

# Ahmadiyya Gazette Online

Annual Gathering UK 2024 and Hifz-ul-Quran Camp

July 2024

## وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

And recite the Qur'an slowly and thoughtfully.  
(The Holy Quran 73:05)

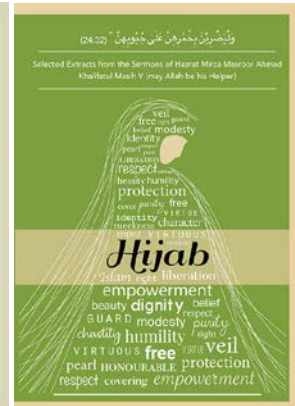
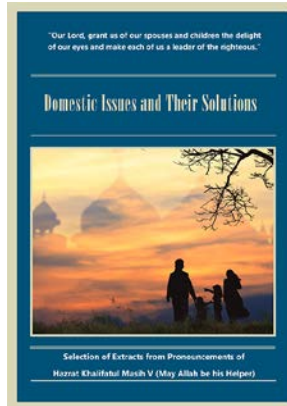
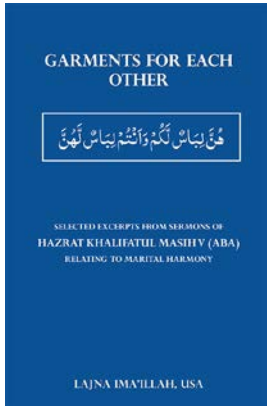
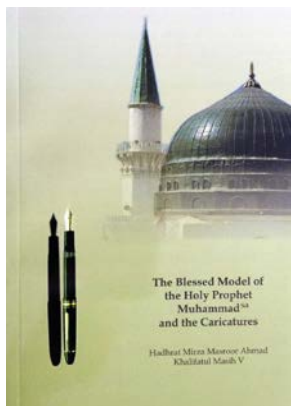
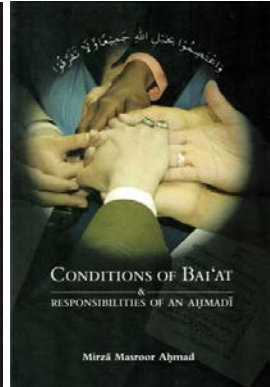
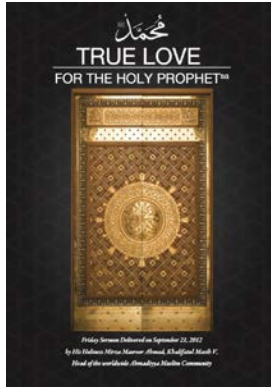
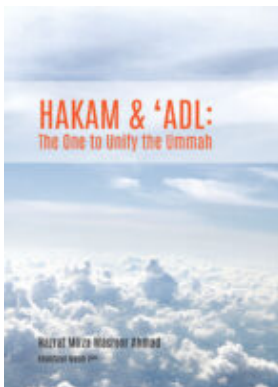
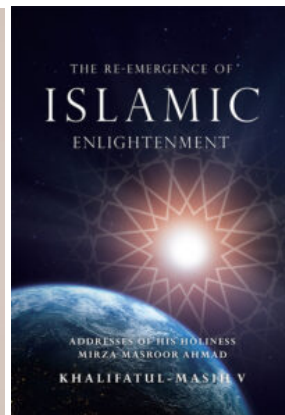
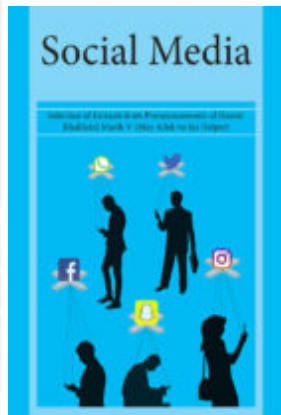
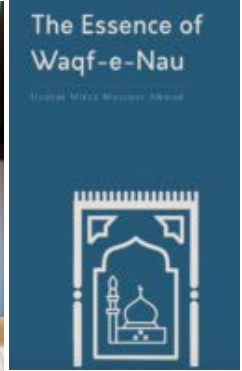
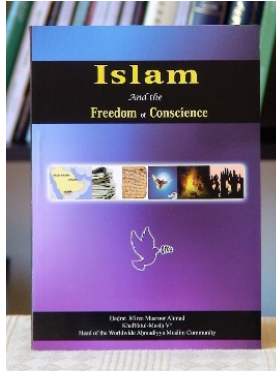
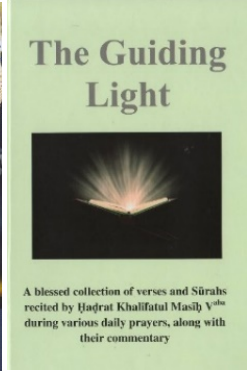
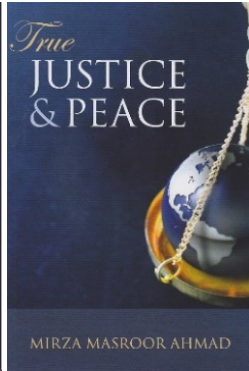
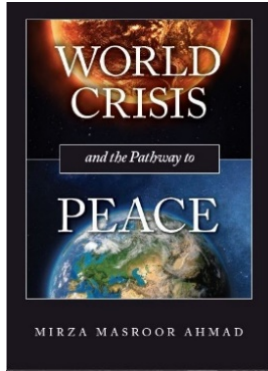


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Hazrat Mirza Ghulam Ahmad of Qadian  
(May peace be on him)

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May Allah be his helper



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**Acronyms for salutations used in this publication**

S.a./s:	Ṣallallahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
A.s./a:	'Alaih-is-Salām
R.a.:	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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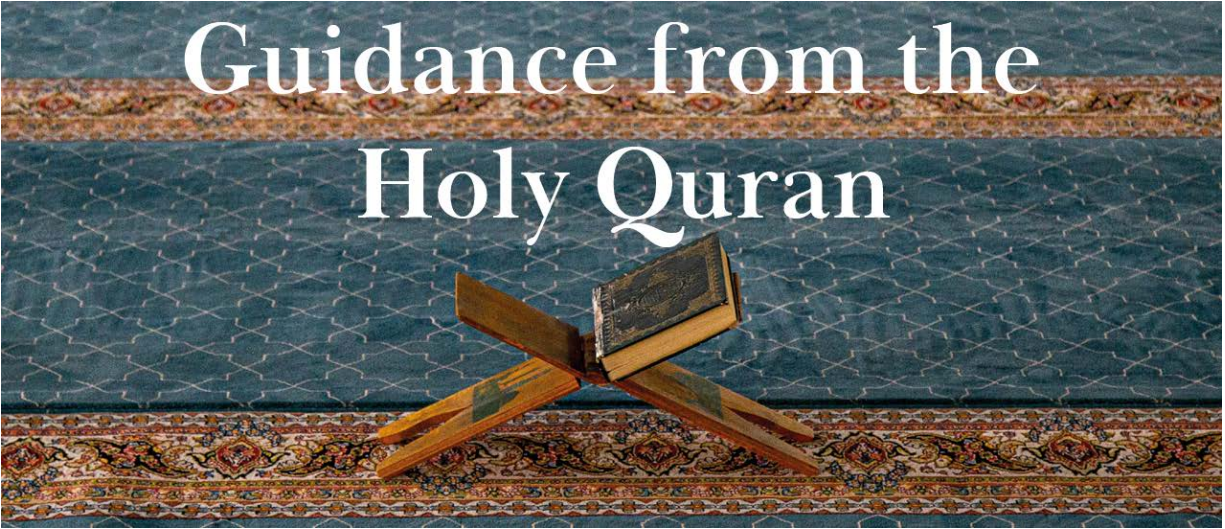
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# Guidance from the Holy Quran



## Avoid Suspicion

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly, you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful. [The Holy Qur'an with English Translation by Maulawi Sher Ali (may Allah be pleased with him)].

Hazrat Khalifatul-Masih V (may Allah be his Helper) explains the verse:

God has drawn our attention to a great sin. God wishes to create love, harmony and brotherhood among believers and this is generated by thinking good of others. The verse enjoins to avoid thinking ill of others. This leads to sin which goes on to destroy societal peace. Sometimes man commits this sin to satisfy his ego. The verse also enjoins to avoid spying/prying into others' business. This habit springs from thinking ill of others. Many educated people who serve the Community at times say things

that perhaps even ignorant, peasant women would not say. They magnify small complaints which affect their ability to do their work and make their own life and that of whom they complain about burdensome. Hazoor said some of these matters are presented to him. Nothing of substance is found upon investigation. Some cases are based on hearsay and matters are exaggerated out of proportion making the life of the person about whom it is miserable. He is looked upon as a great sinner, he hides around. Hazoor said all this is a sin which God has strictly forbidden. Backbiting is also a sin, rather than reformation it breaches peace and accord. Tittle-tattle in back-biting, pouring scorn on others is so abhorrent that the Qur'an likens it to eating the flesh of one's dead brother. Hazoor said if one wishes to correct someone they should advise him/her in private. If the person does not pay heed, then the administration of the Community should be informed through the Amīr. If, for some reason, it is not satisfactory then the message

should be sent to Hazoor. Hazoor said some people do send complaints to him and it is apparent that they are but letting off steam and correction/reformation is not their objective. Such letters are often written anonymously to Hazoor, or are simply signed as [from] an Ahmadi or a Sympathiser or a fictitious name and address is given. Hazoor said the objective is only to create a complaint in Hazoor's heart and they do not succeed in this. Not disclosing their name signifies that they are not really sympathetic and simply wish to disgrace someone. Anonymous letters are not usually investigated. Hazoor said it is his job to have the matter investigated with fairness and justice. In the instance of no name or address, there can be no investigation. Even in the instance when someone is disciplined, Hazoor said he does not feel any dislike or censure towards the person, all he feels is pain that an Ahmadi has been disciplined. (From the summary of Friday Sermon 5 February 2010)



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

### Avoid Suspicion

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَبَاغُضُوا، وَلَا تَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا"



Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Holy Prophet (may peace and blessings of Allah be on him) said:

Avoid suspicion. Indeed, suspicion is the greatest lie. And do not look for others' secrets. And do not be curious. And do not try to outdo one another in worldly affairs. And do not be jealous of one another. And do not be disloyal to one another. And be God's servant. And become brother to each other.

(Sahih Bukhari, Book 78, Hadith No. 94)

(Translated by the Editor from Al-Fazl Int., 23 May 2024, p. 1)

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# Guidance from the Promised Messiah

May peace be on him

## Do not Rush to Suspicion

It is not possible for a human being to know the inner state of another person and he cannot know all the secrets of someone's heart. Therefore, one should not form an opinion about others in haste but should wait with patience. A person deems someone evil, but he himself then becomes worse than that person.

It is narrated that a pious person promised God that he would consider everyone better than himself, and he would not consider anyone less than himself. People do suggest such things to please their loved ones.

One day as he arrived at the river bank, he saw a man having food with a young lady. He had a bottle in his hand, and he kept drinking from it and was also serving drinks to the lady.

Upon seeing this from some distance, the pious man thought ill of them that although I have pledged that I shall not consider myself better than anyone, but I am certainly better than these two.

Suddenly there came a storm in the river and a

boat capsized along with passengers. The same man who was eating with the lady got up and rescued six of the passengers.

Then he addressed the person who was thinking ill of him stating, 'You consider yourself better than me; I have rescued six of them, now you should go and save the one last person.'

He was astonished and asked who did you read my mind. The person replied: 'God had sent me to test you and informed me about your intentions. There is river water in the bottle and not wine, the woman is my mother and I am her only son. She looks young due to her good health. God had appointed me to give you a lesson.'

It is essential not to judge others hastily.

(Malfūzāt, vol. 2, p. 248–249, vol. 4, p. 265–266)

(Pleasant Stories and Anecdotes, Narrated by the Promised Messiah, peace be on him, translated by Dr. Mahmud Ahmad Nagi and Dr. Wajeeh Bajwa, pp. 67–68, Islam International Publications, UK)

## 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](mailto:gazette@ahmadiyya.us), any article which can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)



## Basic Tajweed Rules for Recitation of the Holy Qur'ān Long vowels (Huroof-e-Maddah)

In Arabic, Madd means to stretch or prolong. There are three Maddah letters ي-و-ا.

When Alif (ا) is followed by Fatha [Fath], it is called Alif Maddah and will be prolonged for two measures of harakat (about two seconds).

### Exercise:

أَفَلَا - لَهَا - يُنَادِ

### "و" Wau Maddah:

When wau (و) has a Sukun/Jazm "و" followed by a Dhammah, it is called Wau Maddah and will be prolonged for two measures of harakat (Two seconds).

### Exercise:

يَقُونَ - يُوْتُونَ - تَكُونُ

### "ي" Yā Maddah

When yā has a Sukun/Jazm "ي" followed by a Kasrah, it is called yā Maddah and will be prolonged for two measures of harakat (about two seconds).

### Exercise:

حِينَ - يَهِيْجُ - تَقِي

(Contributed by Quadratullah Ayaz, Milwaukee)

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# 'Id-ul-Adha Message From Amīr Jamā'at USA



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INTERNATIONAL HEADQUARTERS  
RABWAH, PAKISTAN

June 16, 2024

Dear Members USA Jama'at,

Assalamo Alaikum wa rehmatAllah wa barakatahu.

I wish you Eid Mubarak. This Eid, we commemorate the prayers and sacrifice of Hazrat Abraham<sup>as</sup>, Hazrat Ishmael<sup>as</sup>, and Hazrat Hajra<sup>as</sup>. I wish to share with you the full Eid-ul-Adha Khutba delivered by Hazrat Khalifatul Masih II<sup>ra</sup> on July 14<sup>th</sup>, 1924. He gave this address at a railway station in India en route his historic journey to Europe in 1924. It may be addressed to his companions who were accompanying him, but there is a message for all of us who embark on travel for a religious and spiritual mission for the sake of Allah.

Hazrat Musleh Maud<sup>ra</sup> stated,

"At this time, I would like to advise you on this matter. For every work, its preparation should be done accordingly. If one is planning for a short trip, then he prepares according to its requirements. The trip which we are about to embark upon has a great purpose. The main preparation for this trip is to pray for its success. The success of this trip is dependent on prayers and one's labor. Thus, remember Allah with sincerity and gravity. And work with prayers, so that Allah makes us successful. If an obstacle to achieving success arises due to our negligence, then our time and money will be wasted. May Allah save us from wasting our efforts. Ameen."

May Allah enable us to follow the example of Hazrat Abraham<sup>as</sup>, of prayers and sacrifice to achieve Allah's acceptance.

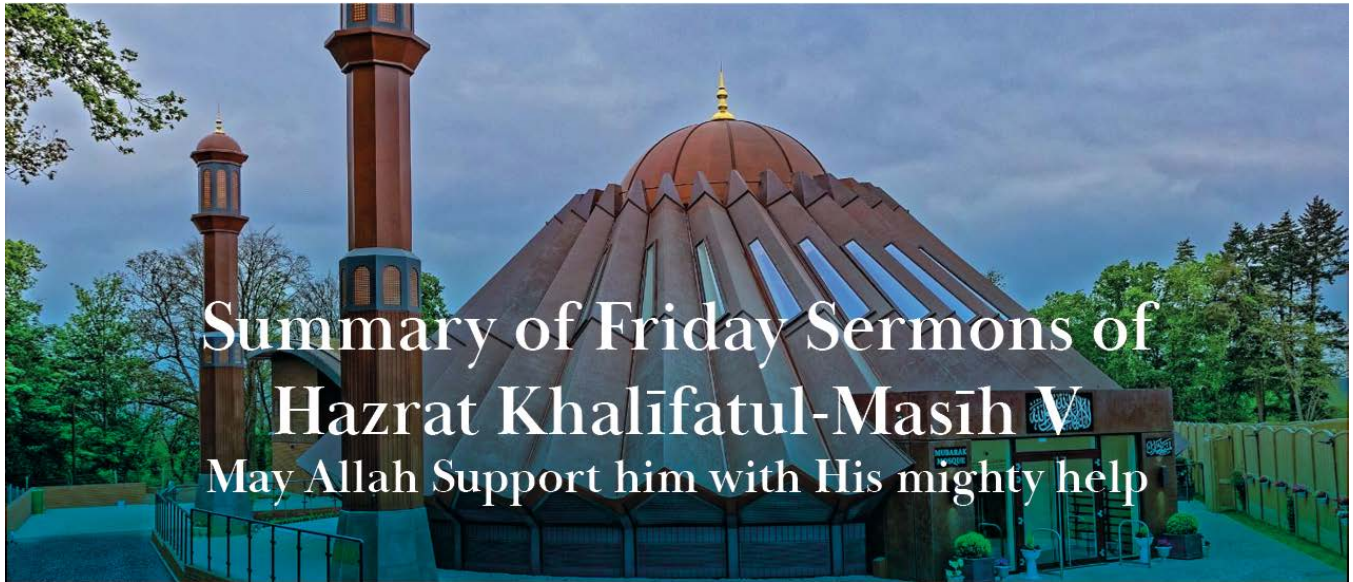
Wassalam,

Khaksar,

Mirza Maghfoor Ahmad

Amir Jama'at USA





## June 2024

### 7 June 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) has been describing incidents from the life of the Holy Prophet (may peace and blessings of Allah be on him) in different expeditions. Hazrat Khalifatul-Masih V talked about Hazrat Mundhir bin ‘Amr expedition, also known as the expedition of Bi‘r Ma‘unah which took place in Safar 4 A.H. Seventy Ansar who were Qaris participated.

The Holy Prophet sent a letter to the people of Bi‘r Ma‘unah through Hazrat Haram (may Allah be pleased with him). He was in the midst of speaking when one of the people attacked him from behind and martyred him. ‘Amir bin Fuhairah was also martyred. People

### 14 June 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) described the expedition of Banu Nadir which took place in Rabi‘ al-Awwal 4 AH. After the Battle of Badr, the Quraish wrote a letter to the Jews of Madina, telling them that they had weapons and fortresses and that they should fight against the Holy Prophet (may peace and blessings of Allah be on him), otherwise, they would attack them and seize their women. Upon this, the Banu Naḍīr intended to deceive the Holy Prophet, because they had already been looking for an excuse to bring down the Muslims. They asked for a dialogue. The Holy Prophet was ready to go ahead and was on the way when a well-wishing woman from the Banu Nadir informed a Muslim about the plan of the Jews which was relayed to the Holy Prophet before he reached there and eventually he returned to Madina.

who martyred him heard him say, “By the Lord of Ka‘bah, I have succeeded.”

It is recorded that only a few companions involved in the expedition survived. The Holy Prophet was deeply saddened by the outcome of this expedition.

Hazrat Khalifatul-Masih V reminded the Ahmadiyya Muslim Community Worldwide to pray for the people of Palestine and protect Ahmadi Muslims around the world from the negative consequences of the war. He also urged prayers for Ahmadi Muslims living in Pakistan. May Allah show mercy and liberate them from oppressors. (Edited from the summary prepared by the Review of Religions)

Hazoor shall continue this expedition.

Hazrat Khalifatul-Masih V again urged prayers for Ahmadi Muslims in Pakistan, who once again are facing difficulties. He prayed that Allah swiftly save them from the clutches of these cruel people and may their circumstances improve.

Hazrat Khalifatul-Masih V led the funeral prayer in absentia of Ghulam Sarwar and Rahat Ahmad Bajwa who were martyred on 8 June 2014 in Sadullapur [Punjab, Pakistan].

