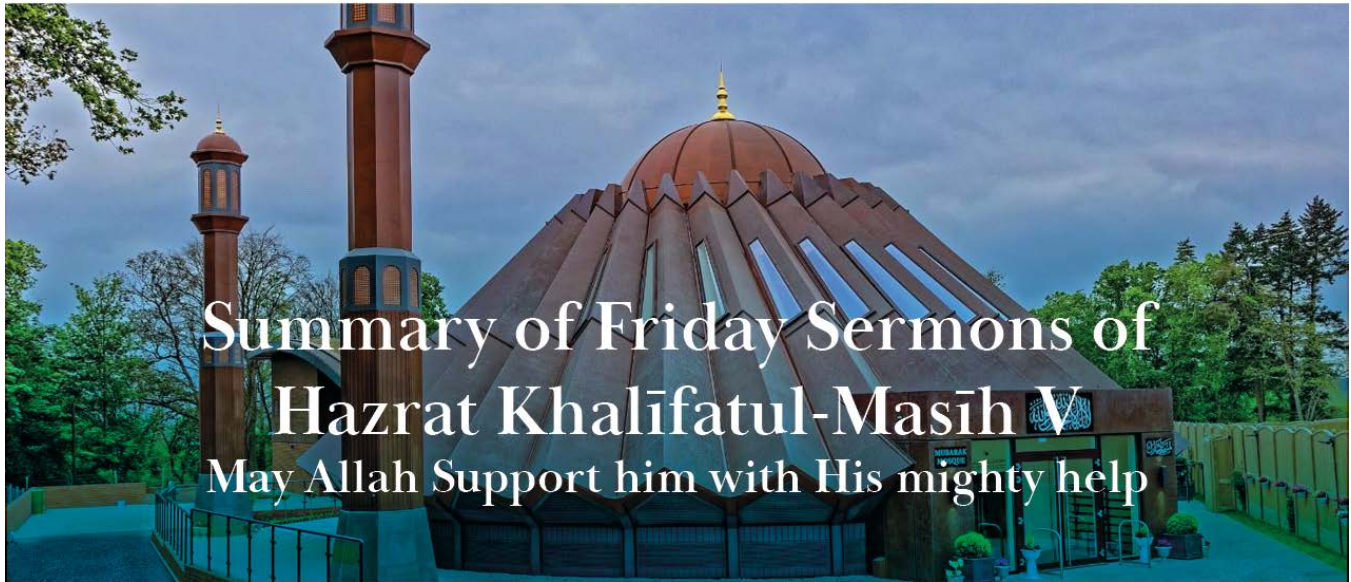
أَطَعَمَهُمْ - يَشْطَعُونَ - تَجْرِي

(Contributed by Qudratullah Ayaz, Milwaukee)

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May 2024

3 May 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) had been describing the expedition of Hamra' al-Asad.

In this campaign, two warriors from among the Quraish, one of whom was treacherous and the other a spy, were captured by the Muslims. According to the laws of war, since their punishment was death, they were executed by order of the Holy Prophet (may peace and blessings of Allah be on him).

Hazrat Khalifatul-Masih V said that various historians have given their opinions about the outcomes of the Battle of Uhud. However in light of the manner of war at the time, it cannot be said that Muslims suffered defeat.

Hazrat Khalifatul-Masih V again made an appeal for prayers regarding the state of the world, the state of Muslims, and Palestine. Although it seems that there may be a ceasefire for some time, the prevailing

10 May 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) first mentioned the expedition of Banu Salamah which took place in Muharram 4AH under the leadership of Hazrat Abu Salama bin Abu Al-Asad Makhzumi (may Allah be pleased with him). He was also the Holy Prophet's cousin. Keeping this expedition a secret, the Companions swiftly made their way along an uncommon path so that they could quickly reach the enemy. They would hide during the day and travel by night. It is recorded the expedition lasted for around ten days. Upon returning, Hazrat Abu Salamah's (may Allah be pleased with him) wounds sustained at Uhud

conditions indicate that even if this happens, the injustices against Palestinians won't end.

Hazrat Khalifatul-Masih V said that he also wishes to request prayers for himself. For some time, he had a problem with his heart valve. The doctors had been suggesting a procedure be conducted. However, he opted to delay it. But now, the doctors said that it would not be advisable to wait any longer. Hence, he underwent a procedure to change the valve. By the grace of Allah the Almighty, the procedure was successful. Upon the advice of doctors, he was unable to attend the mosque for a few days. However now, by the grace of Allah the Almighty, the doctors have said that medically speaking the procedure has been successful. He requested to pray for an active and healthy life. (Edited from the summary prepared by the Review of Religions)

reopened, and he passed away later in the year.

Hazrat Khalifatul-Masih V (may Allah be His helper) also described the expedition of Hazrat Abdullah bin Unais (may Allah be pleased with him) and introduced the expedition of Raji'.

Hazrat Khalifatul-Masih V made a special appeal for prayers for the Ahmadiyya who are imprisoned in Yemen, especially the National President of the Ahmadiyya Women's Auxiliary Organisation. She is being held in difficult circumstances, as are others. May Allah the Almighty procure the means for their

release. He also appealed for prayers for those Ahmadis imprisoned in Pakistan, that they may be released.

Hazrat Khalifatul-Masih V urged continued prayers for Palestinians. When it seems that the conditions are improving, they end up taking a turn for

17 May 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued to mention the expedition of Raji'. According to Sahih al-Bukhari, the Holy Prophet (may peace and blessings of Allah be on him) sent an envoy of ten companions, under the leadership of Hazrat Asim bin Thabit (may Allah be pleased with him) to gather early information. They reached a branch of the Huzail called the Banu Lihyan, where they were met by two hundred men of the opposing tribe, all of whom were archers. The Muslims gathered on a hill and were surrounded by the Banu Lihyan. The Banu Lihyan told them to come down, assuring them that they would not harm them, however, the Muslims were not convinced. The Banu Lihyan began shooting arrows at them, as a result of which Hazrat Asim bin Thabit (may Allah be pleased with him) along with seven other companions were martyred. Three companions came down from the

24 May 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said that it is a great blessing of Allah the Almighty that we have been fortunate to accept the Promised Messiah (may peace be on him), through whom God promised the revival of Islam. In accordance with the promises made by God and the prophecies made by the Holy Prophet (may peace and blessings of Allah be on him), the Promised Messiah was sent by God in subservience to the Holy Prophet to revive the message of Islam. Then, after him, the

31 May 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued to mention the expedition of Raji'. He mentioned the martyrdom of Hazrat Khubaib (may Allah be pleased with him) in detail.

It is recorded that he was the first companion to have been killed after being put on a wooden structure, i.e., similar to a cross.

Hazrat Khubaib prayed that the Holy Prophet (may peace and blessings of Allah be on him) be informed of his condition. One day the Holy Prophet received revelation about him, "May peace be upon him too, and the mercy and blessings of Allah." Thereafter, he said that Gabriel (may peace be on him) had conveyed Hazrat Khubaib's (may Allah be pleased with him) message of peace and that the Quraish had killed him.

the worse. The Israeli government is acting very stubbornly. May Allah the Almighty save the Palestinians from this cruelty and may He enable Muslims to play their role. (From the summary prepared by the Review of Religions dated 10 May 2024)

hill based on an agreement. The opposing tribe took them into their custody and tied them up. One of the companions realized that they were not going to keep to their word and refused to go along with them, as a result of which he was also martyred. The other two were taken to Makkah where they were sold. The companions exhibited great bravery. Hazrat Asim shot arrows until he had no more left. Then he fought with his spear until it broke. He then took his sword and fought until he knew his martyrdom was certain. He knew that the enemy mutilated bodies, and he prayed for God to protect his body from this after his martyrdom. The body of Hazrat 'Asim (may Allah be pleased with him) was saved by swarms of hornets and male honey bees. (Edited from the summary prepared by the Review of Religions dated 17 May 2024)

institution of Khilafat (Caliphate) was established within his community, again by God's promises and the prophecies of the Holy Prophet.

Hazrat Khalifatul-Masih V said that we are fortunate to witness the fulfillment of this prophecy. Those who remain attached to the Community of the Promised Messiah (may peace be on him) will continue to witness blessings, God willing. (Edited from the summary prepared by the Review of Religions dated 24 May 2024)

The Quraish pierced the body of Hazrat Khubaib as he was on the cross. When Khubaib (may Allah be pleased with him) perceived the fragrance of martyrdom, he implored the Quraish to allow him an opportunity to offer two Rak'at of salat before his death. He then turned his face to the Ka'ba, completed his couplets and then was killed by Uqbah bin Harith.

Abu Hurairah (may Allah be pleased with him) has narrated that Hazrat Khubaib (may Allah be pleased with him) was the first companion to offer two Rak'at of prayer before being killed.

Hazrat Khubaib prayed, "O Allah, count my enemies so that revenge can be exacted on them."

Another narration says, "Kill them all one by one and do not let any of them remain."

When the disbelievers heard this prayer, some of them fell to the ground in fear. Not even a year passed when all except those who fell to the ground had died as a result of this prayer.

Hazrat Khalifatul-Masih V said to continue praying for the Palestinians as the situation has crossed all bounds. The USA previously said that going into Rafah was their red line, but now say it isn't, and no one knows what their red line truly is.

Similarly, pray for the people of Sudan where they are killing their own people and Muslims are killing Muslims. May Allah grant them understanding and enable them to act upon Islam's teachings truly.

Also, pray for those imprisoned in Yemen that they may be released. Pray also for the Ahmadis in Pakistan, where, as Eid is approaching, the clerics are intensifying their efforts against the Community.

May Allah protect all the Ahmadi Muslims from their mischief and grant the means to the release of the prisoners.

Hazrat Khalifatul-Masih V led the funeral prayer in absentia of the US missionary Chaudhri Munir Ahmad who passed away a few days ago at the age of 73. Verily to Allah, we belong and to Him shall we return. (Edited from summary prepared by the Review of Religions dated 31 May 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.

میں وہ پانی ہوں کہ آیا آسمان سے وقت پر
میں وہ ہوں نورِ خدا جس سے ہوا دن آشکار

I am the water that has descended from heaven at the right time

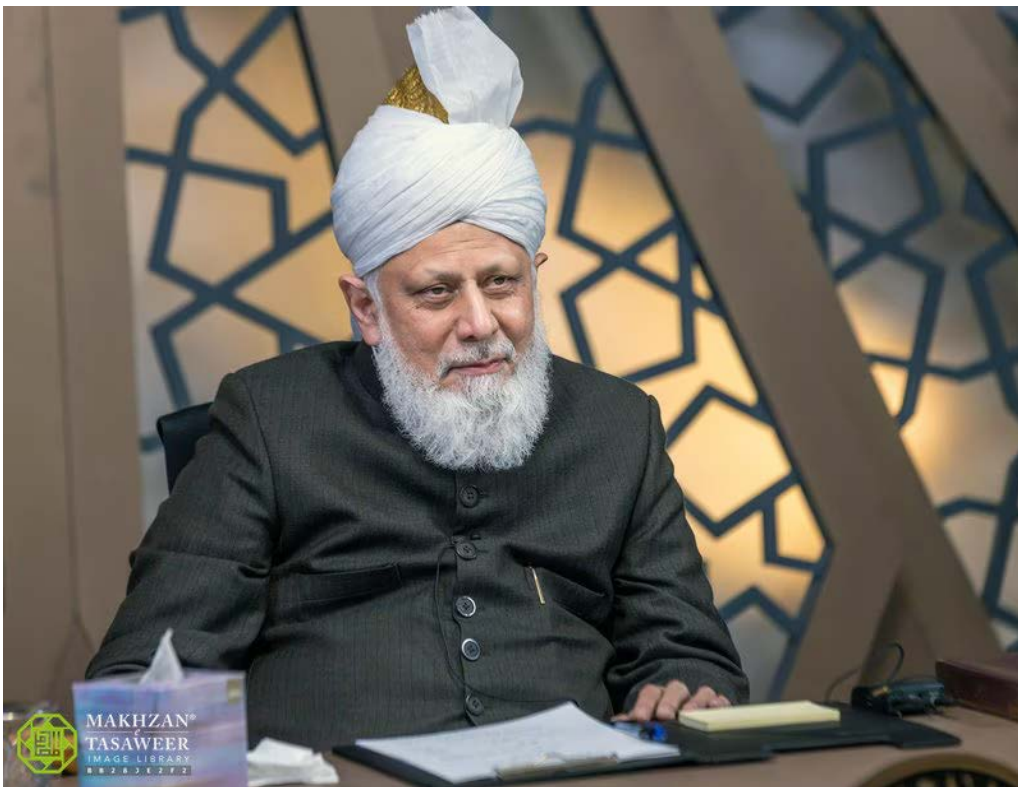
I am the light of God that has ushered in the daybreak

(The Promised Messiah)



Serve selflessly, maximize resources, and stay humble

Missionaries from Canada meet virtually with Hazrat Khalifatul-Masih V (may Allah be his Helper) for religious guidance



Missionaries from Canada met virtually with Hazrat Khalifatul-Masih V, may Allah be his Helper on 8 May 2024 for religious guidance.

Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized the importance of their work, stating, “Every missionary should consider themselves a

soldier” and reflect on their duties, responsibilities, and how they can fulfill them. If they find themselves unable to do so, they should consider whether they are falling short of fulfilling their oaths, akin to those who neglect their commitments.

Then, about self-reformation, Hazrat Khalifatul-Masih V (may

Allah be his Helper) said that they should assess their standards of worship, observe how many of them regularly offer Tahajjud, fulfill its rightful obligations, pray with great devotion, recite the Holy Quran with comprehension, study its Tafsir, read the books of the Promised Messiah (peace be on him), and gain knowledge from them. Many questions are sent to

me by your missionaries and Jami'a students; however, if they have read the books of the Promised Messiah (peace be on him), they shall find the answers.

Referring to the pursuit of knowledge and the danger of arrogance, Hazrat Khalifatul-Masih V (may Allah be his Helper) remarked, "I have emphasized this on multiple occasions, particularly to the missionaries, to always bear in mind a couplet from the poetry of the Promised Messiah (peace be on him):

بدتر بنو ہر ایک سے اپنے خیال میں
شاید اسی سے دخل ہو دارالوصال میں

[In your mind, consider yourself worse than all else, perhaps you may enter the House of Union in this way.]

This is the crux of the matter: your aim should be to attain 'Dar-ul-Wisaal,' Hazrat Khalifatul-Masih V also emphasized that missionaries should consider how they can strategize to spread the message of Islam Ahmadiyyat throughout Canada.

Hazrat Khalifatul-Masih V (may Allah be his Helper) advised: "If you genuinely engage in your work and everyone understands their responsibilities, then, In-Sha-Allah, missionaries can achieve great success. It all depends on mindset; to say, 'We lack resources, we don't have this or that...' – despite limited resources, it is your duty to work to the fullest within what you have, to explore new avenues. This is what you are expected to do within your available means. Everywhere in the world, resources are scarce. That is why economists always emphasize: minimum resources and maximum utility.

"How to maximally, utilize your limited resources and devise methods accordingly. Everyone should think along these lines, rather than complaining [...]" Once

you have dedicated yourself to the cause, you shouldn't dwell on what is or isn't there. When you've placed your neck under the yoke, then consider that it is now how the Master, who is Allah the Exalted, wishes to direct you. Allah has clearly instructed us on how to work selflessly. If you do so, In-Sha-Allah, you will find success."

