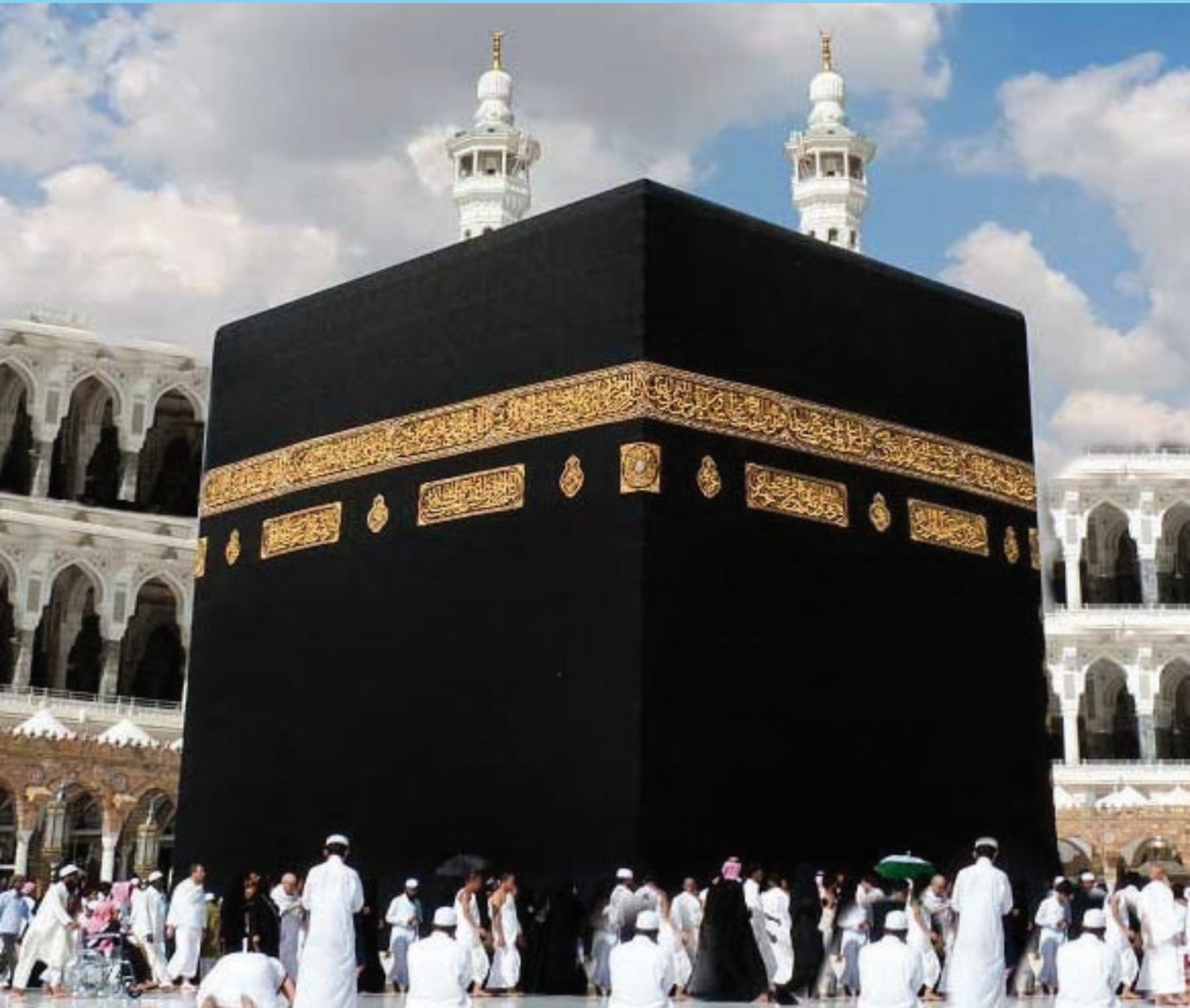


Ahmadiyya Gazette Online

On Khilafat, 'Id-ul-Adha and Jalsa Salana USA

May - August 2025



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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



Local ijtima of Majlis Ansarullah, Queens, April 2025



Ahmadiyya Gazette Online

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Online Gazette: Hammad Malik, Jaleel Akbar.

IT: Munawar Saqib

Lajna Contact: Syeda Bushra Sultana Ahmad

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The Aḥmadiyya Gazette USA

Bait-ur-Rahman, 15000 Good Hope Road,
Silver Spring, MD 20905

Phone: 301-879-0110 FAX: 301-879-0115

E-mails: gazette@Ahmadiyya.us

Publications@Ahmadiyya.us

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 Tasmiyah at the beginning of a chapter as the first verse.

On Khilafat, I'd-ul-Adha and Jalsa Salana USA

On Khilafat _____ 2

The Promised Messiah, peace be on him, on Jalsa Salana _____ 4

**Ahmadiyyat Opens a New Chapter in America
First Annual Convention of the U.S.
Ahmadiyya Missions in 1948** _____ 4

Khilafat and Obedience _____ 5

Recite the Qur'ān slowly and thoughtfully _____ 7

**Message of Hazrat Khalifatul-Masih II on Eighth
Annual Conventions of AMC, USA** _____ 8

A Poor Lady Made an Ornament _____ 8

Summary of Friday Sermons of Hazrat Khalifatul-Masih V for April, May and June 2025 _____ 9

Hazrat Khalifatul-Masih V Mentions US Ahmadi
_____ 14

Khilafat News _____ 18

**International News of Ahmadiyya Muslim
Community** _____ 22

**HRCP concerned over letter to Bar Ahmadi from
Observing 'ID-ul-Adha** _____ 24

**Activities and News of the US Ahmadiyya Muslim
Community** _____ 25

**Jamā'at Ahmadiyya USA National Majlis 'Āmila
2025-2028** _____ 26

Independence Day and the Blessing of Freedom
_____ 38

**Experiencing the Blessings of Dhū al-Ḥajjah's First
Ten Days** _____ 39

Fiqh Ahmadiyya—Funeral Prayer _____ 42



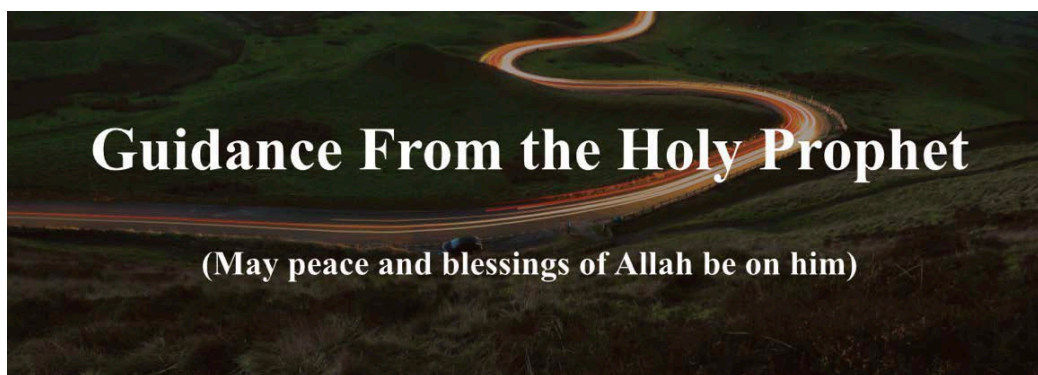
Guidance from the Holy Quran

On Khilafat

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

(24[an-Nur]: 56) **Translation:** Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will

surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be rebellious. (Translation by Hazrat Maulawi Sher 'Ali, may Allah be pleased with him)



Guidance From the Holy Prophet

(May peace and blessings of Allah be on him)

The Holy Prophet on Khilafat

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا عَاصِبًا، فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ نُبُوءَةٍ

Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precept of Prophethood for as long as He wills and then He will bring about its end. Kingship shall then follow to remain as long as He wills and then come to an end. There shall then be tyranny, which shall remain as long as God wills and comes to an end upon His decree. There will then emerge Khilafat on the precepts of prophethood. (Musnad Ahmad bin Hanbal. Mishkāt, Kitāb al-Riqāq, Bāb al-Andhār wa al-Tahdhīr)



Regarding Khilafat

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

كَتَبَ اللَّهُ لَأَعْلَيْنَا أَنَا وَرُسُلِي

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

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

Thus, He manifests two kinds of Power.

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

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

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

وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

That is also what happened at the time of Moses (may peace be on him) when he died on his way from Egypt to Kin'an before taking the Israelites to the intended destination in accordance with the promise. At his [Moses'] death Israelites were plunged into deep mourning. It is written in the Torah that with the grief at this untimely death and sudden departure of Moses (may peace be on him), the Israelites wept for forty days [Deuteronomy 34:8]. The same happened with Christ (may peace be on him). At the time of the incident of the Crucifixion, all his disciples scattered and even one of them apostatized.

So dear friends! since it is the Way of God from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God [previously as published] in Barahīn-e-Ahmadiyya. (Adapted from The Will, Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, pp. 5-7, Islam International Publications UK, 2005)



Ahmadiyya Jalsa Salana, A Heavenly Gathering

The Promised Messiah said: Three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments. (The Heavenly Decree, p. 73, Islam International Publications Ltd., UK, 2006)

I conclude with the prayer that everyone who travels for [attending] this Convention that is for the sake of Allah: May Allah, the Exalted, be with them, reward them in abundant measure, have mercy on them, ease up for them their circumstances of hardship and anxiety and eliminate their anguish and grief. May He grant them freedom from every single hardship and lay open for

them the ways of [achieving] their cherished goals, and raise them, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves problems: accept all these prayers, and grant us supremacy over our opponents through manifest signs, because You alone have all the prowess and power. Āmīn, again Āmīn!

(Translated from Ishtihar, 7 December 1892, Majmu‘ah Ishtiharat, vol. 1, p. 361-362, Nizārat Nashr-o-Ishā‘at, Qadian, 2019)

Ahmadiyyat Opens a New Chapter in America First Annual Convention of the U.S. Ahmadiyya Missions in 1948

The year 1948 witnessed an important step forward in the history of the Ahmadiyya Movement in the United States. Foundations were laid for consolidated efforts of various American Ahmadiyya missions to further the noble cause of Islam at the first annual Ahmadiyya Convention held at Dayton, Ohio, last September.

Achievements at the Convention included a solid program of educational, social, propagational and financial activities. A central secretariat was established with the object of coordinating the work of the different missions.

Publication of literature received particular attention and in this connection, wider circulation of the MOSLEM SUNRISE was enthusiastically pledged.

Notes of deep fidelity to Ahmadiyyat and a greater

drive for the propagation of Islam rang all through the deliberations. One could not help to infer that the sincerity and zeal shown in the faces of the ardent Ahmadies augured a blessed era of determined conquest of the wide world around to bring eternal peace and happiness to all the people through Islam.

If American Ahmadies act up to the ambitions to which they pledged their efforts at their first Convention, Allah, according to His promise, is sure to come to their help even as He did when the handful of Faithfuls made a similar pledge more than thirteen centuries ago with practically no means available to achieve their purpose; nevertheless, in less than half a century, they succeeded in conquering major part of the then known world of Islam. (The Muslim Sunrise, vol. 20, 1948, p. 11)



Khilafat and Obedience

From Friday Sermon of Hazrat Khalifatul-Masih V
(May Allah be his Help)

The response of the believers, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say: 'We hear and we obey.' And it is they who will prosper. And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield for protection, it is they who will be successful. And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, "Swear not; what is required is actual obedience in what is right. Surely, Allah is well aware of what you do." Say, "Obey Allah, and obey the Messenger." But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message. Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort. [An-Noor, 24:52-58]

Thus, in these verses, God Almighty has clearly elaborated everything. Strong assertions and claims of belief should be backed up by true obedience and absolute commitment through every test and trial. The true success will be attained, if the commandments of God are followed with purity of intent and God-fearing righteousness. We need to adopt every act of virtue and practice every aspect of morality only because this is the commandment of Allah the Exalted. If these conditions are fulfilled, then one will also attain successes and security from Allah.

When we reflect upon this, we will find that our

standard of obedience is lacking; at times, we show half-hearted obedience because the matters are against our wishes. Obedience is the pre-condition of Khilafat, obedience is the lifeline of the moral and spiritual existence of the believers and striving to excel in the standard of obedience is extremely important for a believer. The Holy Prophet (may peace and blessings of Allah be on him) even said that, "One who obeys the Amīr, appointed by me, in fact, obeys me and one who obeys me, in fact, obeys God the Exalted and one who disobeys the Amīr, appointed by me, in fact, disobeys me and my disobedience equates to the disobedience of God the Exalted." Hence, the obedience of the Khalifa of the time is much more important than the obedience of a general Amīr.

We see incidents of complete and wholehearted obedience in the lives of the companions of the Holy Prophet (may peace and blessings of Allah be on him). I will present one such example. During one of the battles, the command of the battle was initially given to Hazrat Khalid bin Waleed (may Allah be pleased with him). However, Hazrat 'Umar (may Allah be pleased with him) replaced him for some reason right amidst the battle. Anyway, the instruction of the Khalifa of the time that came at that occasion was that Hazrat Abu 'Ubaidah (may Allah be pleased with him) would take the command and that he should be handed over the command. However, Hazrat Abu 'Ubaidah initially did not take charge from Hazrat Khalid bin Waleed thinking that he was already commanding in an excellent manner. However, Hazrat Khalid Bin Waleed said, "You must immediately take the charge from me because that is the instruction of the Khalifa of the time. I will serve under you with full obedience as you require of me without complaining or any thought of an ill will." Thus, this is the standard of obedience, required of a believer instead of complaining about a decision which may be against one's wishes.

It should not be the case that if an office bearer is replaced by another individual, they stop doing their

work. Whoever acts in this manner, neither do they show any obedience and the fear of God Almighty and nor Taqwa (God-fearing righteousness). It has now been brought to my attention that there are some presidents [of local Jamā'ats], who have stopped performing their duties before their actual term ends in June. This is a deplorable practice. Firstly, such a thought is a dishonesty of one's religious obligations. Secondly, it is a rebellious way of thinking and it is a matter, which will remove one from the sphere of the obedience towards Khilafat. Hence, such people should act with righteousness and fear God.

On one occasion, the Holy Prophet (may peace and blessings of Allah be on him) states, "the person who dies in a state of not having pledged initiation to the Imām of the time, will die a death of ignorance and misguidance." After verbally pledging the oath of allegiance, if we disobey the Imām, then we are practically denouncing that pledge. Hence, after having pledged initiation, it is extremely important to remain focused to show examples of complete obedience.

On one occasion, the Promised Messiah (may peace be on him) explained that a person who verbally takes the oath of allegiance but does not act in accordance with the teachings, cannot be counted as a member of his community. The Promised Messiah further states, "Therefore, you should try your utmost to fashion your deeds in accordance with the teaching that is given to you. The teaching is the following that you should not cause any disorder, not commit any evil, bear verbal abuse with patience and not confront anyone."

So, absolute obedience is the crux of the matter. No ifs, no buts, no questions asked, just like obedience shown by Hazrat Khalid bin Waleed, who understood that all the blessings are in obedience. Therefore, he displayed perfect obedience to Abu 'Ubaidah and considered it a blessing to serve as an ordinary soldier under his leadership.

Hence, if we wish to truly benefit from the promise of the blessings of Khilafat, we must not only safeguard

our prayers and stay away from shirk, but it is also incumbent that we obey the Khalifa of the time, otherwise we shall be counted among the disobedient, just as the Promised Messiah stated that they will not truly be deemed among his followers. God Almighty states that Jamā'at of believers, who remain firmly attached to Khilafat, also pay attention to observing prayer, populate the mosques, give Zakat, make financial sacrifices for the sake of Allah and His Messenger (may peace and blessings of Allah be on him) and who follow the commands of God Almighty and the practice of the Holy Prophet to the best of their ability. When this condition is developed, God Almighty will have mercy on such servants.

Hazrat Khalifatul-Masih V (may Allah be his Helper) read from an extract about the establishment of Ahmadiyya Muslim Khilafat. In any case, one's deep bond and love for Khilafat is purely due to God Almighty. As long as this attachment and love for Ahmadiyya Khilafat remains, the condition of peace will prevail over fear and God Almighty will continue to grant them the means of attaining peace and tranquility—In-Shā'-Allah. Hazrat Khalifatul-Masih V narrated some faith-inspiring incidences about people who accepted Ahmadiyya Khilafat and said, those who remain attached with the institution of Khilafat, adhere to the commandments of God Almighty and His Prophet, continue to safeguard their prayers, and continue purifying their souls and their wealth, they shall In-Shā'-Allah continue to become the recipients of God Almighty's grace. Therefore, in order to achieve this and to garner the blessings of God Almighty, members of the Jamā'at should continue to pray that God Almighty continues to bestow us with this blessing of Khilafat. Through prayers and the grace of God Almighty, may we become the means of the whole world becoming Muslim and forming into one community who stands united under the flag of the Holy Prophet. May God Almighty grant us all the ability to do so. (Summary of the Friday Sermon of 24 May 2019, prepared by the alislam.org team)





Hurūf al-Muqatta'āt (Abbreviated Letters)

Compiled by Qudratullah Ayaz, Milwaukee

Hurūf al-Muqatta'āt are single letters, or a group of single letters, written in a joined form at the beginning of some chapters in the Holy Qur'ān. Though two or more of these letters are written together like a word, each letter is pronounced separately.