Hazrat Khalifatul-Masih V also led the funeral prayer in absentia of Malik Muzaffar Khan Joiya, the father of Matiullah Joiya who is serving as a missionary in Hawaii. (From the summary prepared by the Review of Religions)

## 21 June 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued describing the expedition of Banu Nadir.

Hazrat Khalifatul-Masih V said that God protected the Holy Prophet (may peace and blessings of Allah be on him) who was informed of the plot made by the Jews through a revelation. Upon receiving the revelation, the Holy Prophet immediately got up and returned to Madina. The companions followed the Holy Prophet to Madina where they were informed about the treachery of the Banu Nadir.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that when a Jewish man heard the Jews of Banu Nadir conspiring to kill the Holy Prophet, he asked them if they knew where he was. They said he was sitting just nearby. The Jewish man informed them that he had just seen the Holy Prophet entering

## 28 June 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued to describe the expedition of Banu Nadir. The Holy Prophet (may peace and blessings of Allah be on him) assembled his companions and departed to tackle Banu Nadir. On hearing that the Holy Prophet had made up his mind to fight, the Jews of Banu Nadir besieged themselves in a strongly built fort. In those days, it was extremely difficult to destroy such a fort. The Muslims remained there for 6 to 15 days and Banu Nadir was fighting inside the fort. The Holy Prophet instructed his companions to burn or cut the trees which were the defense line of Banu Nadir. The Jews never thought that Muslims should do such tactics as it was commanded by Allah not to cut fruit trees. Muslims cut or burnt those trees of dates that were not of Ajwa dates but dates of very low quality

Madina. Hearing this news, the Jews of Banu Nadir were left dumbfounded.

Hazrat Khalifatul-Masih V said that during this time while the Jews of Banu Nadir were preparing to leave, the chief of the hypocrites, Abdullah bin Ubayy bin Sulul sent a message to them saying that they shouldn't leave but should rather remain in their fortresses. He would send 2,000 people to them to join them in their fortresses so that when the Muslims did fight them, those 2,000 would fight and thus the Muslims wouldn't be able to reach the Jews of Banu Nadir. And if ultimately they did have to leave then he too would leave alongside them. This hypocrisy and evil planning has also been recorded in the Holy Qur'an (59:12).

(Edited from the summary prepared by the Review of Religions dated 21 June 2024 )

and were good for animals only. The Holy Prophet had offered them peace which they refused but after burning the trees, they opened the gates of the fort and asked for peace which the Holy Prophet accepted and allowed them to leave and take away their belongings except their arm. So, they loaded their belongings on their camels and left. The companions collected the leftovers and the Holy Prophet distributed them.

Hazrat Khalifatul-Masih V urged prayers for Ahmadi Muslims in Pakistan, who are facing difficulties these days. He also asked for prayers for the Muslims all over the world. Look like war is inevitable and may start soon. We should pray that the Muslims and innocents be saved. (Translated by the Editor from the Urdu video of Hazrat Khalifatul-Masih.)

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

Weekly Al-Fazl International (Urdu) can be subscribed at [amibookstore.us](http://amibookstore.us).



**Honor your pledge and instill proper moral training in the next generation. Hazrat Khalifatul-Masih V, may Allah be his Helper, addressed Wāqifat-i-Nau at UK Ijtima 2024**



Hazrat Khalifatul-Masih V, may Allah strengthen his hand, presided over the UK's Wāqifat-i-Nau Ijtima 2024 on 25 May 2024. The event took place in Baitul Futuh, London, while Khalifatul-Masih graced the occasion via livestream in Islamabad, UK.

Hazrat Khalifatul-Masih V (may Allah be his Helper) asked Muavina Sadr Wāqifat-i-Nau to present the Ijtima Report. He was informed about various workshops and events that took place throughout the day.

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

“As members of Wāqifat-i-Nau, you comprise those ladies and girls whose parents dedicated their lives to

the service of their faith before their birth. Those of you who have reached the age of 15 and above have independently renewed this noble pledge to spend your lives in the service of your religion. Further, with the grace of Allah, many older members of Wāqifat-i-Nau have now become mothers and are raising the next generation of Wāqifin-i-Nau.”

“The responsibility is two-fold: they must honor their pledge on a personal level and instill these values in the next generation. Their primary responsibility is “the proper moral training of their children so that Islamic teachings and values are instilled within them from a young age and they grow to become devoted servants of their faith.”

Wāqifāt-i-Nau wives should also be a means of encouraging their husbands to lead righteous lives and it is only through this they can inspire the next generation to establish a firm bond with Allah and lead pious lives. Such homes must be filled with virtue, piety and the worship of Allah.

Wāqifāt-i-Nau must also safeguard and protect their prayers. They must offer them on time and with sincerity, humility and deep concentration so that an unbreakable bond of loyalty and love is fostered with Allah. In each prayer, they should pray for their children's pious and future loyalty to Allah.

Those Wāqifāt-i-Nau who were not yet married should remember that their sole purpose is to establish an unbreakable bond with Allah through salat. All five daily prayers must be offered on time as opposed to offering just two or three prayers a day.

“Remember, you can only achieve your religious objectives through prayer and by forging a sincere bond with God wherein you become ready and willing to make any sacrifice for His sake. Otherwise remaining within the Waqf-e-Nau scheme is futile and meaningless. Take inspiration from the noble and honorable women who have come before you throughout history. Countless women from the communities of the prophets of God made outstanding sacrifices for their faith and religious beliefs.”

Hazrat Khalifatul-Masih V then cited the example of the female disciples of Prophet Jesus (may peace be on him) who showed immense courage for their faith. Christians continue to take great pride in such women who remained faithful to Jesus. When Jesus was put on the cross, the male disciples all fled in fear whereas the female disciples stayed loyal despite the grave threat of punishment and persecution from the governing authorities. They found the tomb he was placed in tended to his wounds and took him to safety. Those pious women proved themselves worthy of any sacrifice for their faith.

Then, during the era of the Holy Prophet, peace and blessings of Allah be upon him, the examples of female companions was so high that it set a standard unmatched in history. They put great emphasis on learning their faith and putting it into practice. This passion was a means of spreading the faith of Islam to others.

The example of Hazrat ‘Umar’s (may Allah be pleased with him) sister is very well-known and every fiber of her being was dedicated to the service of the Holy Quran. As such, she invited a learned companion

of the Holy Prophet (may peace and blessings of Allah be on him) who recited the Holy Quran and explained its meaning to her and her husband.

When Hazrat ‘Umar suddenly arrived at their house, she hid the Muslim teacher, but when Hazrat ‘Umar came to learn of what was going on, he lunged forward to punch his brother-in-law in a fit of rage. His sister leaped forward and she was struck in the face by Hazrat ‘Umar, yet she did not step back. She said he could do whatever he wished, but they would never forsake the teachings of Islam. His rage was suddenly dampened and he felt embarrassed over his actions. He, therefore, asked to hear some verses of the Quran.

His sister first laid out some conditions and then allowed the teacher to recite the verses of the Holy Quran. His heart was overwhelmed by the beauty of the Holy Quran and “having entered his sister’s home as a fierce opponent of Islam, he left convinced of its truth and immediately went to the Holy Prophetsa and accepted Islam.” This was all due to the boundless courage of one woman.

Similarly, in his series of Friday sermons on the Companions of the Holy Prophet, he spoke about several female companions of Prophet Muhammad (may peace and blessings of Allah be on him), such as Hazrat Ummi Ammara (may Allah be pleased with her) who displayed great fortitude for the sake of Islam. Such noble female Companions showed unconditional love to the Holy Prophet and served as timeless examples for Ahmadi Muslim women and girls, especially members of Wāqifāt-i-Nau.

Thus, aside from studying the Holy Quran and inculcating love for Allah, our foremost objective should be to establish a profound love for the Holy Prophet in our hearts. If this happens, every instruction of Allah and His Messenger will be followed and only then will they be able to fulfill their duties.

Upon reaching the age of maturity, you should wear a headscarf in public and dress modestly at all times. Never fear what other people will say or think. Be confident and proud of who you are and what you represent.

Similarly, continually focus on increasing your religious knowledge because the true jihad of this era is to convey Islam’s magnificent teachings far and wide. Certainly, it is the duty of Wāqifāt-i-Nau, girls, and ladies, to play an outstanding role in Tabligh. May Allah the Almighty enable you to do so. (Edited from a report prepared by Al-Hakam dated 25 May 2024)

## Obedience to your faith and Jamā'at is a prerequisite

Hazrat Khalifatul-Masih V, may Allah be his Helper, guides Wāqifin-i-Nau at UK Ijtima 2024



On 26 May 2024, Hazrat Khalifatul-Masih V, may Allah be his Helper, presided over the UK's Wāqifin-i-Nau Ijtima 2024. The event took place at Bait-ul-Futuh in London, with Khalifatul-Masih gracing the occasion via livestream from Islamabad, UK.

Hazrat Khalifatul-Masih V, may Allah be his Helper, asked Anas Rana, Secretary Waqf-e-Nau UK to present the Ijtima report. He then highlighted various activities that took place during the Ijtima, that is, workshops, lectures, question and answer sessions, etc. The total attendance of this year's Waqf-e-Nau Ijtima was 1641, that is, 51 percent of the total Tajneed.

Hazrat Khalifatul-Masih V (may Allah be his Helper) addressed the Ijtima:

For the progress and well-being of any nation or community, it is of the utmost importance that its

youth are of high moral standing and educated.

The followers of the Holy Prophet (may peace and blessings of Allah be on him) must live according to the teachings of Islam, only then can they be considered true Muslims. The Promised Messiah (may peace be on him) emphasized this point to members of the Jamā'at. On one occasion, he said:

“Allah the Almighty desires to make his community for all others.” This means that Allah desires the followers of the Promised Messiah to uphold Islamic teachings in all aspects of their life.

He stated that every member of Waqf-e-Nau must carefully read and study the Holy Quran as it is the ultimate source of guidance. Likewise, many precepts of Allah have reached us through the Hadith and Sunnah of the Holy Prophet (may peace and blessings of Allah be on him). In addition to them, Ahmadi Muslims must read the books of the Promised Messiah (may peace be on him).

Waqf-e-Nau members need to strive and increase their religious knowledge. Hazrat Khalifatul-Masih V (may Allah be his Helper) guided the Wāqifin -i-Nau about:

1. Obedience
2. Excel in virtue and beneficence
3. Salat
4. Rights of God's creation

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

“I pray that Allah the Almighty enables all of you to forever uphold, defend and act upon the true teachings of Islam. May you recognize the true status and value of the teachings of the Holy Quran and live your lives in an exemplary fashion. May you always be a source of pride for your Jamā’at and of outstanding benefit to

your society and nation. May you protect yourselves from the dark shadows of materialism, vice and godlessness that have taken root in the world. May you take refuge under the eternal shade of the teachings of the Holy Quran and the Holy Prophet (may peace and blessings of Allah be on him). May Allah the Almighty grant you the ability to do so.” (Edited from a report prepared by Al-Hakam dated 26 May 2024)

## Loyalty, hard work, and prayers are the secret to success

### Hazrat Khalifatul-Masih V, may Allah be his Helper, addresses graduates at the Jami’a Ahmadiyya UK Convocation 2024



Hazrat Khalifatul-Masih V (may Allah be his Helper) graced the 9th convocation ceremony of the Jami’a Ahmadiyya UK held on its campus in Haslemere. This year, seven classes received their Shahid degrees from Hazrat Khalifatul-Masih V, five from Jami’a Ahmadiyya Canada (academic years 2019-23), one from Jami’a Ahmadiyya Germany (class of 2023), and one from Jami’a UK (class of 2023).

Daud Hanif, Principal of Jami’a Canada; Shamshad Qamar, Principal of Jami’a Germany; and Zaheer Ahmad Khan, Academic Director of Jami’a UK presented brief reports.

Hazrat Khalifatul-Masih V then addressed to the graduates,

I remind the graduates of the very intention with which they came to Jami’a in the first place which is to fulfill the mission of the Promised Messiah (may peace be on him) in this age which is to spread the message of

Islam to the corners of the earth. He said that we can only fulfill this intention if we reform our conduct first, and fulfill the true meaning of the Bai’at we have taken.

The Promised Messiah advised those who preach:

He said that it is very important that our Jamā’at prepares people who can preach, but if there is no distinction between our [Ahmadi Muslim] preachers and others, then it is futile. This distinction can be created through self-reformation, as setting an excellent moral example to others is the best form of preaching. Those who only preach and do not act upon it themselves cannot have a good impact on others; in fact, they may have an adverse impact on others instead. Therefore, setting a practical example through actions is the first thing that is needed for a preacher.

The second thing that is essential for preachers is that they have correct knowledge and understanding of our fundamental creed and beliefs. Whatever they

present to the world should first have been understood properly by themselves. Incomplete or partial knowledge leads to embarrassment in front of opponents. When an allegation is raised, preachers must not become flustered about how to respond to it. In short, correct knowledge is necessary.

The third thing is that they should develop such strength and courage in standing up for, and speaking, the truth. They must never have any kind of fear of proclaiming the truth. Neither the wealth of a rich person, the bravery of a brave man, nor the rule of a ruler should have any effect on their hearts when it comes to the truth.

Hazrat Khalifatul-Masih V said:

The main thing every missionary must strive to do is establish a relationship with Allah the Almighty. Without this, there can be no true success in this life. We always give examples of pious people from the past, but we should also work on ourselves so that we too can become such examples. To build a relationship and connection with Allah the Almighty, Tahajjud is vital and paramount. It is only through worship that a connection with Allah can be established.

Hazoor (may Allah be his Helper) explained that it is important for every missionary to have courage and bravery. One must have the fortitude to listen to scrutiny and criticism from others and not make it a matter of ego. Also, one should be soft-spoken. One must also stay away from anything that is vain and immoral. Nowadays such immorality is right in front of us and is so easily accessible; on the internet, social media, and on TV. When a missionary stays away from all such things, it is only then that he can advise others to do the same, and it is only then that his words will carry weight and have an impact.

It is paramount for missionaries to assess themselves every day for their own weaknesses instead of scrutinizing others. The books of the Promised Messiah (may peace be on him) must be read and studied very deeply. By doing so, the most common questions which arise will be answered. Missionaries should also strive to develop administrative skills. Also, futile debates on social media must be avoided at all costs. Always explore new strategies and find ways to make work for themselves. (Edited from the report prepared by Al-Hakam dated 1 June 2024 )

## Parents should limit their children to one-hour usage of screens

### Hazrat Khalifatul-Masih V, may Allah be his Helper, guides Ahmadi Muslim women from Germany

A group of Lajna members and Nasirat from Cologne and Bremen, Germany had the honor of a Mulaqat with Hazrat Khalifatul-Masih V (may Allah be his Helper) on 2 June 2024. Hazoor replied to questions on the following topics.

- Reasons for diverse religions
- Explaining the concept of waqf to friends
- Blessings of Khilafat
- Social media, screen time for children
- Family ties
- Guidance on Tabligh for women

Regarding a question on social media, Hazrat Khalifatul-Masih advised mothers to safeguard their children from the negative influence of social media. Give their children time and company. Children should not be watching programs that can harm their upbringing. Parents ought to monitor the programs their children watch and communicate clear limits,

ensuring they do not exceed one hour of screen time. One should also explain the ill effects of spending too much time on screens, such as the impact it has on the eyes, the negative effects on concentration levels, and the impact on studies. Make them understand. Befriend them, and they shall understand. And, most importantly, pray that Allah protects them from the harmful effects.

Hazrat Khalifatul-Masih V advised that the approach to Tabligh for women should be similar to the methods used by men. He emphasized the importance of engaging with women, stating that when women see them, they are more likely to approach and listen. Hazoor stressed the significance of setting a good example and urged them to enhance their knowledge. He pointed out that when one goes out with a sign inviting questions, it is crucial to be well-informed and able to provide answers. (Edited from the report prepared by Al-Hakam dated 3 June 2024)

## Hazrat Khalifatul-Masih V, may Allah be his Helper, led the funeral prayer in absentia of Ghulam Sarwar and Rahat Ahmad Bajwa, martyred in Punjab, Pakistan

They were both from Sadullapur and were martyred on 8 June. An enemy of Ahmadiyyat opened fire on them and martyred them one after the other. Ghulam Sarwar was leaving the mosque for his home after the prayers when he was approached by the enemy of Ahmadiyyat who opened fire resulting in Ghulam Sarwar being struck in the head by bullets resulting in his martyrdom. Then the assailant went to another part of the village and opened fire on Rahat Ahmad Bajwa. Later he was apprehended and admitted to the crime and said that he had done so in order to attain paradise and if had seen any other Ahmadi Muslims then he would not have hesitated to kill them as well. These are the things that clerics are teaching people. Hazoor (may Allah be his Helper) prayed that may Allah swiftly bring them to task.

### Ghulam Sarwar

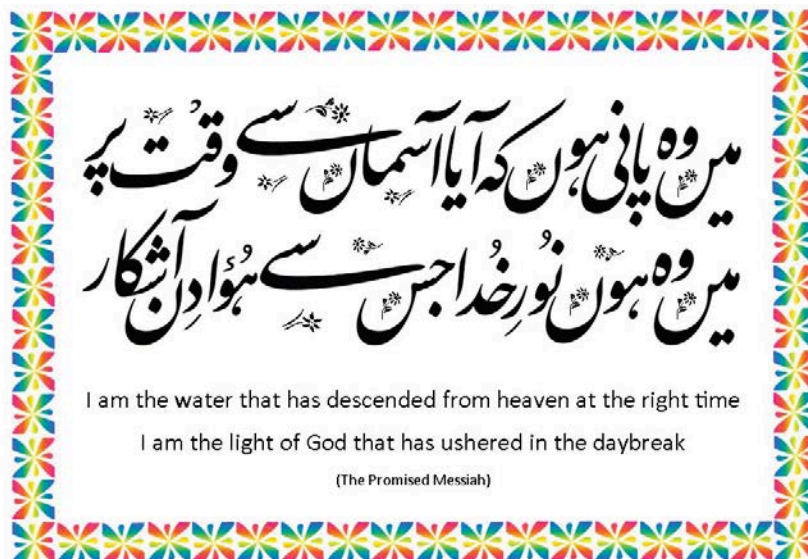
Hazrat Khalifatul-Masih V (may Allah be his Helper) said that Ghulam Sarwar Shaheed was regular in offering his five daily prayers as well as voluntary prayers and fasting. He also had a passion for reciting the Holy Qur'an and studying the community's literature. He would offer alms every day and would help the needy in secret. He served the local community in different capacities and he also had a passion for calling people unto God. Various people were able to accept Ahmadiyyat as a result of his efforts. He was also imprisoned for a few days on account of his faith. He had a desire to render such service whereby his name would be recorded in history.

This desire of his has been fulfilled. He is survived by his wife, two sons and four daughters. He displayed exemplary obedience to those who were in authority over him in matters pertaining to the Community, never letting any personal grievances get in the way. He loved Khilafat and had a passion for reading the books of the Promised Messiah (may peace be on him). Hazoor prayed that may Allah elevate his station and allow virtue to continue on in his progeny.

### Rahat Ahmad Bajwa

Rahat Ahmad Bajwa was standing at the bus station when the assailant opened fire on him and he was martyred after being struck in the head by bullets. Whenever an Ahmadi Muslim was martyred he would express how fortunate they were. He had a special love for Khilafat. He was very jovial and even if someone approached him in a negative manner he would respond positively. He would always be present when called upon for any service. He desired to dedicate his life in the service of the guests of the Promised Messiah (may peace be on him). He always advised against disloyalty to the Community. He is survived by his parents, wife and two young daughters.