"Furthermore, those who are good at their tasks, or who are more knowledgeable, must not become arrogant. They should try to share and teach their knowledge with humility rather than showing off on social media or getting caught up in useless debates and then insisting that they are right. What effect do these social media debates have on the progress of the Jamā'at? Your ultimate goal should be to work for the progress of the Jamā'at, not just to display your knowledge or convince those who already share your views. What benefit does that bring? History shows us that such attitudes have only led to the emergence of differing views, jurists, and schools of thought, which then widened rifts. We are not to create rifts but to work as one. If someone has a good point, they should share it in such a way that it does not seem confrontational but rather fosters a sharing of ideas that enriches knowledge. If one person understands something one way and there's a deficiency, another should explain how to overcome it. If the other person has a gap in their understanding, they should comprehend the previous person's point. This understanding is something every missionary should always keep in mind."

Nasir Mahmood Butt asked where the line is between investigation and seeking out negative things about someone.

Hazrat Khalifatul-Masih V (may Allah be his Helper) responded that if any private matter is presented to you for

Tarbiyat, confidentiality must be maintained. Moreover, if someone does not have the authority to conduct any kind of research or investigation, then they should not do it. However, if someone knows something, and they are asked about it by the Jamā'at, then they should reveal the facts to the appropriate and relevant persons. Moreover, if concealing certain matters is affecting the interests of the Jamā'at, then certain things should be conveyed to the relevant office holders or the Amir of the Jamā'at.

Regarding tobacco, Hazrat Khalifatul-Masih V (may Allah be his Helper) stated that it is not unlawful [haram] as such. However, he added that the Promised Messiah (peace be on him) explained that if it had been present during the time of the Holy Prophet (peace and blessings of Allah be on him), it might have been considered unlawful.

Hazrat Khalifatul-Masih V (may Allah be his Helper) then emphasised that alcohol is indeed prohibited, and alluded to the Holy Quran. He pointed out that, while the Quran permits the consumption of swine under absolute necessity, that is, to save one's life, it makes no such allowance for alcohol, except that it is permitted to be used in manufacturing medicines. However, misuse of such medicines is also prohibited.

Hazrat Khalifatul-Masih V reiterated that it is crucial to adhere to what Allah has commanded and prohibited and gave the example of the Companions who gave up drinking as and when it was revealed. Hazrat Khalifatul-Masih V (may Allah be his Helper) further went on to cite various studies on drinking and why it is not permissible. Thus, Hazrat Khalifatul-Masih V (may Allah be his Helper) said, "Explain this to them with love, not rigidly."

About shifting headquarters

from Rabwah to the UK, Hazrat Khalifatul-Masih V (may Allah be his Helper) explained that the offices have been established according to necessity. He does not require more than those that have already been established, but circumstances may change in the future. Regarding the conditions for moving back, Hazrat Khalifatul-Masih V remarked, “It is not that circumstances would become apparent to you; whatever will happen shall happen suddenly.” The aim is to achieve the progress of Islam Ahmadiyyat. He said, “If those conditions become available in Pakistan, then at that time we may move to Pakistan, and if God’s decree takes us back to Qadian in light of the revelations of the Promised Messiah (peace be on him), then we may go there as well. Allah the Exalted knows best.”

Replying to a question on Tabligh, Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “Allah has said that you must spread the message”, and then, he quoted:

جس کی فطرت نیک ہے وہ آئے گا انجام کار

[Whosoever is good-natured, he shall eventually come.]

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated, “We must do Tabligh. And to bear fruits is hard work.” He emphasized the need to reconsider various changes in the method of Tabligh. It is not necessary to spread the message during the first encounter. Instead, one should establish a relationship with them, as personal connections are fostered through people’s actions and deeds, which in turn become a means of their inclination towards Islam Ahmadiyyat.

Hazrat Khalifatul-Masih V (may Allah be his Helper) added that one method is general Tabligh, which involves conveying the message through pamphlets. Once this is done, then they cannot have an excuse against you later on, since you have conveyed the message to them once. It is then up to them whether they desire to maintain contact or not. He said, “According to the situation, one must explore what new avenues can be pursued. The individuals should consider regularly offering two

Nawafil prayers for their Tabligh efforts so that God blesses them.”

Hazrat Khalifatul-Masih V (may Allah be his Helper) then enumerated the numerous benefits and the impact of MTA in spreading the message of Islam.

Furthermore, Hazrat Khalifatul-Masih V (may Allah be his Helper) advised that to maintain balance, one can allocate additional hours to other Jamā’at offices. He emphasized that Waqf is not confined to just eight hours; it is a commitment round the clock. There is no such thing as fatigue in Jamā’at Ahmadiyya.

In the end, Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized, “Don’t let what you’ve learned simply remain in your writings or diaries; strive to implement it. Above all, strengthen your relationship with God and seek to deepen your knowledge of your religion. Present your practical examples before the Jamā’at and the world; through this, you will engage in tarbiyat and Tabligh.”(Edited from the report prepared by Al-Hakam, 11 May 2024)

Strengthen your connection with Allah, the Almighty

MKA Germany meet Hazrat Khalifatul-Masih V, may Allah be his Helper

MKA Germany had an opportunity of in-person Mulaqat with Hazrat Khalifatul-Masih V (may Allah be his Helper) on 20 April 2024. MKA Germany asked Hazrat Khalifatul-Masih V questions about topics as follows:

- Balancing academia and spirituality
- Ethical use of Artificial Intelligence
- Expectations of Hazrat Khalifatul-Masih (may Allah be his Helper) for Khuddam around the world
- Maintaining communication after a possible World War
- Overcoming personal challenges
- Navigating job markets after current wars
- Achieving academic excellence
- Support for Palestinians
- Advice for Ahmadi Muslim students
- How to effectively serve the Jamā’at as students



Hazrat Khalifatul-Masih V answered the questions. We give detailed answers about the last two topics. Shifting the focus to the present and the aspirations of the students before him, Hazrat Khalifatul-Masih offered valuable guidance:

“As for you all, if you aspire to be good students, then work hard.”

He emphasized the importance of diligence in both academic and personal development,

“I just advised someone that to become a good student – and to become a good person – it’s essential that just as you pray to Allah, you also devote considerable attention to your studies [or whatever task or profession you have].”

He highlighted the relevance of acquiring knowledge in today’s world:

“In today’s era, acquiring good knowledge will enable you to attain a respectable position in the world, excel, and achieve progress.”

He reminded the students of their responsibilities towards the

Jamā’at through the words of a poem recited earlier in the session:

ہم تو جس طرح بنے کام کیے جاتے ہیں
آپ کے وقت میں یہ سلسلہ بدنام نہ ہو

“We continue to do whatever we can, in every way;

“Ensure in your time, the Community does not stray.”

[Al-Hakam, vol. 22, 17 October 1920]

He elaborated,

“So, what have we done? We did what we could. Now it’s your time. Ensure that during your time, the Jamā’at is not brought into disrepute.” He concluded by urging the students to strive for excellence not only in their academic pursuits but also in their moral and spiritual duties: “Therefore, strive for the Jamā’at, and to do so, be good human beings, not just about worship but also in fulfilling the rights of others, and put the utmost effort into your studies.”

Regarding how we can

effectively serve the Jamā’at, Hazrat Khalifatul-Masih said,

“Highlight among your fellow students and academia within the universities that there is a growing distance from religion and an inclination towards atheism. People are forgetting God, even opposing Him, and are increasingly drawn towards worldly pursuits.”

He elaborated on the consequences of such shifts, noting,

“They are becoming embroiled in evils, including moral declines, the type of which led to divine punishment on past nations.”

He urged the students to actively engage in dialogues that remind their peers of spiritual values and the dangers of moral decline:

“Inform people that we must avoid these pitfalls, and this effort is essential to protect your student community.”

He emphasized the role of Ahmadi Muslim students in leading by example and actively working to foster a return to righteousness:

“Work diligently in this regard so that people may turn towards Allah or at least abandon their wrongdoings; this is the only way to save them.”

He concluded with a stark reminder of the potential consequences of continued moral and spiritual neglect:

“Otherwise, there is no escape; either divine

punishment comes, or wars bring destruction.” (Report prepared by Al-Hakam, 23rd April 2024)

Realize your shortcomings, be a dedicated, devout, and educated Ahmadi Muslims

MKA Queens' N.Y, USA meet Hazrat Khalifatul-Masih V, may Allah be his Helper



A group of MKA Queens, in New York had an in-person Mulaqat with Hazrat Khalifatul-Masih V, may Allah be his Helper, on 21 April 2024 in Islamabad, UK.

MKA Queens Majālis have one hundred twenty-three Khuddam and twenty-three Atfāl. Hazrat Khalifatul-Masih asked members present about their Jamā'at activities, education, and career planning. Hazrat Khalifatul-Masih enquired from Khuddam originating from Ghana.

Hazrat Khalifatul-Masih V, may Allah be his Helper, asked Naser Islam about Tabligh. They distributed one thousand and three hundred pamphlets in the last four months. Considering the population, Hazrat Khalifatul-Masih V said, “Your target should

be at least one million.”

Hazrat Khalifatul-Masih V, may Allah be his Helper enquired about the current attendance at Fajr prayers and encouraged the Qā'id to increase the number of Khuddām attending the prayers.

Hazrat Khalifatul-Masih V asked, “Is Mosque cleanup limited to the prayer hall, or do you also make an effort to keep the entire premises of the mosque clean and tidy?” He also enquired about various budgetary matters.

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

“The zeal with which you are working now, or serving Khuddam-ul-Ahmadiyya, should be continued when you enter 17, 18, 19, 20, 21 and then

onward. Normally, we experience that when you enter the age of 18, then [one] just leaves what you were in the past. So, it should not happen like this. Be a dedicated Ahmadi Muslim all the time, devout and educated.”

Hazrat Khalifatul-Masih also said: “The best way to gain strength against Satan is to recite Istighfar:

أَسْتَغْفِرُ اللهَ رَبِّيَ مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

and understand the meaning of it.” [I beg pardon from Allah, my Lord, for all my sins and turn to Him.] (Adapted from the report prepared by Al-Hakam, 21 April 2024)

Seek Allah’s favor in everything you do

Nasirat-from Germany meet Hazrat Khalifatul-Masih V, may Allah be his Helper



On 12 May 2024, a delegation of Seventy-two Nasirat from Germany had the opportunity to meet Hazrat Khalifatul-Masih V (may Allah be his Helper) in a Mulaqat, held in Islamabad, UK.

Answering a question about the importance of Allah, Hazrat Khalifatul-Masih V answered: “Are you aware of who it is that has provided you with everything? It’s God who gives.” Khalifatul-Masih explained that God is Rabb-ul-‘Alamin and that He has prepared all necessities before birth and has brought them up. One must remember these things and know that Allah is Rabb, our Lord and Master. Expressing one’s thankfulness to God is worship itself.”

Hazrat Khalifatul-Masih (may Allah be his Helper) added that to be thankful to Allah, one should offer the five daily prayers and express gratitude while in worship. Nasirat should be grateful to God for giving their parents to look after their wellbeing.

Hazrat Khalifatul-Masih (may Allah be his Helper) clarified a question that God has not forbidden befriending Christians

and Jews; rather, it is only when one befriends them that they are unable to preach to them. “Thus, here, God means not to befriend those who have strayed far from religion”, and who can potentially have a negative impact on you.

Atiyatul Wakeel enquired about the ways the Ahmadiyya Muslim Jamā‘at could positively influence society.

Hazrat Khalifatul-Masih (may Allah be his Helper) responded, “If you are pious and devoted in your prayers, Allah shall assist you in blessing the good deeds you perform.” He then proceeded to enumerate the aforementioned good deeds, such as caring for orphans, treating others with kindness, and upholding moral values. Referring to their social circle, Hazrat Khalifatul-Masih (may Allah be his Helper) emphasized the significance of her school as a part of it. He suggested that excelling in studies and focusing on academic pursuits would serve as a visible example of moral goodness to others.

Shafaq Ata mentioned that her classmate told her that in Islam, men and women are not considered

equal, citing the example that men are allowed to marry up to four wives.

Hazrat Khalifatul-Masih (may Allah be his Helper) explained that such permission was granted for various reasons, stating, “God has laid down conditions.” He mentioned one reason could be to propagate religion, citing the practice of Prophets marrying multiple wives. Additionally, He emphasized the importance of women by noting that even the Holy Prophet (peace and blessings of Allah be on him) encouraged learning from Hazrat Aisha (may Allah be pleased with her), stating that one can learn half of their religion from her.

Furthermore, Hazrat Khalifatul-Masih (may Allah be his Helper) added that in certain cases, when a doctor advises that a woman cannot bear children, a man may choose to marry another woman for this reason.

However, Hazrat Khalifatul-Masih (may Allah be his Helper) said that Allah has said that if a man reaches the conditions under which he is allowed to marry another, then he may do so.

Otherwise, he cannot.

Urging the Nasirat to strive for the holistic fulfillment of their duties to Allah, their Jamā'at, and society, Hazrat Khalifatul-Masih (may Allah be his Helper) advised: "Islam instructs that a proper Ahmadi Muslim girl should be modest and conduct her life within the framework of the sharia. Remember, all your actions should seek to please Allah and conform to His will. This way, you will not only be a good Lajna member but also a commendable person and a responsible citizen. A good Lajna member is also expected to be a good citizen, a noble human being, and dutiful towards Allah. Constantly express gratitude towards Allah.

"Always bear in mind that as an Ahmadi Muslim girl, and indeed as a Muslim girl, you should set an example for others. Therefore, it is essential to fulfill your duties to Allah and to people; to engage with others compassionately and

courteously, to help the needy, to look after your younger siblings, to respect the elderly, and to avoid being obstinate. Maintain good manners at all times. This will genuinely define you as an exemplary Lajna member.

"I have repeatedly emphasized, as taught by the Promised Messiah (may peace be on him), that we should always remember that Allah is watching over us. Indeed, Allah Himself has said this, and the Holy Prophet Muhammad (peace and blessings of Allah be on him) reaffirmed that Allah observes us. Hence, everything we do should aim to gain Allah's favor. If you consider the temporary and limited surveillance of CCTV cameras, reflect on how Allah's 'CCTV camera' is even more encompassing, observing not just our actions but also the intentions in our hearts. Keep your intentions and thoughts pure as well. By adopting this mindset, you will become a commendable member of

Lajna."

A Nasirat asked Hazrat Khalifatul-Masih (may Allah be his Helper) what is the right age for marriage.

Hazrat Khalifatul-Masih (may Allah be his Helper) stated, "The first condition is maturity." Here, the law dictates that one may do so when they are eighteen. Islam, however, states that marriage is permissible upon reaching the age of maturity. He explained that the age of maturity for women varies in different countries. Nevertheless, it is recommended that when a woman reaches the age of maturity, she may consider marriage. As per the country's law, if it specifies seventeen or eighteen as the age, it is advisable to consider marriage around that time. However, even then, one must pray for a suitable match – "a partner who is religious, God-fearing, and will take care of you." (Edited from a report prepared by Al-Hakam dated 14 May 2024)

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Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Shazia Irum daughter of Allah Rakha of the US

Hazrat Khalifatul-Masih V (may Allah be his Helper) led the funeral prayer in absentia of Shazia Irum daughter of Allah Rakha of the US on 13 April 2024.