These letters appear at the beginning of 29 chapters in the Holy Quran. They occur at the start of the following chapters.

2, 3, 7, 10, 11, 12, 13, 14, 15, 19, 20, 26, 27, 28, 29, 30, 31, 32, 36, 38, 40, 41, 42, 43, 44, 45, 46, 50 and 68.

No Alif (ا) in Muqatta'āt has Maddah on it because it cannot be elongated itself and it does not follow another letter to elongate.

The fourteen letters that compose the different sets of Hurūf al-Muqatta'āt are:

ا-ح-ر-س-ص-ط-ع-ق-ك-ل-م-ن-ه-ي

The manner of reciting (or pronouncing) the Hurūf al-Muqatta'āt is given below in parentheses:

(نُونُ)	ن
(قَافُ)	ق
(أَلِفٌ لَّامٌ مِيمٌ)	الْم
(أَلِفٌ لَّامٌ مِيمٌ رَا)	الْمَر

Invitation to Writers for the Ahmadiyya Gazette, USA

We are thankful to all those who sent us articles and Ahmadiyya news of chapters for publishing in the Ahmadiyya Gazette, USA. May Allah reward them for their sincerity.

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



Message of Hazrat Khalifatul-Masih II on Eighth Annual Conventions of AMC USA

Hazrat Khalifatul-Masih II (may Allah be pleased with him) sent a message on the eighth Annual Convention [Jalsa Salana] held at Saint Louis, MO, on 3-4 September 1955. The message is as follows:

کانفرنس میں شرکت کرنے والے تمام بھائیوں اور بہنوں کو سیدنا حضرت خلیفۃ المسیح الثانی ایدہ اللہ تعالیٰ کا سلام پہنچادیں۔ نیز انہیں حضور ایدہ اللہ تعالیٰ کی اس خواہش کی بھی یقین دہانی کرائیں کہ انہیں ہر سال اپنی تعداد کو دوگنا کرنے کا عزم کرنا چاہیے۔ خدا تعالیٰ آپ لوگوں کی مساعی میں برکت ڈالے اور آپ کے کام میں آپ کی راہنمائی فرمائے۔ آمین۔

Convey the message of Sayyidinā Hazrat Khalifatul-Masih II, Ayyadahullāhu Ta‘ālā to all the brothers and sisters participating in the conference. Also, assure them of the desire of Huzoor Ayyadahullāhu Ta‘ālā that they should resolve to double their numbers every year. May God Almighty bless your efforts and guide you in your endeavor. Amen. (Tarikh Ahmadiyyat, vol. 17, p. 315)



Hazrat Khalifatul-Masih II (may Allah be pleased with him) commented on Surahs Al-Ikhlās, Al-Falaq, and An-Nas at the end of Ramadan on 18 February 1931.

Some people are such if they comprehend a point from the Holy Qur’an, they are not satisfied until the person delivering the dars [study, discussion, lesson] does not state that point. Many people wrote to me that a certain deliverer of dars did not relate a certain point of the Holy Qur’an. Reading the notes from such people, I am reminded of the story that the Promised Messiah (peace be upon him) used to narrate.

There was a woman who was very fond of exhibiting her things, but no one ever praised her. She made ornaments, but since she was a poor woman, her ornaments were also humble, therefore, the wealthy people did not pay attention. Observing that none of her ornaments were appreciated at all, she set her house on fire. At this, all the women of the neighborhood gathered

and started asking her, “Sister, did anything survive?” She said, “Only this ring has been spared.” Yet, no one paid any attention to it due to the panic. After all, despite such a situation, a woman deemed it necessary to ask her, “Sister, when did you have this ring made?” Hearing this, she cried out, “Why would my house had burned if you had asked before?”

Thus, some people cannot tolerate it if one does not state the point that they have discovered. They remain restless until their particular point is stated, and they say, “Why did the one who delivered the dars not mention what we found from the Holy Qur’an?” That is, as if the Holy Qur’an is not narrated unless their point is mentioned. (Translated by the Editor from Al-Fazl, 26 February 1931, p. 6)



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

April, May and June 2025

4 April 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) said:

Following the treaty of Ḥudaibiyah, the Holy Prophet (may peace and blessings of Allah be on him) sent Hazrat ‘Amr bin Umayyah (may Allah be pleased with him) with a letter to King Negus, which stated that all the migrants that were still in Abyssinia should be returned to him. Upon returning, when these migrants heard that the Holy Prophet was at Khaibar, they could not wait to see him and hurried toward Khaibar. The Holy Prophet greeted his cousin, Ja’far (may Allah be pleased with him), and the other Muslims with great love.

11 April 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) continued mentioning the Battle of Khaibar.

Some negotiations took place with the People of Taima. Taima was a well-known city in Madīnah on the way to Syria. When the people of Taima heard about the incidents of Khaibar, rather than opposing Islam, they sent a representative to the Muslims in order to negotiate a peace treaty. The Holy Prophet (may peace and blessings of Allah be on him) accepted this and granted permission to the Jews of Taima to remain in their land with their wealth.

Hazrat Khalifatul-Masih V mentioned another expedition known as Dhat al-Riqā, which took place during 4 AH or 5 AH. This expedition is known by the name Dhat al-Riqā because there was a tree or mountain in the area where this expedition took place called Dhat al-Riqā. Another reason is that between six people, there

Hazrat Khalifatul-Masih V (may Allah be His helper) then described the summary of the Expedition of Wadi al-Qura:

The Muslims invited the people of this valley to peace and Islam, and the Jewish people declined the offer. The battle began with individual duels, and each time, a Muslim would overcome his Jewish opponent. By the end of the day, a total of 11 Jews had been killed. On the next day, before the sun had risen, the Jews surrendered. There, the Muslims also obtained spoils which were distributed there. (Adapted from summary prepared by the Review of Religions)

would be only one riding animal which they all shared. Because of walking on rocky terrain, the Companions’ feet to their nails were injured. They would tie pieces of cloth to their feet, which are known as Riqā. The reason for this expedition was that there were people who would commit robbery along the paths in Najd and bother those passing by.

The Holy Prophet set out with anywhere between 400 to 800 Companions. Upon reaching Nakhil, the Bedouins fled to the mountains. From Nakhil, the Holy Prophet proceeded to Dhat al-Riqā, where the Muslims met with the army of Ghatafan; however, there was no battle, albeit the threat of a battle remained. As this state of potential battle persisted, it came time for prayer, and the Holy Prophet offered Salat al-Khauf (manner of offering prayer during times of fear or a potential threat). This entailed one group of people offering half of the

prayer behind the Holy Prophet and then switching with the second group of people for the second half of the prayer, while the group not offering prayer stood guard.

18 April 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) continued mentioning various expeditions after the Battle of Khaibar.

1. The Expedition of Hazrat ‘Umar bin al-Khattab (may Allah be pleased with him) to Turbah on Sha‘ban, 7 AH.
2. The Expedition of Hazrat Bashir bin Sa‘d (may Allah be pleased with him) to Fadak on Sha‘ban, 7 AH.
3. The Expedition of Hazrat Ghalib bin Abdillāh Laithi (may Allah be pleased with him) to Maifah on Ramadan, 7 AH.
4. The Expedition of Hazrat Bashir bin Sa‘d (may Allah be pleased with him) to Yemen on Shawwal, 7 AH.
5. The Expedition of Hazrat Akhram bin Abi Aujah (may Allah be pleased with him) to the Banu Sulaim on Dhu al-Hijjah, 7 AH.
6. The Expedition of Hazrat Ghalib (may Allah be pleased with him) to Kadid on Safar, 8 AH.

Hazrat Khalifatul-Masih V mentioned the Umrah undertaken by the Holy Prophet with 2000 Muslim companions. For this Umrah, the Holy Prophet included all those companions who were present at Hudaibiyah except those who were martyred at Khaibar. The Holy Prophet entered the Sacred Mosque, Hazrat Abdullah bin Rawaha passionately began reciting some poetic

25 April 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) described the following expeditions in the life of the Holy Prophet (may peace and blessings of Allah be on him):

1. The expedition of Hazrat Ghalib bin Abdullah Laithi (may Allah be pleased with him) towards Fadak on Sha‘ban 7 AH.
2. The Expedition of Hazrat Shuja‘ bin Wahab (may Allah be pleased with him) on Rabi‘ al-Awwal, 8 AH.
3. The Expedition of Hazrat Ka‘b bin ‘Umair (may Allah be pleased with him) on Rabi‘ al-Awwal, 8 AH.
4. The Battle of Mu‘tah on Jumādā al-Ūlá, 8 AH.

In the battle of Mu‘tah, the Holy Prophet (may peace and blessings of Allah be on him) sent Hazrat Harith (may Allah be pleased with him) with a letter addressed to the governor of Basra. When Hazrat Harith reached Mu‘tah, Shurahbil Ghassani captured him and later martyred him. This pained the Holy Prophet a great deal and ultimately led to the Battle of Mu‘tah.

The Holy Prophet sent an army of 3,000 Muslims under the leadership of Hazrat Zaid bin Haritha (may

(Adapted from summary prepared by the Review of Religions)

couplets which could have incited the Makkans. Instead, the Holy Prophet instructed him that he should say, “There is none worthy of worship except Allah. He is One. He has helped His servant and granted honor to His army. He alone defeated all other peoples.”

The Muslims remained in Mecca for three days, after which the Meccans said that they should leave. The Holy Prophet asked what harm there was if they remained for some time more? He was currently getting married and he offered that he would even invite the Makkans to his marriage. However, the Makkans insisted and so the Muslims departed from Mecca.

Hazrat Khalifatul-Masih V made a special appeal for prayers for the Ahmadis of Pakistan. He said that the Ahmadis in Pakistan should pray for themselves as well. They should focus on reciting durood (prayer for sending salutations upon the Holy Prophet (may peace and blessings of Allah be on him)), and they should recite the following 200 times a day:

Subhanallahi wa bi hamdihi subhanallahil-‘azeem
allahumma salli ‘alaa Muhammadin wa aali Muhammad

“Holy is Allah and worthy of all praise, Holy is Allah the Great, O Allah, bestow Thy blessings upon Muhammad and the people of Muhammad.” (Adapted from summary prepared by the Review of Religions)

Allah be pleased with him) towards Syria. The Holy Prophet said that if Hazrat Zaid were martyred, then Hazrat Ja‘far bin Abu Talib (may Allah be pleased with him) would become the leader of the army. If martyred, then Hazrat Abdullah bin Rawaha (may Allah be pleased with him) would become the leader. And if he were martyred, then the Muslims could select a leader. The Holy Prophet gave a white flag to Hazrat Zaid and instructed him to go where Hazrat Harith had been martyred and invite the people there to Islam. If they accepted, then that was fine, but if they did not, then they should engage in battle.

Hazrat Khalifatul-Masih V said that the Holy Prophet’s words came true, in that Hazrat Zaid, Hazrat Ja‘far, and Hazrat Abdullah bin Rawaha were all martyred. Then, ultimately, Khalid bin Walid (may Allah be pleased with him) took hold of the flag upon the insistence of the Muslims and safely brought them to Madinah. (Adapted from summary prepared by the Review of Religions)

2 May 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) continued mentioning incidents related to the Battle of Mu'tah.

The army had set out on a Friday before the Friday prayer. Hazrat Abdullah decided to delay his departure so that he could offer Friday prayers behind the Holy Prophet. After the prayers, when Hazrat Abdullah met the Holy Prophet, he explained that he had delayed his departure in order to offer the Friday prayer. In response, the Holy Prophet said that nothing could compare to the reward of the army that had already departed.

During the battle, Hazrat Zaid bin Haritha fought bravely until he was martyred, upon which Hazrat Ja'far took up the flag of Islam and fought fiercely until his own martyrdom. Hazrat Ja'far had been holding the flag in his right hand, and when it was cut off, he held it in his left hand. When his left hand was cut off, he held the flag against his chest with his elbow until he was martyred, and in exchange for these two arms, he was given two wings by God as his soul rose to heaven. It is recorded that he had up to fifty wounds, all of which were on his chest, none on his back.

Hazrat Khalifatul-Masih V said that thereafter, the

9 May 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) explained the details of the Battle of Mu'tah before describing two more expeditions.

The Expedition of Hazrat 'Amr bin al-'Aas (may Allah be pleased with him) on Jumādā al-Ākhirah, 8 AH.

The Expedition of Hazrat Abu Ubaidah bin al-Jarrah (may Allah be pleased with him) on Rajab 8 AH.

Hazrat Khalifatul-Masih V said that he once again

16 May 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) described two expeditions.

The expedition of Abu Qatada (may Allah be pleased with him) to Khadirah, which took place in Sha'ban 8 AH. Sixteen Muslims were sent under the leadership of Abu Qatada. The expedition lasted for fifteen days and Muslims and Muslims obtained spoils of two hundred camels and one thousand goats and many prisoners.

23 May 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) said that he shall begin mentioning the Conquest of Mecca, which took place in Ramadan 8 AH. This was the great victory which had been foretold by

Muslims gathered around the flag and agreed that the flag should be given to Hazrat Khalid bin Walid and he should take the lead of the Muslim army. Upon taking up the flag, Hazrat Khalid bin Walid led a charge against the disbelieving army, which ultimately led to the disbelieving army being defeated.

God informed the Holy Prophet of this victory that very same day by way of revelation. The Holy Prophet, with tears in his eyes, stood and informed the Muslims in Madīnah about what had happened. When describing what Hazrat Khalid bin Walid had done, the Holy Prophet said that he was a Sword of Allah. Thus, from that day, Hazrat Khalid became known as Saifullah or the Sword of Allah.

Hazrat Khalifatul-Masih V made an appeal for prayers regarding the general state of the world and, in particular, the conditions prevailing in India and Pakistan. May Allah bring an end to injustice, protect the oppressed, and give sense to the governments so that, rather than advancing towards war, they resolve matters peacefully. May Allah enable international organizations to resolve disputes between nations. (Adapted from summary prepared by the Review of Religions)

wished to draw attention to prayers regarding the war brewing between Pakistan and India. May peace and harmony prevail, because the weapons used in warfare these days result in the killing of civilians, as is the case in these current circumstances as well. His Holiness said that we should pray that both sides agree to peace and avoid great loss. (Adapted from summary prepared by the Review of Religions)

There was also an expedition of Abu Qatada towards Idam in Ramadan 8AH.

Hazrat Khalifatul-Masih V mentioned the services rendered to Ahmadiyya Jamā'at by Syed Mir Mahmud Ahmad Nasir, who passed away on 11 May 2025. Huzoor also mentioned the martyrdom of Sr. Tahir Mahmood, who passed away recently. (Adapted from summary prepared by the Review of Religions)

Allah the Almighty, as a result of which droves of people entered the fold of Islam. It is stated in the Holy Qur'an:

And say, "O my Lord make my entry a good entry and then make me come forth with a good forthcoming.

And grant me from Thyself a helping power.” (The Holy Qur’an, 17:81)

This verse was revealed before the Holy Prophet migrated to Madinah, and it foretold the migration along with the ultimate victory at Mecca. Then, with regards to the Conquest of Mecca, it was foretold in the Holy Qur’an:

“Surely, Allah was well pleased with the believers when they were swearing allegiance to thee under the Tree, and He knew what was in their hearts, and He sent down tranquility on them, and He rewarded them with a victory near at hand.” (The Holy Qur’an, 48:19)

Hazrat Khalifatul-Masih said that the day the Holy Prophet (may peace and blessings of Allah be on him) departed from Mecca, God promised him that very day not to worry, for one day He would grant him victory at Mecca. It is recorded that on the same day as the Holy

Prophet (may peace and blessings of Allah be on him) began his migration, the following verse of the Holy Qur’an was revealed:

“Most surely He Who had made the teaching of Qur’an binding on thee will bring thee back to thy place of return.” (The Holy Qur’an, 28:86)

It is recorded that this verse was brought to the Holy Prophet by the Angel Gabriel (may peace be on him) as he turned back and expressed his love for Mecca when he was leaving for Madinah. This was yet another proof of the truthfulness of the Holy Prophet, as God granted him this prophecy, which was a matter of the unseen.