Hazrat Khalifatul-Masih prayed that may Allah grant these martyrs a lofty station in Paradise, grant them forgiveness and mercy and grant their loved ones patience and fortitude and keep them in His protection. (From the summary of Friday Sermon dated 14 May 2024, prepared by Review of Religions)







## Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of the US missionary Chaudhri Munir Ahmad

Chaudhri Munir Ahmad was a US missionary and former Director of MTA Teleport America. He passed away a few days ago at the age of 73. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]. His family entered the fold of Ahmadiyyat through his great-grandfather Hazrat Maulawi Fazal Din, who was listed as number two of the 313 companions of the Promised Messiah (may peace be on him).

Chaudhri Munir Ahmad graduated from Jami'a in 1973 and served as a missionary in various parts of Pakistan. In 1981, he was sent to the US. He played a vital role in establishing the MTA teleport and was later appointed its director. He did not have any proper qualifications for this task, but he had a passion for it and worked tirelessly.

He is survived by his wife, daughter and son. His children wrote that he always placed his trust in Allah and turned to God in times of difficulty. He was very hospitable, had a deep bond of love for Khilafat, and always utilized his skills to serve in MTA. He not only helped in his own department, but would support other departments and cooperate in any way possible when required of him.

If ever any missionary complained to him about being placed in an office after seven years of studying to become a missionary, he would reply that the Caliph knows best where to appoint them, and that if he was instructed to merely sweep the floor, he would do so wholeheartedly.

Hazoor said that Hazrat Muslih Mau'ūd (may Allah be pleased with him) once said that there will come a time when we will need the

missionaries to work in the offices also, rather than having other clerical staff. Therefore, all missionaries should remove the thought of why they are serving in any given capacity, and that they can be appointed in any capacity at any given time.

Hazrat Khalifatul-Masih said that Chaudhri Munir worked very meticulously and served in MTA for twenty-nine years. It is due to his efforts that we now have MTA North America and MTA South America. Hazoor said, "He always tried to save the Community's costs and only acquired the necessary machinery. He worked very humbly and fulfilled his Waqf excellently. Hazrat Khalifatul-Masih prayed that may Allah grant the deceased forgiveness and mercy and elevate his rank. (From the summary of the Friday Sermon dated 31 May 2024)

## Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Malik Muzaffar Khan Joiya father of the US missionary Matiullah Joiya

Malik Muzaffar Khan Joiya was the father of Matiullah Joiya who is serving as a missionary in Hawaii who did not have his travel

documents and thus was unable to attend his father's funeral. Malik Muzaffar Khan Joiya possessed many virtuous qualities. He himself

accepted Ahmadiyyat during his youth which brought about a revolutionary change within him after which he had a strong bond

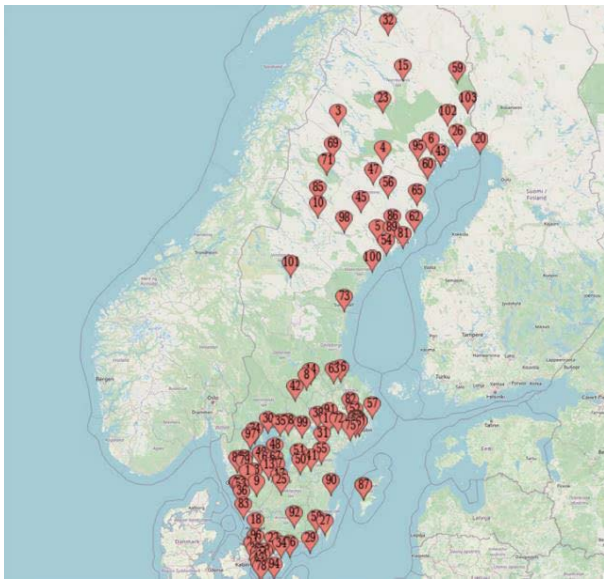
with God and led an exemplary life. He served the Community in various capacities. He never complained about Community officials and in fact, taught to treat them with the utmost respect. He would advise all of his children to

offer their financial contributions before being reminded about them. Hazoor (may Allah be his Helper) prayed that may Allah grant him forgiveness and mercy, elevate his station, and enable his children to carry on the legacy of his virtues.

(From the summary of the Friday Sermon dated 14 May 2024, prepared by the Review of Religions)



## Missionaries of Sweden toured Swedish cities to spread Islam



On 6-10 May 2024, four missionaries from Ahmadiyya Jamā'at Sweden embarked on a tour in central areas of Sweden with the campaign "Ask A Muslim." This was the 8th tour of this campaign in Sweden, and in total, this initiative has now reached more than 100 locations and cities all over Sweden. The cities included Norrtälje, Uppsala, Sandviken, Falun and Ludvika. Stalls were arranged in all these cities, and many visited it and asked their questions or expressed their appreciation of the initiative. During the tour,

meetings were held with dignitaries of various cities; for instance, the Mayor of Sandviken and Ludvika invited us to dialogue, as well as the Dean of Uppsala. We also met with the former Attorney General and Justice of the Supreme Court of Sweden, Göran Lambertz, in Uppsala. In these meetings, an introduction to Islam Ahmadiyyat as well as its efforts to foster peace were presented.

The tour received wide coverage in the media. A total of three radio channels, five newspapers and one TV channel interviewed us and informed their audience about the initiative. The initiative was also publicized on local Facebook pages, generating hundreds of likes and comments. Some of the comments we received were:

"A nice initiative."

"More knowledge gives greater understanding and fewer problems."

"What a nice initiative!"

"I wish I would be there, but I hope all will go well and be nice. Good luck!"

"A very nice way to get answers to questions! Nice initiative!"

By the grace of Allah, Ahmadiyya Jamā'at Sweden has been able to reach out to a large portion of the Swedish population through this campaign. (Edited from a report by Kashif Virk, Missionary, Sweden dated 31 May 2024)

## Niger Khuddam and Ansar hold their 12th national Ijtima



Majlis Khuddam-ul-Ahmadiyya and Majlis Ansarullah of Niger held their 12th National Ijtima on 26-27 April 2024 at Muhammadabad Guidan Rumji, Niger. The Ijtima was attended by 844 members from 11 regions of the country.

The proceedings of the first session on 26 April 2024 – chaired by Amīr Ahmadiyya Jamā'at Niger, Asad Majeed, began with the recitation from the Holy Quran, followed by Khuddam and Ansar pledges. Mr. Yusuf Iro delivered a speech on the “Importance of Knowledge” and Mahaman Bello spoke on “Training

and education of children.”

The Friday Sermon of Hazrat Khalifatul-Masih (may Allah be his Helper) was broadcast live with a Hausa translation, followed by the Jumu'ah prayer led by Amīr Niger. At the end of the session, academic and sports competitions were held.

In the closing session, Khuddam and Ansar Ijtima reports were read by the respective presidents. After the prize distribution, Amīr Niger addressed the audience. (Muhammad Jamal, Niger Correspondent, dated 31 May 2024)

## Ahmadiyya Jamā'at Argentina participated in the International Book Fair of Buenos Aires



Ahmadiyya Jamā'at Argentina had the opportunity to participate in the International Book Fair of Buenos Aires, which was held from 25 April to 13 May 2024. It afforded us an opportunity to present at our stand the translation of the Holy Quran in various languages and Islamic literature in Spanish. During the three weeks, thousands of people were introduced to the true Islamic

teachings and the advent of the Promised Messiah (may peace be on him). Many visitors left their details to continue staying in contact with the Jamā'at and to participate in our Islam and Arabic course, which is offered at our mission house.

Furthermore, during the book fair, one conference was held under the heading “Islam: From the myths to the reality.”

More than 70 people attended this talk and a range of topics were covered. The talk was presided over by my humble self, while Sadr Lajna Imaillah Argentina spoke about the role of women in Islam, and the missionary of Bolivia gave a very detailed insight into the true concept of Jihad. Moreover, Jamā'at's recent global campaign “Voices for Peace” regarding the conflict between Israel and Palestine was presented in detail. Aside from the ten local Argentinian Ahmadi Muslims, the missionary from Uruguay and the missionary and a local Mu'allim from Bolivia assisted the book fair to attend to the great number of visitors and to answer their questions.

(Report by Marwan Gill, Missionary, Argentina dated 31 May 2024)



## **An unknown armed assailant gunned down two members of the Ahmadiyya Muslim Community at Mandi Bahauddin, Punjab, Pakistan**

Dawn News reported on 8 June 2024:

An unknown armed assailant gunned down two members of the Ahmadiyya Muslim Community at Mandi Bahauddin, Punjab, Pakistan. The Punjab Police reports that two persons aged fifty-four and twenty-five were killed when the elder was returning after offering prayers. The young man of twenty-five was on his way to the market. They were shot in the Saddullapur area of Phalia. District Police Officer (DPO) Ahmad Mohiuddin told the Dawn News that the main target killer was arrested with the murder weapon. Police say he was involved in both the shootings.

Fifty-five-old Tahir Iqbal was the President of the Ahmadiyya Community in Bahawalpur's Hasilpur district.

The Ahmadiyya Muslim Community in Pakistan has been under attack over the last few decades. The community is subjected to mob brutality, bomb attacks, arson, lynching, and other form of violence as a routine.

## **Govt. of Pakistan Not Allowing Ahmadi Muslim Community to Sacrifice on 'Id-ul-Adha**

Dawn News reported on 18 June 2024

A member of the Ahmadi Muslim Community in Pakistan was booked in Gojra (District Toba Tek Singh) for sacrificing on the occasion of 'Id-ul-Adha. Tahreek-i-Pakistan (TLP) complained to the Police Station against an Ahmadi Muslim. The Police Station swiftly registered an FIR (First Information Report) against the person under Section 298-C of the Pakistan Penal Code.

Mr. Amir Mehmood, a spokesman for the Ahmadiyya Jamā'at in Pakistan reported that religious freedom was denied to the Ahmadiyya Community on 'Id day. There were alarming reports of harassment and violence across Punjab on the sacred day of 'Id-ul-Adha. The authorities confiscated meat and at least nine FIRs have been registered across Punjab against Ahmadi Muslims. The Supreme Court orders were ignored. A 2022 Supreme Court Judgement ruled that obstructing non-Muslims from practicing their religion within the confines of their place of worship was against the Constitution.

The district administration of Chakwal has put three leading members of the Ahmadiyya Muslim Community under one-month detention allegedly to prevent them from sacrificing animals on 'Id-ul-Adha.

# Activities and News of the Ahmadiyya Muslim Community

## USA members who graduated from Jami'a Ahmadiyya Canada

Name	Year Graduated	Name	Year Graduated
Rizwan Ahmad Khan	2011	Farhad Ahmad Rana	2018
Ehtashamul Haq Mahmood Kauser	2012	Usama Ibrahim Rehman	2020
Talha Ali	2013	Syed Adil Ahmad	2021
Khawaja Hassan Ahmad	2015	Daanyal Ahmad Qureshi	2021
Luqman Ahmad	2016	Jaleese Ahmad Dar	2021
Tariq Naseem Ahmed	2017	Hashim Usman	2021
Umar Ahsaan Nayyar	2017	Asjad Ali Amjad	2022
Faheem Ahmad	2017	Adeeb Ahmed	2023
Musawar Ahmad	2017	Danial Mahmood	2023
Qasid Ahmad Nasir	2017	Nazir Ahmad	2023
Farasat Umer Ahmad	2018	Muzzamil Lorenzo Abdul Jalaal	2023

## New York International Bangla Book Fair 2024



The event took place from 24 May to 27 May 2024 at Jamaica Performing Arts Center (JPAC), 153-10 Jamaica Ave, Jamaica, New York.



Launched in 1991 by Muktaadhara in a small auditorium in Brooklyn, New York International Bangla Book Fair has earned an iconic status among Bangla book lovers and literature enthusiasts. Led by Bishwajit

Saha, a journalist and writer, the book fair has grown by leaps and bounds in the past three decades. From a day-long event, it has grown to be a four-day event. It brings together writers, poets, journalists, and book lovers from all parts of North America. The fair is best known for the attendance of major writers from Bangladesh and West Bengal and the participation of the most popular publishers from both Bengals. It showcases the best writings of the year and awards a literary award for lifetime achievement. Past winners of the award include Nirmalendu Goon, Abdullah Abu Sayeed, Dilara Hashem, Selina Hossain, Samaresh Majumdar, Dr. Ghulam Murshid and Asad Chowdhury.

## Malik Muzaffar Khan Joyia, father of the US missionary Malik Matiullah Joyia, passes away

Malik Muzaffar Khan Joyia passed away in Canada at the age of 94 on 22 May 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He accepted Islam Ahmadiyyat in 1953 and led an exemplary life as a dedicated and devoted Ahmadi Muslim. He was exemplary in his devotion to Allah Ta'ala. He had the opportunity to serve the Jamā'at in various capacities during his life, including as Şadr Jamā'at in

Sargodha for over fourteen years. He had a great love for Khilafat and instilled the same quality in his children and grandchildren. Along with his service to Jamā'at, he also served his community of Thadha Joyia, Sargodha as a three-time elected member of the Union Council and Headman. By the grace of Allah, Respected Malik Muzaffar Khan Joyia was a Mūşī.

His spirit of service continues in his children including, Saadat Ahmad Joyia serving as National

Secretary Zirā'at Canada, and Muhammad Matiullah serving as a missionary in Hawaii, USA.

May Allah grant Maghfirat to the deceased and elevate his spiritual status in heaven. May Allah also shower His mercy upon the grieved family members, give them solace and fortitude and enable them to bear this loss with patience. Amen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

## The US missionary Choudhry Munir Ahmad passes away



The US missionary Chaudhri Munir Ahmad passed away on 26 May 2024 because of heart failure at a hospital in Silver Spring, MD. He was 73 years old. Inna Lillāhi Wa

Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was born in Kharian, District Gujrat, Pakistan on 17 July 1951, to Chaudhri Bashir Ahmad and Mubarka Begum. He graduated from Jami'a Ahmadiyya Rabwah in 1978 and served as a missionary in Pakistan, Canada, and the US.

In Pakistan, he served as Murabbi in Hafizabad, Pakistan. Later he served as Mu'tamad Majlis Khuddam-ul-Ahmadiyya Pakistan. In the USA, he served as a missionary from 1981 to 1990 and then from 1994 till his last breath. He served as a missionary on the West Coast, including Los Angeles

and Silicon Valley Jamā'ats and later as a missionary in St. Louis.

He also had the opportunity to play a significant role in establishing MTA Teleport at Baitur-Rahman Mosque premises. Hazrat Khalifatul-Masih V (may Allah be his Helper) appointed him as the Director of MTA International Masroor Teleport, USA where he was serving till his last breath.

He was a very wise, kind, gentle, and hospitable person who always served with great enthusiasm and passion. He was a very devout servant of Khilafat.

He is survived by his Wife, Qamar Shahnaz Ahmad, a son

Khalid Bilal Ahmad, two daughters, Durre Samin Khan, and Khaula Munir Ahmad, and a brother Chaudhri Naseer Ahmad.

We pray for his Maghfarat and an elevated station in Junnah for the departed soul and solace to the bereaved family members.

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

## New Jersey Tabligh department holds a book fair in Fair Lawn Town, NJ

North Jersey Tabligh department held a book fair in Fair Lawn Town, NJ. adjacent to Hawthorne where our mosque is located on 30 May 2024. Books, Philosophy of the Teaching of Islam, Elementary Study of Islam and World Crisis and Pathway to Peace were distributed. Also, flyers of Ahmadiyya literature were given to the people visiting the stall. Two copies of the Holy Qur'an were also given to the needy. (Publication Secretary North Jersey)



## Milwaukee chapter of AMC, USA holds Book Fair



## Majlis Ansrullah Great Lakes holds regional Ijtima at Providence Metro Park near Toledo, Ohio



Majlis Ansrullah Great Lakes regional Ijtima was held on 11 May 2024 at Providence Metro Park near Toledo Ohio. The Great Lakes region of Ansarullah USA consists of Cleveland, Columbus, Dayton, Detroit and Kentucky Majalis.

The Ijtima site had a shelter by a river with grassy grounds all around. The weather was a bit on the colder side due to winds but was generally sunny. Members enjoyed breakfast that was served by volunteers and included hot tea, doughnuts, boiled eggs and fresh fruit.

Qā'id Tahrik Jadid Muhammad Antwi attended as a National Representative of Ansarullah USA. The event started with the recitation of the Holy Quran followed by the Ansarullah pledge led by Muhammad Antwi. After the welcome remarks by the regional Nazim-e-'Ala, Mahmood Qureshi, Mohammad Anwi delivered his speech. After that educational competitions were held. Members took part in recitation of the Holy Quran,

Poems, and impromptu speech competitions.

Then a freshly prepared lunch was served to the members. Members enjoyed BBQ chicken and fried fish along with hot tea and sweets. Members offered Zuhr and 'Asr prayers led by Antwi after lunch. Members then took part in sports competitions. Sports competitions were held for Saf-e-Awwal and Saf-e-Dom members which consisted of hundred meter races and tug of war.



After the competitions, a short concluding ceremony was held in which members were awarded prizes for winning and taking part in the competitions. A very informative health talk about cardiovascular health was part of the concluding ceremony followed by a question-and-answer session. The event concluded with prayer and members were given barbecue food to take home. More than sixty members participated. (Report by Dr. Ahsan Shamaz, Zaim Ansarullah, Columbus, Ohio)

Only \$10/yr

FOR STUDENTS





## A Call to Action—Hazrat Khalifatul-Masih V, May Allah support him with His mighty help

### A Call to Action—Guidance from Hazrat Khalifatul-Masih V

May Allah support him with His mighty help

S. Ahmad, South Virginia, Manasses, VA

On 15 August 2020, we witnessed the dawn of a new chapter in the history of Ahmadiyya Jamā'at International, when Hazrat Khalifatul-Masih V (may Allah be his helper) held the first-ever virtual Mulaqat with over 220 members of Majlis Atfal-ul-Ahmadiyya, Canada. At that time, we were passing through the pandemic, and in-person meetings were not possible, so these virtual Mulaqats with dear Huzoor were a breeze of fresh air, well received by Ahmadi Muslims worldwide. Now, although when we have moved on from the pandemic, the era of blessed opportunities of virtual group Mulaqats with Hazrat Khalifatul-Masih (may Allah be his helper) has become a permanent part of Hazrat Khalifatul-Masih's activities shared with the Jamā'at every month Al-Hamdu Lillah. These virtual meetings are extraordinary and not only do they provide a dream come true opportunity to many Ahmadi Muslims around the world living thousands of miles away but they have become a very precious source of education, moral training, and means for connecting with khilafat, seeking guidance and blessings of prayers.

Most of us are tuned to the

weekly program "This Week with Huzoor" which brings us a synopsis of these important meetings of Hazrat Khalifatul-Masih V during that week. Since 2020, many fortunate Ahmadi Muslims have availed the opportunity to seek guidance from the beloved Huzoor even from far-off countries in Africa or other parts of the world. This is in addition to the in-person group Mulaqats, Daftari, or general, which now takes place in Islamabad, UK, and we get their details via "This Week with Huzoor" and Al-Hakam reports. With modern technology and social media, access to information and guidance from the Khalifatul-Masih (may Allah be his helper) is at our fingertips. We must seek these blessings and avail them for our benefit and spiritual growth.

Every advice given by Hazrat Khalifatul-Masih (may Allah be his helper) through these events is for all of us and we must be watching these reports via MTA and paying heed to the call of our Imam. Moreover, many of us who have been watching these video clips can testify that a few aspects that are most relevant and timely for our Tarbiyat have been highlighted repeatedly by beloved Huzoor in these meetings. These would hardly

be any such meeting in which Huzoor has not only drawn the attention of the attendees but indirectly of all of us to give due importance to the basics, like daily congregational prayers and building stronger relationships with Allah.