Hazrat Khalifatul-Masih V said: Shazia Irum daughter of Allah Rakha of the US passed away on 28 June 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.

(Al-Baqarah 2:157)].

She was the maternal granddaughter of Hazrat Master Abdul Aziz (may Allah be pleased with him), a companion of the Promised Messiah, peace be on him. She was punctual in five daily prayers and fasting. She was a neighborly and hospitable lady. She had a great love and affection for the Ahmadiyya Khilafat. She always

advised her children to listen to the Friday Sermon from MTA regularly. She would first pay obligatory Chadajat from her salary. She helped the poor and needy regularly. She was a Mūṣīyya. A son and a daughter survive her. (Translated by Editor of the Ahmadiyya Gazette, USA from Al-Fazl International, 11 May 2024)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Chaudhri Muhammad Saleem of the US

Hazrat Khalifatul-Masih V (may Allah be his Helper) led the funeral prayer in absentia of Chaudhri Muhammad Saleem of the US on 22 April 2024.

Hazrat Khalifatul-Masih V said: Chaudhri Muhammad Saleem of the US passed away on 2 March 2024 at Bahawalpur (Pakistan) at the age of ninety years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall

we return. (Al-Baqarah 2:157)].

He was punctual in five daily prayers, Tahujjud, and fasting. He was the cherisher of the poor. He had immense love for the Khilafat. He was sincere and a loyal man. He respected life devotees and office-holders of the Jamā'at. He cared about the obligatory Chandajat of the Jamā'at. He was always regular in Chandajat and would contribute more than the recommended rate.

He was blessed with the pilgrimage to Mecca in his youth time. He studied deeply the Holy Qur'ān and the books of the Promised Messiah (may peace be on him). He faced a lot of opposition during his service but remained steadfast. By the grace of Allah, he was a Musī. Two sons and three daughters survive her. (Translated by Editor of the Ahmadiyya Gazette, USA from Al-Fazl International, 13 May 2024)



International News of Ahmadiyya Muslim Community

A shining example of faith and bravery —Hazrat Khalifatul-Masih V, may Allah be his Helper

Without question, Faraz Tahir died a “National Hero”—Australian PM, Anthony Albanese

“A man of great character as well as courage”— The Premier of the state of New South Wales, Chris Minns

On 13 April, in the late afternoon, 40-year-old Joel Cauchi began deliberately targeting people with a large knife. His actions were not deemed to be a terrorist attack as judged by the government and the relevant law enforcement agencies. The incident was reported to have been triggered by Cauchi’s chronic mental health issues, which prompted the federal government to concede their measures to address such issues were inadequate. In total, six people were killed. Five of them were women, with Faraz being the sole male. Many more were injured.

In what can be considered the greatest tribute of all, Hazrat Mirza Masroor Ahmad (may Allah be his Helper), Khalifatul-Masih V, the Worldwide Head of the Ahmadiyya Muslim Community, highlighted Faraz Ahmad Tahir’s indomitable spirit and principled sacrifice in his Friday sermon delivered on 26 April 2024. He recognized Faraz as a shining example of faith and bravery under adversity, saying, “His sacrifice shows that he did not leave Pakistan out of fear of death, but rather due to the religious restrictions imposed on Ahmadis, which made him leave a country where [Ahmadis] are prevented from uttering the name of Allah and His Messenger (may peace and blessings of Allah be on him).” Khalifatul-Masih led his funeral prayer in absentia. (@AlHakamWeekly via X)



“Without question, Faraz Tahir died a national hero.” These are the words of Australian Prime Minister, the Honorable Anthony Albanese MP, that forever cemented a refugee Ahmadi Muslim security guard’s place in Australian history. The Premier of the state of New South Wales, the Honorable Chris Minns

MP, reflected upon Faraz as “a man of great character as well as courage.”

A refugee who arrived in Australia through the UNHCR program a little over a year ago, Faraz Tahir became employed as a security guard at the Westfield Shopping Centre in Bondi Junction, a profession that is a tried and tested pathway to financial freedom for many migrants seeking a second chance at life in Australia. For those not familiar with Bondi, it is Australia’s equivalent of Miami in the United States or Dubai’s Palm Jumeirah in the United Arab Emirates, with its lush beaches and warm weather attracting visitors from not just across Sydney, but across the globe.

Muhammad Taha, the other security guard who was stabbed but survived, recounted Tahir’s final words as “Let’s find out what’s going on.” Such last words are only ever uttered by a soul who has absolute courage to walk into the unknown and puts the safety of his fellow human beings above his own.

The respected Amir and Missionary-in-Charge of Ahmadiyya Muslim Community Australia, Inamul Haq Kauser, extolled the virtues of Faraz Tahir and how his actions can serve as a role model for all Muslim youth. He said that “[Faraz was] setting an example for all” and that “his sacrifice has been recognized by all Australians, although he was a stranger in this country.”

In response, Majlis Khuddam-ul-Ahmadiyya

Australia the Ahmadiyya Muslim Youth Association (Australia) has launched a national blood donation campaign titled, Faraz’s Gift. Per the association’s president, Adnan Qadir, “What could be better than donating our blood to assist our fellow Australians in difficult times.” His brother, Mudasar Bashir added that “he gave his life to protect others, he gave his blood to protect the public and we want everyone to pray for him” making the national blood drive a very fitting way to honor Faraz’s legacy.

The Holy Quran’s chapter 2 verse 155 says, “And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not.” With all the tribute that the late Faraz Tahir has been afforded posthumously, it makes sense that he is remembered, and this verse of the Holy Quran beautifully captures his act of selflessness and bravery. The blood drive in his name speaks to his legacy being well and truly alive, even though Faraz as a human being is no longer physically with us. Death is a phenomenon that will eventually overcome us all, but those who give their lives for the sake of humanity indeed have died for a cause that is far greater than them.

“Australia will always be grateful to Faraz Tahir. May he rest in eternal peace”, said the Prime Minister, the Honorable Anthony Albanese MP.(Naosheyrvan Nasir, Secretary MASQ, Australia, Al-Hakam, 26 April 2024)

Ahmadi Muslim missionaries meet with the Secretary General of the Organization of American States (OAS)



On 5 February 2024, Yahya Luqman and this humble one had a meeting with Luis Almagro, Secretary General of the Organization of American States (OAS). The OAS is an international and intergovernmental body which integrates thirty-five countries from North, Central and South America. It was established in 1948 with its headquarters in Washington with an aim to foster peace, security, and prosperity at a regional level amongst its members.

During our meeting, which took place in Washington, we introduced the work undertaken by our community to promote interfaith harmony and

brotherhood throughout the hemisphere. Hereby, we also discussed in detail our campaign “Voices for Peace” to guarantee a ceasefire in Gaza, and peace in the larger society as well.

The Secretary General acknowledged our efforts and a joint statement was released in which all member countries were urged to ensure religious freedom and respect in their policies. The joint press release and the details of the meeting were also published by several media outlets in the region. (Marwan Gill, Missionary, Argentina)

Ahmadiyya Muslim Community Norway holds its eighth Annual Peace Conference



Ahmadiyya Muslim Community Norway held its 8th Annual Peace Conference at the Baitul-Nasr Mosque in Oslo, Norway on 18 April 2024, titled “World Crisis and the Pathway to Peace”, which was moderated by General Secretary Jamā’at Norway, Syed Shan Ahmed.

The formal event commenced with the recitation from the Holy Quran, followed by a speech by b Amir and Missionary-in-Charge, Musawar Ahmad Shahkar, who introduced the Ahmadiyya Muslim Jamā’at, the Promised Messiah (may peace be on him), and Ahmadiyya Khilafat.

After the introduction, a video clip was shown featuring Hazrat Khalifatul Masih V (may Allah be his

Helper), highlighting some excerpts from his addresses at the 2023 and 2024 Annual Peace Symposiums, where he emphasized that for many years, the world has been threatened by devastating wars, and the only way to prevent this destruction is to establish peace worldwide.

This was followed by a speech by the Mayor of Oslo, Anne Lindboe, who thanked the Ahmadiyya Muslim Jamā’at for inviting her to the event. She highly appreciated the Peace Conference which carries the slogan “Love for All, Hatred for None.”

Another speech was delivered by the Deputy President of a political party, Marian Hussain, mentioning that while there are rules for war, Israel is

not abiding by those rules, resulting in the loss of innocent lives. She praised the efforts of the Jamā'at in addressing the world's issues and advocating for peace for many years.

The President of Humanity First Norway, Michael Majid Khokhar, presented a report on a school project in Niger, showing images of barren land being made cultivable and mentioning clean water, fruits, various medicines, and toys for children.

The next speech was given by Nancy Herz, who emphasized that according to the current theme, we

should search for solutions to the world's issues and find the path to peace.

The concluding speech was delivered by Amir Ahmadiyya Jamā'at, Norway, Zahoor Ahmad Chaudhry. He quoted the teachings of the Holy Quran that in a conflict between two parties, a third party should mediate and justice should prevail.

The event was attended by more than two hundred people, including ninety guests. (Faraz Ahmed Ali, Secretary Umur-e-Kharjiyya, Norway)

Niger's Bouza and Dosso cities inaugurate Ahmadiyya mosques

Mosque in Bouza City



Ahmadiyya Muslim Mosque in Bouza, Niger

The inauguration of this mosque took place on 9 December 2022. Asad Majeed Sahib, Amir and missionary-in-charge Niger commenced the formal reception and inaugurated the mosque with the Jum'ah prayer.

A large number of Ahmadis and non-Ahmadis participated in this blessed event. Among those present were the chiefs of nearby villages, the mayor of Bouza, the traditional Chief of Bouza, the Prefect of Bouza and many renowned figures. In his speech, Amir Sahib Jamā'at Niger welcomed the guests and introduced Ahmadiyya Jamā'at. He assured the local populace that this new Ahmadiyya mosque would be an ideal place to convey the message of true Islam, Islam Ahmadiyyat, free from all kinds of discrimination.

The mosque can accommodate approximately 120 worshippers.

Mosque in Dosso City

The inauguration of the mosque took place on 22 March 2024. Amir Ahmadiyya Jamā'at Niger, Asad Majeed Sahib, commenced the formal reception and inaugurated the mosque with the Jum'ah prayer. The attendance of this program was three hundred and fifteen, including the chiefs of nearby villages, the mayor of Dosso, and many other renowned figures as well.



Ahmadiyya Muslim Mosque in Dosso, Niger

In his speech, Amir Sahib Jamā'at Niger welcomed the guests and introduced them to Ahmadiyya Jamā'at. He assured the local populace that this new Ahmadiyya mosque would be an ideal place to convey the message of true Islam. Keeping the presence of non-Ahmadi guests in mind, he informed the audience about the purpose of the advent of the Promised Messiah and Mahdi, peace be on him, and mentioned his status as stated by Allah the Almighty and the Holy Prophetsa. He told the audience that Ahmadiyya Jamā'at, under the auspicious guidance of Hazrat Khalifatul Masih Vaa, calls people to the true teachings of Islam and works to promote peace and harmony in society. (Reports by Muhammad Jamal, Niger Correspondent)

First Peace Symposium held in Croatia

On 10 February 2024, Ahmadiyya Muslim Jamā'at Croatia organized its first Peace Symposium in the Press House (Novinarski dom) of Zagreb, Croatia. The theme was “Voices for Peace” to support and highlight the international initiative to achieve a ceasefire and peace in the current war in Gaza.

The first speaker was Stanko Perica, president of the Jesuit Service for Refugees in Southeast Europe (JRS). He spoke about “Refugee crises as a result of the absence of peace.”

At the end of his speech, he said that our religious responsibility is to promote dialogue, education, and solidarity, which are the tools of peace.

The second speaker was Dr. Mijo Nikić, a pastor, professor of psychology and author. He spoke about the verses from the Bible “Blessed are the peacemakers because they will be called sons of God.”

The third speaker was Dr. Sead Alić, a prominent philosopher and author living in Zagreb. He spoke about how “double standards increase suffering and

hinder the path to peace.”

I had the honor of being the final speaker that evening. The topic of the speech was how to halt warfare and move toward peace according to the teachings of Islam. Towards the end of the speech, the horrific situation in Gaza was mentioned. Attention was drawn to the fact that justice and equity have to be established with mutual respect and open dialogue for everyone to bring an end to the conflicts and wars in this world.

The event was concluded by Mišel Androić, who thanked the guests for attending the event and drew their attention towards an exhibition that consisted of posters made by year seven and eight students about their message of peace to the world. This exhibition was displayed in the main hall, and visible to the audience. The event ended with a silent prayer. (Rana Muhammad Munawwar, National President Jamā'at Croatia)



Pro-Palestinian student protests on university campuses



the students, something that comes as no surprise after they have and continue to vehemently support, defend, pay Israel with money, and arm them to carry out atrocities against defenseless civilians in Gaza. On every diplomatic and political front, the United States and its allies have defended Israel, repeatedly emphasizing that Israel is only acting in self-defense. But after continuous and increasing evidence of Israeli forces committing war crimes in Gaza for over six months, this sort of persistence and unwillingness to change policy is bound to bring resistance from the public. (Ayesha Naseem, UK, Edited from Al-Hakam dated 16 May 2024)

Pro-Palestinian protests at leading universities in the United States of America are continuing for many weeks.

A California university will heed student calls to boycott Israeli institutions. This is the demand of protesters against Israel's war in Gaza. (Al-Jazeera)

The Biden Administration is condemning



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Activities and News of the US Ahmadiyya Muslim Community



74th Jalsa Salana USA

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

We are excited to provide exclusive rates for your upcoming stay in Richmond, VA. We have partnered with many hotels to offer special rates for the Jalsa participants, ensuring a comfortable and convenient accommodation experience. To see the negotiated rates, please visit: <https://jalsasalana.us/accommodation/>

Hotel	Distance From GRCC
Richmond Marriott	500 Ft.
Hilton Richmond	0.1 Mile
Hyatt Place RIC Airport	5.5 Miles
Homewood Suites RIC Airport	7.4 Miles
Holiday Inn Express RIC Airport	7.5 Miles
Doubletree RIC Airport	7.6 Miles
Hilton Garden Inn RIC Airport	7.6 Miles
Hampton Inn RIC Airport	7.7 Miles
Sheraton RIC Airport	8.6 Miles

Queens, New York chapter holds National Waqf-e-Nau Tabligh event



National Waqf-e-Nau Tabligh was held on 20 April 2024 from Bait-uz-Zafar to Queens Jamaica Avenue to distribute flyers. Khuddam, Atfāl, and Ansar of the chapter participated. (Report by Shoeb Abul Kalam of Bangla Desk)

Ahmadiyya Muslim Community South Virginia joins National Prayer Day at Westminster Church at Lake Ridge



The Ahmadiyya Muslim Community, South Virginia chapter joined National Prayer Day held at Westminster Church at Lake Ridge on 2 May 2014.

Westminster at Lake Ridge resonated with the collective voices of faith as individuals from diverse backgrounds came together for a significant occasion - National Prayer Day. This event, representative of unity and inclusivity, served as a beacon of hope and gratitude for the blessings of God bestowed upon the nation. Representatives of various faith traditions were invited to include the audience in their prayers,

expressing gratitude to God. The Ahmadiyya Muslim Community was one of the invitees to represent the Islamic viewpoint of prayers at the event.