Hazrat Khalifatul-Masih said that it was necessary to give this background about the Conquest of Mecca as it will help in understanding the further details. (Adapted from summary prepared by the Review of Religions)

30 May 2025

Hazrat Khalifatul-Masih said that it has been one hundred seventeen years since the establishment of Khilafat (Caliphate) in the Ahmadiyya Muslim Community. It was initiated in 1908 in accordance with the promises of God and the Holy Prophet (may peace and blessings of Allah be on him). Ahmadis are fortunate to be part of a system which was foretold by God, that with the advent of the Messiah and Mahdi, there would be an era of Islam’s revival would begin, within which there would also be Khilafat, as clearly prophesied by the Holy Prophet.

According to Hadith, the Holy Prophet (may peace and blessings of Allah be on him) said that prophethood will remain established among you as long as Allah the Almighty wills, then He will bring about its end and follow it with Khilafat on the precepts of Prophethood. Following this, Allah the Almighty will remove this blessing as well whenever He pleases. Then, in accordance with His decree, a tyrannical monarchy was established. When this comes to an end, something even worse in the form of monarchical despotism would

follow it until Allah wills, and then He will remove it. Thereafter, Khilafat on the precepts of prophethood will be established, and after saying this, the Holy Prophet remained silent.

His Holiness said that in accordance with this prophecy, with the advent of the Promised Messiah (may peace be on him), a new era for the revival of Islam began, and after him, the institution of Khilafat was established. When I depart, God will send that second Manifestation for you which shall always stay with you, just as promised by God in Barahin-e-Ahmadiyya. And this promise is not for my person. Rather, the promise is with reference to you, as God [addressing me] says: I shall make this Jama’at who are your followers prevail over others till the Day of Judgment. Thus, it is inevitable that you see the day of my departure, so that after that day, the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. (Adapted from summary prepared by the Review of Religions)

6 June 2025

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that people [non-Ahmadi] speak such lies and atrocities against the Promised Messiah (may peace be on him) that they injure the hearts of Ahmadis. Some Ahmadis then also respond in an unbecoming manner, however pure their intentions may have been. This is not our practice and an Ahmadi should abstain from using any sort of ill speech or responding in a manner where we use such words that could in any way, shape or form

become derogatory towards someone else, which then the opponents could misconstrue to say that God forbid, we dishonor the Holy Prophet (may peace and blessings of Allah be on him) and his companions. Whereas the esteemed rank and status that we give to the Holy Prophet and his companions cannot be fathomed by these people. (Adapted from summary prepared by the Review of Religions)

13 June 2025

Hazrat Khalifatul-Masih V (may Allah be his Helper) described the causes that led to the conquest of Mecca. The immediate factor was the breaking of the Treaty of Hudaibiyah and arrogantly conveyed to the Holy Prophet (may peace and blessings of Allah be on him) that they would wage war against Muslims. His Holiness said it is recorded that the Holy Prophet (may peace and blessings of Allah be on him) sent Hazrat Zamrah (may Allah be pleased with him) to the Quraish to give them three options:

1. Offer blood money for those whom they killed.
2. Announce dissociation from the Banu Nafasah branch of the Banu Bakr.
3. End the Treaty of Hudaibiyah.

The Quraish regretted their statement and sent Abu Sufyan to meet with the Holy Prophet. Allah the Almighty had already informed him about Abu Sufyan's arrival. Before he arrived, the Holy Prophet told his companions that Abu Sufyan would be arriving to seek a new treaty, but he would return unhappy.

Hazrat Khalifatul-Masih said that the Holy Prophet quietly began preparation for his journey towards Mecca. He announced to the people that they should begin preparing for a journey, but did not tell them where they

would be going.

Hazrat Khalifatul-Masih urged prayers for the state of the world. The potential for war to spread continues to increase. We should pray that Allah the Almighty keeps us safe from its destruction. Now, Israel has attacked Iran, and this state of war has taken a dangerous turn. Israel's government will want to bring harm to Muslim countries one by one. Yet, the Muslim countries remain asleep, while focused and engrossed in their progressiveness and other priorities. They do not realize what is going to happen. The Muslims no longer maintain their practice, nor do they focus on prayers. As a result, they cannot even fathom the harm that will come about. May Allah the Almighty grant them sense, may they turn their attention towards this, and may they strive to become united, instead of not helping one another due to sectarianism. All Muslim countries are in danger because the disbelieving nations have become like a united nation. Thus, the Muslims must also become united as a single nation, because this is the only way they can survive – there is no other way. May Allah the Almighty protect all the innocent and oppressed from harm. We must focus a great deal on prayers. May Allah the Almighty enable us to do so. (Adapted from summary prepared by the Review of Religions)

20 June 2025

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that the Holy Prophet started his journey towards Mecca in Ramadan. The Holy Prophet broke the fast and did not keep any subsequent fasts. He was accompanied by 7400 men and more joined along the way, making the total 10,000. Due to the planning and prayers of the Holy Prophet, the Meccans could not know that the Muslim army had arrived only five miles away from Mecca. In the evening, the Holy Prophet instructed Muslims to light ten thousand fires. The Holy Prophet saw Abu Sufyan in a vision and instructed to capture him. He was found

exactly where the Prophet had told. When Abu Sufyan realized it was Muslims, he expressed his surprise that such a large army had arrived without being detected. The conquest of Mecca shall be continued.

Hazrat Khalifatul-Masih once again urged for continued attention towards prayers that God Almighty save the world from disorder. The current situation is volatile; may Allah the Almighty improve these conditions. (Adapted from summary prepared by the Review of Religions)

27 June 2025

Hazrat Khalifatul-Masih V (may Allah be his Helper) is describing the conquest of Mecca in his Friday sermons. The Holy Prophet (may peace and blessings of Allah be on him) instructed for 10,000 fires to be lit. When Abu Sufyan and his comrades saw this, they grew worried. Upon the insistence of Hazrat Abbas, Abu Sufyan agreed to go with him to meet the Holy Prophet. Abu Sufyan was worried that Hazrat 'Umar might kill him; however, the Holy Prophet had already instructed his Companions not to kill him. Abu Sufyan was asked to spend a night with the Muslims. The next morning, he saw the Muslims preparing for morning prayer. He noticed that the Muslims were offering prayer following

the actions of the Prophet. Abu Sufyan said that he had never seen followers as loyal as those of Hazrat Muhammad. Later, Abu Sufyan pledged allegiance to the Holy Prophet.

The Holy Prophet said that anyone who remained in their homes, in Abu Sufyan's home, inside the Ka'bah, under the flag of Bilal's brother would be protected. Similarly, those who laid down their arms shall be protected. He instructed all the commanders to ensure that they did not engage in battle, and to only fight if someone approached and attacked them. (Adapted from summary prepared by the Review of Religions)



Hazrat Khalifatul Masih V Mentions US Ahmadis

Hazrat Khalifatul-Masih V mentions Sayyid Mir Mahmud Ahmad Nasir

Hazrat Khalifatul-Masih V (may Allah be his Helper) led the funeral prayer of Sayyid Mir Mahmud Ahmad Nasir after the Friday sermon on 16 May 2025. He passed away on 11 May 2025 at the age of 96. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

Hazrat Khalifatul-Masih V said:

“Sayyid Mir Mahmud Ahmad Nasir, son of Hazrat Syed Mir Muhammad Ishaq (may Allah be pleased with him). He was the nephew of Hazrat Nusrat Jahan Begum (may Allah be pleased with her), and the son-in-law of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), Second Caliph of the Ahmadiyya Muslim Community. He obtained his initial education from Qadian and then obtained his BA from the University of Punjab. He dedicated his life to the service of Islam Ahmadiyyat on the day his father passed away.”

His son, Muhammad Ahmad, writes that his father would regard 17 March, the day when he devoted his life to the faith, with great esteem. Sayyid Mir Mahmud Ahmad Nasir recounted that the Second Caliph spent the entire day in their home, offering prayers there and even delivering a short speech. It was at that instance, while he was only fourteen years old, that he stood up and said that he wished to dedicate his life to the service of the faith. The Second Caliph was very pleased with this and appreciated him. He would go on to fulfil this pledge in a way that few others have.

He served as a missionary in the UK, where he also studied alongside Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him). He served as a professor in

Jami'a Ahmadiyya Rabwah, then as a missionary in the USA and Spain, then as Wakil-ut-Tasnif, then as Principal of Jami'a Ahmadiyya Rabwah. He also served in Wakil-ut-Ta'lim, In-charge of the Research Cell, and President of the Noor Foundation. He also served as a Member of Dārul Ifta. He served in the Ahmadiyya Muslim Youth Organization as a secretary and vice-president.

He had many great academic achievements. He assisted in the Urdu translation of the Holy Qur'an by the Fourth Caliph. He translated the six authentic books of Hadith into Urdu along with various commentaries. He wrote scores of scholarly works on the Bible, including commentaries. He published great research on the shroud and ointment of Jesus (may peace be on him).

His published and unpublished works span many topics surrounding the life of the Holy Prophet (may peace and blessings of Allah be on him). He also had the honor of holding the foundation stone for the Basharat Mosque in Spain which the Third Caliph prayed upon. His marriage was announced by the Second Caliph, who was with Amatul Mateen, daughter of the Second Caliph. During the marriage announcement, the Second Caliph expressed his desire for Sayyid Mir Mahmud Ahmad Nasir, Syed Mir Daud Ahmad, and Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him) who he had sent to the UK for studies, to attain proficiency in the English language, so that they could translate the books of the Promised Messiah (may peace be on him) and other literature and also bearing in mind that The Review of Religions required a proficient editor.

His Holiness (may Allah be his Helper) said that the Third Caliph announced the marriage of Sayyid Mir Mahmud Ahmad Nasir's son, and in his sermon, lauded

his dedication to serving the faith. Once, he advised those who wished to become missionaries that they should wake up at 3 A.M. to offer voluntary prayers, that they should offer the five daily prayers in congregation at the mosque, and to seek prayers on a daily basis to attain the pleasure of God and the love of the Holy Prophet, the Promised Messiah and Khilafat. He also advised to become regular in glorifying Allah, sending salutations upon the Holy Prophet and seeking forgiveness. He advised to write letters to the Khalifa, to fulfil assigned duties with devotion, to serve parents and pray for them, learn the translation of the Holy Qur'an, read all the written works of the Promised Messiah at least three times, read the Al-Fazl newspaper and another newspaper daily, undertake at least one act of service to humanity daily.

Sayyid Mir Mahmud Ahmad Nasir's son, Syed Ghulam Ahmad Farrukh, says that his father expressed his love and devotion to God through his prayers. His Holiness (may Allah be his Helper) attested that he himself had seen his devotion in prayer, and he could often be seen in the corner of the mosque whilst devoted in prayer. His son says that his father would express his devotion to God in ways such as writing lines upon lines in his diary simply with the word "Allah." Once, his son saw written in his diary, "O my Allah, ti amo", meaning 'O my Allah, I love you.' His son says that his father would recite couplets in his prostrations which expressed extreme love and devotion for God. He related to his son that in his voluntary prayers, he would glorify God, and then pray for the Holy Prophet, the Promised Messiah and his family, the Caliphs, and then, beginning with his own grandfather, he would pray for his own family in succession. He considered prayer for others to be the best form of service to humanity. He strove to emulate the examples set by the Holy Prophet in every aspect of his life. His son says that there were times when his father was sitting on an uncomfortable chair while he was sitting on a more comfortable chair. He got up so that his father could sit on the more comfortable chair, but Sayyid Mir Mahmud Ahmad Nasir would refuse, saying that the Holy Prophet instructed not to make someone get up and take their place. Even though he was his son, he said he would implement the instruction of the Holy Prophet. On the days of the birth and demise of the Holy Prophet and the Promised Messiah, he ensured to focus on reciting durood sharif [prayer for sending salutations on the Holy Prophet].

Hazrat Khalifatul-Masih V said that a false case was filed against him, in which the judge said that he had blasphemed against the Holy Prophet. Hearing this troubled him greatly, and he very strongly responded to the judge, saying that it was unfathomable for him to have dishonored the Holy Prophet in any way and that this accusation was completely false. He was also falsely

imprisoned for a day.

He also had great love for the Promised Messiah. He would study the Holy Qur'an and books of Hadith daily. During his day in prison, he asked his son to bring him the book Barahin Ahmadiyya by the Promised Messiah. Mian Khurshid Ahmad who was also there asked how he would read such a difficult book under the difficult circumstances he was in. Sayyid Mir Mahmud Ahmad Nasir said that this book was not difficult for him to read, as he had already read it about five times. Syed Mir Mahmood Ahmad Nasir's son says that once the Al-Fazl newspaper was interviewing scholars of the Community, and when they interviewed his father, he simply said that the Promised Messiah's greatest miracle was establishing a bond between man and the living God. He also had an interest in worldly knowledge, particularly science, history and he would also read books about hiking. He was proficient in languages like Urdu, Arabic, English, Spanish, Italian and Hebrew. He had a passion for financial contributions. He studied Italian because the Second Caliph had instructed him to do so in order to send him to Italy. Though that never transpired, he continued studying Italian till his last days, because he considered it to be a standing instruction of the Second Caliph which was still applicable.

His Holiness said that Mubashar Ayaz, current Principal of Jami'a Ahmadiyya, said that he was an ocean of knowledge. His life was defined by work. The word 'break' was not in his vocabulary. He had exemplary obedience. He was a model in this regard. When he was the Principal of Jami'a Ahmadiyya, he used to go to his office at 7:20 am when classes would begin. He would ride on his bike and even fell a few times. His Holiness instructed him that, on account of his health, he should instead go to his office at 10 am. Once, he was seen walking in the courtyard a little before 10 am. When asked why he was outside, he said that it was not yet 10 am, and he had been instructed to go to his office at 10 am.

Tanvir Nasir, a missionary from Qadian, says that once Sayyid Mir Mahmud Ahmad Nasir was walking back and forth in the front row of the mosque in Qadian as he remained engaged in the remembrance of Allah. When asked why he was walking in the front row, he said that he had seen the Second Caliph doing so, and so he wished to walk in the same place. He had a great love for the Second Caliph.

Feroz Alam writes that Sayyid Mir Mahmud Ahmad Nasir became the Principal of Jami'a Ahmadiyya while he was studying there. Not only was he a scholar, but more so, he left a lasting impression through his conduct and character and his devotion to God. He taught comparative religions and he would teach arguments as taught by the Promised Messiah. Once, while teaching about the miracles of Jesus in light of the writings of the

Promised Messiah he asked, Do miracles still happen today? He then narrated an incident of when he was on duty during the days of Jalsa Salana (Annual Gathering) and there was not enough food. Guests had arrived, and what little food there was began to be distributed, and somehow Allah blessed the food so that everyone could eat and there was no shortage.

His Holiness said that his grandson Syed Hashir has also expressed the profound impact that his grandfather's devotion to God left, and now, seeing as he is a missionary, he should follow in his grandfather's footsteps. His grandson says that his grandfather had such love for the Holy Qur'an as he has never seen before. He would recite the Holy Qur'an for long periods. When he was a child, his grandfather would wake him for the morning prayer, and he observed that afterwards, he would recite the Holy Qur'an with great care and love, which left a great impact on him. When Syed Hashir enrolled in Jami'a Canada, his grandfather would ask him about his studies, particularly about the studies of the Holy Qur'an, its translation and commentary. Sayyid Mir Mahmud Ahmad Nasir told his grandson that he had read the books of the Promised Messiah many times, but every time he would find new points. He said that through reading the books of the Promised Messiah, one can better understand the meanings of the Holy Qur'an and the Hadith.

Once, Sayyid Mir Mahmud Ahmad Nasir told him that he had studied all the books of the Promised Messiah three times and that some books he had even read more than three times. Yet, he was humble and did not seek to express his scholarliness.

Sayyid Mir Mahmud Ahmad Nasir had profound obedience to the Khilafat. Syed Hashir relates that once during the Friday sermon of His Holiness, the electricity went out in Pakistan and the TV turned off. Syed Hashir got up to leave, but his grandfather told him to remain seated, for there was no telling when the electricity might come back, and he should not miss a single word of His Holiness when it did. On another occasion, Syed Mir Mahmud Ahmad was unaware that His Holiness was delivering an address. When he found out, he was having trouble putting it on his iPad. When Syed Hashir arrived, he helped his grandfather put the address on, and Sayyid Mir Mahmud Ahmad Nasir thanked him for doing this

favor for him. His Holiness said that he would even express his gratefulness to children.

His Holiness had instructed the Editor of The Review of Religions to approach scholars of the Community to write articles, including Syed Mir Mahmud Ahmad Nasir. When the Editor reached out to Sayyid Mir Mahmud Ahmad Nasir over the phone, it was late at night in Pakistan, and he was informed that Sayyid Mir Mahmud Ahmad Nasir was sleeping. However, at this time, he woke up and took the phone, upon which the Editor informed him of His Holiness' instruction. The next day, Sayyid Mir Mahmud Ahmad Nasir sent a 15-page article to His Holiness for The Review of Religions and said that he would continue sending articles. He would also take part in the Shroud of Turin exhibition that would be displayed at the Jalsa Salana (Annual Convention) UK, as he himself had done great research in this field. His own research in this topic and indeed all topics was to first study all that the Promised Messiah had said on the matter. Similarly, on the topic of Jesus surviving the cross, Sayyid Mir Mahmud Ahmad Nasir said that the Promised Messiah had focused on the ointment that was used to heal his wounds. The leading expert on the Shroud of Turin, Barrie Schwartz, attested that if the Ahmadiyya Community was able to prove their stance through the ointment of Jesus, then he would have no choice but to accept that Jesus survived the cross.