During the recent Waqifeen-e-Nau Ijtima 2024 in the UK, Hazrat Khalifatul-Masih (may Allah be his helper) said: "As a Muslim, we must offer every namaz (obligatory prayer) with deep concentration in a pure state of humility and with the utmost respect and etiquette."

Similar advice was shared with the Waqifaat-e-Nau Ijtima 2024 UK by Hazrat Khalifatul-Masih. Huzoor said: "For us to achieve our religious objectives we need to be sincere in our prayers which help us develop a sincere bond with God enabling us ready for any sacrifice for His sake."

Huzoor's emphasis on Salat and on paying attention to the worship of Allah in the true sense can be found in Huzoor's meetings with young and old alike.

When members of the Amila of Majlis Ansarullah Canada had the privilege of an in-person Mulaqat with Hazrat Khalifatul-Masih (may Allah be his helper) on 19 May 2024, Huzoor said, "Remain steadfast in speaking the truth,

focus on your prayers, read and ponder over the Holy Quran, and study and try to understand the books of the Promised Messiah (may peace be on him).”

On 12 May 2024, when a delegation of seventy-two Nasirat from Germany came for a Mulaqat, held in Islamabad, UK, Hazoor reminded them to be true to their prayers. “If you are pious and devoted in your prayers, Allah shall assist you in blessing the good deeds you perform.”

Around one hundred students from Majlis Khuddam-ul-Ahmadiyya Germany met in-personal Mulaqat with Hazrat Khalifatul-Masih on 20 April 2024 wherein once again Hazoor emphasized the significance of paying attention to safeguarding our five daily prayers. He said, “Allah Almighty has ordained five daily prayers for our spiritual advancement. Thus, if you are regularly performing these prayers, duly fulfilling their rights and observing them punctually as instructed in the Holy Quran – ‘And perform the prayers at their prescribed times’ – in doing so, you essentially safeguard yourself.”

Hazoor explained the protective power of prayers in safeguarding us against worldly temptations: “Allah Almighty has declared that prayer wards off indecencies and evil deeds [fahsha’]. [Surah al-Ankabut, Ch.29: V.46] Therefore, those who are regular in their prayers will naturally keep themselves away from the societal vices present around them.”

The importance of congregational Salat and its observance has been the highlight of the advice given by Hazoor to members of Jamā’at and officeholders. When the national amila of Majlis Khuddam-ul-Ahmadiyya Canada had the blessed opportunity to meet Hazrat Khalifatul-Masih (may Allah be his helper) in Islamabad UK on 14 April

2024, Hazoor said, “Salat is the basic thing. At least 100% should be regular in offering their five daily prayers.”

Similarly, on 4 February 2024, when members of the amila of Majlis Atfal-ul-Ahmadiyya UK, along with regional Nazimeen, had an in-person Mulaqat with Hazrat Khalifatul-Masih V, Hazoor advised: “Instill the habit of performing salat in atfal from their childhood [...]. If they get accustomed to praying in their childhood, they will continue this practice as they grow older.”

When on 14 January 2024, a group of Khuddam – aged between 18 and 40 – from Connecticut, USA, came to avail the blessed opportunity to meet Hazrat Khalifatul-Masih V. in a face-to-face, in-person Mulaqat and asked for advice on what they could all take away upon returning to America to strengthen their bond with Khilafat. Hazoor said, “The main lesson is to try to be particular in offering five daily prayers on time; whatever the condition may be, never miss any prayer. That should be the main thing that you should emphasize and be particular about.”

Many of us want to become the helpers (Sultan-e-Naseer) of Khilafat and seek Hazoor’s guidance on how we can be true helpers of Khilafat. In response to a question, Hazoor has drawn our attention that we can be helpers of Khilafat through safeguarding our prayers and improving our relationship with Allah the Almighty.

On one occasion, answering a similar question of becoming a helper of Khilafat, during the meeting of Lajna Ima’illah Denmark with Hazrat Khalifatul-Masih, he replied, “This is why Ahmadi Muslims who are spread throughout the world should serve the Khalifa of the time and help [him]. They should make themselves pious and enhance the

standard and level of their worship, and offer five daily prayers fervently, offer voluntary prayers, study the Holy Quran and gain its knowledge, act upon [its commandments] and abandon bad deeds,”

During a virtual Mulaqat of the missionaries of Germany with Hazrat Khalifatul-Masih, which was held on 15 November 2020, answering the question as to how one could become a Sultan-e-Naseer for Khilafatul-Masih, Hazoor said: “Undoubtedly you offer the obligatory prayers anyway, and if you do not, then you fall short of even being considered in the basic category of ordinary Muslims. However, after the obligatory prayers, it is the Nawafil that will enable you to gain nearness to Allah and further opportunities to serve [the faith] and will bless your endeavors. They will also provide you with the opportunity to become a Sultan-e-Naseer of the Khalifa of the time.”

Recently when Hazrat Khalifatul-Masih (May Allah be his helper) shared an update on his health, all Ahmadi Muslims around the world naturally got very concerned and have been sharing emotions of love and devotion to Khilafat, some doing so on social media. This has been their expression of devotion to Khilafat. However, we must remember that when someone asks Hazoor what the best way is to express one’s love for Khilafat. Hazoor said: “Pray to Allah the Almighty that He may grant you the opportunity to establish a relationship with Khilafat. Secondly, try to follow what the Khalifa of the time says. It should not be the case that one only follows the things that they like, and when something is said that they do not like, they say, ‘No, this should not be implemented like this, and instead, it should be implemented in such and such a manner.’ Nor if one begins to offer their own

interpretation or inferences of what was said. [...] One ought to endeavor to act upon the words [of the Khalifa of the time] accordingly. This is what creates a connection and love.” (“This Week With Hazoor – 27 January 2023,” MTA News, youtube.com)

If we try to listen to and follow what Hazoor advises us from time to time, this is how truly Allah will establish love for Khilafat in our hearts. When a Tifl from Germany, during a meeting with Hazrat Khalifatul-Masih on 27 April 2019 asked a similar question, Hazoor replied: “Pray for Khilafat, pray that ‘May Allah the Almighty make us obedient to the Khalifa of the time, make us true servants of Khilafat and make Khilafat everlasting.’ That is how Allah the Almighty will establish this love [for Khilafat] in our hearts. This love can only be developed in our hearts by Allah the Almighty.” (Rays of Wisdom for the Modern World – Part 19, www.reviewofreligions.org) Jamā‘at

Not only do we want to have a

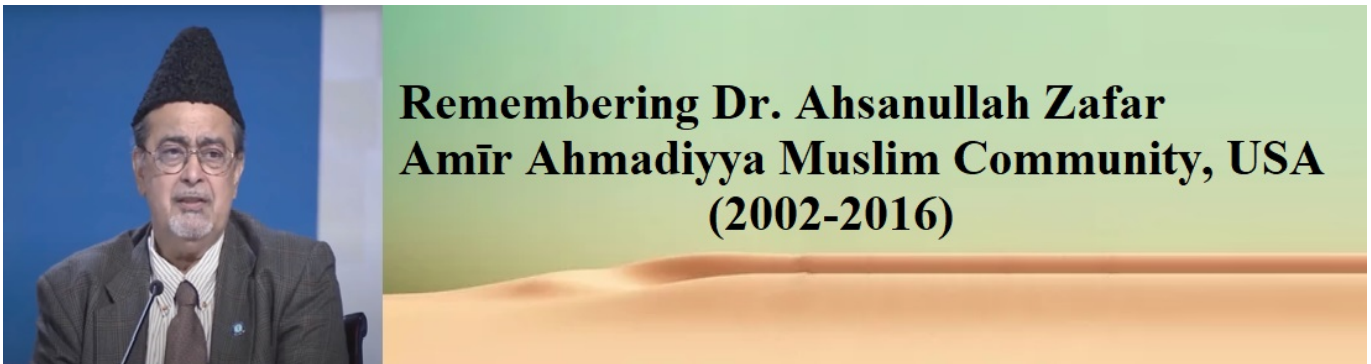
close relationship with Khilafat, but we want to train our children to establish a strong connection with Khilafat.

On 7 January 2024, a group of Ansar from France met Hazrat Khalifatul-Masih in a virtual Mulaqat and sought guidance on connecting the younger generation with Khilafat. Hazoor answered: “The first thing is to develop a connection with Allah Almighty. Create a personal bond with Allah and include your children in your prayers. Parents’ prayers for their children are accepted, and children’s prayers for their parents are also accepted. Pray that Allah Almighty connects them with Himself, with the Faith, and, alongside this, connects them with the Jamā‘at of the Promised Messiah and Mahdi, peace be on him, who has come in accordance with the promises of Allah Almighty and the prophecies of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Following these prophecies, the

system of Khilafat was also established. Therefore, create a bond with the Khilafat.”

“When all these things are in place, along with your examples, your prayers, and lovingly advising the children, then these connections will continue to strengthen. Do not think that they will grow up and establish their bond. Rather, instill these values in them from childhood. Attach them to the Jamā‘at. When you attach them to the Jamā‘at, the system of the Jamā‘at and that of Khilafat are one and the same, and this understanding will then develop in the children. Afterward, they will become attached.”

May Allah enable us to say ‘Labaik’ to every call to action of our Imam, may we act upon the words full of the wisdom of our Imam, and may we become his true helpers, as only then we can hope we are instilling this spirit in our children. Amen.



**Inam-ul-Haq Kauser**

**Ex-missionary USA-Presently Amīr Jamā‘at Australia**

I had the opportunity to work with Dr. Ahsanullah Zafar for more than thirty-three years. He was a very humble, loving and devoted member of the Jamā‘at. He actively participated in the financial sacrifices and at times he had the highest Chanda contribution in the US Jamā‘at. He was a great lover of missionaries. He would snuggle

with missionaries. We, missionaries used to talk to him freely. He was a very loving being. He used to take care of our sufferings and griefs and fully supported us. We often sat around him when food was served after community functions. He loved and respected us. He also took care of our needs. Last year, when I went to see him at his house, he

treated me with compassion.

He loved the Holy Prophet (peace and blessings of Allāh be upon him). He used to order published books on the life of the Holy Prophet. He would frequently read “Shamā‘il Tirmidhī,” in which there is a description of the life, appearance and biography of the Prophet.

When I was posted as a missionary in New York, Willing Borough, New Jersey was the chapter of the Ahmadiyya Muslim Community, USA. He was then President of the chapter. He planned to procure a lot of 1.75 acres on which there was also a house for the construction of a mosque. We saw the lot and was liked by us. I said that let us get it approved by Shaikh Mubarak Ahmad, then Amīr of the US Jamā'at. He said, "I will pay for it." I said, "Then, the approval shall be granted very easily." So, he paid a huge amount of \$65,000 from his pocket. After this, renovation and extension of the house was carried out. For this purpose, the highest contribution was also from him. We can say that all the payment was only from him. Later, it was decided to build the Willingboro Mosque, for which he paid a lot of money.

Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) planned to build five mosques in the United States and proposed \$500,000 for each mosque. In this sense, an amount of \$2.5m was to be raised in five years. Khalifatul-Masih IV also expressed his desire that each doctor in the US Ahmadiyya Muslim Community should contribute at least \$25,000. Therefore, I was made responsible for taking the pledges from the members, including the doctors, which will have to be paid in five years. I called Dr Ahsanullah Zafar and asked him to pledge \$25,000. "I don't promise," he said. I kept insisting. He said, "I used to pay, but I don't promise." I said, "But Hazrat Khalifatul-Masih says that the US Ahmadi Muslim doctors should pledge \$25,000, which they will pay in five years." He said, "I pledge five thousand." But the very next week, he received a cheque of \$5,000. I called again and said that now the remaining pledge was twenty thousand. He said, "Well, I pledge another ten thousand." That

\$10,000 was received within a month. I called again for the remaining \$10,000. He said, "I pledge twenty-five thousand more." After this, the check for twenty-five thousand dollars started arriving again and again. Therefore, he paid \$252,000 in five years to the Mosque Fund.

Dr. Ahsanullah Zafar said, "When you asked me for a pledge of twenty-five thousand dollars, I was very upset, but I promised. After a few days, a payment of money that had been pending for many years was materialized. I remembered my promise. I said to myself that it was for the Mosque Fund. I pledged ten thousand dollars more. Then it happened that a sum that had been payable for a long time was received and that too was ten thousand dollars. I remembered the promises at that time, and I sent the money to you and pledged twenty-five thousand dollars more. Then it happened that an amount of \$25,000 was received, which had been due for a long time. So, I paid another \$25,000. Then I promised myself that whenever any \$25,000 would be received, it would be for the Mosque Fund. In this way, whenever he got the money, he would send it. Allah, the Almighty gave him the strength to contribute \$252,000, Al-Hamdu-Lillah. Dr. Ahsanullah Zafar was a radiologist and had a big clinic for MRI.

We were trying to buy a mission house in Bronx New York for \$700,000. For this, I was entrusted with the responsibility of collecting money, so I got the full list of the members of Ahmadi Muslims in the US and encouraged everyone to donate to the Mosque Fund. Dr. Ibrahim, son of Dr. Ahsan, who had died in an accident, was still on the list of the Ahmadiyya Jamā'at. Whenever there was a demand for his son to procure a mission house, Dr. Ahsanullah would donate on his behalf and that happened many times.

Dr. Ahsanullah Zafar was the Amīr of the US Jamā'at from August 2002 to July 2016. Mosques and mission houses were purchased in large numbers during his era.

1. Bait-uz-Zafar, New York
2. Mission House, Brooklyn, New York
3. Long Island, New York
4. Binghamton, New York
5. Syracuse, New York
6. Rochester, New York
7. Buffalo, New York
8. Harrisburg PA
9. Middletown CT
10. Willingboro NJ
11. North New Jersey
12. Oshkosh WI
13. Mubarak Mosque VA
14. High School Chicago
15. Saint Louis Masjid
16. Mission House Phoenix AZ
17. Philadelphia Mosque (Building started)
18. Land in Zion
19. Extension of Bait-ur-Rahman Mosque (6 million dollars)
20. Florida Mission House
21. Seattle WA Mission House

There was a budget of \$4m for Tahir Heart Institute, Rabwah, Pakistan. Ahmadiyya Muslim Medical Association (AMMA) of America raised \$500,000 and a \$3.5m amount was remaining. Anwer Khan and I were entrusted to take responsibility for collection by Dr. Ahsanullah Zafar. He said, "When I tell Kausar to do a work, it happens. I don't have to ask him again. We achieved more than the target in just two months, Al-Hamdu-Lillah. Three months were allotted to us to accomplish the task. I visited every chapter of the US Jamā'at. We met our brethren individually and persuaded them to contribute. We continued to receive \$25000 from our medical people.

Two months later, I got a call from Dr. Ahsanullah Zafar, "Kausar! Stop it now." I replied to Amīr, "It has been two months only." He said that the way the money is being received, it shall cross \$4m. By the grace of Allah, \$4.2m was collected. The total touched more than \$4.7m in Mosque Fund, Al-Hamdu-Lillah.

In 1989, my wife was diagnosed with cancer in one leg. We changed our health insurance to Hope Medicare in those days. They gave dates of several weeks for X-rays, MRI and CT scans. So, the diagnosis was getting delayed. At that time, Dr. Ahsanullah Zafar arranged MRI and CT scans at his clinic. One day we did an MRI and came to New York from New Jersey. Since the wife was in bed at home for several days, we thought of spending some time in the park. During this time, Dr. Ahsanullah Zafar examined the result and became very upset because the leg bone was completely destroyed due to cancer and could break at any time. He kept calling our home again and again (There was no mobile phone in those days). When I reached home, there were seven to eight messages. So, I called Dr. Ahsanullah. He said that your wife should stay in bed and should not walk at all because the leg bone was completely gone. It was his utmost compassion. Surprisingly, the leg broke automatically the same night. After this, she underwent surgery. Our beloved master Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) specially prayed to Allah, the Almighty, and then said that he had confirmed from Allah that your wife did not need chemotherapy. On this, the doctors said that only six months of age is left. By the grace of Allah, my wife is still alive. Thirty-five years had gone by. She does all the household chores and also helps me with the work of Ahmadiyya Jamā'at. In those days, two more Ahmadi Muslim women were diagnosed with cancer. They died of

cancer. It is a miracle of prayer of Khalifatul-Masih IV that my wife is leading a healthy life.

Dr. Ahsanullah Zafar's mother whom we used to call "Maan ji" (respected mother). One day she said, "Ever since Ahsan became Amīr of the US Jamā'at, I always pray for him that Allah keeps him under His protection and he does not face any difficulty." Undoubtedly, the prayers of his mother always reached him.

Dr. Ahsanullah Zafar had a son only, Dr. Ibrahim. He went from New Jersey to Portland to celebrate his wedding anniversary with his wife. He was fond of driving fast. So, on his birthday, when he was driving very fast with his wife, brother-in-law, and sister-in-law, he lost control of the vehicle. Dr. Ibrahim and his wife were martyred on the spot. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)] His brother-in-law remained completely safe and one arm of the sister-in-law was lost. Dr. Ahsan had gone to Las Vegas that day to attend a conference. When the wife of Dr. Ahsanullah came to know about the martyrdom of her only son, she sent a message asking him to return to New Jersey as soon as possible. When Dr. Ahsan was checking in at the airport to return to New Jersey, an unknown woman consoled him on the death of his son. Dr. Ahsanullah did not know about it yet. The woman regretted it very much. How the five-hour journey from Las Vegas to New Jersey passed, nobody except him knew.

I reached Portland from Los Angeles because it was the Jamā'at of my Ahmadiyya chapter. The next day, Dr. Ahsanullah and his wife arrived in Portland. All of us were very sad and due to emotions, tears were oozing from our eyes again and again because he was the only son of Dr. Ahsanullah. Dr.

Ahsanullah, the Amīr of the US Jamā'at consoled us. He was a mountain of patience and had complete control over his emotions. He consoled us again and again because we cried in emotion. Dr. Ahsan decided that the martyred couple would be buried together in Portland. They were buried the next day. Dr. Aftab Ahmad, the father of Dr. Ibrahim's wife had a lot of influence. As it was an accidental death, hundreds of Americans attended the funeral and the Chapel was full to capacity. At that moment, Dr. Ahsanullah asked me if he could address people about his child (say something). I said, it would not be appropriate because it would become an eulogy, for which we stop people. So, Dr. Ahsanullah wholeheartedly accepted it.

During the burial, it was raining and most of the guests had left. On this occasion, Dr. Ahsanullah Zafar asked if he could say something now. I said, now say whatever you want to say. So, for a few minutes, he stood on the grave and expressed his thoughts. Dr. Ahsanullah Zafar is a great example of respect for a missionary which I could never forget.

The wife of Dr. Ahsanullah Zafar also suddenly passed away in a traffic accident which was a big shock for him.

Last year, when I met him to offer my condolences, he said, "Kausar this is life, it keeps on fluctuating. We have to face it and bear it. I have made myself understand very well."

His last words were very lofty and great. Undoubtedly Dr. Ahsanullah was a "Great Son of Ahmadiyya Jamā'at. He was patient and condescending. He had a close relationship with the Ahmadiyya Khilafat. Whenever any instruction was received from Khalifatul-Masih, he would send a letter to all the missionaries and presidents of the

chapters of the US Jamā'at on the same day, and a copy to the private secretary of Khalifatul-Masih. He would always pronounce Khalifatul-Masih with great respect. He would always describe the guidance of Khalifatul-Masih in his speeches.