Missionary Syed Shamshad Nasir of Masroor Mosque delivered a sermon from chapter 18, verse 11 of the Holy Quran. He emphasized the importance of prayer as a direct channel between the Creator and His creation for divine guidance and mercy. Drawing inspiration from the teachings of Islam, he underscored the significance of upholding justice and righteousness in all aspects of life, highlighting the desire of the Just God.

Missionary Shamshad Nasir brought attention to the conditions for the acceptance of prayers, emphasizing that God does not accept the prayer of a transgressor or a disobedient person. He highlighted that Allah does not accept the prayer of one who unjustly usurps the possessions of others. Subtly referencing the situation in Palestine and its negative impact on the social atmosphere in the nation, the Ahmadiyya missionary urged listeners to reflect on the broader implications of injustice and oppression.

In conclusion, the missionary

underscored the significance of seeking guidance from Allah through the comprehensive prayer outlined in the opening chapter of the Holy Quran, Surah Fātiha. The

event also included another representative of the community who was invited to call the Adhan (Muslim call to prayer), followed by its translation. (Edited from an

email from missionary Syed Shamshad Nasir dated 14 May 2024)

MKA Great Lakes holds regional Ijtima in Bait-un-Nasir, Columbus, Ohio



Majlis Khuddam-ul-Ahmadiyya (MKA) the Great Lakes held regional Ijtima in Bait-un-Nasir, Columbus, Ohio from 3-5 May 2024. Around one hundred Khuddam, Atfal, and Ansar from Columbus, Detroit, Pittsburgh, Dayton, Cleveland, Kentucky, and Indiana were in attendance.

The Ijtima featured a *Sohbat-e-Salihin* (company of the pious) session with Dr. Abdus Salaam Malik and Mirza Mahmood. There was also a bonfire Q&A with Missionary Luqman Gondal, who served as the representative of Sadr MKA USA, Missionary Abdullah Dibba.

An exciting lunch on Saturday featured BBQ and Mango Milkshakes for all attendees. Ta'lim and Sports competitions were also held. At the conclusion session on 5 May 2024, gift bags were given to all attendees of the Ijtima. (Report by Omar Ahsan Syed, Qā'id Columbus)



Babar Ahmed and Naila Iqbal are blessed with Irha Anaya Ahmed

It is with great pleasure to inform members of Jamā'at that by the grace of Allah Ta'ala Babar Ahmed and his wife Naila Iqbal are blessed with a baby girl Irha Anaya Ahmed on April 16, 2024. Please pray that Allah Ta'ala makes her the delight for the family. Ameen.

Ghalib Tanvir is blessed with a daughter, Somara Rose Tanvir

Mubarak Tanvir's son Ghalib Tanvir has been blessed with a daughter Somara Rose Tanvir. Please pray that Allah Ta'ala makes her a blessing for the Jamā'at, family, and her parents. May Allah give her a long & productive life and help her parents raise her well. Ameen.

Shamim Akhtar of Los Angeles Jamā'at passes away

Shamim Akhtar, mother of Mateen Ahmed Shahzad and Nuzhat Hassan of Halqa Riverside (Los Angeles Jama'at) passed away on 23 January 2024 at Sargodha, Pakistan. She was eighty-five years old and lived in Sargodha, Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

She was a Musiyya and was buried in Bahishti Maqbarah, Rabwah. She was also the eldest Sister of Aslam Malik and Javed Malik and mother-in-law of Munawar Chaudhry. She was the daughter of Malik Muhammad Abdullah (Amir Jamā'at Bhera, District Sargodha). She was also the great-granddaughter of Hazrat Muhammad Shafi Sethi of Jehlami (may Allah be pleased with him) and great-granddaughter-in-law of Qureshi Ghulam Hussain Bhervi (may Allah be pleased with him). She was very active in Jamā'at and served as Sadr Lajna Sargodha two times. (Naser Noor, President of the Chapter)

Nusrat Begum of Los Angeles Jamā'at passes away

Nusrat Begum, grandmother of Saira Mateen of Halqa Riverside, CA passed away on 23 January 2024 at the age of ninety-four in a road accident. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

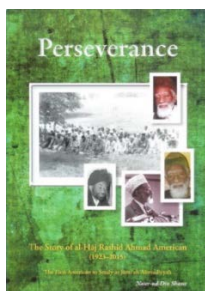
She was from the family of Hazrat Mian Abdullah Sanori (Patwari), may Allah be pleased with him.

Atika Sadeeqa Din of Los Angeles Jamā'at passes away

Our Pioneer member of Los Angeles Jamā'at, Atika Sadeeqa Din passed away on 15 April 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

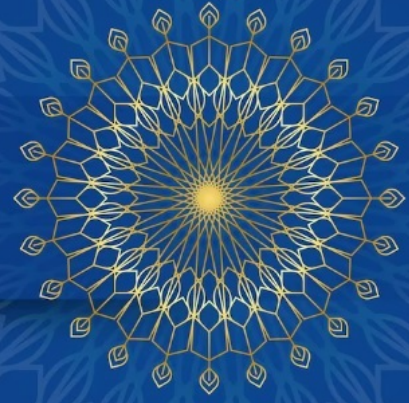
She was the beloved wife of Amir Uddin, who has been serving in the Los Angeles Jamā'at's Finance Department for several decades. She was the mother to Falahud Din, Attia Din and Amtul Shukoore of South Virginia and aunt to Imran and Mabroor Jattala; Dr. Tasleem Ansari, Mastoor Mansoor, and Ramzan Jattala. She arrived in the U.S. in the early seventies and joined her older brother late Ikram Jattala.

She was a Mūṣiyya and was an active member of the Jamā'at and worked in various capacities for Lajna Imā'illāh and Jamā'at. She was the author of several English and Urdu books. She was a motherly figure and a person of strong principles. (Naser Noor, President of the Los Angeles Chapter)



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Inspired Soul



Sarwar Muhammad Bashir American (Part II)

[We published about Sarwar Muhammad Bashir American in the Ahmadiyya Gazette USA, May 2023. Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) instructed Maulana Nasim Safi, Maulawi Muhammad Siddiq Amritsari, Maulawi Naseer Ahmad Khan, and Ata-ul-Mujeeb Rashed to impart religious training to him. We requested Ata-ul-Mujeeb Rashed, the missionary in-charge UK to write about him. He was kind to send us a short write-up about him that is being reproduced here for our readers. Editor]

It was a great honor for me when I was asked to impart religious knowledge to Brother Sarwar Muhammad Bashir of America who was visiting Rabwah in those days. I vividly remember that he was a very sincere and devout Ahmadi Muslim and also very much interested in having religious knowledge in depth. I had the opportunity to spend a lot of time with him in Tahrik Jadid's guest house. Apparently, it was a time for me to teach him but it was also a good time for me to learn many good things from him. He was a very good intelligent student who wanted to know the requirements and obligations of Islam in depth. He was very keen to find the wisdom and detail of the Islamic practices which I was able to explain to him.

He was a thorough gentleman. On top of that he had very good qualities of a true Ahmadi Muslim which was very pleasing to me.

May Allah grant him a lofty position in paradise and bless him with His nearness. (Ameen)

(Report by Ata-ul-Mujeeb Rashed, the missionary in-charge UK via email dated 10 May 2024)

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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From Archive

A Page from the Diary of Hazrat Khalifatul-Masih II

(May Allah be pleased with him)

Praying in the Dark

A person questioned Hazrat Khalifatul-Masih II, may Allah be pleased with him: Is it forbidden to pray in the dark? Khalifatul-Masih replied, "There is no prohibition. According to Ahadith, the Holy Prophet (peace and blessings of Allah be upon him) used to pray in darkness. When he prostrated (Sajda) Hazrat Aisha (may Allah be pleased with her) had been lying in front of him. Hazrat Aisha narrated that she used to gather her feet.

About calling Adhan

The same person asked another question: Is calling Adhan necessary for a congregational prayer? Hazrat Khalifatul-Masih II (may Allah be pleased with him) said, "Yes, Adhan should be called. But if those who want to join the congregation are present, then there is nothing wrong if the call to prayer is not said. People have expressed different views about it. But once I (private secretary) was going to Gurdaspur [India] with Hazrat Khalifatul-Masih II, it was time for a prayer. It was requested to call Adhan. He said, "Friends are already gathered, so, what is the need? If such a situation arises, then Adhan should not be called. Otherwise, it is necessary to call Adhan because it helps others to join the prayer.

Calling Adhan separately

It was asked: "Do Ahmadis can offer prayers on the Adhan called by non-Ahmadis?"

Hazrat Khalifatul-Masih II (may Allah be pleased with him) said, "The Adhan should be called separately because according to Hadith Satan runs away on calling Adhan. Those who do not call Adhan, then how would their Satan run away?"

Pray separately when non-Ahmadis are praying

Another question was asked: "If non-Ahmadis are praying, then are we Ahmadis allowed to pray there separately? Hazrat Khalifatul-Masih II (may Allah be pleased with him) said, "Yes! But there should be no hindrance in their prayers.

Friday prayer can be held with just two persons

The question was raised: "Is Friday prayer possible with only two persons? Hazrat Khalifatul-Masih II (may Allah be pleased with him) replied, "Yes, it can be."

(Diary of Hazrat Khalifatul-Masih II, may Allah be pleased with him, 26 November 1921 after Zuhr prayer, published in Al-Fazl, 19 January 1922, p. 8) [Translation by the Editor]



Hajj or Pilgrimage to Mecca

Hajj or Pilgrimage to Mecca

Sufi M.R. Bangalee M.A.

Hajj or the pilgrimage to Mecca, which forms one of the pillars of Islam, is a duty incumbent upon every Muslim once in his life. It becomes compulsory only under certain conditions, such as physical health, financial ability, security in the way, and transportation facilities.

The three sacred months of Shawwal, Dhū al-Qa'dah, and Dhū al-Ḥajjah are the appointed season of the pilgrimage. 'Umrah, or the little pilgrimage, may be performed at any time, except in the season of the Hajj. It differs in some of its forms from the Hajj, or the pilgrimage proper.

It is necessary for the Haji or the pilgrim, to undertake the sacred journey with the definite purpose and intention of performing the pilgrimage. When he arrives at Miquat, the fixed stations which are at a distance of five or six miles from Mecca, on the various roads leading to the holy city, the pilgrim, after ablution and prayers must put off his ordinary dress and assume the Ihram or the pilgrim's garb, which consists of two seamless sheets, one of which is worn around the loins and the other thrown over the shoulders. While in the state of ihram, the Haji must abstain from

the affairs of the world. He must not shave at all, nor trim his nails nor anoint his head, nor hunt. He must devote himself entirely to prayers and to the remembrance of God. The formulas and expressions which the Haji, is required to repeat constantly are as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالْبِعْثَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Translation: "O Lord, Here I am, Here I am. There is no partner unto Thee. All praise, bounty, and sovereignty belong to Thee. There is no partner unto Thee."

Upon arrival at Haram—the sacred territory a few miles around the city of Mecca, when the Haji first gazes at the Ka'ba, he is supposed to pray earnestly as that is considered a special moment for the acceptance of prayers. The kissing of the Black Stone which adorns the Southeast corner of the house of God constitutes the next important ceremony, after which the pilgrim makes seven circuits around the sacred house, each time kissing the Black Stone. When the overwhelming multitude prevents access to it, a gesture is made

toward it with the hand, which is kissed instead. This is called Tawaf or circumambulation round the Ka'ba, at the conclusion of which the Haji has to offer prayers within the precincts of the Holy House standing behind Maquam-i-Ibrahim, the place of Abraham.

The pilgrim next proceeds to the mount Safa and Marwa. First ascending the hill of Safa, he recites the Takbir or "Allah is most Great", with his face turned toward Ka'ba. Then he descends and starting from Safa, he runs seven times between the two summits. This is called Sa'yy, or the Running, after which, the wayfarer to God stays in Mecca with his pilgrim's garb on, until the eighth of Dhū al-Ḥajjah. On that day he goes to Mina, a place three miles distant from Mecca. He reaches there before noontide and stays overnight.

On the morning of the ninth day immediately after the early dawn prayers, the Haji proceeds to Arafat, a plain at a distance of six miles from Mina. Arriving at the valley of Namrah, the pilgrim offers his early and late afternoon prayers together and then enters into Arafat and remains there until sundown. This staying in Arafat forms a principal part of the ceremonies of the Hajj.

The pilgrim must devote himself solely to prayers and the remembrance of God. After sunset, the Haji departs from Arafat and goes to Muzdalifa a place midway between Arafat and Mina, where he spends the night in devotion.

On the tenth of Dhū al-Ḥajjah, after prayers at the break of dawn, the pilgrim visits the sacred Mosque of Masharul-Haram and spends a little while in prayers. Departing thence before sunrise, the Haji goes to Mina where there are three different pillars called Jamrat al-Aqabah, Jamrat al-Wusta, the middle pillar, and Jamrat al-Ula, the first or the little pillar. There the Haji performs the ceremony called Ramiul-Jimar or the throwing of the pebbles. He throws seven stones at Aqabah, each time reciting "Allah is Most Great." At that time, he ceases reciting the formula "O Lord, Here I am" which he started when assuming the pilgrim's garb. This ceremony duly over, the pilgrim offers the sacrifice of I'd-ul-Adha, an account of which has already been given. The offerings of the sacrifices mark the conclusion of the essential ceremonies of the Hajj. The Haji now shaves his head, cuts his nails, removes his Ihram or the pilgrim garb, takes a bath and resumes his ordinary dress.

Next following this, the Haji should pay a visit to the Ka'ba and make the circuit around it and in case he could not make the circuit of Safa and Marwa before, he must do it now. Without this, the Hajj would not have been fulfilled. Then he should turn to Mina and remain there until the thirteenth of Dhū al-Ḥajjah. During his stay at Mina, he must perform the ceremonies of casting pebbles at the pillars each day after noontide and spend all his time in prayers and remembrance of God.

On the thirteenth day, the pilgrim pays his last visit to Ka'ba and makes his farewell circumambulation of the Holy

House at the conclusion of which he offers his prayers and thus brings his Hajj to completion. The Haji is now free to go where he wills.

The following acts are considered meritorious:

Praying with the face, chest, and stomach touching the wall near the corner where stands the Black Stone, and drinking of the water of the well Zamzam.

Paying a visit to the caverns of the mounts Hira and Thaur, and to the Vale of Abu Talib, about which we have already spoken.

Offering prayers in Masjid-ul-Haram, the Holy Mosque in Mecca.

It is the pious custom of those pilgrims who can afford to do so to pay a visit to the holy city of Medina, where lies the tomb of the great Prophet Muhammad (may peace and blessings of Allah be on him).

Philosophy of Hajj

The ceremonies of the Hajj are not empty and meaningless forms. They have deep spiritual significance. Just as the soul cannot exist without the body and the kernel cannot exist without the shell, similarly, the vital spiritual reality and experience cannot be attained without these outward forms of devotion. In the eyes of true Muslims, the pilgrimage is null and void unless each of the successive formal acts which it involves is accompanied by corresponding movements of the heart.