His Holiness said that a common thing which many missionaries wrote was a piece of advice he gave. He said that one should keep the word قبر (Q-B-R) in mind: Q for Qur'an, B for Bukhari, and R for Ruhani Khazā'in (written works of the Promised Messiah). If one became an expert in these things and learned from them, then they would become successful in their endeavors.

His Holiness said he was a great helper of Khilafat; he was loyal, obedient and devoted. Such great helpers are few and far between. His Holiness said he has yet to see anyone else like him. His Holiness prayed that such examples be established in the future and that Allah continues to grant Khilafat such helpers. His Holiness prayed that may Allah accept his prayers for his progeny and enable them to follow in his footsteps. (Friday Sermon, 17 April 2025, published in Al-Hakam of 16 May 2025)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of the Ahmadis from the United States of America

Munira Ahmad, wife of Saleem Ahmad, a former Financial Secretary, Lajna, New York

She passed away on 12 March 2025. Inna Lillāhi Wa

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

Her father joined the Jamā'at by pledging allegiance at the hands of Hazrat Muslih Mau'ūd (may Allah be pleased with him). She was regular in daily prayers, a devoted, compassionate, sociable, pious, and sincere

woman. She presented her house as a prayer center. She had a deep bond and devotion to the Khilafat. The deceased was Musiyya. She is survived by five children, seventeen grandchildren. (Al-Fazl International, 28 April 2025)

Nayyar Kaleem Rana, wife of Late Kaleem Rana of the US

She passed away on 3 March 2025 at the age of seventy-four. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

She was the great-granddaughter of Hazrat Chaudhri Abdul Majeed (may Allah be pleased with him), Amir Jamā'at District Jalandhar, India, and Hazrat Chaudhri Ghulam Ahmad Kathgarhi (Rais Kathgarh). She was the daughter of Lieutenant Colonel Muhammad Zafarullah Khan Shaheed. She was regular in five daily prayers, a devoted, simple-minded, God fearing, good-mannered, pious, and sincere woman. The deceased was Musiyya. She is survived by a son and two daughters. She was the mother of Bilal Rana, Nai'b Amir, and the Secretary of Public Affairs, Jamā'at Ahmadiyya, USA. (Al-Fazl International, 28 April 2025)

Naeema Farhat, wife of Malik Fida, Virginia, USA

She passed away on 14 February 2025 at the age of ninety-two years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

She was the daughter of Haji Muhammad Abdullah, life devotee and former Nai'b Nazir, Baitul-Maal

Rabwah. She served as the local secretary of Nāsirāt. The deceased was Musiyya. She is survived by three sons and three daughters. She was the great-grandmother of Rai Athar Ahmad, a student of Jami'a Ahmadiyya, UK. (Al-Fazl International, 5 May 2025)

Saeed Ahmed Malik of Maryland, USA

He passed away on 15 December 2024 at the age of 78. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

He was the great-grandson of Hazrat al-Ḥājj Maulawi Muhammad Abdullah (may Allah be pleased with him), a companion of the Promised Messiah (may peace be on him) and grandson of Malik Abdul Rehman. He completed his Master's degree in Botany from the University of Peshawar in 1967 and then worked as a research scholar for three years at the Pakistan Forest Institute, Peshawar. In 1970, when Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) started the Nusrat Jahan Scheme, he and his elder sister, Ms. Naeema Latif, served as teachers in Nigeria from 1972 to 1985. In 1989, he moved with his family to the United States, where he served as the local financial secretary of two chapters of the US Jamā'at. In 2005, he offered himself to serve at the National Headquarters Bait-ur-Rahman Mosque and started working there as an office manager and served there till the end of 2019. As an office manager, he worked with devotion and dedication. In his duties, he preferred obedience over his relations and always served selflessly. The deceased was a Mūṣī. He is survived by his wife, two sons, three daughters, a brother, and two sisters. (Al-Fazl International, 12 May 2025)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Dr. Col. Pir Muhammad Munir

Dr. Colonel Pir Mohammed Munir Ahmad passed away at Tahir Heart Institute, Rabwah, Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

Dr. Col Pir Muhammad Munir who used to be an administrator of the Fazl-e-'Umar hospital in Rabwah. He was a convert to Ahmadiyyat and his parents later accepted Ahmadiyyat as well upon seeing his good character. He served the Community in various capacities, including as a general physician and administrator of the Fazl-e-'Umar hospital. His period of

service spanned 19 years. His wife says that he was a very kind father and husband. He fulfilled his life devotion with true loyalty. He was regular in offering prayers and was devoted to his faith. He had a bond of love with Khilafat and advised his children to write to the Khalifa. He is survived by his wife, three sons and grandchildren. His Holiness prayed that may Allah grant him forgiveness and mercy. Amin.

(From the summary of the Friday Sermon of Hazarat Khalifatul-Masih V dated 30 May 2025)



A Glimpse into a Spiritual Journey

MKA from the South-West Region, USA, meets Hazrat Khalifatul-Masih V, may Allah be his Helper



From 9 to 15 January 2025, a group of Majlis

Khuddam-ul-Ahmadiyya Southwest Region of the United States had the blessed opportunity to visit Islamabad, UK, and meet with Hazrat Khalifatul-Masih V (may Allah be his Helper). While many moments were captured in the recent “This Week with Huzeer” episode on MTA International, there were countless behind-the-scenes experiences that left a lasting impression on the hearts of the participants.

(Adapted from the Report by E. Mahmood Kauser, Missionary, Los Angeles & San Diego, USA, Al-Hakam, 31 January 2025)

Hazrat Khalifatul-Masih’s Guidance to New Missionaries of the UK, Germany, Canada, and Ghana

Jami’a Ahmadiyya Convocation at UK Campus in Haslemere



Hazrat Khalifatul-Masih V, may Allah be his Helper, graced the Jāmi'a Ahmadiyya convocation ceremony of graduates from the UK, Germany, Canada and Ghana, which was held on the Jami'a Ahmadiyya UK campus in Haslemere on 4 May 2025. The UK, Canada, and Germany graduates were physically present, but the graduates from Ghana joined virtually.

Hazrat Khalifatul-Masih V addressed the graduates. Huzoor said: The reports from principals of the respective Jāmi'as are indeed very heartening. This is indeed a joyous occasion, and the parents of the graduates have shared in this happiness. However, the graduates must reflect deeply on certain questions: Are they truly prepared to serve the Jamā'at? Have they fully equipped themselves with the necessary knowledge to serve Islam effectively? Are they making every effort to gain a thorough mastery over the writings of the Promised Messiah (may peace be on him)?

Huzoor admonished that if the graduates fail to continuously study the Holy Quran, Hadith, and the writings of the Promised Messiah, they will gradually lose their command and will be unable to effectively counter opponents or respond to critical questions. Therefore, they must remain committed to advancing their knowledge and deepening their study. He advised the graduates to pledge that they will persistently strive to increase their knowledge and wisdom. The true knowledge and insight cannot be attained without the help of Allah the Almighty. Thus, the graduates must also excel in their worship, seeking closeness to God. As their speeches reference the exemplary lives of the Companions of the Holy Prophet and the Promised Messiah, the missionaries should themselves aspire to reach those high standards. When this becomes your focus, you will undoubtedly be counted among those who

are striving to fulfil the mission of the Promised Messiah.

Hazrat Khalifatul-Masih further advised missionaries to cultivate self-control, patience, and maintain the highest moral standards. They should not become agitated by people's questions, nor should they react with impatience or harshness. Instead, missionaries must embody exemplary conduct, setting a standard for their own children and fostering understanding and respect from their spouses, who will recognize them as true spiritual guides.



At the end, Hazrat Khalifatul-Masih said: "You must understand your responsibilities [...] and keep yourselves ever ready for every sacrifice. This is the pledge that truly brings lasting joy, not merely receiving a certificate at today's ceremony.

"If you have made this pledge, you must also make practical efforts to fulfil it. When such efforts are made, they will make you inheritors of Allah's grace. And when one attains the grace of Allah, what more could one desire? May Allah enable you and all of us to be among those who receive these blessings." Āmīn. (Edited from the summary prepared by Al-Hakam dated 5 May 2025)

Implement the existing guidance before seeking new counsel

Members of Majlis Ansarullah Finland meet Hazrat Khalifatul-Masih V

A delegation of the members of Majlis Ansarullah Finland had a Mulaqat (meeting) with Hazrat Khalifatul-Masih V (may Allah be his Helper) on 18 May 2025 at Islamabad, Tilford, UK.



Upon arrival, Huzoor graciously greeted all present and took his seat. Huzoor first addressed the Sadr Majlis

Ansarullah Finland. Following this, each Nasir had the opportunity to introduce himself, sharing details of his family background, services to the Jamā'at and professional career. Speaking to one of the Ansar during the introductions, Huzoor reminded him that the term "Ansarullah" signifies "helpers of Allah," and thus, they should actively help in teaching the Holy Quran to children.

Hazrat Khalifatul-Masih V then answered the following questions:

1. Overcoming sin and the essence of true repentance
2. Instilling faith in children amidst secularism
3. Counsel on maintaining good health for Ansar
4. The importance of acting on existing guidance

5. Global tariffs, economic realities, and the rise of AI
6. Confronting opposition in Pakistan with prayer,

self-reformation, and awareness
(Adapted from the summary prepared by Al-Hakam)

True sacrifice demands humility and the forsaking of ego

Hazrat Khalifatul-Masih V addresses Majlis Shūrā UK, Canada, and Belgium for the year 2025

Hazrat Khalifatul-Masih V, may Allah be his Helper, addressed the participants of Majlis Shūrā UK and Canada for the year 2025 via livestream from Islamabad, UK.

Hazrat Khalifatul-Masih V (may Allah be his Helper) said: “With the grace of Allah, this weekend the UK is holding its Majlis Shūrā, and at the same time, Canada Jamā’at and Belgium Jamā’at are also holding their Shūrā today. And it is my sincere hope and I pray that Allah the Almighty enables all of you to fulfil its profound objectives.”

Huzoor said that the views, opinions and insights offered by Shūrā delegates should be anchored in the indispensable principle of justice, integrity and righteousness.

Huzoor then presented some fundamental principles from the blessed guidance of Hazrat Muslih Mau’ūd, who stated:

“The supreme aspiration and the foremost priority for every member of the Majlis Shūrā must be to attain the pleasure of Allah. In reality, only if a person’s true objective is to gain Allah’s love can they present their views and opinions with absolute integrity, unwavering justice, and free from all forms of self-interest.”

Fundamental to gaining Allah’s love is sacrifice. In this regard, Hazrat Muslih Mau’ūd said that all of us, to a certain extent, have sacrificed our relationships,

friendships, wishes, and opinions for the sake of gaining the love of Allah the Almighty. However, he cautioned that even those who have sacrificed for Allah’s love are not immune to negligence or weakness. If one deviates from the path of Allah, they risk severing their connection altogether from Allah. However, the world will not offer any solace or compassion, but rather, they will treat such a person with anger and disdain. Such a person would be cut adrift from both the spiritual and worldly perspectives.

Hazrat Khalifatul-Masih said: “In terms of the Jamā’at elections, those who have been elected or may be [elected] in the coming days, should recognize that if their names are approved to serve the Jamā’at, they must strive to fulfill their duties purely for the sake of Allah the Almighty, rather than to impress other people or to seek to demonstrate what they consider to be their qualities.”

Hazrat Khalifatul-Masih (may Allah be his Helper) said: “None of you should ever think that the Jamā’at’s success is due to your efforts, skills or capabilities.

Huzoor cautioned that if one lets their ego take root, then instead of prosperity, they would encounter harm and destruction. So, every Jamā’at’s office-bearer must recognize the objectives.

“May Allah the Almighty, with grace and mercy, enable all of you to perceive this and grant you the ability to achieve the true objectives of the Shūrā. Amin.”
(Adapted from the summary prepared by Al-Hakam dated 24 May 2025)

The only system of Khilafat that shall prevail is the one established by Allah through the Promised Messiah

Khuddam from Great Lakes, USA, meet Hazrat Khalifatul-Masih V



Members of Majlis Khuddam-ul-Ahmadiyya from the Great Lakes Region of the USA had a Mulaqat with Hazrat Khalifatul Masih V (may Allah be his Helper) on

25 May 2025 at Islamabad, Tilford, UK.

A Khadim enquired about the significance of Waqf-e-Ardhi (temporary life devotion) for Khuddām.

Huzoor (may Allah be his Helper) explained that the importance of Waqf-e-Ardhi is universal for all members of the Jamā’at, whether they belong to Khuddam-ul-Ahmadiyya or other organizations. He elaborated on the meaning of Waqf-e-Ardhi, defining it as the act of dedicating a period of one’s time, perhaps two or three weeks, for the cause of the Jamā’at. He advised that one should formally apply.

A Khadim asked whether the Promised Messiah

(may peace be on him) had conveyed his message to the Ottoman Empire.

Huzoor affirmed that the Promised Messiah sent his message everywhere. He mentioned that during that era, an ambassador from the Ottoman Empire visited the Promised Messiah in Qadian. The Promised Messiah conveyed the message of Islam Ahmadiyyat to him. At that time, a form of caliphate existed in Turkey. However, the Promised Messiah told the ambassador that their ways were not correct, that they needed reformation and that they should accept his claim.

Huzoor narrated that upon hearing this message, the ambassador left in anger and subsequently spoke very harshly and used improper language against the Promised Messiah. Huzoor emphasized that the Promised Messiah had thus delivered the message and had foretold that their system of Khilafat would not endure; rather, the only system that would prevail is the one established by Allah, in accordance with His promise, through the Promised Messiah.

The conversation then turned to the challenges Ahmadi face during Hajj or Umrah when wishing to offer salat. A Khadim enquired how to navigate the situation, considering the reluctance to pray behind non-Ahmadi imams and potential safety concerns.

Huzoor advised that if one finds oneself in a situation where it is impossible to leave the area and the congregational prayer led by a non-Ahmadi imam has commenced, one may find it unavoidable to join.

Huzoor also noted that many Ahmadi travel for Hajj and Umrah in groups. He observed that many non-

Ahmadi groups from different sects also offer their prayers separately. Therefore, Ahmadi, too, often manage to pray separately, sometimes by arriving at the prayer place at different times or finding other ways to hold their own congregations.

The final question addressed the observation that some Ahmadi youth appear to be negatively influenced by Western society, affecting their conduct and language.

Huzoor placed the initial responsibility on Majlis Khuddam-ul-Ahmadiyya, parents and the Nizam-e-Jamā'at. He emphasized the need for proper Tarbiyat and for keeping the youth attached to the Jamā'at from childhood. He stated he has spoken countless times about the parental duty to keep children close. He observed that while children often remain on the right path until about 14 or 15, upon reaching young adulthood (around 18), they sometimes assert independence and resist guidance.

Huzoor stressed that these issues relate fundamentally to Tarbiyat. Even after youth transition from Atfāl-ul-Ahmadiyya to Khuddam-ul-Ahmadiyya, both the auxiliary organization and parents must strive to keep them attached. He urged Khuddam-ul-Ahmadiyya to use excerpts related to Tarbiyat from the Holy Quran, Ahadith and the writings of the Promised Messiah in their programs. He also suggested creating short clips for social media on this topic. He acknowledged that some societal influence is inevitable and that countering it is a significant challenge. He encouraged the Khuddām to accept and rise to this challenge. (Adapted from summary prepared by Al-Hakam dated 25 May 2025)

Maturity demands action, not just words

National Amila of Majlis Ansarullah Netherlands meets Hazrat Khalifatul-Masih V on 18 June 2025 at Islamabad, Tilford, UK

Hazrat Khalifatul-Masih V (may Allah be his Helper) advised the National Amila of Ansarullah, Netherlands on the following matters:

- Assess your actions, not just listen to speeches
- Guidance for departmental secretaries
- Reaching out to inactive members
- Role of Ansarullah in Rishta Nata
- Dissent and obedience in Amila meetings
- Integrating new Ansar into the Majlis

- Meaning of 'Qaid' and 'Mohtamim'
- Commencing Amila meetings

After the Mulaqat, Sadr Majlis conveyed the salaam of a member who was unable to attend. Huzoor (may Allah be his Helper) replied with prayer and wa Alaikum-us-Salaam. Sadr Majlis then requested a group photograph, which Huzoor graciously permitted. Following the photograph, Huzoor distributed pens to all the members of the delegation before taking his leave. (Adapted from Summary prepared by Al-Hakam)



Ahmadiyya Muslim Community Zambia holds Peace Symposium in Petauke



Ahmadiyya Jamā'at Petauke, Zambia, organized a Peace Symposium with the theme “Love, Justice and Peace: A Universal Faith Message,” on 15 February 2025.