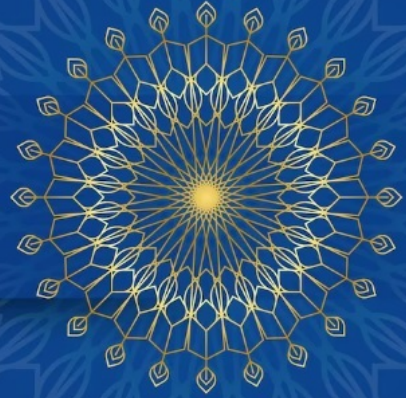
Dear Master, Dr. Ahsanullah Zafar was a very good speaker and

often delivered impromptu speeches. He had a lot of things on his mind to say. We pray that Allah, the Almighty grants him a high station in Jannah. Give me a place in the highest. May Allah forgive him and place him near. God may send down His blessings, bounties, and mercy on him. Amen

(Note: Translated by Dr.

Mahmud Ahmad Nagi, the editor of the Ahmadiyya Gazette, USA from an Urdu letter addressed to Syed Sajid Ahmad, Chief Editor, the Ahmadiyya Gazette, USA, and National Secretary Isha'at, Ahmadiyya Jamā'at, USA)

## Inspired Soul



### Honorary Missionary Zain-ul-Abedin (April 1995 to September 1999)



Zain-ul-Abedin was born on 15 September 1926 in Bihar, India to Muhammad Bashir-ud-Din Bhagalpuri and Asghari Khatoon. He graduated from Punjab University, Lahore in 1948.

After retiring as Director of security from Port Qasim Authority in Karachi in 1988, Zain-ul-Abedin wrote a letter to Hazrat Khalifatul-Masih IV (may Allah

shower His mercy on him) telling him that he was looking for a job after his retirement. Hazrat Khalifatul-Masih IV replied in his letter that since Zain-ul-Abedin had worked most of his life for worldly gains, he should now do Jamā'at work while he still enjoyed good health.

In 1993, Zain-ul-Abedin migrated to the USA. He wrote to Hazrat Khalifatul-Masih IV that he was now ready to serve the community in any capacity as may deem appropriate. Since he was residing in the USA, London Headquarters wrote to Ahmadiyya Muslim Community Headquarters in the US to enquire about his last twenty-five year's conduct and his involvement in various Jamā'ats in Pakistan. The inquiry took six months. Zain-ul-Abedin received a memorandum from Hazrat Mirza Muzaffar Ahmad, then Amīr Jamā'at of the USA, to relocate to Bay Point in California and serve as a Waqf-e-Ardi Missionary for three years. That would cover the region between Silicon Valley, CA, and Portland, OR.

Members of Bay Point Jamā'at fondly remember him for his hospitality and perseverance.

They recall that he used to tell them on Fridays, that he would call them by phone in the early morning on Saturdays and Sundays to remind them (members including Lajna) to come to the mosque for Fajr prayer and Dars-ul-Qur'ān followed by tea and cookies. These

reminders improved the attendance of the pre-dawn prayers for members who lived 15-20 minutes from the mosque. He encouraged and joined the propagation teams for outreach programs and events. He diligently recorded and reported monthly activity to the Headquarters in Maryland. He regularly received acknowledgments from London Headquarters.

While at Bay Point Jamā'at, Zain-ul-Abedin received communications from the US Immigration and Naturalization Service representative, asking him about how the US Immigration Service should handle members of Lahori Jamā'at, who are claiming that they faced persecution in Pakistan and demanded Political Asylum at entry ports? Zain-ul-Abedin shared the fax from the Immigration department with Amīr, Hazrat Mirza Muzaffar Ahmad. He replied to the Immigration Department that members of the Lahori group did not face a similar degree of persecution such as cases for saying the Muslim greeting "Assalam Alaikum" or having their mosques sealed or Kalima desecrated by local police officials. Hence, he explained that they were not facing the same extent of persecution faced by Ahmadi Muslims since 1974 when the Ahmadiyya Muslim Community was declared Non-Muslim by Pakistan's National Assembly. Since then, the government has used the legal term "posing as Muslims" to persecute Ahmadiyya Community members as in their opinion, Ahmadi Muslims are misleading other common Muslims to think that they are like mainstream Muslims, which they are not.

The Waqf-e-Ardi of Zain-ul-Abedin was extended by the Amīr USA to September of 1999 until a missionary was appointed to the Bay Point Jamā'at region.

In his work with the Pakistan Army, Zain-ul-Abedin received a Declaration Form on 21 February 1975, sent to all officials of the Army to declare their faith and sect.

Zain-ul-Abedin replied to Headquarters that he cannot submit the proforma declaration for the reasons given in the images at the end of the article.

[Please see the copy of the original reply letter of Missionary Zain-ul-Abden on the following page]

The Army Headquarters did not expect this bold reply from Zain-ul-Abedin. Subsequently, the Army summarily retired Zain-ul-Abedin from service.

Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III (may Allah shower His mercy on him) was updated about these actions by the government's decisions.

In return, Allah showered His Blessings upon him till his last breath. His children are witnessed and continue to benefit from those divine blessings and prayers.

Zain-ul-Abedin passed away on, 28 May 2022. He was buried at the Sykesville, Maryland Cemetery, Maqbaratus Salam Moosian section. He leaves behind three daughters, two sons, twelve grandchildren, and nine great-grandchildren.

(Amin Zain son of Zain-ul-Abedin, Orlando, FL)

Transit Camp  
Karachi Cantt  
08 Apr 75

To: HQ Pakistan Coast Guards,  
Karachi-3.

Subject: Declaration of Religion

Your ltr No.DG(CG)/1071(2)/2203/SC of 25 Mar 75 refers.


1. I beg to submit that the proforma given to me cannot be completed for the reason, given below:-

- a. I declare that I am an Ahmadi Muslim by faith, and I believe in all those tenets of Islam which make a man a Muslim by faith, and have been preaching my religion in accordance with the injunctions, of the Laws of Shariat.
- b. I declare that I believe in the Finality of the prophethood of An Hazrat Mohammad Sallal-Laho-Wassalam who has bestowed upon the Shariat as the complete and final Laws. His magnificance and grandeur are the Highest among all the creations of God and whose divine Light is the most lusturous after God Himself.
- c. My Kalima, by the Grace of God, is "Lah-Illaha Illaha Mohammadur Rasoolullah" and further declare that I have No other beliefs.
- d. I believe in one God and in the Holy Quran and Prophet Mohammad Final Book of Reveletion and NOT even a dot of this book is alterable, NOR can it be changed by any one unless he is a Kafir
- e. I solemnly declare that I have always believed in all the Five fundamentals of Islam, and also believe in the spirit of Jihad as a true Muslim.
- f. It is true that I believe in the person of Hazrath Mirza Ghulam Ahmad as a Messiah and Mehdi sent amongst us as promised by God in Holy Quran and according to the Hadith. It is also our Faith that Mirza Ghulam Ahmad is a SERVANT of the Holy Prophet of Isla and that his preachings and teachings are completely in accordian with wishes of the Holy Prophet and that we reject whatever is N prescribed by Shariat and accept only those which Hazrat Mohamma (Peace be on Him) enjoined upon the Muslims to follow.

2. This is according to my faith and conscience the true spirit and form of our religion - ISLAM.

3. The form is being returned.

Yours most Obediently

  
Maj  
( Zainul Abedin )  
On LPR





## An Imposter is Most Surely Destroyed by God The Fate of Dr. ‘Abdul Hakim Khan Patialvi

**Dr. Mahmud Ahmad Nagi, Columbus, Ohio**

God has punished all those who tried to corner the Jamā‘at of Hazrat Mirza Ghulam Ahmad of Qadian. During the lifetime of the Promised Messiah, opponents like Abdulla Ātham, Lekh Ram, Alexander Dowie, and Dr. ‘Abdul Hakim Khan Patialvi were killed or died a miserable death one after the other. In the present article, I shall describe the prophecy of the Promised Messiah and Mahdi (may peace be on him) about Dr. ‘Abdul Hakim Khan Patialvi and his miserable death.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah wrote about ‘Abdul-Hakim Khan:

“Abdul-Hakim Khan, an Assistant Surgeon in the state of Patiala, who was a member of my Movement, but remained unaware and deprived of religious verities because of infrequent meetings and lack of association [with me]. He was afflicted with arrogance, gross ignorance, conceit, and ill-thinking. On account of his ill fortune, he left my community and has become an enemy of this Movement. In an attempt to put out the light of God, he is trying, as far as it lies in his power, to blow toxic breaths into his foolish

writings to extinguish the candle which is lit by the hand of God.” (Haqiqatul-Wahy—The Philosophy of Divine Revelation, Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, Islam International Publications, UK, pp. 228-229)

Dr. ‘Abdul-Hakim Khan Patialvi wrote about Mirza Ghulam Ahmad of Qadian in his booklet “Dhikr-ul-Hakim,” p. 45:

“I have no equivocation about you, I still believe that you are the like of the Messiah, that you are the like of Prophets.” (Haqiqatul-Wahy—The Philosophy of Divine Revelation, pp. 228-9)

Dr. ‘Abdul-Hakim Khan Patialvi wrote a letter to Hazrat Hakeem Noor-ud-Deen [Khalifatul-Masih I (may Allah be pleased with him)] alleging very serious allegations against the Promised Messiah, peace be on him:

He [Dr. ‘Abdul-Hakim Khan Patialvi] received a revelation from God that Mirza is extravagant, a liar, and a cheat. The mischievous shall be decimated in the presence

of the truthful. The prescribed time frame has been conveyed as three years. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 505)

Dr. ‘Abdul-Hakim Khan also hurled very serious nuances on the Holy Prophet, Hazrat Muhammad (may peace and blessings of Allah be on him) and Islam. He explained:

To attain salvation in the Hereafter, it is not necessary to believe in the Holy Prophet, may peace and blessings of Allah be upon him. Rather, anyone who believes God to be One, without a partner shall attain salvation (even if he rejects the Holy Prophet). (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 130)

‘Abdul-Hakim Khan also called the Promised Messiah (may peace be on him) as Satan and Dajjal. The Promised Messiah thought it necessary to answer all these accusations against the Holy Prophet (may peace and blessings of Allah be on him) and himself so that the general public know his motives and intentions. He wrote about the Promised Messiah in his booklets Dhikul-Hakim and al-Masihud-Dajjal as follows:

The Promised Messiah, peace be on him, is a Dajjal

and Satan. He denounces the Promised Messiah as being an embezzler, a rogue, and an imposter. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 229)

On 12 July 1906, ‘Abdul Hakim Khan received the following revelations (as described by him in his letter addressed to Hazrat Maulawi Noor-ud-Deen [Khalifatul-Masih I]). He wrote about Mirza Ghulam Ahmad: “Mirza is extravagant, a liar, and a cheat. The mischievous shall be decimated in the presence of the truthful. The prescribed time frame has been conveyed as three years. [Miyān ‘Abdul-Hakim Khan does not reproduce here the exact divine words. Instead, he simply says the prescribed time frame is three years! (Hazrat Mirza Ghulam Ahmad)] (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 505)

Allah, the Almighty kept extending the life of the Promised Messiah (may peace be on him) until the time that ‘Abdul-Hakim himself withdrew his prophecies in which he had prophesied the demise of the Promised Messiah within a certain period. But when he specified a date for his prophecy, Allah the Almighty falsified him.

The Promised Messiah replied to these allegations in the following words:

It was, therefore, considered appropriate to briefly answer some of his objections as are worthy of response to inform the public, because due to negligence and preoccupation with the world, it is rather difficult

for ordinary people to find these answers from my books by searching them all. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, pp. 129-130)

Those who adhere to the notion that one who does not believe in the Holy Prophet, may peace and blessings of Allah be upon him, or turns apostate but remains firm in Tauhid and considers God to be One without any partner will attain salvation and shall suffer no harm on account of his disbelief or apostasy—as is the belief of ‘Abdul-Hakim Khan—are indeed ignorant of the true meaning of Tauhid. I have pointed out many times that even Satan as such considers God to be One without a partner. But the mere belief that He is One is not enough for salvation; rather, salvation depends on two things:

1. One is the absolute conviction in the Being and Oneness of God Almighty.
2. Second is that such perfect love for the One Glorious God should be instilled in one’s heart that, as a consequence of its influence and dominance, obedience to God Almighty should truly become the delight of one’s heart without which he could not live at all. Love for the Divine should trample and obliterate love for all besides Him. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 139)

Allah, the Exalted says in the Holy Qur’an (9[at-Taubah]: 63)

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ  
وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا  
فِيهَا ذَلِكِ الْخِزْيُ الْعَظِيمُ

Translation: Are they not aware that the one who opposes Allah and the Messenger shall be cast by God into Hell wherein he shall abide forever? This is a great humiliation.

Now let Mr. ‘Abdul-Hakim state his opinion. Will he submit to this verdict of God, or will he be audacious enough to confront the warning contained in these verses? (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 157)

This is true Tauhid that can never be achieved except through following our lord and master, Hazrat Muhammad, may peace and blessings of Allah be upon him. Why can it not be achieved? The answer is that the Being of God is unseen beyond the unseen, concealed beyond concealed, and extremely hidden. The reasoning faculties of humans cannot discover Him on their own. No rational argument can constitute an incontrovertible proof of His existence, because the reach and access of reason is limited to the extent of realizing the need for a Creator by reflecting upon the created beings in the universe. However, to acknowledge the need for His existence is one thing, but it is quite another to arrive at the stage of ‘Ainul-Yaqin [certainty by sight] that God, the need for whose existence has been acknowledged, does indeed exist. However, since the methodology of reason is imperfect, incomplete, and doubtful, not every philosopher can recognize God through reason alone. Rather, most people who seek to discover God solely through reason become atheists in the end. Their reflections on the created things in the earth and heavens cannot benefit them at all. They ridicule and mock God’s elect, contending: “There are thousands of things throughout the world whose existence we do not find useful, and our research in them does not indicate any such creativity that would prove the existence of a Creator; on the contrary, the existence of these things is entirely pointless and useless.” It is a pity that such ignorant people do not understand that a lack of knowledge about something does not entail its

non-existence. There are hundreds of thousands of such people in the world today who consider themselves superior, intellectuals and philosophers, yet they vehemently deny the existence of God Almighty. It is obvious that if they had found any strong rational argument, they would not have denied the existence of God Almighty. Nor would they have repudiated the existence of God Almighty with extreme shamelessness, disdain, and ridicule, had they been proven wrong by an irrefutable rational argument for the existence of the Glorious Maker. So, no one can be delivered from the storm of doubts while sailing in the ark of the philosophers; rather, he would certainly drown and will forever be deprived of the elixir of pure Tauhid. Now ponder how false and foul the notion is that Tauhid can be achieved, and salvation can be attained, without the medium of the Holy Prophet, may peace and blessings of Allah be upon him. O ignorant ones! How can there be faith in His Tauhid until there is perfect certainty in the existence of God? Know for sure, therefore, that certainty of Tauhid can be achieved only through a Prophet, as our Holy Prophet, may peace and blessings of Allah be upon him, convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly Signs. Even to this day, true and perfect followers of the Holy Prophet, may peace and blessings of Allah be upon him, present those Signs to the atheists. What is really true is that, until a person observes the living powers of the Living God, Satan does not depart from his heart, nor does true Tauhid enter into it, nor can he be convinced with certainty of the existence of God. This pure and perfect Tauhid is attained only through the Holy Prophet, may peace and blessings of Allah be

upon him. Just as the mighty Signs manifested through a Prophet testify to the existence and Oneness of God Almighty, so do they establish His love and majesty in the hearts of people through a perfect and consummate demonstration of the divine attributes of grace and majesty. When, on account of these Signs—rooted as they are in mighty and overpowering prophecies—one comes to believe in the existence and Oneness of God Almighty and His attributes of grace and majesty, one inevitably comes to believe in God Almighty to be One without a partner in His Being and all attributes. One loses himself in His love when one considers His excellences and His spiritual beauty and grace. At the same time, he fears Him when he considers His grandeur, majesty, and self-sufficiency. In this way, he is drawn towards God Almighty with each passing day until, after severing all baser relationships, he is reduced to just the spirit. The entire expanse of his bosom is filled with the love of the Divine; through witnessing the Being of God, a death descends upon his person, and he receives a new life after this death. It is in that state of annihilation that one is said to have found Tauhid. Thus, as I have pointed out before, that perfect Tauhid which is the fountainhead of salvation cannot be found at all except by following the perfect Prophet. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, pp. 139-141)

At the apostasy of this blazing handful of dust, the clerics were overjoyed as if they had chanced upon a bounteous treasure. But they need not be so jubilant; instead, they ought to recall [the plight of] the first Chiragh Din. God, who has always denied them such pleasures still exists, and just as His prophecy foretold the end of the first Chiragh Din, so also has the same Omniscient and All-Knowing God

foretold the end of the second Chiragh Din; that is, ‘Abdul-Hakim Khan. Hence, there is no reason to rejoice; be patient and wait for the final outcome. Besides, it is peculiar why they exult so much over the apostasy of an ignorant apostate! It is God’s grace upon me that if a person renounces on account of his own misfortune, thousands come to replace him. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, pp. 147-148)

If indeed I am what ‘Abdul-Hakim and his ilk think I am, then who would be a greater enemy of mine than God Almighty? But if, in the estimation of God, I am not like this, then to my mind, the better course would be to leave it to God Almighty to rebut these allegations. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 226)

And despite thousands of obstructions, God has increased the number of my followers to hundreds of thousands. Therefore, if this is not a miracle, then what is it? Let my opponents produce an example equal to it if they have one; otherwise, what can I say other than

لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ

The curse of Allah be upon the liars. Do they have any precedent of a fabricator of lies for twenty-five years, who was granted hundreds of Signs of Allah’s assistance and support despite his fabrication of lies for such a long time, and was saved from each and every attack of his enemies? (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 227)

Against this is the Prophecy conveyed to me by God Almighty about Miyaan ‘Abdul-Hakim Khan, Assistant Surgeon, Patiala in the following words:

خدا کے مقبولوں میں قبولیت کے نمونے اور علامتیں ہوتی ہیں۔ اور وہ سلامتی کے شہزادے کہلاتے ہیں۔ ان پر کوئی

غالب نہیں آسکتا، فرشتوں کی کھنچی ہوئی تلوار تیرے آگے  
 ہے۔ پر تو نے وقت کو نہ پہچانا، نہ دیکھا نہ جانا۔  
 رَبِّ فَزَّقْ بَيْنَ صَادِقٍ وَ كَاذِبٍ - أَنْتَ  
 تَرَى كُلَّ مُصْلِحٍ وَ صَادِقٍ -

Those accepted by God carry with them incidents and Signs of such acceptance. They are known as the Princes of Peace. [The expression used by God Almighty that they [the Elect of God] are known as the Princes of Peace is His reply in contradiction of ‘Abdul-Hakim’s remark who after declaring that I am an impostor and a mischief-monger, announces that the mischievous one will perish in opposition to the truthful one. In other words, according to him, he is righteous and I am mischievous. In order to contradict this, the Almighty says that the Elect of God are the Princes of Peace; they are immune from an ignominious death and punishment. Otherwise, the world would perish and there would be no difference left between the truthful and liars. (Mirza Ghulam Ahmad)] No one can overcome them. The drawn sword of angels is in front of you, [This sentence is addressed to ‘Abdul-Hakim Khan and the drawn sword of the angels means heavenly retribution which shall not be caused by man. [Mirza Ghulam Ahmad] but you have not recognized seen, or appreciated the needs of time. [Meaning that, you did not care to reflect whether the ummah of the Holy Prophet (may peace and blessings of Allah be on him) needed the Dajjal or a Reformer and Mujaddid during this age and at this critical point in time]. O my God, do create a distinction between the truthful and the liar. You recognize every reformer and truthful one. [“O my God! Do You demonstrate the difference between the truthful one and the liar! You know who is the truthful and the reformer.” This revealed sentence negates ‘Abdul-

Hakim Khan’s claim that he is the one who is truthful. Allah says that you are not the one who is truthful; I shall single out the truthful one from the liar. (Mirza Ghulam Ahmad)] (Haqiqatul-Wahy—The Philosophy of Divine Revelation, pp. 505-6)

Those who are accepted by God exhibit Signs and evidence of such acceptance. They are revered by kings and mighty ones and are called princes of peace. The drawn sword of angels is in front of you, [This prophecy relates to someone who denied me after accepting me and became arrogant, abusive, and exceedingly hostile. Therefore, Allah the Almighty says, “Why do you advance; don’t you see the swords of the angels?” (Mirza Ghulam Ahmad)] but you have not recognized or seen or known the time. It is not good to oppose the Brahman Avatar. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, pp. 737-8)

O my God! Demonstrate the distinction between the true and the false. You recognize every reformer and truthful one. O my Lord! Everything is in Your service. O my Lord, guard me from the mischief of the wicked and help me and have mercy on me. (Haqiqatul-Wahy—The Philosophy of Divine Revelation, p. 918)

The Holy Qur’ān says in Surah Al-Hāqqah, verses 45 to 53: "And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, And then surely, We would have severed his life-artery, And not one of you could have held Us off from him. And verily it is a reminder for the righteous. And, surely, We know that there are some among you who reject Our Signs. And, verily, it will be a source of regret for the disbelievers. And surely, it is the true certainty. So, glorify the name of thy Lord, the Great."