The word Hajj literally means Qasd or aspiration and in its spiritual significance, it symbolizes the journey from this material world to God, which means realization of and union with Him.

The Pilgrimage to Mecca is a symbol of respect shown to places where the will of God was manifested and serves to remind the faithful of these incidents. It is

reminiscent of the story of Ishmael (may peace be on him) and Hagar (may peace be on her) who had been left in the desert by Abraham (may peace be on him), and how those who make sacrifices in the path of God are protected and honored. This inspires the pilgrim with living faith in the power and might of God. He finds himself near the place which has been dedicated to the worship of One, True God from time immemorial. And he comes to experience a spiritual association with those who have through countless centuries been bound together by the love and remembrance of God, among whom he reckons himself.

The pilgrimage trains the Muslim to leave his home, to suffer separation from his friends and relatives, and to undergo the hardships of the arduous journey for the sake of God.

A supreme purpose of the pilgrimage to Mecca is the fulfillment of the ideal of equality and brotherhood of mankind. Dressed in the same simple garments, the vast concourse of the pilgrims presents an impressive sight. There the emperor cannot be distinguished from the ordinary peasant. There the king is made to realize that he is not superior to the poorest man in the street. There the humble servant is made to feel that he is not inferior to the greatest monarch. It indeed is a great academy of universal brotherhood.

T. W. Arnold says: "But above all and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world to pray in the sacred place (The Ka'ba) towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the

faithful a sense of their common life and of their brotherhood in the bond of faith. Here is a supreme act of common worship, the Negro of the West Coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognizes his brother Muslim in

the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Muhammadan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city (Mecca) as in their own homes, they

celebrate the festival of 'Id-ul-Adha or (as it is called in Turkey and Egypt) the feast of the Bayram'. (The Preachings of Islam by T. W. Arnold, p. 338.)

[The Ahmadiyya Gazette USA, October 1981, pp. 7-8]



We Hear And We Obey

S. Ahmad

South Virginia, Manassas, VA

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say: "We hear and we obey." And it is they who will prosper. (24[An-Nur]:52)

The present and adjacent verses point to a basic and most fundamental Islamic principle, viz.

that Islam is a perfect code of laws, and its injunctions and commandments cover all the different aspects of human life, and the Holy Prophet is the final authority on all matters that concern the national life of Muslims. [The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (24[An-Nur]:52)]

The Holy Quran has described it as a quality of the believers that they hear and they obey, which becomes a guarantee that they will succeed and prosper. In routine everyday

matters like traveling in a group, offering salat, and so on, Islam advises Muslims to follow a leader or an Imam. Then how is it possible that for our spiritual well-being, we can dream of success without unity and obedience to one authority? To explain the significance and spirit of obedience, Allah gives the example of camels in the Holy Quran. Allah states,

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

"Do they not then look at the camel, how it is created? (88[Al-Ghashiyah]:18).

This verse guides us that just

like camels travel in a straight line behind the one who is leading them, the believers should practice unquestionable obedience to their leader.

Although obedience starts with Allah the Almighty, and the next in authority is the Holy Prophet Muhammad (peace and blessings be upon him), it does not end there. A companion of the Holy Prophet relates:

One day we were sitting with the Holy Prophet when Surah Al-Jumu'ah was revealed. I enquired from Muhammad (may peace and blessings of Allah be on him), Who are the people to whom the words and among others of them who have not yet joined them refer? Salman (may Allah be pleased with him), a Persian was sitting among us. The Holy Prophet put his hand on Salman and said, "If faith were to go up to the Pleiades, a man from among these would surely find it." (Bukhari).

After the demise of the Promised Messiah (peace be upon him), in light of the prophecy above, we have been blessed with the institution of Khilafat. Our belief in Islam and Bai'at of the Promised Messiah extends our responsibility of heartfelt and sincere obedience to the Khilafat. True obedience brings glad tidings to the believers that it will lead to their communal and individual success.

The Promised Messiah (may peace be upon him) has explained the meaning of Bai'at, which in turn helps us understand the concept of obedience. It is the same Bai'at that we pledge at the hands of Khalifatul-Masih. The Promised Messiah said:

To take Bai'at means handing over your life to Almighty Allah. It means, "Today we have sold our life to Almighty Allah." It is wrong to say that by treading in the path of Allah

anybody would ultimately suffer a loss. The truthful can never be in a state of loss. Only he who is false—that is, who, for worldly gain, breaks the pledge that he has made with Almighty Allah—suffers loss. One who commits such an action because of the fear of the world should remember that at the time of his death no ruler or king of this world would come to procure his release. He has to present himself to the Judge of all the judges, Who will enquire of him, 'Why did you not honor Me?' Therefore, it is essential for all believers to believe in Allah, Who is the King of the heavens and earth, and to make a true repentance. (Malfūzāt, vol 7, pp. 29-30, Edition 1984. English translation from Conditions of Bai'at and Responsibilities of an Ahmadi by Mirza Masroor Ahmad, pp. 4-5, Islam International Publications UK)

It is important to understand that we all tend to forget to pay consistent attention to our spiritual progress and may get distracted due to the efforts of Satan. We may be committed to everything good in words or in our thoughts, but that's not enough. Allah looks at our actions, our claims of obedience pledged via Bai'at should translate into persistent practical manifestations of what we profess. We may raise slogans out of sincere emotions that we will hear and obey in everything good, but if that pledge is not translated into actions in a time of trial, we can't be at peace.

Allah states in the Quran:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن

أَمَرْتَهُمْ لَيَخْرُجُنَّ ۗ قُلْ لَا تُقْسِمُوا
طَاعَةَ مَعْرُوفَةَ ۗ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ

And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, "Swear not; what is required is actual obedience in what is right. Surely, Allah is well aware of what you do." (24[An-Nur]:54)

A Khalifa is a living role model for us and Khulafā has been guiding us to develop a true understanding of the institution of Khilafat, its status, and our responsibilities towards it. It is through true awareness of the value of something that we truly understand the subject of obedience. The following quote of Hazrat Khalifatul-Masih V (May Allah be his helper) explains his obedience to Khilafat:

"[...] When I took the Bai'at of the Khulafā who preceded me, it meant that I had sold myself. Bai'at literally means in Arabic to 'sell yourself' and when you sell yourself it means that you no longer control your own destiny and that your life is in the hands of someone else. Thus, my relationship with the Khulafā who preceded me was exactly like this, that I listened to and obeyed them in every matter." (A Personal Account—London Diary, Spring 2018 by Abid Khan, p. 23)

These words of Hazrat Khalifatul-Masih can serve as guidance for us on how we should also aim to develop such a relationship with Khilafat in which we are ready to hear and obey with full resolve.

We have to remember that it is not the Khalifa of the time who is in need of our obedience. Their advice and personal examples are for the

sake of our benefit. We are living in an age where satanic forces are everywhere and we are faced with questions and challenges where we may feel lost and need someone to hold our hand to the right path. We have to remember it is only through obedience to the Khalifa that we can be sure that we are leading our lives according to the commandments of Allah. By putting our trust and our decisions under the shield of obedience, we safeguard both our worlds.

Hazrat Khalifatul-Masih I (may Allah be pleased with him) while addressing the last day of the Annual Convention of 1910 said:

You owe me some obligations:

“I had never conceived that I would be the Spiritual Head of a community, but when God willed it He made me one suddenly. You are office-bearers in the community and no doubt you are often faced with difficulties. Someone may feel why was he not made an office-bearer, and nurse rancor on that account. My own attitude is that if, on the death of the Promised Messiah (peace be on him), his infant daughter Amatul Hafiz had been chosen to succeed him, I would have been the first to swear allegiance to her and would have obeyed her as I had obeyed her father, in the certainty that God’s promises would be fulfilled at her hands also. My purpose in saying this is that one must not entertain such aspirations.”

(Badr, January 12, 1911, Hazrat Maulawi Nur-ud-Din—Khalifatul-Masih I by Muhammad Zafrulla Khan, p. 222, Islam International Publications UK, 2006)

These words explain how well Hazrat Khalifatul-Masih (May Allah

be his helper) understood and practiced the philosophy of obedience.

In his Friday Sermon on 19th September 2003, Hazrat Khalifatul-Masih V explained what true obedience demands from us:

“When you have taken the Bai‘at and have entered the organization of the Jamā‘at of the Promised Messiah, you have given everything of yours to the Promised Messiah. You have to obey his decisions; you have to act upon his teachings. Since the system of Khilafat exists after him, you have to follow the decisions and the instructions of the Khalifah of the time.

Here you should not think that the servant or the subordinate has to obey because he is helpless and is obligated to serve. Servants sometimes grumble too. Always keep in mind that although your condition is that of a servant, it is really much higher because it is a bond of brotherhood and acknowledgment of obedience for the sake of Allah that comes with the pledge of sacrifice. The reward for sacrifice is received only if the sacrifice is offered with pleasure.”

These words of Hazrat Khalifatul-Masih are so powerful. Although we are obeying Khalifatul-Masih, we are in reality obeying Allah. A deed is virtuous only if it’s done willingly, otherwise, Allah does not need any of our actions nor does the Khalifa need our obedience.

We should obey all orders of Hazrat Khalifatul-Masih with full conviction. If still in a situation of any confusion, the best and only course of action is to seek help and

guidance from the Khalifatul-Masih himself, if we want to remain within the shield of obedience.

Al-Hamdu-Lillāh, we are blessed with the divine institution of Khilafat. The more we understand our responsibilities towards Khilafat, the better it is for us. We should not take this treasure for granted.

Khilafat is a great Divine Blessing. Without it, there can be no solidarity, cohesion, and unity among Muslims and therefore they can make no real progress. If Muslims do not show proper appreciation of Khilafat by giving unstinted support and obedience to their Khulafā they will forfeit this great Divine boon and in addition, will draw the displeasure of God upon themselves. [The Holy Qur‘ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (24[An-Nur]:56)], p. 2290.

The best way to fulfill our obligations is to be grateful for Khilafat and not find faults in the Khalifa.

Hazrat Khalifatul-Masih I said:

“God Almighty has made Khalifa with His own hand one whom He deemed entitled to the Khilafat. He who opposes him is false and rebellious. Be angels and submit and obey; be not like Iblis. Your raising a contention about the Khilafat has the flavor of Rafd. You should complain to God that a dweller of Bhera became the Khalifa. Then there are those who say: What does the Khalifa do? Some say: He only teaches the boys. Some say: He is but a lover of books and is always preoccupied with books. You may find a thousand faults with me, all your fault-finding will be directed against God Who

made me Khalifa. These fault-finders are like Rafadis who go on finding fault with Abu Bakr (may Allah be pleased with him) and 'Umar (may Allah be pleased with him)."

(Hazrat Maulawi Noor-ud-Deen—Khalifatul-Masih I by Muhammad Zafrulla Khan, pp. 247-248, Islam International Publications UK, 2006)

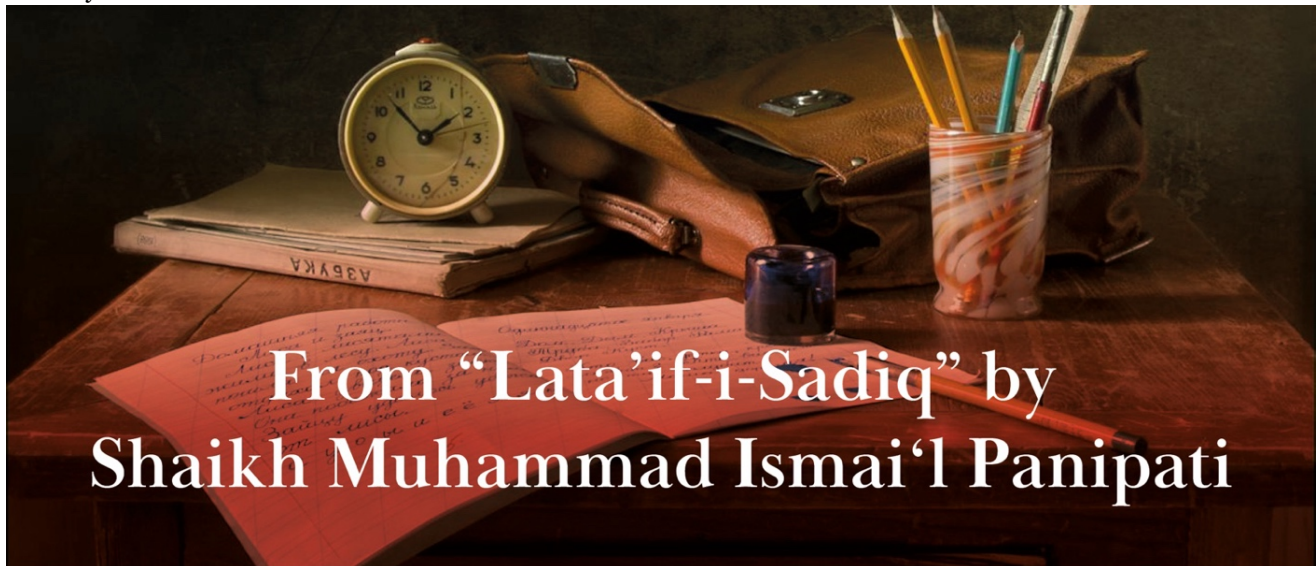
The path to obedience is not easy. Satan will continue to come in our way to distract us. But we should remember selective obedience is no obedience. It can ultimately lead us farther from the

truth. Devoting fully and wholeheartedly to obedience is the only guarantee of success.

"Therefore, the one who has taken the Bai'at, should not say, that "I cannot do such and such thing", since they have surrendered their freedom themselves [at the hands of God's chosen one]. If one says, "I cannot do this", then what is the meaning of doing Bai'at at the hands of God and His subordinate? In reality, they do whatever their Nafs [heart] desires, and upon finding anything against

their Nafs, they say, "I cannot do this." (Khutbat-e-Mahmood, vol. 6, p. 316, English rendering from the article "Obey Allah and His chosen one with complete submission, Al-Hakam 6 January 2023)

May Allah enable us all to incorporate the highest level of obedience to Khilafat in our lives and may we become a living reflection of such obedience that radiates and brings others towards the guiding light of peace through Khilafat, Ameen.



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

Translated by Dr. Mahmud Ahmad Nagi, Columbus, Ohio

Ways of Divine Will

Once, Hazrat Mufti Sadiq happened to see a book in the Punjab Public Library of Lahore [Pakistan] in which a church was referenced in the name of Yuz Asaf. On a visit to Qādiān, Mufti Sadiq mentioned it to the Promised Messiah (may peace be on him). The Promised Messiah said, "Fetch the book from there."

On reaching the library, Mufti Sadiq forgot the name of that book. He searched but didn't find the

book. How can one find a book in the library without knowing its title? The librarian exclaimed. He helplessly returned to Qādiān and narrated the matter to the Promised Messiah.

A week after this incident, the Promised Messiah said to Mufti Sadiq, "Go there again and you will now find that book."

Mufti Sadiq obeyed the order but was worried that without

knowing the title of the book how he could search the book.

Well, Mufti Sadiq reached the library but was worried. By chance, the librarian had gone out. There was a book placed on his desk. Mufti Sadiq picked it up unintentionally. That was the desired book when he perused through it.