The event ended with a silent prayer. The peace symposium was covered by the media and representatives from two radio stations (Radio Explorer, Radio Pasmé) were also in attendance and later broadcast the event on their respective stations. Copies of the Holy Quran and the book *World Crisis and the Pathway to Peace* were given to all dignitaries. The total attendance of guests was 115.

(Report by Bilal Ahmed, Missionary, Zambia, Al-Hakam, 4 April 2025)

Ahmadiyya Muslim Community donated £18,000 to Scottish charities



Majlis Ansarullah Scotland held its annual “Beacon of Peace Scotland Charity Cheque Presentation” and Iftar dinner on 16 March 2025 at the Baitur-Rahman Mosque in Glasgow. The funds raised during the event were generated through the 2024 Beacon of Peace Scotland 5K Fun Walk, organized by the Majlis. Over £18,000 was distributed to beneficiary charities across Scotland, highlighting the Jamā'at's commitment to supporting those in need.

(Arshad Mehmood Khan, Scotland Correspondent, Al-Hakam, 11 April 2025)

Lajna Imā'illāh of Bondoukou Region, Ivory Coast holds Tabligh bookstall



Ahmadiyya Mosque in Bondoukou

On 28 March 2025, Lajna Imā'illāh of Bondoukou Region, Ivory Coast, organized its first book stall and distributed iftar refreshments at the Ahmadiyya mission in Bondoukou. Brochures on various Tabligh topics were distributed, particularly the “The Messiah has come” and “The Death of Jesus” brochures in the French language. More than 140 people benefited from this book stall.

(Report by Faryal Afia Shahid, Ivory Coast, Al-Hakam, 18 April 2025)

Ahmadiyya Muslim Community South Africa holds 57th Annual Convention



Ahmadiyya Muslim Community, South Africa held its 57th Annual Convention on 25-27 April 2025. The theme of this year's convention was “A Pathway to Spiritual Rejuvenation.” Amir Jamā'at Mauritius also attended as the chief guest.

During all three blessed days of the convention, members attended the Tahajjud prayer, followed by the

Fajr prayer and listened to Dars afterwards.

The convention featured inspiring speeches on various topics such as “The Holy Quran,” “The Holy Prophet (may peace and blessings of Allah be on him),” “Teachings and Practices of the Promised Messiah (may peace be on him)” and “A Pathway to Spiritual Rejuvenation.” Mr. Dan Plato, a longstanding friend of the Jamā'at, was the ex-mayor of the city of Cape Town and also shared a few words. Berry Behr, who was the president of CTII (Cape Town Interfaith Initiative), attended the convention as well. For the first time, we had a guest from Namibia also. This was his first interaction with the Jamā'at. He was deeply impressed with the Jamā'at and, before embarking on his 30-hour journey back home to Mariental, accepted Ahmadiyyat and took the Bai'at. (Report by Mohsin Jowaheer, Missionary In-Charge, Ahmadiyya Jamā'at South Africa, Al-Hakam dated 23rd May, 2025)

Life of Muhammad Conference in London on 18 June 2025: A message of peace, pluralism, and justice



Following the recitation and translation of the Holy Quran, the guests were formally welcomed and the

purpose of the event was introduced: to highlight the relevance of Prophet Muhammad's teachings in today's world, not through preaching, but by learning about his life and character.

As a role model, every aspect of his life serves as a lesson for us all: his tolerance, his compassion for the poor, his bravery and courage in the face of persecution, his promotion of justice and his empowerment of women, to name a few. These aspects would be highlighted and elaborated upon in the course of the conference. The Ahmadiyya Muslim Community was also briefly introduced.

The program concluded with a panel Q&A with Dr. Zahid Khan, Abdul Quddus Arif and Ibrahim Ikhlaaf.

Members of the audience raised questions on various topics, including the misuse of religion for violence by some, the punishment for blasphemy in Islam (i.e. depicting the Holy Prophet (may peace and blessings of Allah be on him) or writing inflammatory speech against him), the killing of Jews belonging to the Banu Quraizah tribe, and the blueprint for lasting interfaith relations and harmony.

All in all, the event was a success, as it brought together people of diverse backgrounds to remember the Holy Prophet Muhammad's legacy – not just as a religious leader, but as a true role model in every aspect of life.

(Report Al-Hakam)



HRCP concerned over letter to Bar Ahmadis from Observing 'Id-ul-Adha

LAHORE: The Human Rights Commission of Pakistan (HRCP) has expressed deep concern over the Lahore High Court Bar Association (LHCBA)'s letter urging the Punjab police to prevent members of the Ahmadiyya community from observing their religious rituals during 'Id-ul-Adha.

In a statement, the HRCP said this action, coupled with the requirement that Ahmadis should submit affidavits disavowing their beliefs, violates the community's constitutional right to freedom of religion or belief under Article 20 as well as their right to equal citizenship.

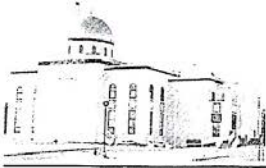
The commission feared that this continued institutionalized discrimination against the Ahmadiyya

community would empower vigilante actors and extremist groups to enforce a de facto ban on the community's freedom of movement and public participation.

It said the LHCBA must withdraw its letter, and the Punjab government should instruct local authorities to protect members of the Ahmadiyya community at a time when they were especially vulnerable to vigilantism.

In its letter to the Punjab IGP, the LHCBA sought to prevent the Ahmadiyya community from observing Islamic rituals on the occasion of Id-ul-Adha and take action against its members if found violating the law. (Dawn, Pakistan, June 5, 2025)

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INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

May 20, 2025

Dear USA Jamā'at Members

السلام عليكم ورحمة الله وبركاته

Hazrat Khalifatul Masih Ayyadahullahu Ta'ala Be Nasrihil-'Aziz has graciously approved the USA Jamā'at National 'Āmila for the 2025-2028 term. The new National 'Āmila will come into effect starting July 1, 2025 and will continue to discharge its responsibilities until June 30, 2028. The list of new USA Jamā'at 'Āmila members is attached.

Jamā'at officeholders at all levels must keep in mind that they have to fulfill their responsibilities and discharge their duties as per the rules and traditions of the Jamā'at to the best of their abilities. All 'Āmila members shall continually pray to Allah Ta'ala to seek His help and blessings and it is also important that continued guidance is sought from Hazrat Khalifatul Masih Ayyadahullahu Ta'ala Be Nasrihil-'Aziz for advice and prayers and genuine efforts are made to implement the instructions of Hazrat Khalifatul Masih Ayyadahullahu Ta'ala Be Nasrihil-'Aziz.

It is humbly requested that this information be shared with all USA Jamā'at members with request for prayers for the USA Jamā'at National 'Āmila and the incoming 'Āmila members in all local Jamā'ats.

May Allah help and enable us to discharge this sacred trust that is placed with us.

Wassalam

Khaksar

Mirza Maghfoor Ahmad
Amīr Jamā'at USA

Jamā'at Ahmadiyya USA National Majlis 'Āmila 2025-2028

Hazrat Khalifatul-Masih V, may Allah be his Helper, has approved the following national executive for the period July 2025-June 2028.

US Jamā'at Office	Name
Amīr	Mirza Maghfoor Ahmad
General Secretary	Mukhtar Ahmad Malhi
Secretary Tablīgh	Waseem Ahmad Sayed
Secretary Tarbiyat	Faheem Younus Qureshi
Secretary Ta'lim	Atif Rehman Mian
Secretary Ishā'at	Syed Sajid Ahmad
Secretary Ishā'at Sam'ī wa Baṣarī	Faheem Ahmed Pall
Secretary Umūr Khārījīyya	Amjad Mahmood Khan
Secretary Umūr 'Āmma	Bilal Rana
Secretary Ḍiyāfat	Shoukat Pervaiz Choudhry
Secretary Māl	Talha Ahmad Chaudhry
Additional Secretary Māl	Nasir Mahmood Ahmad
Secretary Wasaya	Bilal Raja
Secretary Ta'limul Qur'ān & Waqf 'Ārḍi	Hafiz Mubarak Bola Kukoyi
Secretary Tahrik Jadid	Atif Zeeshan
Secretary Waqf Jadid	Nasirullah Ahmad
Additional Secretary Tarbiyat and Waqf Jadid Nau Muba'ī'n	Abdul Latif Balanta
Secretary Jā'idād	Niaz Butt
Secretary Waqf Nau	Mirza Haris Fazal Ahmad
Secretary Zirā'at	Mirza Nabeel Ahmed
Secretary Ṣan'at-o-Tijārat	Muhammed Ahmad Chaudhry
Muḥāsib	Muhammad Owusu
Amīn	Bashir Ahmad Malik
Internal Auditor	Mirza Naseer Ehsan Ahmad

July 12, 2025. Hazrat Khalifatul-Masih, may Allah be his Helper, graciously approved Dr. Ahsan Khan Sahib as National Secretary Rishta Nata USA Jama'at.

Upon the recommendations of the Respected Ameer Sahib, Hazrat Khalifatul-Masih V, Ayyadahullāhu Ta'ala Bi-Nasreh-il 'Aziz has approved the following Na'ib Umara for the term, 2025-2028.

Respected Azhar Haneef Sahib, Na'ib Ameer and Missionary In-Charge.

Respected Dr. Hamid Ur Rahman Sahib, Na'ib Ameer

Respected Dr. Nasim Rahmatullah Sahib, Na'ib Ameer

Respected Falahuddin Shams Sahib, Na'ib Ameer

Respected Wasim Malik Sahib, Na'ib Ameer

Respected Dr. Bilal Rana Sahib, Na'ib Ameer

Respected Dr. Faheem Younas Qureshi Sahib, Na'ib Ameer

Respected Anwer Mahmood Khan Sahib, Na'ib Ameer

Respected Ameer Sahib has assigned the following areas of responsibility to Na'ib Umara for the term 2025-2028:

Respected Dr. Hamid Ur Rahman Sahib, Na'ib Ameer for South West: California, Nevada, Arizona, New Mexico, Utah, and Colorado

Respected Dr. Nasim Rahmatullah Sahib, Na'ib Ameer for Mid-West: Illinois, Iowa, Wisconsin, Missouri, Kansas, Indiana, Michigan, Minnesota, Ohio, North Dakota, South Dakota, and Nebraska

Respected Falahuddin Shams Sahib, Na'ib Ameer for Central Atlantic: Maryland, Delaware, DC, New Jersey, Pennsylvania, Virginia, West Virginia, South Carolina, and North Carolina,

Respected Wasim Malik Sahib, Na'ib Ameer for Northwest: Washington, Oregon, Idaho, Montana, Wyoming,

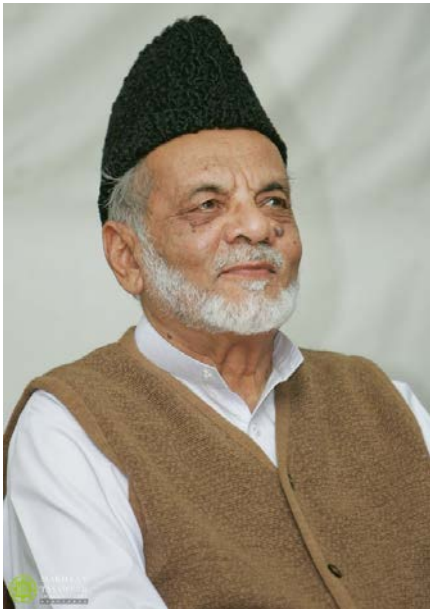
Respected Dr. Bilal Rana Sahib, Na'ib Ameer for South and Southeast: Texas, Louisiana, Florida, Oklahoma, Arkansas, Kentucky, Georgia, Carolina, Alabama, Tennessee, and Mississippi

Respected Dr. Faheem Younas Qureshi Sahib, Na'ib Ameer for Northeast: New York, Connecticut, Rhode Island, Massachusetts, Maine, Vermont, and New Hampshire.

Respected Anwar Mahmood Khan Sahib, Na'ib Ameer for: Tahrik Jadid and Waqf Jadid.

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

Sayyid Mir Mahmud Ahmad Nasir, Missionary In-Charge to the US (11/19/1978-12/9/1980), Missionary West Coast (3/1981-3/9/1982) passes away



With profound sadness and grief, it is informed that Sayyid Mir Mahmud Ahmad Nasir passed away on 11 May 2025 in Tahir Heart Institute Rabwah, Pakistan, at the age of 96. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-

Baqarah 2:157)]

Sayyid Mir Mahmud Ahmad Nasir was the son-in-law of Hazrat Muslih Mau'ūd, Khalifatul-Masih II (may Allah be pleased with him), as he married Late Sahibzadi Amtul Mateen Ahmad. He was the son of Syed Mir Muhammad Ishaq (may Allah be pleased with him) and the nephew of Hazrat Amman (may Allah be pleased with her). He was the uncle of Amtul Musawir Ahmad, wife of the Amir Jamā'at the USA.

In 1944, on the demise of his father, Syed Mir Muhammad Ishaq, he wrote to Hazrat Khalifatul-Masih II for his Waqf at the age of fifteen years, which was accepted by Hazrat Khalifatul-Masih II. With the sheer grace of Allah the Almighty, he received eighty-one years of extraordinary service to the Jamā'at and Khilafat Ahmadiyya.

He served as a Missionary in Spain, a Missionary In-Charge (11/19/1978-12/9/1980), Missionary

West Coast (3/1981-3/9/1982), and an Amir in the USA. He also served as the principal of Jāmi'a Ahmadiyya Rabwah and was In-Charge of the research cell in Rabwah. He was an expert in the Holy Quran and Hadith, a jurist, writer, and translator.

Sayyid Mir Mahmud Ahmad Nasir is survived by his four sons: Syed Shoaib Ahmad, USA; Dr. Syed Muneeb Ahmad, Canada; Syed Muhammad Ahmad Tabshir, UK; Dr. Syed Ghulam Ahmad Farrukh, PHD, In-Charge Computer Section Rabwah; and only daughter Syeda Ayesha Ahmad, wife of Mirza Fakhar Ahmad.

Please pray that Allah Ta'ala may grant Sayyid Mir Mahmud Ahmad Nasir an elevated station in heaven in the company of his beloved ones, and solace for all bereaved members of the family. Āmīn. (Mukhtar Ahmad Malhi, General Secretary, USA Jamā'at)

Press Secretary of Jamā'at Ahmadiyya visits New York, Brooklyn, Queens, and Long Island Chapters of the US



We had our first day of programs in the New York Metro region with Abid Khan, Press Secretary of Jamā'at Ahmadiyya, on 7 May 2025. In the morning, we visited Brooklyn and Long Island mosques where Jamā'at presidents, Qā'ideen, and other members of Jamā'at were present to welcome the group. We visited the mosques and spent some informal time with the members.

In the evening, a Region-wide program was held at Bait-uz-Zafar Mosque in Queens, where Abid Khan spoke at length about the status of Khilafat and his loving memories with Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) and Hazrat Khalifatul-Masih V (may Allah be his Helper). The hall was packed with 150+ Ansar, Khuddam, and Atfāl in attendance. (Report by Shoeb Abulkalam, New York)

Tabligh Stall at Westland flea market in Columbus, Ohio



The Columbus Chapter of AMC, USA, had a Tabligh stall at the Westland flea market on Sunday, the 11th May, 2025. One hundred and thirty-seven people visited, thirty-four flyers and eighteen bracelets were distributed. A short conversation with two people took place. (Secretary publication Columbus, OH)

AMC, Brooklyn, USA, holds Tabligh Stall



AMC, Brooklyn held a Tabligh event on Sunday, the 11th May 2025, at Prospect Park, 86th Street and Bay Parkway, Brooklyn. Sixteen members of the chapter participated for two and a half hours. Four hundred and fifty fliers were distributed. More than ten people stopped and interacted with the team. (Abrar Hossain, Secretary Publication, Brooklyn)

Majlis Ansarullah Queens Chapter holds Ijtimia



Majlis Ansarullah Queens held a local Ijtimia on 13 April 2025 at Bait-uz-Zafar Mosque. Sixty Ansar were present. Ta'lim and sports competition were held. (Report by Shoeb Abulkalam, New York)

MKA South Virginia holds Local Ijtima at Masroor Mosque



On 5 April 2025, Majlis Khuddam-ul-Ahmadiyya and Majlis Atfāl-ul-Ahmadiyya, South Virginia, were blessed to hold their local Ijtima at Masroor Mosque.

The opening session commenced with the recitation of the Holy Qur'an by Khādim, Wadood Gondal, followed by translation by Tīfl, Za'im Farid. The MKA pledge was led by Missionary Luqman Gondal. A Nazm was then presented by Khādim, Bilal Khalid. Qā'id Majlis, Zeeshan Ahmad took the podium to welcome all the Khuddam, Atfāl and guests that had attended the Ijtima and reminded the audience of the important theme given to MKA USA by Hazrat Khalifatul-Masih (may Allah be his Helper): Worship of Allah.