These Quranic verses categorically state that if any person

forges and attributes any revelation towards God, then he is an impostor and is most surely destroyed by God, the Almighty. Dr. ‘Abdul-Hakim Khan Patialvi forged a revelation about the Promised Messiah (may peace be on him).

The claims of ‘Abdul Hakim Khan are tantamount to extreme falsehood and God spoke and ended the life of Dr. ‘Abdul-Hakim Khan Patialvi by inflicting a deadly disease tuberculosis. [The disease was not curable in those days]. He died miserably on the night of 1-2 June 1919. (Al-Fazl 15 September 1920, p. 2) His companions saw him in a miserable state in sickness and after death. They narrate that it was a very scary and heartbreaking sight. None of his companions were willing to bathe his dead body due to stink. Anyway, a person later agreed to do the needful.

Hafiz Ali Muhammad successor of Sheikh Abdullah resident of Patiala testified on oath the following statement:

Mirza Rahim Baig came to my shop at eight in the morning and said to me to bathe Dr. Abdul Hakim. I accompanied him. I did not put him shroud linen with my hand. The body was dry during bathing and there were 3-4-inch wounds on the back, that is on the shoulder, back, buttock, and legs. The body was stinking during bathing, that was the reason I did not offer the funeral prayer. I did not feel good for two hours. I am not an Ahmadi Muslim but from Jamā‘at Ahle-Sunnah. Hafiz Ali Muhammad son of Abdullah. (Al-Fazl, 4 November 1920, p. 9)

The claims of Dr. ‘Abdul Hakim were unacceptable to the Muslim Community at large. Islam revolves around the Holy Prophet; may peace and blessings of Allah be on

him. The Holy Prophet taught the Muslims according to the teachings of the Holy Qur'an. The Holy Qur'an and the Bible assign the punishment of killing the claimant of false prophets. The Promised Messiah is a true prophet and Imam Mahdi. His claims and prophecies have undergone all litmus tests prescribed by God, the Almighty, and the Holy Prophet (may peace and blessings of Allah be on him).

Dr. 'Abdul Hakim insulted the Holy Prophet in 1906 in heart-rending words and turned away from the Ahmadiyya Muslim Community and the Promised Messiah. He said,

"I have been assigned to destroy the mischievousness of Dajjal."

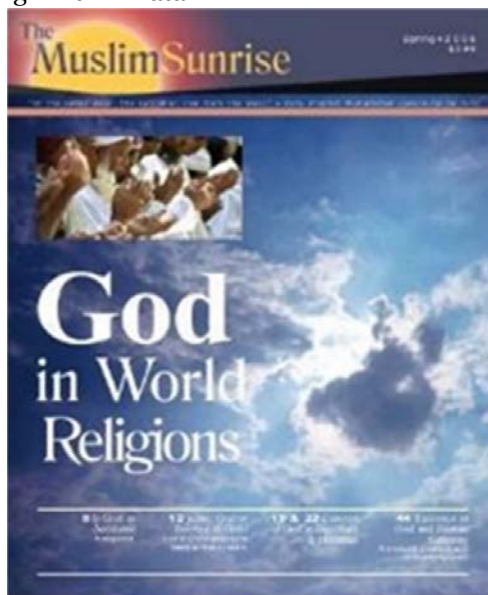
God spoke and revealed to the Promised Messiah his death. The death of Dr. 'Abdul Hakim was inflicted by germs of Tuberculosis (TB). It affects the lungs and other parts of the body, such as the brain, the kidneys, and the spine. At the time of the Promised Messiah, the cure for TB was not discovered. The Promised Messiah explained that "The drawn sword of the angels" means heavenly retribution which shall not be caused by man. He also said that competing with Avatar

(Godly person) is not good. The germs of Tuberculosis were not known and were commonly called *Sill* (سيل) and had a special relationship with the sword of angels as described by Chaudhri Ahmad Din Pleader in Al-Fazl, 16 September 1920, pp. 2-3. It has recorded the meaning of *Sal* (سَل) from the book of Mufradat by Imam Raghīb Isphahani: To pull an item from another thing is called *Sill*. For example, to pull a sword out of its sheath. *Sill* is a disease that causes to pull flesh and energy from a body. Similarly, Maulawi Abdul Rahim writes in his book "Muntahá al-Arab Fi Lughat al-Arab": that *Sal* (سَل) with *Fatah* on (سَ) means to pull the sword from its sheath and also *Sal* is a disease. *Sal* with *Kasra* and *Dammah* means a wound that is inflicted on the lungs. It is to be noted that the sword inflicts a wound outside of a body and the blood oozes. But the sword of the angels strikes inside the body e.g., on the lungs, and inflicts wounds, and the blood oozes through sputum. The conventional sword and its holder can be seen whereas the sword of angels and their existence is concealed. The wound inflicted by the angels is also

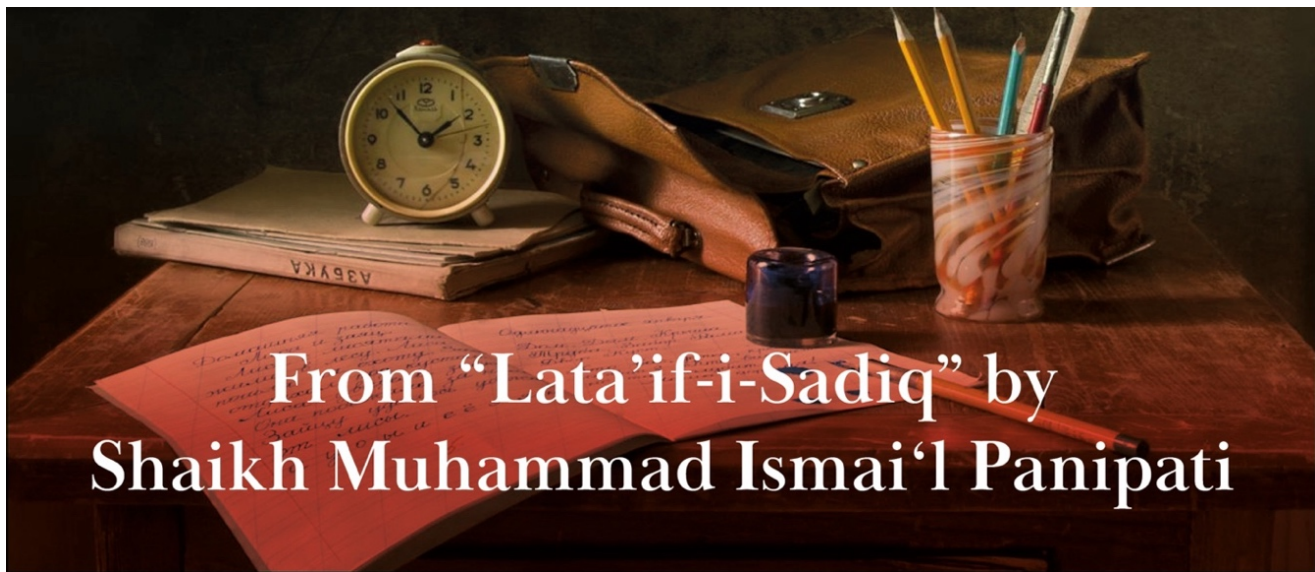
concealed.

The basic claim of the Holy Founder of the Movement was that he was the constant recipient of Divine verbal revelations. That claim was either true or false. If it was true, then whatever that Divine revelation proclaimed as his status and mission must be accepted. If that claim was false, he was (God forbid) an impostor, and no further attention should be paid. How can this issue be conclusively determined? The Holy Qur'an sets forth a decisive criterion that an impostor is most surely destroyed by God. How did God deal with this claimant?

Apostate 'Abdul Hakim was a physician and a specialist. He was the author of many books. The angels attacked him in the shape of germs of Tuberculosis so that his disconsolation and helplessness were revealed to the general public. God's words are fulfilled and false and truth are differentiated. The divinity of Ahmadiyyat is established. He perished but the progress of the Ahmadiyya Community flourished.



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

**Translated by Dr. Mahmud Ahmad Nagi, Columbus, Ohio**

## Plants and the Followers

Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) described a pleasing anecdote in his speech on “Zikr-e-Habib” [Describing the life of the Promised Messiah, peace be on him] at the Annual Convention of 1925 [in Qadian]. We took shelter in the Promised Messiah’s garden on account of a prediction of an earthquake in the year 1905. The management of the garden was with Hazrat Mir Nasir Nawwab (may Allāh be pleased with him). He had planted some flora there that were

likely to be damaged by people moving around rousing his displeasure.

One day Hazrat Khalifatul-Masih I (may Allāh be pleased with him), Maulawi Abdul Karim (may Allāh be pleased with him), and many other friends were sitting at a place and conversing when Hazrat Mir Nasir Nawwab also arrived there and said immediately,

“We have planted some flora in the garden very carefully, which will now be spoiled due to the

carelessness of the people moving around.”

Hazrat Khalifatul-Masih I spontaneously replied,

“Mir Sahib! You love your plants but the Promised Messiah (peace be on him) loves his followers.”

(Lata’if-i-Sadiq by Shaikh Muhammad Isma’il Pānī Patī, Episode 37, pp. 59)

## Working as an Exorcist!

In 1915, Hazrat Mufti Sadiq went to Madras [now Chennai, India] to get Part 1 of the English translation of the Qur’an printed. During his stay there, one day he came across a Muslim on his way. Mufti Sadiq asked him:

What do you do?

**Person:** I am an exorcist.

**Sadiq:** (With great surprise) This is a completely new profession that I have heard in my life. Please tell me

what exorcism is all about.

**Person:** To evict Satan if it enters a person for any reason.

**Sadiq:** It is a nice job. There are so many Hindus roaming around in your city and all of them worship idols and believe in deities. They are alien to God and His Messenger and are far away from Islam. Do you think Satan has entered in them or not?

**Person:** Verily Satan has broken

into them, that is the reason they do not become Muslim.

**Sadiq:** So, extract the Satan out of them. It is the job of God and His Messenger. It will be greatly rewarding.

**Person:** (Laughing) I am unable to expel the Satan from them.

**Sadiq:** Well, forget about the Satan of the Hindus. Tell me whether you have a Satan inside you or not.

**Person:** Yes, sir. There is no benefit

in telling a lie? There is a Satan inside me, too.

**Sadiq:** Then expel that out.

**Person:** I cannot evict that either.

**Sadiq:** What kind of exorcism is this that cannot even evict one's own Satan? Let me tell you of a person who will expel Satan out of you.

**Person:** (With great attention) Surely tell me. Who is that sage and

where does he live?

**Sadiq:** He is the Mahdi (may peace be on him) who has appeared in the Punjab [India].

**Person:** (With great surprise) Really! Has the Mahdi (may peace be on him) appeared?

**Sadiq:** Indeed, he has. I saw him, recognized him, and accepted him.

After this, a lot of things were

discussed with him about the Movement and he was very well preached by Hazrat Mufti Sadiq. After a while, he asked for leave. He promised to ponder about Ahmadiyyat and then left.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānī Patī, Episode 40, pp. 63-64)

## The Promised Messiah's Kindness Towards His Followers

The Promised Messiah (peace be upon him) had infinite compassion for his followers and he used to treat them with great affection. Once, a pleasing anecdote happened with Mufti Sadiq.

In the beginning, Mufti Sadiq was employed in Lahore and usually rushed to Qādiān every Sunday or on any holiday. Similarly, one day, he reached Qādiān at one o'clock. No sooner did the Promised

Messiah get the news, than he immediately came out. He met Mufti Sadiq with great love and took him inside the house and brought food and placed it in front of him, sat near him. He himself sat along with him and started conversing.

As Mufti Sadiq started eating, Zuhr Adhān was called. On hearing the Adhān, he started eating hurriedly so that he could join the prayer in the congregation. Seeing

this, the Promised Messiah smiled and said while laughing,

“Mufti Sadiq, there is no need to eat hurriedly, eat with leasurely. There will be no congregation until I go out. I will not go out until you finish eating.”

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānī Patī, Episode 41, pp. 64-65)

## Daughter of God!

Hazrat Mufti Sadiq used to preach to a lady in London who often used to debate on the issue of Trinity. Notwithstanding, Mufti Sadiq used to explain to her, but she did not understand and put forward a new argument every day. Finally, one day Mufti Sadiq came across a very subtle idea. He told her:

“I have visualized something new today. Listen to it carefully, and that is, if God has a son (on whom the Trinity issue rests), then He must have a daughter also. The men have rights, the women should have them also. So, when God has a son, He must have a daughter, otherwise, God is accused of injustice that men are superior to women because

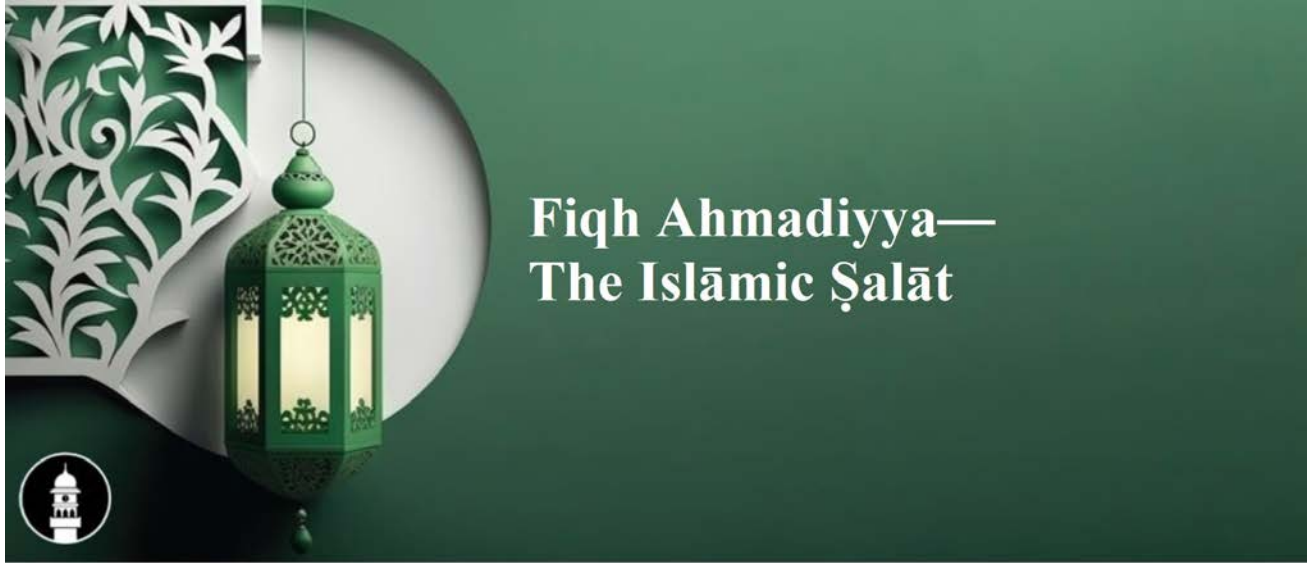
a man has become the Son of God, but no woman could receive this honor. Think and consider, is this not a blatant insult to women? Had there been no son of God, there would have been no clash. But when there is a son, there should also be a daughter so that men do not have an opportunity to boast over women. If there is no daughter, then what is the need for a son? If there is no son, then Trinity becomes invalid, and when the Trinity becomes invalid, then what remains of Christianity?”

The lady was a great supporter of women's rights and used to say that nature has given equal rights to both men and women. The men

have no right to rule over the women and consider themselves superior and better than them. On hearing this argument of Mufti Sadiq, she was very impressed. She said,

“Today I am convinced that God has no son and that He is free from the botheration of children because, in the case of having a son, there should have been great injustice if there would have been no daughter. Now I believe that Trinity is wrong and meaningless and no wise person can accept it.”

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānī Patī, Episode 48, p. 73)



# Fiqh Ahmadiyya— The Islāmic Ṣalāt

## Rules and Regulations for Ṣalāt

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

Translation of all the sections of Fiqh Ahmadiyya has 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 section on Ṣalāt (Parts I, II, III, IV) has been published in Online Ahmadiyya Gazettes of March, April, May, and June 2024 respectively.

### The opening prayer of Ṣalāt

In the chapter, “Method of offering Ṣalāt,” “Sana” was mentioned. Instead, the following prayer can also be recited. It is proven from authentic Ḥadīth that the Holy Prophet (may peace and blessings of Allah be upon him) used to recite this Prayer after the first Takbīr. (Takbīr Taḥrīmah)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ  
مِنَ الدَّنَسِ - اللَّهُمَّ اغْسِلْنِي بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

O God! Create distance between me and my sins as you have separated the East and the West. O God! Cleanse me of my sins like a white cloth is cleaned of its dirt. O God! Wash me with water and snow and hail.

It is necessary in Ṣalāt to recite some portion of the Holy Qur’ān in addition to Surah Al-Fatihah. This is to ensure that one not only learns about the regulations but also learns about the wisdom and knowledge mentioned in the Holy Qur’ān. Some portions of the Holy Qur’ān are mentioned for memorization.

#### a. Ayat-ul-Kursi:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ الْحَيُّ الْقَيُّومُ ۖ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۖ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah — there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede



with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great. (2[Al-Baqarah]: 256)

### b. The last verse of Surah Al-Baqarah:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا ۗ وَاعْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people. (2[Al-Baqarah]: 287)

### c. Surah Al-Fil:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۗ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۗ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۖ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ۖ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ۖ

Have you not seen how your Lord dealt with the people of the elephant? Did He not cause their plan to miscarry? And He sent against them swarms of birds. Which ate their carrion, striking them against stones of clay. And thus made them like broken straw, eaten up. (105[Al-Fil]: 2-6)

### d. Surah Al-Falaq:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Say, I seek refuge in the Lord of the dawn. From the evil of that which He has created. And from the evil of the night when it overspreads. And from the evil of those who blow into knots to undo them. And from the evil of the envier when he envies. (113[Al-Falaq]: 2-6)

### e. Surah Al-Nas:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Say, I seek refuge in the Lord of the mankind. The King of mankind. The God of mankind. From the evil of the sneaking whisperer. Who whispers into the hearts of the men. From among the Jinn and the mankind. (114[Al-Falaq]: 2-7)

More prayers which are recited after Tashhad and Durūd Sharif (Salat ‘Alan-Nabi, praying for blessing for the Holy Prophet) are mentioned below.