Mufti Sadiq was surprised to see the ways of Divine Will. As the

librarian came, Mufti Sadiq narrated this strange episode to him that the Promised Messiah had said, "Go, you will find the book." And, unexpectedly the book was found.

The librarian said,

"Sir, even if you had come a little earlier, you would have not found this

book because it was returned by someone. Had you arrived a little late, even then you would not have found this book because I would have immediately placed it back on the shelf. Take it now and show it to Hazrat Mirza Ghulam

Ahmad" [may peace be upon him].

Consequently, the Promised Messiah referenced it in his book, "Jesus in India." (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 39, pp. 62-63)

An Amazing Charisma of Prayer

Hazrat Mufti Sadiq narrated that when he left India for England, he could not land in France on the way because of the passport restrictions, yet he had a desire to land in France. Mufti Muhammad Sadiq mentioned this to the officer of the ship. The officer said, "You could land in France only if you had enough money." When Mufti Sadiq counted his capital, he found out that he had two pounds less than what was needed. He thought of borrowing that much money from someone, but he didn't know anyone on the ship. Eventually, when he was utterly disappointed, he prayed to the Lord of the Earth and the Heavens,

"O Creator of the land and the water! You are the Omnipotent, you have the Might and all kinds of Power. You know that two pounds are needed, so give me two pounds. Give the money even if it is to drop from the sky or to be taken out of the sea."

He prayed to God crying and

with great concentration. After praying, he was convinced that he would get two pounds, but he didn't understand how those two pounds would be granted in a completely alien place and populace.

That was the time of the European War. The ship suddenly stopped where it had never stopped before. He thought there may be a few Ahmadi Muslim friends here, he sought permission from the captain to leave the ship and go to land, but the captain flatly refused and said,

"You can't get down here at all. We have just stopped here by chance to evaluate the condition of the sea otherwise we have never stopped here before."

After a while, Mufti Sadiq saw a boat approaching the ship. He asked the captain, "Why the boat is approaching us if we are not permitted to land here." "I don't know why the boat is coming," the captain said. "When it shall come near, then the situation will be clear.

When the boat approached the

ship, he recognized that his brother Haji Abdul Karim was on it. He had somehow heard about his going to England by such and such ship. He knew that the ship wouldn't stay there, yet he arrived at the shore. But when the ship stopped suddenly in front of the island, he immediately came to the ship by boat. The captain allowed him to come to the deck to enquire about his well-being. Well, he met Mufti Sadiq and when he was leaving, he put two pounds in his pocket, saying,

"I should have brought some sweets for you, but I did not even have the illusion that the ship would stop here and I would be able to meet you. So, keep these two pounds for sweets."

Undoubtedly, prayer is a very strange thing that helps in an hour of need. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānī Patī, Episode 39, pp. 65-66)

Arabic and English—A Comparison

Hazrat Mufti Sadiq narrated that once a Christian barrister came to Qādiān to meet the Promised Messiah (may peace be on him). During the conversation, different languages were discussed. The Promised Messiah said that one of the great qualities of the Arabic language is that it is short and comprehensive. Fewer words depict

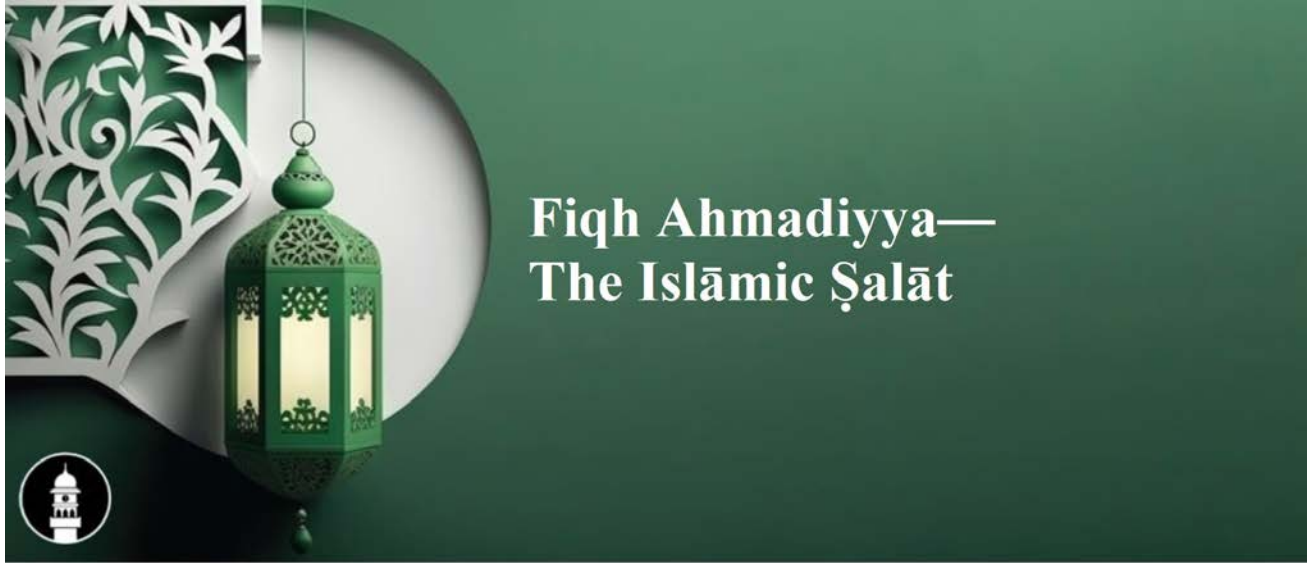
more meanings. On this, the Christian said that this quality is very well found in English, why is Arabic superior? The Promised Messiah did not know English, but spontaneously said, "How would you translate 'My Water' into English?"

The Christian replied, "My Water."

The Promised Messiah said, "So, you decide for yourself. I translate this phrase into Arabic as 'My' (مائي).

The man was stunned at this prompt reply and kept silent.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 39, pp. 66-67)



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 third requirement for Ṣalāt

Dress Code

Clothes make a person look respectable. One should go before God in a clean and proper dress and pray to him. Ṣalāt cannot be done in dirty clothes. It is necessary for a man to cover himself from his naval to the knees. Otherwise, the Ṣalāt would not be proper. For a woman, it is permissible to have her face uncovered if there is no stranger (Na Mahram) present. Hands and feet can also be uncovered. The rest of the body including the hair, arms, and legs should all be covered. Clothes that are thin and reveal parts of the body should not be worn. The clothing should be loose. Tight clothes that cause difficulty in Sajdah or sitting are not favored. To offer Ṣalāt with a bare head is not favored. To cover the head with a towel or handkerchief is also not favored.

The general instruction is that men should neither wear silk clothes, nor extravagant dress that becomes the focus of attention of the others. The dress should be simple and cover the Satr.

If a person's clothes are dirty and he does not have clean clothes, he can offer Ṣalāt in this dress. If the cover is available, he can remove his dirty clothes and offer Ṣalāt without them. He should not miss the Ṣalāt just because his clothes were dirty or he had no clothes at all. The purity of the heart comes before the purity of the clothes. How can this be acceptable that one misses the Ṣalāt thinking his clothes are dirty and ends up with a dirty heart by missing the Ṣalāt¹

Question:

Is it permitted to offer Ṣalāt while wearing shorts?

Answer:

If this is the only dress someone has, then it is permitted. If he has no clothing, Ṣalāt is permitted in even

¹ Tafsir-e-Kabir, vol. 5. Part III Page 231-242

shorter dress. To do this while one has other clothing available is not permitted².

Question:

Can a woman offer Ṣalāt while wearing a thin head cover through which her hair is visible?

Answer:

It is not proper for a woman to pray while wearing a head cover so thin that her hair is visible, especially in those places where strangers are present.

Ḥadīth (Bukhārī): لا يقبل الله صلوة حائض (اي امرأة) الأبخمار

Ḥadīth (Ravah Tabarani an Abi Qatadah): لا يقبل الله من امرأة صلوة حتى توارى زينتها ولا جارية بلغت المحيض حتى تختمر.

In the light of these Aḥadīth and the verses of the Holy Qur'ān (7:32) and (24:32),
And **وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ**

The scholars have concluded the following:

Imām Shafi'ī and Auza'i say: تغطي جميع بدنها الا وجهها وكفيها

Imām Malik says: اذا صلت المرأة وقد انكشف شعرها او ظهر قدميها تعيد مادامت في الوقت

The correct understanding is that hairs should be covered completely. If a portion shows un-intentionally the Ṣalāt would be good.

Such rigidity that if even one hair is uncovered, the Ṣalāt would be wasted, or to offer Ṣalāt with a headcover through which all hairs are visible is also not correct. A believer should save himself from extremes.

It is preferred that during Ṣalāt one should cover the head with a cap or hat. The head should not be bare. In the matter of women, the scholars argue whether their Ṣalāt is proper if the front portion of the hair is showing.

Earlier scholars believe that without head cover the Ṣalāt for men is also not proper. Since our discussion is based upon Aḥadīth, and there are Aḥadīth where we find that some companions offered Ṣalāt without a head cover, I am not convinced of this rigidity. I believe that if one does not have a cap or a hat and not even a handkerchief, the Ṣalāt can be offered with an uncovered head. However, it is necessary for women to have a head cover³.

Question:

Is Ṣalāt allowed with an uncovered head?

Answer:

It would be wrong if a head cover is available. It is not prohibited. Many companions did it. I believe they did not have a head cover available. It is mentioned in the traditions that many of them did not have enough clothing to cover their bodies⁴.

Question:

If one cannot find a clean dress, what should he do?

Answer:

If one does not have access to a clean dress, he can offer Ṣalāt in whatever he is wearing. It is improper to miss a Ṣalāt based upon a doubt. Some women miss Ṣalāt thinking that their babies might have soiled their clothes. Some miss Ṣalāt during travel because proper bathroom facilities are not available and they cannot clean themselves properly. These are all evil thoughts.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allāh says, when we have the capacity and facility to follow the rules, we should do it. When it becomes impossible to follow the rules, then to miss a Ṣalāt for lack of facility is a sin⁵.

² Al-Fazl, October 17, 1946

³ Al-Fazl, Feb. 9, 1955

⁴ Al-Fazl, Oct 17, 1946

⁵ Tafsīr-e-Kabir, vol 1, page 104

The fourth requirement for Ṣalāt

Direction (Qiblah)

It is necessary to face Qiblah during Ṣalāt. Qiblah refers to the sacred room located in Mecca and is called “Bait Allāh” or the House of God made with stones. This building is covered with a black silk cover. It is forty-four feet in length, thirty-three feet wide and forty-five feet tall. Its door is seven feet above ground and opens in the direction of “Zamzam.” There is a vast circular mosque around it called Masjid al-Ḥarām. (Sacred mosque) All other mosques in the world are in the tradition of this mosque. House of God does not mean that God lives there. He is Holy and does not have any such needs. It means that this is the first ever building in the world that was built only for the sake of worship of God⁶. It is stated that this sacred building has been the Qiblah for all the Prophets. Ḥaḍrat Adam and other Prophets came here for the Pilgrimage⁷. Sometime before Ḥaḍrat Ibrāhīm this building collapsed and the people living around it also dispersed. Upon receiving indication from God Ḥaḍrat Ibrāhīm brought his first son Ḥaḍrat ʾIsmāʿīl and his mother Ḥaḍrat Hajira. They established residence in this area. Upon instructions from God, the father and the son rebuilt the structure on top of its existing foundation. Since then, this place has been constantly in service.

While in Mecca, The Holy Prophet (may peace and blessings of Allah be upon him) offered Ṣalāt facing the Kaʿbah. For a few months after migration to Medina, the Prophet (may peace and blessings of Allah be upon him) faced “Bait-ul-Muqaddas” (Masjid Al-Aqsa in Jerusalem). Then God instructed him to face towards Kaʿbah while offering Ṣalāt for all times to come.⁸ This blessed house was to become the focus of worship for all Muslims and the center of their attention and a sign of their unity and strength. Since then, this blessed house is the “Qiblah” for the Muslims for all times to come:

زادها الله شرفاً وعظمة

Those who offer Ṣalāt while in “Masjid al-Ḥarām” or they can see the Kaʿbah directly should face towards it. This is why the rows around Kaʿbah are circular. Those who live far away or in faraway countries should face Kaʿbah. It is not necessary for them to face exactly towards Kaʿbah as it is not simple or easy. If one is in a state of fear, or traveling and it is not possible to stop the vehicle such as an airplane, or travel in space, or it is difficult to determine the direction, one can face towards any direction and offer Ṣalāt.⁹ This would be considered Qiblah for him. If one started the Prayer while traveling and the vehicle changed direction during the Ṣalāt, the Ṣalāt would not be affected. If no one knows the direction of Qiblah and there is no way to find out, one can make the best determination and offer Ṣalāt facing in that direction. If during the Ṣalāt he finds out the correct direction, he should turn towards that direction. If he finds out the correct direction after completing the Ṣalāt, there is no need to do it again. There is no evidence suggesting that Ṣalāt can be offered while inside the building of Kaʿbah or on its roof. This is not considered proper.

The Wisdom of Having a Qiblah

Facing toward Kaʿbah during Ṣalāt does not mean that Muslims worship a building. Muslims worship only One God. Ṣalāt is a special collective worship and particular attention is paid to discipline and regimentation so that everyone has a common focus. So, in ordinary circumstances, this place has been fixed as a direction. This is a place which was the original and the first expression of God’s Unity; where God’s praise was uttered and from where the concept of Unity of God was preached. Amazing sacrifices were made which are etched in the history of humanity. This is a place that has numerous sacred places and one among them has the honor of being the House of God. Muslims around the world face towards it five times a day demonstrating a universal brotherhood and unity.

The fifth requirement for Ṣalāt

Niyah (Intention)

It is necessary to have Niyah or proper intent for the Ṣalāt. Niyah means proper intent at the beginning of the Ṣalāt such as which Ṣalāt. Only the Ṣalāt that is intended will happen. At Zuhr time, if one intends to do four Rakaʿāt

⁶ Aal-e-ʿImran, Verse 96

⁷ Tabari Tarikh al-Wafa, Ch. 2, Page 167

⁸ Al-Fazl, April 24, 1966. (Al-Baqarah. Verse 166)

⁹ Al-Baqarah, Verse 115

[plural of Rak'ah] Fard, then it will be that Fard Ṣalāt. If the intention is four or two Raka'āt Sunnah, then this would be so. By changing the intent, the Ṣalāt will also change.

Niyah or intent is in one's mind. One should have a clear intention of a specific Ṣalāt. It is not necessary to utter any words related to the intent. Indeed, it is disliked in some circumstances.

Intent also expresses commitment. If one offers Prayers only for the sake of God, it would be accepted by Him. If one offers Ṣalāt only for show or to please someone, then he would not receive any reward from God. Every action is based upon intent and one would be rewarded accordingly.

Part I - Chapter 3: The Method of Offering Ṣalāt

Islāmic Ṣalāt

There is no other better method of worship of God than Islāmic Ṣalāt, nor is it possible for the human mind to think of one. This comprehensive method transcends all the principles and practices found in other religions. The words that are spoken during Ṣalāt not only from the lips but also from the heart are ample proof of the superior nature of this worship.