The opening session concluded with a silent prayer led by Missionary Luqman Gondal.

After the opening ceremony, Khuddam and Atfāl quickly geared up to compete in Ta'lim competitions. From Tilāwat, Nazm, Speeches and Hifz competitions, eleven different Ta'lim competitions were held, which were the full syllabi of Khuddam and Atfāl. This year, all Khuddam and Atfāl were also tested on their memorization and translation of Salat.

Towards the end of Ta'lim competitions, a parallel session for new immigrants was held in the mosque library with Mua'vin Sadr New Immigrants, Missionary Luqman Gondal. South Virginia Majlis has had one of the largest influxes of new immigrants in their Majlis with around thirty Khuddam in the past couple of years. Each Khādim had the opportunity to introduce themselves.

By midday, the Khuddam and Atfāl worked up quite the appetite which was quenched with a delicious barbecue of Chicken Tikka, Burgers, and Hotdogs prepared by the Ziyafat team.

After Zuhr and 'Asr prayers, all members gathered for a special Khilafat Session. Nazm Program, Safwan Ahmed began by presenting a hadith of the Holy Prophet (may peace and blessings of Allah be on him) where he (may peace and blessings of Allah be on him) instructed: "Even if you have to go crawling over mountains of ice, you should go to him and convey my Salam to the Mahdi and swear allegiance to him because that Mahdi would be a vicegerent of God." (Ibn-e-Maja).

In the evening, participants returned to Masroor Mosque for the awards ceremony. Missionary Syed Shamshad Nasir gave the awards to winners.

Missionary Shamshad Nasir then took the stage to offer his closing remarks. Seeing the large attendance of Atfāl and Fathers, he addressed them first, reminding them that Tarbiyat begins at home. Then, Missionary Shamshad quoted the Promised Messiah (may peace be on him) and his expectations of an Ahmadi Muslim: "You should adopt the true values of Islam within your example and character. You should prostrate and humble yourself before God so that your prayers are accepted and they leave a lasting impression upon you.

(Report by Zeeshan Ahmad, serving as Qā'id South Virginia)

MKA Queens holds Ijtimā



On 6 April 2025, local Atfāl and Khuddam Ijtimā was held in Queens, where Ta'lim and sports sessions were held. The Ijtimā was chaired by national representatives from North Virginia and California. (Report by Shoeb Abulkalam, New York)

MKA Columbus Chapter holds Local Ijtimā at Bait-un-Nāsir Mosque



On 12 April 2025, Majlis Khuddam-ul-Ahmadiyya and Majlis Atfāl-ul-Ahmadiyya Columbus held their Local Ijtimā at Noor Mosque, with a total attendance of 25 members. The event was filled with engaging activities, meaningful reflections, and brotherhood, all centered around the year's national theme: "Worship of Allah."

The day began at 9:00 AM with registration and breakfast, providing a warm and welcoming start to the Ijtimā. In the opening session featured the recitation of

the Holy Qur'an, the Khuddam pledge, and brief remarks from Missionary Feroz Hundal, representing the National Sadr MKA. He underscored the importance of Ijtimā attendance and called on all Khuddam to prepare wholeheartedly for the upcoming Regional Ijtimā in Columbus, scheduled for May 2–4, 2025, In-Shā'-Allah.

The session also highlighted the central theme of the year, "Worship of Allah," encouraging Khuddam and Atfāl to strengthen their relationship with Allah through Salat, Tahajjud, and recitation of the Holy Qur'an.

From 10:00 AM to 12:30 PM, Khuddam and Atfāl participated in various sports competitions, promoting health, teamwork, and enjoyment. This was followed by the Ta'lim competitions, where Khuddam participants competed in: Tilāwat, Nazm, Adhan, Prepared Speech, and Impromptu Speech. Competitors across all categories exhibited strong effort, knowledge, and enthusiasm, demonstrating their growing connection to faith and learning.

Khuddam enjoyed a pizza lunch in the Masroor Hall, followed by the conclusion of the Khuddam Ta'lim Competitions, culminating with Zuhr and 'Asr Salat at

3:30 PM. After salat, a group photo of all the participants was taken inside the mosque.

The Final Session began around 4:30 PM, where there was Tilāwat, MKA Pledge, Ijtimā Report provided by local Qā'id, Samar Ahmad, and prize distribution for both Atfāl and Khuddam participants. Missionary Feroz Hundal shared final words of encouragement, reminding Khuddam to remain steadfast in their responsibilities to the Jamā'at and to support one another in faith and service.

(Report by Samar Ahmad, Qā'id, MKA Columbus)

A journey of brotherhood, peace and purpose on bicycles

Tristate Ahmadiyya unity Ride



On a pleasant spring morning, beneath the soft hues of a rising sun on 19 April 2025, a group of cyclists gathered at the Baitur Rahman Mosque in Silver Spring, Maryland. Clad in jerseys bearing the vibrant colors of the American flag, our message was clear: "Peace, Unity, and Love for all, hatred for none." What lay ahead was more than a 70-mile bike ride. It was a mission – a journey connecting hearts, communities, and mosques.

Our first stop was the American Fazl Mosque in Washington, D.C. – the first permanent mosque in the nation's capital, continuously in operation since 1950, a place rich in history. There, we paused, reflected, and prayed. Missionary Yahya Luqman greeted us and served us cold drinks and fruit. Standing where early missionaries once stood, we felt a renewed sense of purpose. We carried that energy as we set off again, traversing the city's heart, sharing love with those we met.

After riding 30 miles from the Fazl Mosque, the elegant silhouette of Mubarak Mosque in Chantilly came

into view. Warm smiles and open arms awaited us. We were received with heartfelt affection by Missionary Zafarullah Hanjra, Fouzan Pall, President of Northern VA Jamā'at, and Munum Naeem, Executive Director of Humanity First USA. A delicious lunch nourished our bodies, but it was the Zuhr and 'Asr prayers that truly refueled our souls.

We had a blessed opportunity to speak with a Waqf-e-Nau group who were gathered there for a career expo. We inspired them to come out and bike, as this has been an effective method to carry out the Humanity First message far and wide.

But the journey wasn't over.

With renewed strength, we mounted our bikes once more, heading towards our final destination: the Masroor Mosque in Manassas, Virginia. Another 20 miles through winding trails and calm neighborhoods brought us there just before dusk. At the Masroor Mosque, Missionary Shamshad A. Nasir and General Secretary Naeem welcomed us like family. A hearty dinner awaited, served with friendly conversation and warm reflections.

We broke bread. We shared stories. We laughed and thanked Allah together.

This wasn't just a bike ride. It was a Tristate Ahmadiyya Community Unity Ride – a spiritual relay from mosque to mosque, heart to heart. From Maryland to D.C. to Virginia, four mosques became one journey, one community, one message.

In the land we proudly call home, we rode together – as brothers, as Ahmadis, and as ambassadors of peace. (Report by Daoud Chattha, USA, Al-Hakam, 23 May 2025)

MKA New York holds Regional Atfāl Ijtimā



Ahmadiyya Muslim Community, Metro Region of New York held their Regional Atfāl Ijtimā on 3-4 May 2025. The two-day event was filled with various sports and educational activities. The Atfāl competed with each other in basketball, tug of war, and soccer. They also fiercely competed with each other in

jeopardy, musical chairs, message relay, and a memory and observation game. They also excelled in Ta'lim competitions by participating in Tilāwat, Nazm, Adhan, speech, memorization of Salat, Qaseedah, and memorization of prayers.

Tarbiyat sessions were also held,

most notably an “Experiences with Khilafat” session, where Khuddām from New York who recently visited Khalifatul-Masih V shared their experience. Atfāl also had a chance to ask questions and share their experiences. A total of fifty-six Atfāl attended. (Report by Shueb Abulkalam, New York)

Sister Fatima Alibrahim of Honolulu passes away

With profound sadness and complete submission to the Will of Allah, we announce the passing of our sister Fatima Alibrahim on 20 April 2025 at Honolulu at the age of twenty-nine years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

She was suffering from a seizure that stopped her heart. She had been battling epilepsy for the past six years. She leaves behind her devoted mother, Inam Ahmad, and five loving siblings. Two of her siblings

have preceded her in death. She was a beloved daughter to her mother and a caring sister to her siblings. By the Grace of Allah, Ahmadiyyat entered her family through her mother, after her mother was gifted books of the Promised Messiah (peace be upon him).

Sister Fatima was known for her caring, loving, and compassionate nature. She consistently put others before herself and found joy in giving charity to those less fortunate. She expressed herself through her creative works as an artist and a

writer. She loved animals and aspired to become a veterinary technician. Sister Fatima will be brought to Los Angeles for her funeral prayer and burial.

Please remember Sister Fatima and her family in your prayers. May Allah the Almighty have mercy on her and grant her a lofty station in Paradise, as well as patience and solace to her bereaved family. (Mukhtar Ahmad Malhi, General Secretary, USA Jamā'at)

Brother Hamza Zainuddin of Baltimore passes away

Our beloved Brother Hamza Zainuddin peacefully departed this world on 21 April 2025, at the age of 87. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

Brother Hamza embraced Islam through the Ahmadiyya Muslim Community in or around 1962 and devoted the rest of his life to humble, unwavering service to Islam and the cause of Ahmadiyyat. He was known for his quiet dignity, sincerity, and deep sense of duty. His character

was marked by humility and compassion, always placing the needs of the community before his own. He had deep love and respect for Ahmadiyya Khilafat and Khulafā Ahmadiyyat. He made extraordinary efforts to visit and meet the Khulafā in person and to be in their blessed

company. This love was equally reciprocated by the Khulafā, who recognized his sincerity, loyalty, and heartfelt devotion.

He served as President of the Ahmadiyya Muslim Community of Baltimore from 1984 to 1993, a pivotal decade during which his leadership, wisdom, and dedication left an enduring impact. His commitment to the spiritual and social well-being of the Jamā'at was evident in every act of service. Brother Hamza's legacy lives on in

the countless lives he touched and the spiritual home he helped strengthen for generations to come.



May Allah the Almighty accept his devoted services, shower His choicest blessings upon his soul, and grant him a lofty station in Jannatul-Firdaus. May He also grant strength and solace to his family and loved ones during this grief. "O thou soul at peace! Return to thy Lord, well-pleased with Him and He well-pleased with thee. So, enter thou among My chosen servants, and enter thou My Garden." Āmīn. (Surah Al-Fajr, 89:28-31) [Mukhtar Ahmad Malhi, General Secretary, USA Jamā'at]

Mohammad Abdul Ghaffar of Los Angeles Jamā'at passes away



It is with a very heavy heart that I share the news of the passing of Mohammad Abdul Ghaffar of the Los Angeles Jamā'at, who returned to his Creator on 22 April 2025 while admitted to the Memorial Hospital of Gardena, CA. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we

belong, and to Him shall we return. (Al-Baqarah 2:157)]

Mohammed Abdul Ghaffar (AKA Jonathan M.A. Ghaffar)'s journey to Islam was extraordinary. After years of searching, he embraced Islam Ahmadiyyat in 1994 and committed to sharing the message of Islam with everyone he encountered. Through his writings, radio shows, and countless conversations, he inspired many to reflect, question, and turn their hearts toward Allah. His final book, "Insights on Islam," and his many essays reflect his honesty, spiritual insight, and deep gratitude for Allah's blessings. Please see his

video:<https://youtu.be/7iVhlzmJrGY?si=-X-4KFAKWrr2VjDwE>

Mr. Ghaffar was a bridge-builder between faiths, cultures, and hearts. He lived with humility, humor, and an unwavering commitment to serving the Jamā'at.

May Allah grant him great rewards for his sacrifices and raise his status in heaven. He leaves behind his wife, Nusrat, and an entire Jamā'at of spiritual family. Please remember him in your prayers and join me in asking Allah to grant patience and strength to all who feel the pain of his loss. (Mukhtar Ahmad Malhi, General Secretary, USA Jamā'at)

Raqeeb Wali, a beloved pioneer of Jamā'at USA, passes away



Raqeeb Wali, a beloved pioneer of Jamā'at USA, passed away on 26 April 2025 at the age of 93. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to

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

Raqeeb Wali was born in 1932 in Philadelphia, PA, as James Green, the son of Mr. Albert Green, a

steelworker during World War II, and Mrs. Mary Green. He graduated from Brandeis University in Waltham, Massachusetts, with a B.A. in Mediterranean Studies and

Arabic.

He accepted Ahmadiyyat in 1957 at age 25, after a profound discussion with Missionary Khalil Mahmood, who led him to embrace Islam. Upon his conversion, he was given the name Abdur Raqeeb Rashid Wali. He often recounted that his journey to Islam began with a simple cup of tea and cookies, highlighting the warmth and hospitality that welcomed him into the faith.

He served the Jamā'at with dedication over the last 60 years, including as President of Boston, President of San Francisco, and President of Merced, the USA. In 1977, he moved to Pittsburgh, California, and became the President of the San Francisco Jamā'at. In 1987, during a visit by Khalifatul-Masih IV (may Allah shower His mercy on him) to California, the regional Jamā'at was reorganized into five separate chapters: San Francisco, San Jose, Pittsburg, Sacramento, and Merced. Wali served as the regional president overseeing this transition and was also the local President for the Merced Chapter until his retirement in July 2019 after 35 years of

dedicated service. He also served as Za'im Ansarullah of Merced Majlis. Moreover, Wali gave a keynote address at the first West Coast Jalsa in 1980 in San Francisco.

A passionate preacher, he worked as a Muslim chaplain for 25 years in four different prisons in California, including the Central California Women's Facility in Chowchilla—the largest women's prison in the world. In this role, he educated more than 100,000 inmates about Islam and the teachings of Ahmadiyyat. Additionally, he taught English to non-native speakers at Merced Community College for 25 years, taught Islamic Studies at Basawa Teacher's College in Nigeria, West Africa, and taught English at the Saudi Arabian Naval Academy for two years.

In 1973, he was part of a historic seven-member delegation from the U.S. that visited Rabwah, Pakistan, marking a significant milestone in the community's history. In 1976, he became the first African American to be married in Qadian, India, to Rifat Wali, the daughter of Darvish 'Umardin Khan (late), who was the personal driver for Khalifatul-Masih

II (may Allah be pleased with him). Their Nikah ceremony was performed in Mubarak Mosque by the companion of the Promised Messiah (may peace be on him), Hazrat Abdur Rahman Jat (may Allah be pleased with him).

Despite his declining health, he loved offering congregational prayers and, as recently as last month, would give the iqamat.

He is survived by his wife Rifat Wali, his two sons, Hashim Wali and Nasir Wali, four daughters, Aliyah Aleem, Sultana, and Attiya, and seven grandchildren. He was the uncle of our young Missionary Jalal Muzammal, serving in the Milwaukee Jamā'at.

A recent video of him sharing his life story was shared in the God Summit and Trip Down Memory Lane:

The 90-Year Journey - The God Summit 2022

A Trip Down Memory Lane - 25 Photos that Shaped Ahmadiyyat in America

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

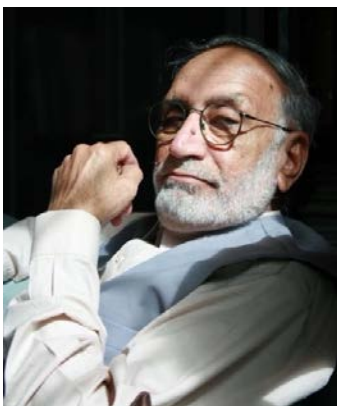
Dr. Colonel Pir Mohammed Munir Ahmad passes away

With profound sadness, I am informing you all that Colonel Pir Mohammed Munir Ahmad passed away in the Tahir Heart Institute, Rabwah, Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

He was born on January 8, 1939. He converted to Ahmadiyyat while in medical school in 1964. In 1965, he married Amatul Malik, the great-great-granddaughter of Hazrat Mir Muhammad Ismail (may Allah be pleased with him).

He served as a medic in the Pakistani Army in Azad Kashmir during the 1965 Indo-Pak war. He retired from the army as a Colonel in

the late 90s.



In 2004, he dedicated his life to the Jamā'at and was appointed General Physician Administrator. He served in this position from 2005 to 2017. He then served in the ENT Outpatient Department from 2017

until his retirement in 2023. He served the Jamā'at as Waqfe Zindagi for 19 years.

He is the father of Khurram Fuad Ahmad, Javad Ahmad, and Saad Ahmad, and the brother of Pir Tayyab Ahmad of Oshkosh Jama'at. He is survived by his wife, three sons, seven grandchildren, and four great-grandchildren. One of his granddaughters is the wife of Syed Hamza Ahmad, Waqf Zindagi, working in the Accountant's office of the NHQ.