(أ) رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ -

O my Lord! Make me and my children regular in Ṣalāt. O my Lord! Accept my prayers. O my Lord! Forgive me and my parents. And all the believers on the Day of Judgment. (14[Ibrahim]:41)

(ب) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَنْ مَنْ سِوَاكَ -

O my Lord! I seek your refuge from overwhelming trouble and distress. And I seek refuge from becoming helpless in performing my duties or becoming lazy and lethargic. And I seek your refuge from being a coward or a miser. And I seek your refuge from overwhelming debt and harshness of the people. O Lord! Help me with halal

earnings and save me from what is prohibited. And with Your Grace liberate me from the dependence upon others.

(ج) اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّمَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضَىٰ عَلَيْكَ اِنَّهُ لَا يَزِلُّ مِنْ وَاَيْتَ وَاِنَّهُ لَا يَعْزُّ مِنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَصَلَّىٰ اللهُ عَلَيَّ النَّبِيِّ -

O my Lord! Show me the right path and include me in those who are guided by You. And save me and include me in those who You have saved. And make me a friend and include me in those Whom You have made Your friends. And bless me with Your blessings and increase them. And save me from the harm of what You have determined to be harmful since You are the One Who Makes determinations and no one can go against it. The one Who is Your friend cannot be dishonored. And one cannot be honored of whom You are the enemy. O my Lord, You are the Blessed and Honorable. And O Lord! Have special blessings for our Prophet.

(د) اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ - اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَكَانَ نَصِيْبِيْ وَنَسْجُدُ وَرَايِكَ نَسْتَعِيْ وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَىٰ عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ -

O my Lord! We seek Your help and Your forgiveness and believe in You and depend upon You and praise You in the best possible manner and give thanks to You. And we don't deny You. And we break away from him who rebels against You. O my Lord! We worship You alone and express our obedience to You and prostrate before You and come running towards You and are standing in Your presence. We beseech Your blessings and are afraid of Your punishment, because Your punishment will meet the deniers and they cannot be saved from it.

The prayer which expresses obedience and humbleness is called “Dua Qunūt.” These Prayers can be read in the last part. Usually, these are recited in Ṣalāt Witr or the last Raka'āt of Fajr Ṣalāt after Rukū'. Likewise, in the days of difficulty and trouble, they should be recited, as this was the practice of the Holy Prophet (may peace and blessings of Allah be upon him).

(ا) اَسْتَغْفِرُ اللهَ - اَسْتَغْفِرُ اللهَ اَسْتَغْفِرُ اللهَ - لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ -

I seek forgiveness from Allāh. I seek forgiveness from Allāh. I seek forgiveness from Allāh. There is none worthy of worship except Allāh. He is One and has no partners or equal. For Him is the Kingdom and He encompasses everything.

(ب) اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ -

O my Lord! Send Your peace as it can come from only You. You are the bestower of blessing. O Sovereign, the Great, the Honorable.

(ج) اَللّٰهُمَّ اَعِيْنِيْ عَلَىٰ ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O my Lord! Help me so I remember You, and thank You and worship You in the best possible manner.

(د) اَللّٰهُمَّ اَكْفِنِيْ بِحَلَالِكَ عَنِ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ -

O my Lord! Help me so the honorable living given to me by You is sufficient for me and save me from the unclean sustenance. And with Your grace give me liberty from others except You.

(هـ) سُبْحَانَ اللهِ (٣٣) اَلْحَمْدُ لِلَّهِ (٣٣) اللهُ اَكْبَرُ (٣٣)

33 times: Allāh is perfect, 33 times: All praise belongs to Allāh and 34 times: Allāh is the greatest.

(و) اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ -

O my Lord! We seek Your protection against our enemy. And we seek your protection from the mischief of our enemy.

(ز) يَا حَفِيْظُ - يَا عَزِيْزُ - يَا رَفِيْقُ - رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَا حَفِظْنِيْ وَاذْهَبْ عَنِّيْ -

O! The Protector. O! The Mighty. O! The True Friend. O my Lord! All things are in Your service. O my Lord! Protect me. And help me. And have mercy on me.

(ح) اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ أَحَبَّكَ وَحُبَّ مَا يُقَرِّبُنِي إِلَيْكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنَ الْمَاءِ الْبَارِدِ -

O my Lord! Bless me with Your love. Enable me to love those who love You. And give me love of those deeds which bring closer to You. O my Lord! Make Your love sweeter than the most sweet water for me.

## Positions and Actions during Ṣalāt

1. **Rafa Yadain:** While saying the “Takbīr Taḥrīmah” (the first Takbīr of Ṣalāt), both hands are raised until they are level with the lower part of the ears. It is not necessary to touch the ears. The palms should be facing towards Qiblah. Fingers should be in natural position, neither too wide nor completely closed. This was the practice of the Holy Prophet (may peace and blessings of Allah be upon him). After this first time, it is not necessary to raise hands at any other place during Ṣalāt.
2. **Folding of arms:** After the first Takbīr, folding and placing the hands and the arms on the lower part of the chest is the practice of the Holy Prophet (may peace and blessings of Allah be upon him). The right hand should be over the left. The fingers of the right hand should be on the left wrist and holding it.
3. **Qiyām (standing):** It is necessary to stand up for Ṣalāt if one can do so. It is an essential part of the Ṣalāt. If one is disabled or sick and cannot stand up, then he can offer Ṣalāt by sitting or even lying down. While laying one should be flat, feet facing Qiblah or he should be on his right side, facing towards Qiblah.
4. **Rukū’:** It is an essential part of Ṣalāt. In Rukū’, the back and head should be in one straight line. The arms should be straight and the hands on the knees. If it is not possible to make this position due to illness or disability, just bending the head would be sufficient.
5. **Qaumah:** Standing straight after Rukū’, with hands by the side and saying رَبَّنَا وَلَكَ الْحَمْدُ is called “qaumah.” This is an essential part of the Ṣalāt.
6. **Sajdah:** Placing the forehead on the floor is called “Sajdah.” This is an essential part of the Ṣalāt. Two Sajdahs are necessary in every Raka’āt. In Sajdah one places both his knees, hands, forehead, and nose on the floor. Both feet should also be touching the floor. The fingers and toes should be facing Qiblah. The face should be between the two hands. The elbows should not be touching the floor and the arms should be separate from the body. The belly should not be touching the thighs. If disability or illness does not permit a proper Sajdah, one should do as much as possible. This would be considered sufficient. Sajdah is an extreme expression of obedience and humility. This position is conducive to closeness to God and acceptance of prayers. In this position, in addition to the prescribed tasbeeh, praying for one’s own needs and desires is proven by the practice of the Holy Prophet (may peace and blessings of Allah be upon him).
7. **Jalsah:** The sitting position between the two Sajdah is called “jalsah.” This is an essential part of the Ṣalāt. The left foot should be flat and one is sitting on it. The right foot should be upright and the toes facing Qiblah. Hands should be placed on the thighs close to the knees. The fingers should be in a natural position, not too far apart nor too tightly closed. They should be facing the Qiblah. If one is unable to sit like this, he can sit in any position possible for him. After a short pause, he will do the second Sajdah.
8. **Rak’at:** As explained above, Qiyām, recitation, Rukū’, qaumah, and both Sajdah, make one Rak’at. There is no Ṣalāt which has less than two Raka’āt [Rak’atain].
9. **Qa’dah:** In a Ṣalāt that has three or four Raka’āt, sitting after two Raka’āt is called “Qa’dah.” This is just like sitting between the two Sajdah called jalsah. It is an essential part of the Ṣalāt. In this position, only “Tashahhud” is recited. After this, the person will stand for the third Rak’ah while saying Takbīr.
10. **Pointing or Rafa Sabābah:** While reciting “Tashahhud” when one arrives at “witness,” he should lift his index finger while saying لَا إِلَهَ إِلَّا اللَّهُ and place it back while saying اللَّهُ. This was the practice of the Holy Prophet (may peace and blessings of Allah be upon him). Another method, which is also proven by the actions of the Holy Prophet (may peace and blessings of Allah be upon him) is as follows: Fold the second finger and touch it with the thumb while making a circle. Also, fold the third and the fourth finger. The index finger or the first finger is lifted while saying “shahada” as explained before. This is a practical demonstration of what is being said. When he says that there is no God but Allāh, he lifts his finger in witness and when he says that Allāh is the only one and true God, he places his finger back in confirmation. This is just as one uses hand gestures while talking.

11. **The last Qa'dah:** After completing all the Raka'at of Ṣalāt, one sits as explained in jalsah above (sitting between the two Sajdah). This is called the last Qa'dah. This is an essential part of the Ṣalāt. During this position, one recites Tashahhud, Durūd Sharif (Salat 'Alan-Nabiyy, praying for blessing for the Holy Prophet), and the mentioned prayers. After this, one says Salām by turning his head first to the right side and then to the left. One should imagine saying this Salām to those men and angels who are on his right side and then to those who are on the left. It is as if he was in the presence of God and now is returning to his folks.

## More Notes on Ṣalāt

### Parts of Ṣalāt (Arkān-e-Ṣalāt/Arkān-us-Salat)

“Arkān” is the plural of “Rukn.” Rukn is a part of the Ṣalāt which is essential and important. There are seven parts of Ṣalāt. Takbīr Taḥrīmāh (the opening Takbīr), Qiyām, Qirā'at (recitation), Rukū', two Sajdah, the last Qa'dah, and Salām. To perform each part is essential in Ṣalāt. If a part is omitted intentionally, the entire Ṣalāt has to be done again. If some part is omitted by mistake, it should be completed before the last Qa'dah. After Tashahhud, Durūd (Salat 'Alan-Nabiyy, praying for blessing for the Holy Prophet), and the Masnoon Prayers in the last Qa'dah, Sajdah Sahw should be done.

For example, if one forgot to do two Sajdah and did only one, he should do the forgotten Sajdah and then do the Salām. If he remembers the forgotten part after the Salām, he should still do the same. First, complete the forgotten part and then do the last Qa'dah, then do the Sajdah Sahw and then do the Salām.<sup>1</sup>

### Essentials of Ṣalāt (Wajibat-us-Ṣalāt)

Wajibat is an important portion but less so than a Rukn. There are twelve wajibat of Ṣalāt.

1. Recitation of Surah Al-Fatihah.
2. To recite a portion of the Holy Qur'an after Surah Al-Fatihah in the first two Raka'at of Farḍ Ṣalāt and every Rak'at of Sunnah or Nafl Ṣalāt.
3. To say the ameen.
4. To stand upright after Rukū', that is, Qaumāh.
5. To sit up after the first Sajdah that is, Jalsah
6. To sit upright after two Raka'at, that is, Qa'dah.
7. To recite Tashahhud in Qa'dah whether it is the middle or the final one.
8. To turn the face first right and then left while doing the Salām.
9. To perform each Rukn (part) with grace and care (Ta'deel Arkan)
10. To perform each Rukn at its appropriate place in the proper order (Tarteeb Arkan).
11. In congregational Prayers, the Imām recite the Surah Al-Fatihah, and the recitation of the portion of the Holy Qur'an aloud, in the first two Raka'at of Maḡhrib and 'Ishā Prayer and in all the Raka'at of Fajr, Jum'ah, and 'Īd Prayers. In Ṣuhr and 'Aṣr Prayers the recitation should not be loud.
12. For the Imām, to say the Takbīr Taḥrīmāh aloud.

If one of these essential parts are not done intentionally, the Ṣalāt will be invalid. If it is omitted by mistake, then to make up for it, Sajdah Sahw should be done. For example, if he forgets the middle Qa'dah or goes into Sajdah after Rukū' without standing upright, then Sajdah Sahw will be sufficient. Therefore, the difference between a Rukn and Wājib is that a Rukn has to be done again if omitted and Sajdah Sahw has to be done, but for a forgotten Wājib, it is not necessary to do it again. Sajdah Sahw should be sufficient.

### Sunan Ṣalāt

Sunan is the plural of “Sunnah.” Sunnah is that part of the Ṣalāt which earns a reward and if forgotten, Sajdah Sahw is not necessary. There are fifteen Sunan of Ṣalāt:

1. At the time of Takbīr Taḥrīmāh, raising hands to the ears.
2. Folding the arms.
3. Reciting Thana (Sana).

<sup>1</sup> Tirmidhī, Ch. 1, page 32

4. Reciting اعوذ بالله before Surah Al-Fatihah.
5. Saying Takbīr while going into Rukū‘.
6. Saying Tasbīḥ three times or more in Rukū‘.
7. Saying سمع الله while rising from the Rukū‘.
8. Saying ربنا ولك الحمد while standing up from Rukū‘.
9. Saying Takbīr while going to Sajdah and coming out of it.
10. Saying Tasbīḥ in Sajdah three or more times.
11. Saying Takbīr while rising from the middle Qa‘dah for the third Rak‘ah.
12. To raise the index finger during Tashahhud at the time of witness.
13. In the last Qa‘dah reciting Durūd (Salat ‘Alan-Nabi, praying for blessing for the Holy Prophet) and other Masnūn (prescribed) prayers.
14. In the last two Raka‘āt of Fard Ṣalāt to recite only Surah Al-Fatihah.
15. During congregational Ṣalāt, for Imām to say the Takbīraat, tasmi and tasleem aloud.

All of this is proven from the Sunnah of the Prophet (may peace and blessings of Allah be upon him). Doing them earns more merit. If one intentionally omits any one of these Sunnah, he will be sinful. If he forgets, he will be forgiven, and it will not be necessary to do Sajdah Sahw. It is just like when one achieves success in a test at the highest level and is deserving of a special award. One, who forgets one of these, will be considered as achieving average success and will not be deserving of any special awards.

### Recommended Duties but not essential (Mustahabbāt)

“Mustahabbāt” is plural of “Mustahab,” meaning something that makes the Ṣalāt even more beautiful. Doing these acts earn reward and merit. Omission is not cause for punishment. Recommended Duties are as follows:

1. While standing eyes should be focused on the place of Sajdah and during Rukū‘ at the feet and during Qa‘dah at the chest. The gaze should not be wandering.
2. During Rukū‘ the arms should be straight and separate from the body.
3. While standing up from Rukū‘, let the arms hang by the sides.
4. While going into Sajdah the knees should touch the ground first, then the hands, then the nose and at the end forehead.
5. While getting back up from Sajdah this sequence should be reversed.
6. During jalsah and Qa‘dah the hands should be placed on the thighs close to the knees and the fingers should be facing the Qiblah.
7. For a woman to raise her hands during Takbīr Taḥrīmah up to her shoulder and not to the ears.
8. After the recitation of Surah Al-Fatihah, recite a longer portion of the Holy Qur‘ān in the first Rak‘ah than in the second Rak‘ah.<sup>2</sup>
9. In Jahri Ṣalāt (where Surah Al-Fatihah is recited aloud by the Imām (Maḡrib, ‘Ishā and Fajr) to recite Bismillah lightly, and the followers say Amīn aloud.

All these instructions are to offer the Ṣalāt decently and deliberately. By following these instructions reward and merit increases and the Ṣalāt becomes more elegant. The omission of any of these elements does not invalidate the Ṣalāt and Sajdah Sahw is not necessary.

### Makruhaat Ṣalāt

Makruhaat is the plural of “Makrooh” meaning “something which is disliked or offensive and should not be done during Ṣalāt.” Following are the Makruhāt:

1. During Ṣalāt keeping the hands inside the sleeves.
2. Trying to look around or look up into the sky or keeping the eyes closed.
3. To offer Ṣalāt in a hurry
4. To lean upon a wall or use a support without cause.

<sup>2</sup> Bukhārī, ch. 1, page 105

5. To offer Ṣalāt with an uncovered head.
6. To lift the toes in Sajdah instead of resting them on the floor.
7. To start Ṣalāt when the food has been served.
8. To continue Ṣalāt when the need for going to the toilet arises.
9. To offer Ṣalāt in a graveyard when there is a grave in the front.
10. During Salām, doing it only on one side.
11. To wear tight dress during Ṣalāt which is a hindrance in various positions of Ṣalāt.
12. To stand only one leg during Qiyām.
13. Do Ṣalāt in one piece of cloth without cause.
14. To do Ṣalāt in the mosque while wearing the shoes.
15. To offer Ṣalāt in a place where there is too much distraction such as middle of the street in a market.
16. To raise hands in Takbīr Taḥrīmah higher than the ears, or to spread the fingers of the hand beyond natural.
17. To reply to someone's greetings by shaking the head.
18. To offer Ṣalāt without rinsing the mouth after eating.
19. Keeping anything such as food or water in the mouth during Ṣalāt.
20. To recite a portion of the Holy Qur'ān in the second Rak'ah which is earlier in sequence than the first Rak'ah recitation.
21. In congregational Prayers lift your head from Sajdah or Rukū' before the Imām.

All of these are undesirable. It reduces the majesty of Ṣalāt and reduces the reward.

It is prohibited to walk in front of the person who is offering Ṣalāt. This is a sin. The Holy Prophet (may peace and blessings of Allah be upon him) has called such a person Satan. One who tries to walk in front of Ṣalāt should be stopped, but if he still does so, it does not affect the Ṣalāt. If it is necessary to walk in front of Ṣalāt one should do so by keeping some distance. It is prohibited to walk between the person and his place of Sajdah.

During Ṣalāt if a dangerous animal comes close such as a snake, spider, or dog, it is permitted to kill it or shoo it away. It does not affect the Ṣalāt.

### Actions Which Invalidate the Ṣalāt

Mubtelat is the plural of "mubtil" meaning something which invalidates the Ṣalāt. Following invalidate the Ṣalāt:

1. To omit a Rukn or Wājib of Ṣalāt intentionally.
2. To talk with someone during Ṣalāt.
3. To reply to someone's greeting.
4. To look around by turning the head.
5. To laugh deliberately.
6. Breaking of Wuḍū during Ṣalāt.
7. Loosing the dress and becoming naked.

Any of these conditions will cause the Ṣalāt to become invalid and it will be necessary to do the Ṣalāt again. In case of breaking of Wuḍū, one can quietly go and do the Wuḍū again and come back to continue the Ṣalāt from the same spot again.

## Prohibitions in Ṣalāt (Mushtabehāt)

**Question:** Is it prohibited to offer Ṣalāt in darkness?

**Answer:** Not at all! It is mentioned in Aḥadīth that the Holy Prophet (may peace and blessings of Allah be upon him) used to offer Ṣalāt in the dark. When he would go in Sajdah, Hazrat A'isha (may Allah be pleased with her)

would be laying in front. Hazrat A'isha narrates that when the Holy Prophet (may peace and blessings of Allah be upon him) used to do Sajdah, I would pull back my feet.<sup>3</sup>

**Question:** If one is busy in Ṣalāt and his supervisor comes knocking on the door. He becomes aggressive and bangs on the door as well as starts to ask for the keys to office or store, what should one do? This caused a person to lose his job and he had to go back to India?