Method of offering Ṣalāt

One should stand facing the Ka'bah, with the intent to offer Ṣalāt with a pure heart and clean clothes and clean body. Then he should raise both hands to his ears and say "Allāh-O-Akbar" meaning God is the greatest. This "Takbīr" is called "Takbīr Taḥrīmah." Then he should fold his arms below his chest keeping the right arm over the left. Standing in this position is called "Qiyam." Then he should recite "Sana."

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"O Allāh you are free of any blemish, I engage in Your praise. Your name is reason for blessings. You are the most High and no one is worthy of worship except You."

Then "Ta'awwaz"

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

meaning, "I seek protection of Allāh from Satan the accursed."

Then recite Surah Al-Fātiḥa starting with the "Tasmiya"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۖ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ - آمين

In the name of Allah, the Gracious, the Merciful. All praise belongs to Allāh who is the Master of all the universes, the Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path — The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

After this one should recite a portion of the Qur'an; at least three short verses. An example is Surah Al-Kausar:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَأَنْحَرْ - إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ -

Surely, We have given thee abundance of good; So pray to thy Lord, and offer sacrifice. Surely, it is thy enemy who is without issue.

Then he should bow in Rukū' by saying Takbīr. The back should be horizontal and head straight. Right hand should rest on the right knee and the left hand on the left knee. In this position one should recite Tasbīḥ three times,

سُبْحَانَ رَبِّيَ الْعَظِيمِ

meaning, "Holy is my Lord, the most Great."

Then he should stand straight while saying "Tasme'e",

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

meaning, “Allah hears him who praises Him.” The hands should be on both sides while standing straight. Then one should recite “Tahmeed”

رَبَّنَا وَنَكَ الْحَمْدُ - حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

meaning, “Our Lord, Yours is the praise that is abundant, pure and full of blessings.”

Then one should bow down in prostration and place the knees, hands, nose and forehead on the ground. In this position one should recite

سُبْحَانَ رَبِّيَ الْأَعْلَى

three times, meaning, “Holy is my Lord, the most Great.”

Then one should come back in the sitting position while saying the Takbīr. One should spread the left foot on the ground and sit on it. The right foot should be straight and toes should be pointing towards the Qiblah. Both hands should be on the knees. In this position one should recite:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي وَاجْبُرْ لِي وَارْزُقْنِي

meaning, “O my Lord, forgive me and have mercy on me, and guide me and grant me security and make good my shortcoming, and provide for me and raise me up (in status).”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ - وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ -

Then he should go back into second prostration and again recite at least three times سُبْحَانَ رَبِّيَ الْأَعْلَى This will complete one Raka‘āt. Then he should stand up again for the second Rak‘ah. He should then complete the second Rak‘ah in likewise fashion. He should recite the Surah Al-Fātiḥa with Tasmīya. Then he should recite a portion of the Holy Qur‘ān such as Surah Al-Ikhlās.

“In the name of Allah, the Gracious, the Merciful. Say, He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten, And there is none like unto Him.”¹⁰

Then he should do Rukū‘ and Sajdah exactly like the first Rak‘ah. Then he should sit as before and recite “Tashahhud.”

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ -

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“All verbal worship is due to Allāh and all physical acts of worship and financial sacrifices. Peace be on you, O Prophet, and the Mercy of Allāh and His Blessings. Peace be on us and the righteous servants of Allāh.

I bear witness that there is no god but Allah, and I bear witness that Muḥammad is His Servant and Messenger.¹¹

If Ṣalāt is only two Raka‘āt, then this would be the last part of it. After “Tashahhud” one should recite the “Durūd (Salāt ‘alan-Naibyy).”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ - اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ -

“O Allāh, bless Muḥammad and his people, as You did bless Abraham and his people -You are indeed the Praiseworthy, the Exalted.

O Allāh, prosper Muḥammad and his people, as You did prosper Ibrahim and his people - You are indeed the Praiseworthy, the Exalted.”

Then he should supplicate as follows;

¹⁰ Surah Al-Ikhlās (Chapter 112)

¹¹ Bukhārī, Kitāb: Al-Adhan, Bab: At-Tashhudi fil-akhirah

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ-

Meaning, “Our Lord, grant us good in this world, as well as good in the world to come, and protect us from the torment of the Fire.”¹²

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

My Lord, make me observe Prayer, and make my children too. Our Lord! Bestow Your grace on me, and accept my Prayer. Our Lord, grant forgiveness to me, and to my parents, and to the believers on the day when the reckoning will take place.¹³

Then he should turn his face to the right and say,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

meaning, “Peace be on you and the blessings of Allāh.” Then he should do the same turning his face towards the left.

If the Ṣalāt is three or four Raka‘āt, then this would be the middle part. After “Tashahhud” he should stand up without reciting Durūd.

He should complete the third and the fourth Rak‘ah just like the first two. If this is a Fard Ṣalāt then in the third and fourth Rak‘ah one should recite only Surah Al-Fātiḥa. It is not necessary to recite another portion of the Qur‘ān. After reciting Surah Al-Fātiḥa one should go into Rukū‘. If this is not a Fard Ṣalāt and is Sunnah, Witr or Nafl Ṣalāt then it would be necessary to recite a portion of The Holy Qur‘ān after Surah Al-Fātiḥa.

After completing the remaining Raka‘āt one should sit and recite “Tashahhud” followed by “Durūd (Blessings)” and then some “Masnūn (prescribed as Sunnah)” prayers. Then he should finish the Ṣalāt by saying

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

by turning his face to the right and then to the left.

After finishing Ṣalāt, “Tasbīḥ” for a time and indulgence in remembrance of God and supplication is the practice of the Prophet (may peace and blessings of Allah be upon him).

One who is sick and cannot offer Ṣalāt while standing should do so while sitting or even lying down just by gestures.

If one is traveling and it is not possible to stop for Ṣalāt, one can do Ṣalāt while sitting in the vehicle. It would not be necessary to face towards Qiblah under these circumstances.

Folding of arms in Ṣalāt

Even though it is not mentioned in any Ḥadīth to do Ṣalāt by leaving arms on the sides and not folding them, and even as folding of arms seems to be in order for respect, Ṣalāt can be done by not folding the arms and leaving them by the sides. Followers of Maliki Fiqh as well as Shia do Ṣalāt without folding the arms. The practice of the Prophet (may peace and blessings of Allah be upon him), however, is the one as described above.¹⁴

In the matter of folding the arms, Imām Malik writes in his famous book, “Mautta”¹⁵:

عن عبد الكريم بن ابى المخارق البصرى انه قال من كلام النبوة اذ لم تستحى فاصنع ماشئت ووضع اليدين احداهما على الاخرى فى الصلوة اليمنى على اليسرى-

There is a Ḥadīth in Bukhārī¹⁶ and Muslim:

عن سهل بن سعد قال كان الناس يومئذ يؤمرون أن يضع الرجل اليد اليمنى على ذراع اليسرى فى الصلاة

Question:

How should one fold the arms during Ṣalāt?

¹² Al-Baqarah, Verse 201

¹³ Surah Ibrahim, Verses 41-42

¹⁴ Fatāwā Masīḥ Mau‘ūd, Page 46

¹⁵ Mautta Imam Malik, Bab Wad‘-il-yumna ‘alal-yusra

¹⁶ Bukhārī, Kitāb al-Adhan, Bab Waza al-yamini, Page 102

Answer:

The correct method is to hold the left wrist with the thumb and little finger of the right hand. The other three fingers should be placed on the left arm straight.¹⁷

Lifting of arms during Ṣalāt (raf' yadain)

Question:

The followers of Aḥādīth claim that the Holy Prophet (may peace and blessings of Allah be upon him), Ḥaḍrat Abū Bakr, and Ḥaḍrat Uthman used to lift their arms during Ṣalāt until the very end. What is the view of Jamā'at Aḥmadiyya in this matter?

Answer:

There are different opinions about the matter of lifting hands during Prayers. All accept the lifting of arms at the beginning of Ṣalāt and it is mentioned in the Aḥādīth. However, there is controversy at the following points: while going into Rukū' and getting back up from it; while going into Sajdah and getting back up from it; while getting back up from Sajdah for the next Raka'āt; and at the time of Salām at the end. Other than Takbīr Taḥrīmah there is controversy at seven different places. Some Aḥādīth mention this as the following:

عن مالك بن حويرث انه رأى النبي صلى الله عليه وسلم يرفع يديه في صلوته اذا ركع واذا رفع رأسه من الركوع واذا سجد واذا رفع رأسه من السجود.

Malik Ibn Haweris says, "I observed that the Holy Prophet (may peace and blessings of Allah be upon him) while going into the Rukū' and getting back from it and while going into Sajdah and getting back up from it would lift up his arms." Similar Aḥādīth are also found in other books.

Ḥaḍrat Imām Bukhārī has quoted from Ibn 'Umar that the Holy Prophet (may peace and blessings of Allah be upon him) used to lift up his arms while getting up from the first "Tashahhud." Another Ḥādīth mentions that the Holy Prophet (may peace and blessings of Allah be upon him) used to lift his arms while doing the Salām after "Tashahhud." In spite of all these Aḥādīth, the followers of Aḥādīth accept lifting of arms only at three places: Takbīr Taḥrīmah, going and getting back up from Rukū'. They have dismissed the other Aḥādīth. Other scholars such as Imām Abū Ḥanīfah and Imām Malik consider lifting the arms only at the beginning at the time of Takbīr Taḥrīmah. They prohibit this at other places during Ṣalāt. They have concluded this by considering the following Aḥādīth:

قال عبد الله ابن مسعود الا اصى بكم صلوة رسول الله صلى الله عليه وسلم فصلى ولم يرفع يديه الا اول مرة.

A companion, Abdullah Ibn Masood once said: "should I demonstrate how the Holy Prophet (may peace and blessings of Allah be upon him) used to do Ṣalāt? Then he did Ṣalāt and lifted his arms only at the beginning." This Ḥādīth is mentioned in Tirmidhī, Abū Dāwūd, and an-Nasa'ī.

عن ابن مسعود ان رسول الله صلى الله عليه وسلم كان لا يرفع يديه الا عند افتتاح الصلوة ولا يعود شيئاً من ذلك.

Ibn Masood relates that the Holy Prophet (may peace and blessings of Allah be upon him) did not lift his hands at any place during Ṣalāt other than Takbīr Taḥrīmah. (Musnad Imām Abū Ḥanīfah)

عن ابن مسعود قال صليت مع رسول الله صلى الله عليه وسلم واى بكر وعمر فلم يرفعوا ايديهم الا عند افتتاح الصلوة. (بيهقى)

Ḥaḍrat Ibn Masood relates, "I did Ṣalāt behind the Holy Prophet (may peace and blessings of Allah be upon him), Ḥaḍrat Abū Bakr and Ḥaḍrat 'Umar. Other than at Takbeer Taḥrīmah they would not lift their hands at any time in Ṣalāt.

Abū Ishaq says:

كان اصحاب عبد الله واصحاب على يرفعون ايديهم الا في افتتاح الصلوة

that the companions of Ḥaḍrat Ali and Ḥaḍrat Abdullah Ibn Masood did not raise their hands in any part of Ṣalāt except Takbīr Taḥrīmah.

¹⁷ Bihar-e-Shariat, Page 63.

قال النيموي الصحابة رضى الله عنهم ومن بعدهم مختلفون في هذا الباب واما الخلفاء الاربعة فلم يثبت عنهم رفع الايدي في غير تكبيرة الاحرام.

Allamah Naimviih writes that the companions were of different opinions when it came to lifting hands in Ṣalāt. There is no proof that the four righteously guided Khulafā lifted hands in any part of the Ṣalāt except Takbīr Taḥrīmah.

عن ابن عباس انه قال العشرة الذين شهد لهم رسول الله صلى الله عليه وسلم بالجنة ما كانوا يرفعون ايديهم الا في افتتاح الصلوة.

Ḥaḍrat Ibn ‘Abbās relates that none of the “Ashara-e-Mubasharah” companions raised their hands in Ṣalāt except for Takbīr Taḥrīmah.

It is obvious that the disagreement about the raising of hands in Ṣalāt can be traced back to the very beginning. Some Aḥādīth show raising of hands at places other than Takbīr Taḥrīmah and others refute it. Those who accept the raising of hands do not do it at all places. They consider some obsolete. In such circumstances, there is special importance of the opinion of the scholars such as Imām Abū Ḥanīfah, Imām Malik, and Imām Sauri. They were close to that time and Imām Malik lived in Medina. He observed the routine of those people. When not all of them are proponents of raising the hands other than in the beginning of the Ṣalāt then there has to be a change in the opinion.

Imām Malik writes it in the famous book of Fiqh¹⁸:

قال مالك لا اعرف رفع اليدين في شيء من تكبير الصلوة الا في خفض ولا في رفع الا في افتتاح الصلوة.

Imām Malik says, “I have not observed raising of hands at any place in Ṣalāt other than Takbīr Taḥrīmah. Therefore, at that time this was the practice of the people of Medina. So how can we say that those who do not raise hands during Ṣalāt are abandoning the practice of the Prophet (may peace and blessings of Allah be upon him).

Ḥaḍrat Masīḥ Mau‘ūd (may peace be upon him) has resolved this issue as follows:

“There is no objection in “Raf’ yadain” (raising hands during Ṣalāt). One may or may not do it. It is mentioned in Aḥādīth in both ways. It seems that the Holy Prophet (may peace and blessings of Allah be upon him) did it at some point, then stopped it¹⁹.”

At another place, “It is not essential. If one does it or not, it is permitted.”

Question:

In Ṣalāt why there is one Rukū‘ and two Sajdahs?

Answer:

The straightforward answer to this question is that this is the instruction of God. In peripheral issues, we are not privileged to know the reasoning. If a person’s wisdom and ability has been proven and people accept him as their leader, not every order is subject to criticism if someone is unable to understand its wisdom. The general principle would apply that the works of a wise man are never without wisdom even when we cannot understand them.

Nevertheless, Rukū‘ is in respect of standing before God. Sajdah is an extreme expression of submission before the beloved. The first Sajdah is upon arrival before God and the second Sajdah is when leaving the presence of God. Just as one touches the feet of a king upon arrival and again when he leaves.

Question:

After the last Salām of the Ṣalāt what was the practice of the Holy Prophet (may peace and blessings of Allah be upon him)?

Answer:

In the Ḥadīth we find that the Holy Prophet (may peace and blessings of Allah be upon him) used to turn around after Ṣalāt and sat facing the people.

¹⁸ Aujaz al-Masalik, Sharah Mautta Imām Malik, Ch. 1, Page 203

¹⁹ Badr, October 31, 1907

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْمِنُ أَنْ يَنْصَرِفَ عَلَى جَانِبَيْهِ جَمِيعًا عَلَى يَمِينِهِ وَعَلَى شِمَالِهِ

He would turn from either the right or the left side. It was not fixed. However, usually would turn from the right side²⁰.

أَكْثَرَ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْصَرِفُ عَلَى يَمِينِهِ -

The scholars have also said that one can turn either way. If there is no special reason then one should turn from the right.

Important explanation

As has been said before, Ṣalāt has three types of expressions. Love of God in the heart and repentance are the spiritual expressions. Recitation of prayers and the Qur’ān and respectful movements of the body are the physical expressions. Thus, there are two obvious expressions in Ṣalāt. Recitation of prayers and Qur’ān is one and the various positions that show respect and love are the other.