May Allah Ta'ala grant him a high station in heaven and solace to members of the bereaved family.

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

Dr Aftab Ahmad of Portland Jamā'at passes away



Dr. Aftab Ahmad of Portland Jamā'at passed away on June 1, 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

Dr Aftab Ahmad was one of the earliest members of the Portland Jamā'at. Along with the late Dr. Tahir Ahmad and Mirza Luqman Ahmad, he was responsible for establishing the local Jamā'at. He had the honor of hosting Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) twice in his house during Huzoor's visits to Portland.

He was also instrumental and responsible for building the Portland Rizwan Mosque and served as President of the chapter for a time. He financed and created a professional Arabic and English recording of the Holy Quran

available in a CD set that was widely distributed, and many people benefited from it. As a renowned heart surgeon, he was not only responsible for the surgeries of thousands of people but also played a significant part in the effort to create the Tahir Heart Institute in Rabwah, Pakistan, and organized an annual trip of volunteers for training.

His generosity helped members of the Jamā'at and converts. May Allah grant him mercy and elevate his status in heaven, and grant solace to his family. Amen. (Mukhtar Ahmad Malhi, General Secretary, USA Jamā'at)

Choudhry Mohammad Naeem Zahid passes away

Choudhry Mohammad Naeem Zahid, younger brother of Mrs. Naveed-I-Jattala of Los Angeles Jamā'at, passed away in Pakistan on 9 June 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

He was the maternal uncle of the brothers of Ahsan and Armughan

Jattala. He was in his mid-sixties. He served the Jamā'at in different capacities. He was very hospitable; he would always offer his car to all guests coming from Markaz. By the grace and mercy of Allah, he was a Musi and he was buried in Rabwah, Pakistan.

May Allah grant him a higher rank in paradise. May Allah grant

solace and patience to his family to cope with this untimely death. Amen.

Special Prayers are also requested for Mrs. Naveed-I-Jattala, who has been battling with Cancer for over two years. May Allah alleviate her pain and suffering and grant her full health, Amen. (President, Los Angeles, CA)

Khuddam and Ansar of Willingboro of Jamā'at helped set up National Bookstore (amibookstore)



Khuddam and Ansar of Willingboro Jamā'at did an amazing amount of work to set up National Bookstore (amibookstore). May Allah bless them all. I am extremely grateful to all those who participated and took up months of my time in preparing the inventory of the books.

The following are the names who came from Willingboro and helped.

Missionary Fahad
Dr. Hamid
Naveed Kashif
Abdul Mujeeb
Wajahat Mobeen

Kamran Asghar
Arman Waqas
Hamdan Waqas
Atta Ul Manan Aslam
(Mohammad Ahmed Nasir, In-Charge, Ahmadiyya Bookstore USA)

Dr. Ahsan Mahmood Khan requests prayers for his father-in-law, Zia-ul-Haq



My father-in-law, Zia ul Haq is in critical but stable condition in the hospital due to heart and lung issues. The family is requesting prayers for his complete recovery. No visitation is requested. The prayers of the Jama'at are immensely appreciated. Jazak Allah.

(Dr. Ahsan Mahmood Khan,
National Secretary Rishta Nata)



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Independence Day and the Blessing of Freedom

Safeta Cerimovic, Syracuse, New York

The Fourth of July, also known as Independence Day, is one of the most significant national holidays in the United States. Every year on July 4th, Americans celebrate the adoption of the Declaration of Independence in 1776, marking the moment when the thirteen American colonies broke free from British rule and declared themselves an independent nation. Beyond just fireworks and parades, Independence Day serves as a reminder of the hard-won freedoms that many people around the world still lack today. For those from countries where fundamental rights, especially religious freedom, are denied, living in the United States is a powerful reminder of the true value of independence.

The history of Independence Day dates back to the 18th century when the British monarchy ruled American colonists. The colonies faced heavy taxes, unfair trade laws, and had no representation in the British Parliament. Many colonists believed this was unjust, and they began to fight for independence over time. On July 2, 1776, the Continental Congress voted in favor of breaking away from Britain, and two days later, on July 4th, they adopted the Declaration of Independence, primarily written by Thomas Jefferson. In this document, the colonies declared themselves free and equal, asserting that all individuals have the right to “life, liberty, and the pursuit of happiness.”

These words continue to inspire people around the world today. However, the freedom that Americans celebrate on Independence Day is not just political, it is also deeply personal. One of the most important freedoms protected in the United States is the freedom of religion, allowing people of all faiths to live, worship, and express their beliefs without fear of persecution. For many Ahmadi Muslims around the globe, this freedom is something we cannot take for granted. In some Muslim-majority countries that claim to uphold democratic values and religious rights, Ahmadi Muslims are denied the most basic freedoms. In places like Pakistan, Ahmadi Muslims are not allowed to identify as Muslims, worship openly, or even vote as equal citizens. In many instances, simply practicing the faith can result in discrimination, violence, imprisonment, or even death.

Islam teaches the value of freedom, especially freedom of conscience, belief, and justice. The Qur'an states, “There is no compulsion in religion,” affirming that faith must be chosen freely, not forced. The Prophet Muhammad (peace and blessings of Allah be upon him) upheld this principle by protecting the rights of other religious communities in early Muslim societies. True

Islamic teachings emphasize the dignity of every human being and the importance of living with integrity and spiritual freedom. As Ahmadi Muslims, we believe that these values align with the ideals celebrated on the Fourth of July: liberty, equality, and the right to live without fear. Living in America allows us to harmoniously embrace both our Islamic principles and our civic values.

In the United States, we can attend the mosque without fear, teach our children about our beliefs, and openly express our faith. We can engage with the broader community and contribute to society while remaining true to who we are. For us, the Fourth of July is more than a celebration of American independence, it is a day to reflect on the gift of freedom and to express gratitude for the rights and protections we enjoy as part of this country.

Americans of all backgrounds celebrate this holiday with great pride and joy. Fireworks, parades, barbecues, and community events bring people together to honor the founding ideals of liberty and democracy. For immigrant families, especially those who fled war, persecution, or discrimination, Independence Day can feel profoundly personal. It represents a new beginning, a second chance, and a place where dreams can flourish.

Independence Day also prompts us to think critically about how we are living up to the ideals set forth in 1776. While the United States has made significant progress, there is still work to be done to ensure that everyone enjoys equal rights and opportunities. Freedom must be protected and extended to all people, regardless of race, religion, gender, or immigration status. This constant effort to improve, expand justice, and welcome those seeking a better life is part of what makes America strong.

U.S. Independence Day is both a celebration and a reminder. It honors the sacrifices made for liberty and calls us to appreciate the freedoms we enjoy today. For Ahmadi Muslims and many others who have experienced religious persecution, living in a country that protects freedom of religion is a profound blessing. It allows us to live with dignity, safety, and hope. On the Fourth of July, we celebrate not only the birth of a nation but also the values that make that nation a refuge for the oppressed.

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Experiencing the Blessings of Dhū al-Ḥajjah's First Ten Days

Sami Fakhra Jadran-Ireland, Maryland, USA

When I was a child, between the ages of six and nine, a special visitor came to my maternal grandmother's home, leaving me with an unforgettable memory. My grandmother, the late Iqbal Begum Malik, wife of the late Syed Saeed Khalid of Saddar Karachi, warmly welcomed her, and they embarked on a fascinating discussion. It was about the Hajj. The grandmother listened with keen interest and enthusiasm as her friend recounted the meticulous process of obtaining a visa and preparing for this sacred journey. She asked my grandmother to pray for her safe travels. A couple of months later, the same visitor came and shared her unforgettable Hajj experience. This visitor didn't come empty-handed; she brought with her Zamzam water—a gift that carried with it the essence of the sacred sites—and a white *Kafan* (shroud). Fulfilling her wish, my grandmother, a Musiyya, was later covered in that same shroud and buried in Bahishtī Maqbarah, Rabwah, on March 6, 1991. May Allah elevate her status in heaven. Reflecting on these moments, I realize it was during her friend's vivid recount of the Ka'ba that I first encountered the concept of Hajj, one of the five pillars of Islam. It planted a seed of reverence and fascination that blossomed in my adulthood.

Most of us are familiar with the significance of 'Id-ul-Adha, with cherished stories passed down through generations. It is a day when Muslims around the world perform the act of sacrifice to commemorate the trials of Hazrat Ibrahim and Hazrat Isma'il (peace be upon them). These stories, often shared in 'Id-ul-Adha sermons, remind us of the unwavering faith and submission exhibited by Hazrat Ibrahim and Hazrat Isma'il.

The teaching of the Holy Quran on Hajj

Allah shares in the Qur'an:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track. (22 [Al-Hajj]: 28)

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزِدُّوا قِيَامًا خَيْرَ الرَّادِّ التَّقْوَىٰ وَاتَّقُوا بِلَاوِي الْأَلْبَابِ

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

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Surely, Al-Safa and Al-Marwah are among the Signs of Allah. It is, therefore, no sin for him who is on pilgrimage to the House, or performs 'Umrah, to go round the two. And whoso does good beyond what is obligatory, surely then, Allah is Appreciating, All-Knowing. (2 [Al-Baqarah]: 159)

One of my favorite books provides great insight into Hajj and its importance:

"The fifth pillar is called Hajj, i.e., to perform pilgrimage to the Ka'ba (Baitullah) in Mecca at least once in the lifetime of a Muslim who is able-bodied and has the means to go for Hajj. The Hajj ceremony involves a series of religious rites which extend over several days, performed at the Holy Ka'ba and other special holy sites near it. The Ka'ba is believed by Muslims to be the first house built for the worship of One God. It was rebuilt by Prophet Abraham and his son Ishmael, and later on by the Holy Prophet (peace and blessing of Allah be upon him)." (Welcome to Ahmadiyyat, the True Islam, Second Edition, p. 82)

Many of us pray and hope that Allah Ta'ala will enable us to perform Hajj one day, and it's well understood by most youth and new converts to Islam the importance of Hajj as one of the five pillars. However,

many youths, new Muslims, and those still learning may not realize the significance and blessings of the first nine days of Dhū al-Ḥajjah, even when we are not physically present at the Ka'ba.

I wish to share about the importance of the days leading up to 'Id-ul-Adha. Even when far from Saudi Arabia, we can still earn blessings at home. Our beloved Prophet Muhammad and the Holy Qur'an guide us on ways to maximize these days spiritually, turning them into opportunities for reflection, prayer, and devotion to Ibadat.

We learn the importance of the first ten days of Dhū al-Ḥajjah from the hadith:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ ". يَعْنِي الْعَشَرَ. قَالُوا: يَا رَسُولَ اللَّهِ! وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ: " وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ. إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ "

Ibn Abbas relates that the Messenger of Allah (may peace and blessings of Allah be on him) said: There are no days during which righteous action is so pleasing to Allah as righteous action in these days (meaning the first ten days in Zil Hajj. He was asked: Messenger of Allah, not even striving in the cause of Allah? He answered: Not even striving in the cause of Allah except in the case of one who goes forth with his life and his property and does not come back with either. (Bokhari) [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 217, Hadith no. 1254]

This hadith does not limit or specify the righteous deed, offering a vast array of opportunities to please Allah. Imagine the reward—blessings beyond measure, multiplied in ways only Allah's infinite mercy can bestow!

During these ten days of the Islamic month of Dhū al-Ḥajjah, all five pillars of Islam can be observed and are more interconnected than at any other time in the year. Kalima Shahadah (declaration of faith), Salat (Prayer), fasting, Zakat, and Hajj (Pilgrimage) are all experienced during the first ten days of Dhū al-Ḥajjah. The significance of these ten days is beyond comparison, culminating in the celebration of 'Id-ul-Adha.

Even those who are unable to travel for Hajj and remain at home during the ten days of Dhū al-Ḥajjah can still make the most of this sacred period. Here are some Ahadith of the Holy Prophet that highlight acts of worship related to the five pillars of Islam. Muslims can use these hadiths as guidance to maximize their spiritual efforts during these blessed days. These Ahadith clearly emphasize the importance of dedicating precious time to righteous deeds to earn Allah's mercy, ensuring that we do not fall short in fulfilling our religious obligations.

Zikr-e-Ilahi (Remembering Allah)

The Holy Prophet said:

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"The best supplication is that of the day of 'Arafah, and the best thing which I and the prophets before me have said is, there is no god but God alone who has no partner; to Him belongs the dominion, to Him praise is due, and He is omnipotent." (Mishkat al-Masabih 2598, 2588, The Rites of Pilgrimage.)

قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُغْفِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُوهُمْ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلَاءِ "

'A'isha (may Allah be pleased with her) reported Allah's Messenger (may peace and blessings of Allah be upon him) as saying: There is no day on which Allah, the Almighty and Sublime, frees more of his slaves from the fire than the day of 'Arafah. He comes close, then boasts to the angels about them and says: "What do these people want?" (Sunan an-Nasa'i, 3003, the book of Hajj)

Takbīrāt on 'Idain

Hazrat 'Abdullah bin Mas'ud (may Allāh be pleased with him) used to say the following traditional Takbīrāt in this manner:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ. وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah. Allah is the Greatest, Allah is the Greatest, and all praise belongs to Allah. (Treasure-House of Prayers).

Salat

Narrated Abu Huraira, I heard Allah's Messenger saying,

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ. قَالُوا لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا. قَالَ " فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهَا الْخَطَايَا

"If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet Muhammad added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds." (Sahih al-Bukhari, Hadith no. 528)

About Five Pillars of Islam

From a sermon by Hazrat Khalifatul-Masih V (may Allah support him with His mighty help), we learned the "Hadith relates that a man asked the Holy Prophet (peace and blessings of Allah be on him) about Islam. He was told five daily Prayers are obligatory. He asked if there were any other Prayers. He was told no, but if he wanted to, he would offer optional (Nafl) volunteer prayers. He was told that fasting for one month was obligatory. He

asked whether there were any other obligatory fasts. He was told, no, but if he wanted to, he could keep optional (Nafl) fasts. The Holy Prophet then told him about Zakat. The man asked if there was any other kind of Zakat. He was told, no, but giving alms (Sadaqa) was a meritorious option. The man went away swearing by God that he would neither do any less nor any more than what he was told. The Holy Prophet said that if this man spoke the truth, he would find success. Then Hazrat Khalifatul-Masih V shared, "Indeed, people are not required to attain the level of Hazrat Abu Bakr and Hazrat 'Umar (may Allah be pleased with them) but it is explained that optional (Nafl) acts earn reward and they also make up for any deficiencies in fulfilling what is obligatory." (Friday Sermon, January 30, 2015, "In faith exercise your abilities, help the weaker brother.")

Recite the Holy Quran

The Prophet Muhammad said,

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَقَّتْ لَهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

Whenever people gather together in one of the houses of Allah for recitation of the Holy Qur'an and teaching it to one another, comfort descends upon them, mercy covers them, angels spread their wings over them and Allah makes mention of them to those around Him. (Muslim) [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 189, Hadith no. 1027]

Give Zakat

The Holy Quran shares:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْزُومِ

And in their wealth was a share for one who asked for help and one who could not' (51 [Adh-Dhariyat]: 20)

Zakāt –means of purifying wealth. Zakāt not only purifies the soul and inculcates good morals, (but) it causes one's wealth and possessions to be purified. While explaining the meanings of the word Zakāt, we also explained that when the Zakāt portion has been paid, the remainder does indeed become purified as it provides protection from loss and ruination. This is because in the possessions of the wealthy, there is a share of others also. Unless and until their share has been paid, the wealth remains impure and sullied." (The blessings of paying the Zakāt, Alislam.org)

Fasting

وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَنْ صَوْمِ يَوْمِ غَرْفَةٍ؟ قَالَ: "يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ"

Abu Qatadah (may Allah be pleased with him) relates

that the Holy Prophet (may peace and blessings of Allah be upon him) was asked about observing the fast on the day of Arafat. He said: "It atones for the sins of the preceding year and the subsequent year." (Muslim [1162]) (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 217, Hadith no. 1255]

No Fast on 'Id Days

It is important to note that no Muslim fasts on the day of 'Id, as it is not permitted. 'Id is a day of celebration, prayer, and festivity.

The Holy Prophet (peace and blessings of Allah be upon him) said:

وَلَا صَوْمَ فِي يَوْمَيْنِ الْفِطْرِ وَالْأَضْحَى

No fasting is permissible on the two days of 'Id-ul-Fitr and 'Id-ul-Adha. (Sahih al-Bukhari [Hadith no. 1995], chapter on Fasting.).