**Answer:** It was necessary to open the door and give the keys to the supervisor. His delay could have caused someone to lose his life. It is mentioned in Ḥadīth that during Ṣalāt if one goes to open the door, the Ṣalāt is not affected. Similarly, if his child is in danger from an animal and he can see it, saving the child and killing the animal is not a sin and the Ṣalāt is not affected. Some have even said that if his horse is bolting, securing it does not cause any defect in Ṣalāt. He can still do Ṣalāt in its appointed time.

It should be remembered that this permission is only for exceptional circumstances. It does not mean to push back Ṣalāt over all ordinary chores and make it trivial. Ordinary works are strictly prohibited during Ṣalāt. God knows the intent and what is in the heart.<sup>4</sup>

**Question:** If someone walks into the mosque after the congregational Prayer has started, can he say Salām loudly?

**Answer:** If congregational Prayer is in progress, a new person coming in can say Salām as he wishes, but the people doing Ṣalāt should not reply.

**Question:** A blind person was standing next to me in congregational Prayers. In the fourth Rak'ah, he was about to stand again instead of sitting. I pulled his shirt to make him aware and sit down. Did my action affect the Ṣalāt?

**Answer:** What you have presented is permitted. It does not affect the Ṣalāt. In case of need minor actions do not cause any defect in Ṣalāt. As an example, if someone is knocking on the door, to inform him that you are in Ṣalāt by saying سبحان الله or if the door is not far then walking to the door to open it or to stop the child from mischief or to pick up a crying baby are all matters of necessity. Because of necessity, the Ṣalāt is not affected.

**Question:** Sometimes people walk in front of Ṣalāt in the mosque by mistake. Individuals offering Ṣalāt try to stop them. What is the proper teaching in this matter?

**Answer:** It is a sin to walk in front of a person who Praying. The Holy Prophet (may peace and blessings of Allah be upon him) said,

لَوْ يَعْلَمُ الْمَارِبِينَ يَدِي الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ (بخاری)

If a person could understand what a big sin it is to walk in front of a person offering Ṣalāt, he would prefer waiting for forty than to pass in front of him. [Abū Al-Nadhr (one of the narrators of the Ḥadīth) said: I don't know whether he said forty days, months, or years. (Bukhārī)]

Sometimes a person earns a big loss for a minor expedience. If he had waited only a short time, he would have been saved from a great sin.

In another Ḥadīth it is mentioned that if a person walks in front of a person offering Prayer, he should try to stop him. If he does not stop then he should push him away, because he is Satan. Meaning, because of hurry and lack of respect for Ṣalāt he is acting like a Satan. (Bukhārī and Muslim)

As for the person offering Ṣalāt, someone passing in front of him does not affect his Ṣalāt. Only the person who walked in front will be a sinner.

One who needs to pass in front of a person offering Ṣalāt how much distance he should leave? One can pass in the front by leaving a distance of one row. Passing a foot or two from the place of Sajdah will be proper. The prohibition is to pass between who is offering Prayer and his place of Sajdah. In case of need, it is not prohibited to pass out side of the place for Sajdah. In the Ḥadīth it is mentioned that if one places his spear or something else in the front to mark the area of his worship, it is no harm to pass beyond that. The words of Ḥadīth are:

إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئًا فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصًا فَإِنْ لَمْ يَكُنْ مَعَهُ عَصًا فَلْيَخُطِّ خَطًّا وَلَا يَضْرِبْهُ مَا مَرَّ بَيْنَ يَدَيْهِ (مسند أحمد)

If one Prays in the open, he should place something in the front to mark the place. If nothing else, he can stand his stick. If he has no stick, just draw a line to mark the boundary. It will mean that it is prohibited to pass through this space. One can walk outside of this space and it would not affect the Ṣalāt in any way.

Since there are marked rows in the mosques these days, so there is no need to mark the space with something.

<sup>3</sup> Al-Fazl, Jan. 19, 1962

<sup>4</sup> Al-Hakam, December 1904

Based upon Aḥādīth, scholars have made a determination that one can pass in front of Ṣalāt at a distance of three arms.<sup>5</sup>

Another basis of this determination is that the Ḥadīth says that one who is offering Ṣalāt should stop the person from passing in the front by his hand. It is only possible to do so if the person passes close enough. It is certainly not intended for the person offering Ṣalāt to walk a few steps and stop him. Therefore, the question of stopping or passing only arises when one walks in the same row as someone who is offering Ṣalāt. It is not prohibited to walk in the second row in the front.

**Question:** During Ṣalāt if a dog passes in front does that part of the Ṣalāt has to be done again?

**Answer:** If a dog walks in front, the Ṣalāt is not affected. The Ḥadīth you are thinking means that a dog or other dangerous animal passing in front causes emotional disturbance and it is possible that Ṣalāt will be adversely affected. Therefore, keep such distractions away from the area of Ṣalāt.

## Sajdah Sahw

If a mistake is made during Ṣalāt which seriously affects the integrity of Ṣalāt such as some part is missed, a Raka'āt, or Qa'dah, or there is doubt about the count of Raka'āt, then it is necessary to do two extra Sajdahs to make up for it. This is called "Sajdah Sahw" meaning Sajdah to make up for mistakes and omissions. These are two sajdahs which are done in the last Qa'dah after Tashahhud, Durūd (Salat 'Alan-Nabiyy, praying for blessing for the Holy Prophet), and prayers before Salām. When the last prayer is completed, then do two Sajdahs by saying Takbīr and Tasbīh should be recited in them. Then, after sitting up one should do Salām and finish the Ṣalāt. The philosophy of Sajdah Sahw is that man is weak. Only God is free from mistakes and weakness. By doing Sajdahs he asks for forgiveness and protection from the bad effects of his mistakes.

Sajdah Sahw becomes necessary if a Rukn of Ṣalāt is delayed. For example, if he misses a Rukū' or Sajdah and remembers during or after Ṣalāt, he should complete it before Tashahhud. Then he should do Tashahhud and Durūd (Salat 'Alan-Nabi, praying for blessing for the Holy Prophet), etc. To make up for this omission or delay he should do Sajdah Sahw.

Likewise, missing a Wājib also necessitates Sajdah Sahw. For example, if one does not recite aloud when he was supposed to, or forgot to recite a portion of the Holy Qur'ān after Surah Al-Fatihah, or forgot the middle qa'adha, or did more Raka'āt than necessary, then Sajdah Sahw will become necessary. By doing Sajdah Sahw this mistake will be alleviated.

A person thought that his Ṣalāt was complete but before he left the mosque, it became obvious that he had missed a Raka'āt or part of it; he should first complete the missed portion, then sit for Tashahhud etc. then do Sajdah Sahw. This will complete his Ṣalāt.

If one lost count of Raka'āt and is not sure if he has done one Raka'āt or two, then the lesser count should be accepted. After completing the Ṣalāt but before Salām, he should also do Sajdah Sahw.

If Imām makes a mistake which necessitate the Sajdah Sahw, the congregation will also have to do Sajdah Sahw. However, if a follower makes a mistake, he will not have to do Sajdah Sahw. He will not be responsible while following the Imām. Therefore, he will not have to do Sajdah Sahw. (To be continued)



<sup>5</sup> Nail al-Autar, ch. 3, page 83



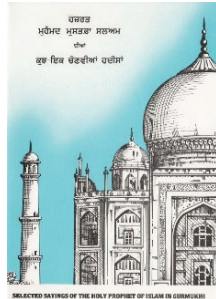
# Books in Gurmukhi



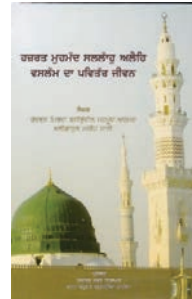
Holy Quran with Gurumukhi Translation



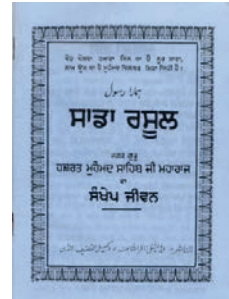
Preface to the Gurumukhi Translation of Quran



Selected Sayings of The Holy Prophet (pbuh)



Life of Muhammad (pbuh)



Hamaara Rasool



Our Teaching



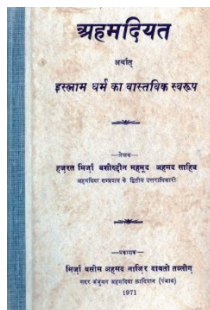
The Philosophy of the Teaching of Islam



A Message of Peace



Selection from the Writings of the Promised Messiah <sup>A</sup>



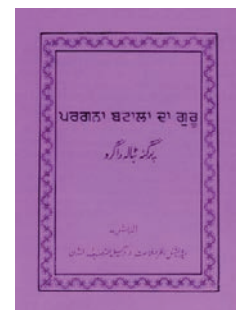
Ahmadiyyat or True Islam



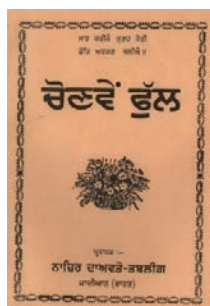
A Message of Peace and a Word of Warning



Salat, Gurumukhi Translation



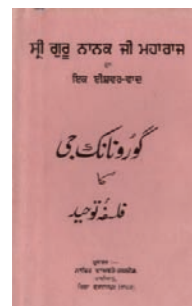
Pargana Bataal Daa Guroo



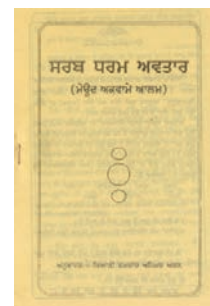
Common Features of Islam and Sikhism



Baba Guru Nanak's Witness About Islam



Baba Guru Nanak's Concept of Unity



Sarb Dharam Avataar

Ahmadiyya Movement in Islam, 15000 Good Hope Road, Silver Spring MD 20905

Information on Islam: [alislam.org](http://alislam.org)

27/7 TV Broadcast: [mta.tv](http://mta.tv)

Source for books on Islam: [amibookstore.us](http://amibookstore.us)

# 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

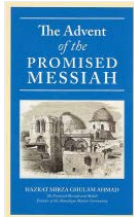
1-2 Jun Sat-Sun .....	Local Jamā'at/Auxiliary Activities .....	Local/Aux .....	Jamā'at
1-2 Jun Sat-Sun .....	Local Khuddam Khilafat Day.....	Majlis Khuddāmul Ahmadiyya .....	Majlis
1-10 Jun Sat-Mon .....	Salat Ashara.....	Tarbiyat Department.....	Jamā'at
7-16 Jun Fri-Sun.....	Ashara Waṣīyyat.....	Wasaya 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
<b>July</b>			
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
<b>August</b>			
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
<b>September</b>			
7-8 Sep Sat-Sun .....	Local Jamā' at/Auxiliary Activities .....	Local/Aux .....	Jamā' at
8 Sep Sun 7 P.M. EST .....	Quran Talks .....	Tarbiyat Department.....	Webinar
13-22 Sep Fri-Sun .....	Ashara Waṣīyyat.....	Wasaya Department .....	Jamā' at
14 Sep Sat.....	National Amila Meeting .....	National Jamā' at .....	Columbus, OH
15 Sep Sun .....	USA National Quran and Science Symposium.....	AAMS .....	TBD
21 Sep Sat.....	National Tarbiyat and Tahir Academies Conference .....	Tarbiyat Department.....	Bait-ur-Rahman, MD
21-30 Sep Sat-Mon .....	Tahrik Jadid Ashara.....	Tahrik Jadid Department.....	Jamā' at
22 Sep Sun .....	Know Your History – 7:30-9:00 PM EST .....	Ishā'at Department .....	Webinar
<b>October</b>			
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
<b>November</b>			
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
<b>December</b>			
1-10 Dec Sun-Tue.....	Salat Ashara.....	Tarbiyat Department.....	Jamā' at
7-8 Dec Sat-Sun .....	Local Jamā' at/Auxiliary Activities .....	Local/Aux .....	Jamā' at
7 Dec Sat.....	National Amila Meeting .....	National Jamā' at .....	In-Person/Zoom
7 Dec Sat 7 P.M. EST .....	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
8 Dec Sun 7 P.M. EST .....	Quran Talks .....	Tarbiyat Department.....	Webinar
13-15 Dec Fri-Sun .....	Fazl-e-Umar Qa'idin Conference/Atfāl Refresher Course .....	Khuddam-ul-Ahmadiyya .....	Bait-ur-Rahman, MD
13-22 Dec Fri-Sun.....	Ashara Waṣīyyat.....	Wasaya Department .....	Jamā' at
14 Dec Sat.....	Jami'a Inspiration and Orientation Camp and Virtual Open House – 3 Hours .....	WN Department .....	Online
15 Dec Sun.....	Know Your History – 7:30-9:00 PM EST .....	Ishā'at Department .....	Webinar
15 Dec Sun.....	Wasaya Webinar.....	Wasaya Department .....	Webinar
25 Dec Wed.....	Christmas Day .....		Federal Holiday
27-29 Dec Fri-Sun .....	West Coast Jalsa Salana (Tentative).....	National Jamā' at .....	Chino, CA

# Have you read all the books of the Promised Messiah?

May peace be upon him

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



The Advent of the Promised Messiah



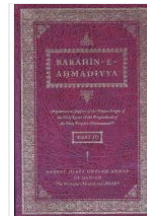
Allah the Exalted



Barahin-e-Ahmadiyya 1-2



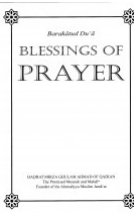
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



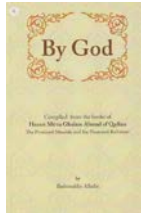
Barahin-e-Ahmadiyya 5



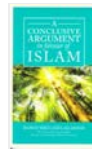
Blessings of Prayer



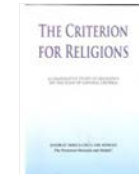
The British Government and Jihad



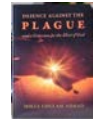
By God



The Conclusive Argument in Favour of Islam



The Criterion for Religions



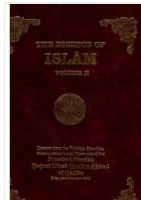
Defense against the Plague and a Criterion for the Elect of God



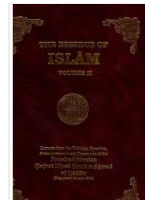
Divine Manifestations



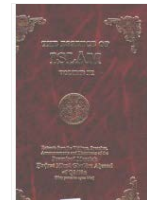
Elucidation of Objectives



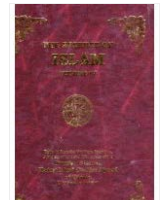
The Essence of Islam Volume 1



The Essence of Islam 2



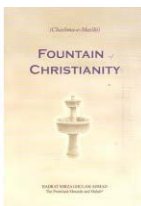
The Essence of Islam 3



The Essence of Islam 4



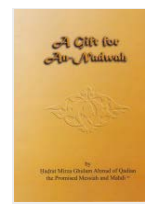
The Essence of Islam 5



Fountain of Christianity



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



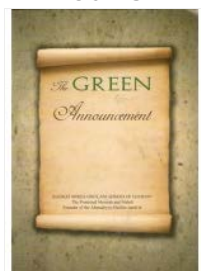
A Gift for Al-Nadwah



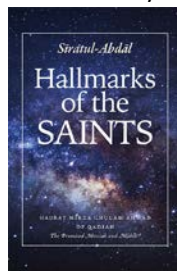
A Gift for Baghdad



A Gift for the Queen



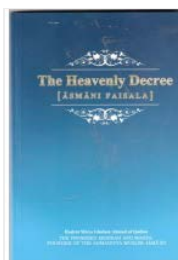
The Green Announcement



Hallmarks of the Saints



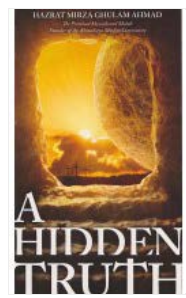
Haqiqat-ul-Wahi



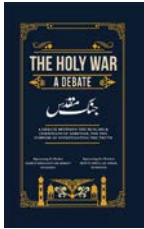
The Heavenly Decree



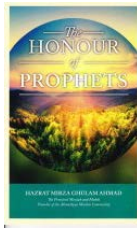
The Heavenly Sign



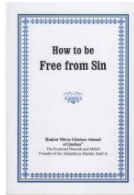
A Hidden Truth



The Holy War



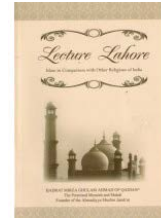
Honor of Prophets



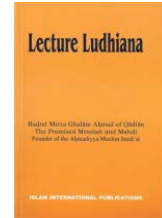
How to be Free from Sin



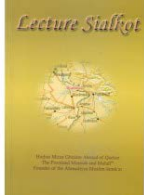
Jesus In India



Lecture Lahore



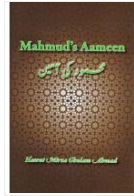
Lecture Ludhiana



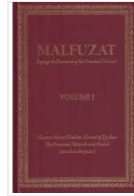
Lecture Sialkot



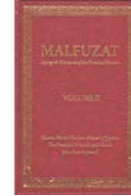
The Light of the Holy Qur'an



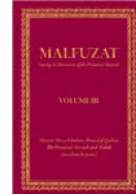
Mahmud's Aameen



Malfuzat Volume 1



Malfuzat Volume 2



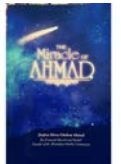
Malfuzat Vol 3



Malfuzat Vol 10



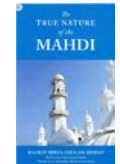
A Message of Peace



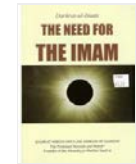
The Miracle of Ahmad



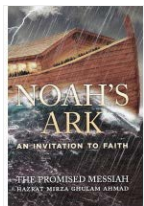
A Misconception Removed



The Nature of the Mahdi



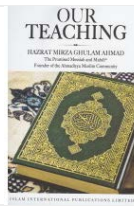
The Need for the Imam



Noah's Ark



The Ocean of Light



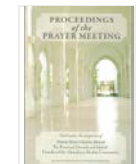
Our Teaching



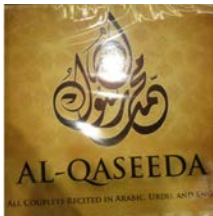
The Philosophy of the Teachings of Islam



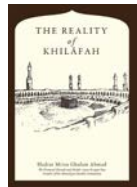
Pleasant stories and anecdotes



Proceedings of the Prayer Meetings



Al-Qaseeda Audio



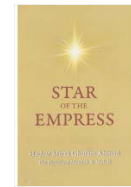
The Reality of Khilafah



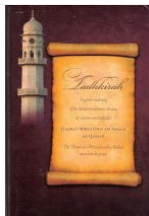
A Review of the Debate Between Batalavi and Chakrhalavi



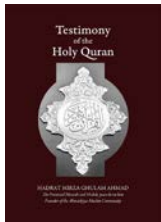
Selections from the Writings of the Promised Messiah



Star of the Empress



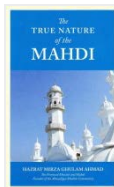
Tadhkirah



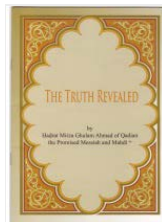
Testimony of the Holy Qur'an



Three Questions by a Christian and Their Answers



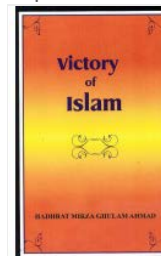
The True Nature of the Mahdi



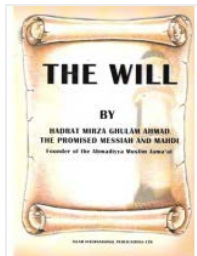
The Truth Revealed



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