A summary of many expressions in Ṣalāt is mentioned above. Now some more details are presented below.

Intent

When one stands facing Qiblah with the intent to offer Ṣalāt, he should recite the following that will get him more reward. After the first Takbīr of Ṣalāt, it is proven that the Holy Prophet (may peace and blessings of Allah be upon him) used to recite this verse.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

With complete focus, I turn to Him who has created this earth and Heavens; and I am not among those who associate partners with God.²¹

(To be continued)

²⁰ Nail al-Autar, Chapter 2, Page 209.

²¹ Surah Al-An'am, Verse 80

USA Jamā'at Calendar 2024

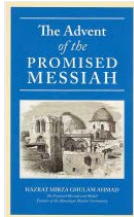
Date/Day/Time	Event	Local/Region/National	Venue
January			
1 Jan, Mon	New Year's Day		Federal Holiday
5-14 Jan Fri-Sun	Ashara Waṣīyyat	Wasaya Department	Jamā'at
6-7 Jan Sat-Sun	Local Jamā'at/Auxiliary Activities Review of 2023 and Plan 2024 activities		Local/Aux/Jamā'at
6 Jan, Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
12-14 Jan Fri-Sun	Ansar Leadership Conference	Majlis Ansarullah	Bait-ul-Ikram TX
14 Jan, Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
15 Jan, Mon	Martin Luther King Jr. Day Long Weekend		Federal Holiday
20 Jan, Sat	National Wāqifin-e-Nau Boys National Career Expo	WN Department	S.V./ Online
21 Jan, Sun	National Wāqifāt-e-Nau National Career Expo	WN Department	S.V./ Online
21 Jan, Sun	Seerat-un-Nabi Day	Regional	Jamā'at
27 Jan, Sat	Nationwide Flyer Distribution – Local	WN & Tabligh Departments	Jamā'at
28 Jan, Sun	National Public Affairs Seminar	Umur Khārijīyya Department	Bait-ur-Rahman, MD
29 Jan, Mon	Day on the Hill in Washington DC	Umur Khārijīyya Department	Washington DC
February			
1-10 Feb Thu-Sat	Salat Ashara	Tarbiyat Department	Jamā'at
3-4 Feb Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
3 Feb Sat	National Amila Meeting	National Jamā'at	Seattle, WA
9 Feb Fri	National Tabligh and Media Training	Lajna Imā'illāh	Virtual
11 Feb Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
11 Feb Sun	Wasaya Webinar	Wasaya Department	Webinar
17 Feb Sat 7:30 EST	Pledge of a WN and its requirements	WN Department	Webinar
19 Feb Mon	Presidents' Day Long Weekend		Federal Holiday
25 Feb Sun	Muslih-i-Mau'ūd Day	Local	Jamā'at
March			
1-10 Mar Fri-Sun	Ashara Waṣīyyat	Wasaya Department	Jamā'at
2 Mar Sat	Refresher Course 2024 – Dar-ul Qaḍā USA	Dar-ul Qaḍā Department	Bait-ur-Rahman, MD
2-3 Mar Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
2-3 Mar Sat-Sun	Local Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya	Majlis
3 Mar Sun 7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Department	Webinar
8-10 Mar Fri-Sun	National Mentoring Conference (LMC)	Lajna Imā'illāh Meeting	Mosque, Northern Virginia
9 Mar Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
9-10 Mar Sat-Sun	Local Qur'an Conference	Taqwa Department	Jamā'at
10 Mar Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
12 Mar to 9 Apr	Ramadan	Local	Jamā'at
16 Mar Sat	WN Awareness Day (Local Jamā'at) Part of Aḥḍārī	WN Department	Jamā'at
17 Mar Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
19-25 Mar Tue-Mon	Ramadan Tahrik Jadid Week	Tahrik Jadid Department	Jamā'at
24 Mar Sun	Masih-i-Mau'ūd Day	Local	Jamā'at
April			
1-10 Apr Mon-Wed	Salat Ashara	Tarbiyat Department	Jamā'at
6-7 Apr Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
10 Apr Wed	Eid-ul-Fitr	Local	Jamā'at
14 Apr Sun 7 P.M. EST	Qur'an Talks	Tarbiyat Department	Webinar
26-28 Apr Fri-Sun	Majlis Shura – USA Jamā'at	General Secretary Office	Bait-ur-Rahman, MD
May			
3-5 May Fri-Sun	Regional Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya	Regional
4-5 May Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
4 May Sat 7:30 EST	How can WN prepare themselves for the Jamā'at	WN Department	Webinar
12 May Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
17-19 May Fri-Sun	Jami'a Canada Visit for Fathers & Boys	WN Department	Jamā'at
18 May Sat	National Amila Meeting	National Jamā'at	Boston, MA
19 May Sun	Khilafat Day	Local	Jamā'at
27 May Mon	Memorial Day Long Weekend		Federal Holiday
June			
1-2 Jun Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day	Majlis Khuddāmul Ahmadiyya	Majlis
1-10 Jun Sat-Mon	Salat Ashara	Tarbiyat Department	Jamā'at
7-16 Jun Fri-Sun	Ashara Waṣīyyat	Wasaya Department	Jamā'at
8 Jun Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
9 Jun Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
15-16 Jun Sat-Sun	Spiritual Fitness Camp (Local)	Tarbiyat Department	Jamā'at
16 Jun Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar

17 Jun Mon.....	Eid-ul-Adha	Local.....	Jamā' at
22 Jun Sat 7:30 PM EST	Roles and Responsibilities of a WN.....	WN Department	Webinar
28-30 Jun Fri-Sun.....	Jalsa Salana USA.....	National	Richmond, VA
July			
4 Jul Thu.....	Independence Day.....		Federal Holiday
5-7 Jul Fri-Sun.....	Jalsa Salana Canada.....		
6-7 Jul Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
13 Jul Sat.....	National Amila Meeting.....	National Jamā' at	In-Person/Zoom
14 Jul Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
14-20 Jul Sun-Sat	National Youth Camp.....	Ta'lim Department.....	Bait-ur-Rahman, MD
26-28 Jul Fri-Sun	Jalsa Salana UK.....		
29 Jul-8 Aug Mon-Thu	Hifz-ul-Quran Camp	TaQwa Department	Not Available
August			
1-10 Aug Thu-Sat	Salat Ashara.....	Tarbiyat Department	Jamā' at
3-4 Aug Sat-Sun.....	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
3 Aug Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
10 Aug Sat	National Amila Meeting.....	National Jamā' at	In-Person/Zoom
11 Aug Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
11 Aug Sun.....	Wasaya Webinar.....	Wasaya Department	Webinar
11-17 Aug Sun-Sat	National WN Summer Camps (Boys and Girls).....	WN Department	Bait-ur-Rahman (B), SVA (G)
22-23 Aug Thu-Fri.....	Spiritual Fitness Camp (Local)	Tarbiyat Department.....	Jamā' at
23-25 Aug Fri-Sun	Khuddam National Shura	Majlis Khuddam-ul-Ahmadiyya.....	Bait-ur-Rahman, MD
30 Aug-1 Sep Fri-Sun	MSLM24 Conference	AMMA, AWSA, AAMS, IAAAE	Orlando, FL
31 Aug-2 Sep Sat-Mon	Labor Day Long Weekend.....		Federal Holiday
September			
7-8 Sep Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
8 Sep Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
13-22 Sep Fri-Sun.....	Ashara Waṣiyyat.....	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 Waṣiyyat.....	Wasaya Department	Jamā' at
14 Dec Sat.....	Jami'a Inspiration and Orientation Camp and Virtual Open House – 3 Hours	WN Department	Online
15 Dec Sun.....	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
15 Dec Sun.....	Wasaya Webinar.....	Wasaya Department	Webinar
25 Dec Wed.....	Christmas Day		Federal Holiday
27-29 Dec Fri-Sun	West Coast Jalsa Salana (Tentative).....	National Jamā' at	Chino, CA

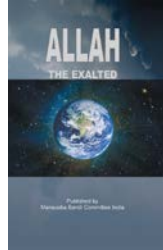
Have you read all the books of the Promised Messiah?

May peace be upon him

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



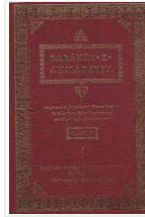
The Advent of the Promised Messiah



Allah the Exalted



Barahin-e-Ahmadiyya 1-2



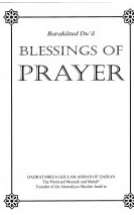
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



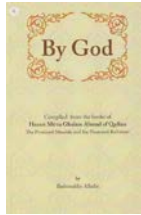
Barahin-e-Ahmadiyya 5



Blessings of Prayer



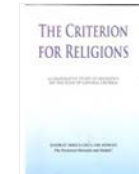
The British Government and Jihad



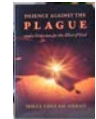
By God



The Conclusive Argument in Favour of Islam



The Criterion for Religions



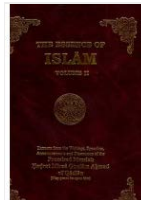
Defense against the Plague and a Criterion for the Elect of God



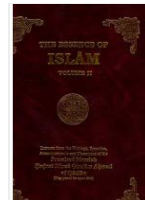
Divine Manifestations



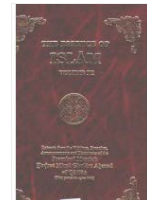
Elucidation of Objectives



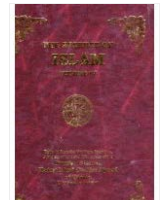
The Essence of Islam Volume 1



The Essence of Islam 2



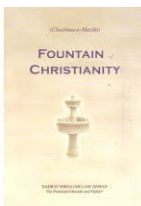
The Essence of Islam 3



The Essence of Islam 4



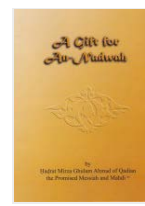
The Essence of Islam 5



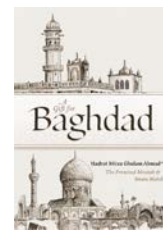
Fountain of Christianity



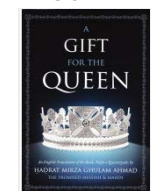
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



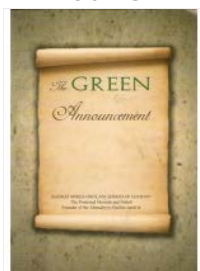
A Gift for Al-Nadwah



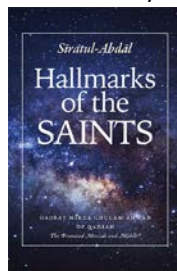
A Gift for Baghdad



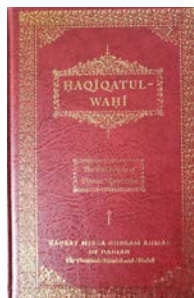
A Gift for the Queen



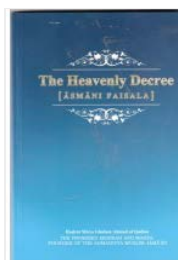
The Green Announcement



Hallmarks of the Saints



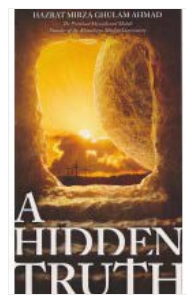
Haqiqat-ul-Wahi



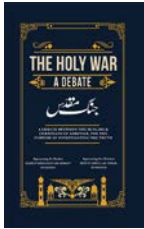
The Heavenly Decree



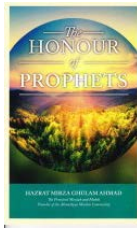
The Heavenly Sign



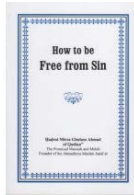
A Hidden Truth



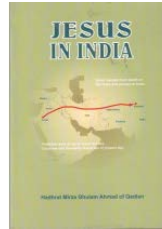
The Holy War



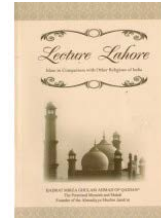
Honor of Prophets



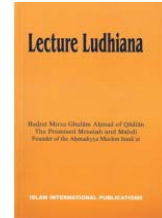
How to be Free from Sin



Jesus In India



Lecture Lahore



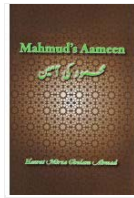
Lecture Ludhiana



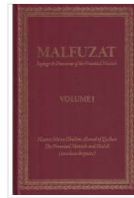
Lecture Sialkot



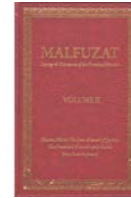
The Light of the Holy Qur'an



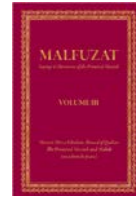
Mahmud's Aameen



Malfuzat Volume 1



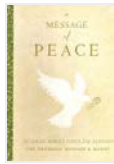
Malfuzat Volume 2



Malfuzat Vol 3



Malfuzat Vol 10



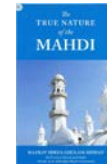
A Message of Peace



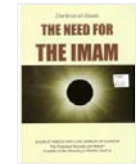
The Miracle of Ahmad



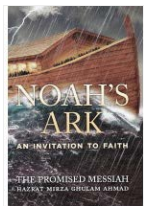
A Misconception Removed



The Nature of the Mahdi



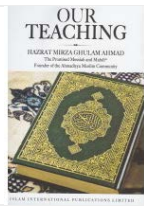
The Need for the Imam



Noah's Ark



The Ocean of Light



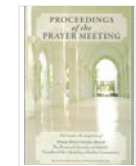
Our Teaching



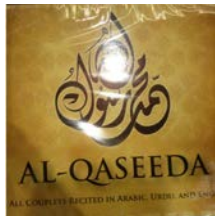
The Philosophy of the Teachings of Islam



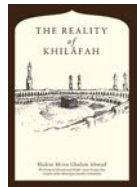
Pleasant stories and anecdotes



Proceedings of the Prayer Meetings



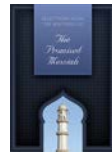
Al-Qaseeda Audio



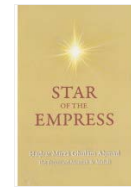
The Reality of Khilafah



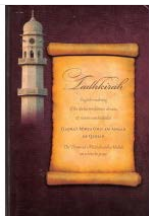
A Review of the Debate Between Batalavi and Chakrhalavi



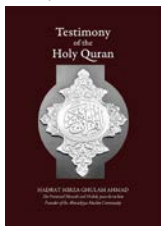
Selections from the Writings of the Promised Messiah



Star of the Empress



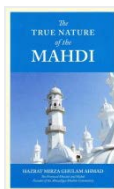
Tadhkirah



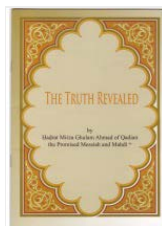
Testimony of the Holy Qur'an



Three Questions by a Christian and Their Answers



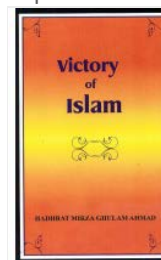
The True Nature of the Mahdi



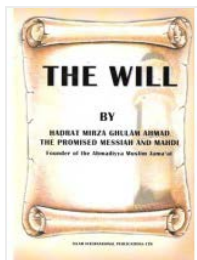
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Allah
is the
Light
of the
Heavens
and the
Earth

The Holy Quran 24:36



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MUSLIM COMMUNITY**

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