Prayers of Two of the Khulafā of the Promised Messiah at the time of Hajj

The blessings of Hajj were bestowed upon Khalifatul-Masih I (may Allah be pleased with him) and Khalifatul-Masih II (may Allah be pleased with him), as both were fortunate enough to perform this sacred pilgrimage during their lifetimes, though at separate times. According to The Review of the Religions website, I learned that Khalifatul-Masih I, Maulana Hakeem Noor-ud-Din, had the opportunity twice to perform Hajj in his lifetime. He upheld the belief that any prayer made upon the first sighting of the Ka'ba is accepted. It is written that during this sacred moment, Tawaf, he prayed, "Oh my Lord, I am ever in need of Thy mercy and blessings, and I have a host of prayers. So, my Lord, grant me the wish that whenever I pray and implore Thy mercy and blessings, thou bestow upon me that favor."

In the same article, we learn that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, shared his prayer from the day of Hajj as he had an opportunity to perform Hajj as well in his life. He said, "Today, I am fortunate enough to have witnessed it in my lifetime. You have promised Your Messenger that you will accept the prayer of whosever witnesses [the Ka'ba] for the first time on the occasion of Hajj, therefore I pray that may my prayers continue to be accepted for the rest of my life." (Hajj—In the Eyes of the Caliph, The Review of Religions, July 2020, vol. 115, issue 7, pp. 50-54)

I hope this article inspires us to engage in Ibadat and righteous deeds, allowing us to earn the immense blessings of Dhū al-Ḥajjah's first ten days—whether we're near the Ka'ba or observing them from the comfort of our homes here in the USA.

Fiqh Ahmadiyya—The Islāmic Ṣalāt

Fiqh Ahmadiyya—Funeral Prayer (Ṣalāt-ul-Janāzah)

Translated by Dr. Lutf Rehman

Edited by Dr. Wajeeh Bajwa/Dr. Syed Sajid Ahmad

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

Translation of all the sections of Fiqh Ahmadiyya, except for Ṣalāt, have already been published in the Gazette as follows: First part of the section on Fasting in May-June 2016. The second part is on Fasting in May-June 2018. The section on Hajj in September-October 2017. The section on Zakat in March-April 2019. The section on Nikāḥ—Marriage in May-June 2019. The section on Paternity and Lineage in July-August 2019. The section on Khul' in September-December 2019. The section on Sustenance and Support, January-March 2020. The section on Ṣalāt (Parts I, II, III, IV) has been published in the Ahmadiyya Gazette Online from March 2024 to March-April 2025.

Funeral Prayer (Ṣalāt-ul-Janāzah)

When someone is close to death, Surah Yā-Sīn should be recited next to him¹, softly and loudly. Kalimah Tayyibah and Kalimah Shahādah should also be recited. Once death occurs, those who hear about it should say,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

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

The eyes of the deceased should be closed, and the head should be tied so the mouth is not open. Funeral preparation should be made with resolve and courage instead of crying and wailing.

The body should be washed by pouring fresh and warm water. If possible, the leaves of Jujube (Berī) should be mixed with water. This was the practice of the Prophet (may peace and blessings of Allah be upon him). First, those parts of the body should be washed which are washed during Wuḍū. Rinsing of mouth or nose and washing the feet is not necessary. Then wash by pouring

water on the right and the left side of the body. The private parts of the body should be covered during washing. Men should wash the body of a man, and women should wash the body of a woman. If necessary, a man can wash the body of his wife and the wife can wash the body of her husband.²

After washing, the body should be wrapped in a white, clean cloth (Kafan) [shroud]. The fabric should be inexpensive, white and plain. For a man three pieces of cloth should be used. First, for the upper body; the second for the lower body; and the third for the final wrapping or full cover. In case of a woman two additional pieces should be used to cover the breast area and the head. Simplicity in preparing the body and funeral is a source of reward and blessings. There is no need to wash or wrap the body of a martyr. He should be buried in the clothes that he was wearing. Viewing the face is permitted after the body has been washed, wrapped, and prepared.³

¹ Ibn Majah, Abwab al-Janā'iz. Abū Dāwūd, Kitāb al-Jana'iz

² Ibn Majah, Abwab al-Janā'iz. Al-Dār Qutni, page 194, Baihaqī, Page 396. vol. 3.

³ Ibn Mājah. Abwāb Mā Jā'a fi al-Janā'iz.

After preparing the body, it should be transported to the place of burial. Here funeral Prayer will be offered. People stand behind the Imām and make a straight row. If there are many people, then several rows should be formed. Number of rows should always be odd in number (one, three, five etc.).⁴ Imām should stand ahead of the rows in the middle and the body of the deceased should be placed in front of the Imām. Imām should start with saying the Takbīr aloud and the followers should also say Takbīr lightly. Then Thana and Fātiḥah should be read lightly.⁵ Then the Imām should say the second Takbīr aloud without lifting his hands. Then Durūd (Ṣalāt ‘Alan-Nabi, praying for blessing for the Holy Prophet) should be read lightly (the same Durūd that is read in Ṣalāt). Then the third Takbīr should be called. It should be followed by the traditional prayer for the deceased. Then Imām calls out the fourth Takbīr and finishes the Prayer by saying As-Salamu ‘Alaikum Wa Rahmatullah on the right side and then the same to the left side. The followers will also end the Prayer accordingly.⁶

For someone important, a funeral Prayer can be done in the absence of the body (Ṣalāt al-Janāzah Ghā’ib). Funeral Prayer in absentia can be done for someone whose funeral Prayer was not done or very few people participated, it is permitted to offer “Janāzah Ghā’ib” for him after getting permission from the local administration or from the central administration.

Funeral Prayer is a collective responsibility of the Muslims (Fard Kifāyah). If some of them conduct the funeral Prayer, the others are relieved of their duty. If no one conducts it then all are responsible and become sinners.

The *Masnoon* (prescribed or sanctioned by the Sunnah of the Holy Prophet) Supplications in Funeral Prayer for an adult man or woman:⁷

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا
وَأُنْثَيْنَا ط اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ ط اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَقْتُلْنَا بَعْدَهُ.

O Allāh, forgive those of us who are living, and those who are dead and those who are present and those who are absent, and our children and our elders and our men and our women! O Allāh, those of us whom you grant life keep them steadfast upon Islām and those whom you cause to die, cause them to die in the Faith. O Allāh, deprive us not of the benefits relating to him and do not put us through trials after him.⁸

⁴ Ibn Majah. Abwab Ma Ja’a fi al-Jana’iz

⁵ Bukhārī, Tirmidhī, page 122. Ibn Majah. Page 107. Abū Dāwūd. Page 100

⁶ Tuhfat-ul-Fuqaha. Ch. 1, page 501.

⁷ In case of woman deceased, the proper word for the female will be used. For example, instead of اللَّهُمَّ اغْفِرْ لَهَا وَارْحَمْهَا will be used.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَآكِرْ مِنْ مَزَلَةٍ وَوَسِّعْ مَدْخَلَهُ
وَاعْسِلْهُ بِالْمَاءِ وَالتَّلَجِّ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى التَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدَلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ
وَرَوْجًا خَيْرًا مِنْ رَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ
عَذَابِ النَّارِ ط

O Allāh, forgive him and have mercy on him and pardon him and overlook his mistakes and give him honor and make wide the entrance for him and wash him with water and snow (keep him safe from the heat of sin). And cleanse him of his mistakes as a white cloth becomes clean after washing and replace his abode with a better one and give him a better family than his family and bless him with better companion than his own. Enter him into paradise and save him from the chastisement of the grave and punishment of fire.⁹ For a young boy¹⁰:

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا وَآجِرًا وَشَافِعًا وَمُسَفِّعًا.

O Allāh! Make him a forerunner for our benefit and comfort and a source of blessings and treasure. Make him an advocate for us and accept his pleas.

For a young girl¹¹:

اللَّهُمَّ اجْعَلْهَا لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا وَآجِرًا وَشَافِعَةً وَمُسَفِّعَةً

O Allāh! Make this girl a forerunner of our benefit and comfort and a source of blessings and treasure. Make her an advocate for us and accept her pleas.

Soon after the funeral services, the body should be taken to the gravesite for burial. All those accompanying the funeral should help in carrying the body. If the cemetery is far, transportation vehicle can be used to carry the body. One should recite prayers to remember God as well as ask for forgiveness for the deceased while in funeral procession.

Any type of grave is acceptable. It should be wide and deep to protect the body. If necessary, many bodies can be buried in one grave. If this is a temporary burial or the soil is wet, a wooden or metal box can be used as a coffin. While lowering the body in the grave, بِسْمِ اللَّهِ عَلَى مِثْلَةِ رَسُولٍ should be recited. The face of the deceased should be turned towards the Qiblah. Then the grave should be closed with soil, stones, or bricks. Then dirt should be poured back to fill the grave. All those who are present should help and place at least a few handfuls of dirt in the grave and recite the following:

⁸ Ibn Majah. Abwab Ma Ja’a fi al-Jana’iz

⁹ Nisa’i, Kitāb al-Jana’iz. Bab al-Du’a. Ch. 1, page 227. Ibn Majah. Kitāb al-Jana’iz

¹⁰ Bukhārī, Kitāb al-Jana’iz. Ch. 1, page 178

¹¹ Radd al-Muḥtār. Page 836

مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

[From it We created you, and into it We will return you, and from it We will extract you another time.] [20:56]

The grave should be made level and raised in the middle. This was the practice of the Holy Prophet (may peace and blessings of Allah be upon him). Once the burial is completed, a short prayer of forgiveness should be said for the deceased, and then leave the cemetery reciting the following Prayer:

اَلْسَلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَاجِفُونَ نَسْأَلُ اللّٰهَ لَنَا وَلَكُمْ الْعَافِيَةَ۔

[Peace be upon you, O people of this abode, from among the believers and Muslims. We, God willing, will join you. We ask God for well-being for us and for you.]

One should be sympathetic towards the family of the deceased. They should be supported. Close relatives and neighbors should send food to their house. Rituals and customs should be avoided. Mourning should be limited to three days. Then life should be resumed as normal. If a woman's husband dies, she should be in mourning for four months and ten days. She should not go out of her home unless extremely necessary. She should not use makeup or perfume. She should wear simple clothing and should not participate in parties or festive gatherings. She should spend these days in her house occupying herself with remembrance of God.

Miscellaneous

he illness should be treated properly with medicines as well as prayers and charity (Ṣadaqah).

Dam [دَم] (to blow over some one after reciting certain prayers or verses [incantation] of the Holy Qur'ān) is a sort of prayer. It is permissible to have an elder do Dam [blow over] for the sake of blessings. However, this should not become a routine or taken up as an occupation. The Holy Prophet (may peace and blessings of Allah be upon him) and his companions used Dam very sparingly because of the concern that it may not become a regular practice. There are narrations of Dam after reciting Surah Al-Fātiḥah and the last three Surahs.

Question: Which verses of the Holy Qur'ān should be recited for Dam?

Answer: The following Ḥadīth of Bukhārī guides us,¹²

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفِّهِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَبِالْمُعَوِّذِ ثَلَاثِينَ جَمِيعًا ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ قَالَتْ عَائِشَةُ فَلَمَّا اسْتَيْسَى كَانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذَلِكَ بِهِ۔

Ḥaḍrat Ayesha (may Allah be pleased with her) relates: "When the Holy Prophet (may peace and blessings of Allah be upon him) would lie in his bed for sleep, he would blow on his hands after reciting Surah Al-Ikhlās, Surah Al-Falaq, and Surah Al-Nas and then wipe his hands on his face and body as far as they would reach. When sick he would ask me to do it."

Replying to a similar question, Ḥaḍrat Khalīfatul-Masīḥ II said, "The Holy Prophet (may peace and blessings of Allah be upon him) is known to have done Dam for a sick person. I believe that wisdom and logic shows its benefit. No other type of Dam can be traced back to the Prophet (may peace and blessings of Allah be upon him) even as it may be beneficial in certain circumstances. However, this can also lead to a perception that is dangerous. The benefit is less than the potential harm. It affects spirituality in a negative way and takes one away from God. These types of practices take us away from prayer which is part of our Faith."¹³

Question: At the time of death, which prayer should be recited for a Muslim?

Answer: When death approaches, the people close by should say good things such as:

1) لَا إِلَهَ إِلَّا اللَّهُ¹⁴

2) Someone should recite Surah Ya Sin¹⁵

3) إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ۔ اَللّٰهُمَّ اَجِرْنِيْ فِيْ مُصِيبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِنْهَا۔ (We are from Allah and unto Him we return. O Allah, take me out of my plight and follow it with something better for me).¹⁶

Question: If a woman dies and there are no other women around or if a man dies and there are no men around how would the body be prepared and buried?

Answer: If a woman dies in a war zone, she should be buried without preparing the body. If possible funeral Prayer should be offered. If necessary, unrelated men can transport the body of a woman and bury it. If she died of an illness and not in a war zone, then she should be washed without removing her clothes. The body should be wrapped as normal and then buried. Some scholars have written that in these circumstances, it is not necessary to wash the body. Tayammum can be performed. Person who is performing Tayammum should cover his hands with gloves.¹⁷

¹² Bukhārī, Kitāb al-Tibb

¹³ Al-Fazl, February 26, 1934

¹⁴ Tirmidhī, Ch. 1, Page 117.

¹⁵ Abū Dāwūd, Kitāb al-Janā'iz

¹⁶ Muslim, Bab: Fortress of the Muslim (Hisn al-Muslim), Chapter: For one afflicted by a calamity

¹⁷ Marāsīl, Abū Dāwūd, Bab Ghusl (bath) al-Mayyit

We believe that the family of the deceased or the local Jamā'at administration can decide according to the circumstances. As a woman can be treated by a male doctor if a female doctor is not available even for women issues, a similar practice will be followed in these circumstances. This is a matter of discussion and is rooted in the instructions of veiling and prohibition of physical contact between a woman and a stranger (Mahram [unmarriageable person] and Na-Mahram [marriageable person]). The summary of the scholarly opinion is as follows¹⁸:

اتَّفَقُوا عَلَى أَنَّ الرِّجَالَ يَغْسِلُونَ الرِّجَالَ وَالنِّسَاءَ يَغْسِلْنَ النِّسَاءَ
وَاخْتَلَفُوا فِي الْمَرْأَةِ تَمُوتُ مَعَ الرِّجَالِ أَوِ الرِّجُلُ يَمُوتُ مَعَ النِّسَاءِ مَا
لَمْ يَكُونَا رُوحَيْنِ عَلَى ثَلَاثَةِ أَقْوَالٍ فَقَالَ قَوْمٌ يَغْسِلُ كُلُّ وَاحِدٍ مِنْهُمَا
صَاحِبَهُ مِنْ قَوْقِ الثِّيَابِ وَقَالَ قَوْمٌ يَتَيَمَّمُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ
وَبِهِ قَالَ الشَّافِعِيُّ وَأَبُو حَنِيفَةَ وَجَمَهُورُ الْعُلَمَاءِ وَقَالَ قَوْمٌ لَا يَغْسِلُ
كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَلَا يَتَيَمَّمُهُ وَقَالَ لَيْثُ بْنُ سَعْدٍ بَلْ يُدْفَنُ
مِنْ غَيْرِ غُسْلٍ.

[They agreed that men wash men, and women wash other women, and they differed over when a woman dies with the men (that is, only men are available for the funeral rites of the deceased woman) or when the man dies with the women (that is, only women are available to carry out the funeral rites of the deceased man), unless they are married, and accorded three opinions. Some people said that each one of them washes the other from above the clothes, and some people said that each one of them performs tayammum (symbolic wash with dust) for the other, and Al-Shafi'i; Abu Hanifa and the majority of scholars, some people said that neither of them should wash the other or perform tayammum (symbolic wash with dust), and Laith ibn Sa'd said that s/he be buried without washing.]

If one dies due to the Plague

Question: How to wash a person who dies because of the plague?

Answer: If a believer dies because of the plague, he is considered a martyr. His body does not need preparation¹⁹.

Question: Should a person be wrapped in the traditional manner if he dies of plague?

Answer: A martyr's body does not need to be wrapped. He should be buried in the clothes he was wearing. A sheet can be used to cover his body²⁰.

Question: How many clothes make the wrapping for a woman? We have heard that there is an additional cover used these days?

Answer: For wrapping the body of a woman, the following five pieces of cloth should be used: A cover for the lower half, a cover for the upper half, a cover for the chest area, a cover for the hair on the head and an outer cover. These five pieces are the practice of the Holy Prophet (may peace and blessings of Allah be upon him). To use more than this is an innovation and one should avoid it. The wrapping should be simple, inexpensive, and of white plain cloth.

Question: While transporting the body, which direction should the head be?

Answer: Going with the funeral to the cemetery and participation in the burial is an instruction of the Shari'ah, which is based upon the Holy Qur'an and the instructions of the Holy Prophet (may peace and blessings of Allah be upon him). We cannot devise rules and attribute them to the Shari'ah. Keeping this principle in mind following are the instructions of the Holy Prophet (may peace and blessings of Allah be upon him) in this regard: The body should be placed on something such as a cot, gurney, stretcher, or trolley. Then four people should lift it. A mechanical transportation, or a cart pulled by an animal or an ambulance can also be used. There is no mention of the direction of the head of the deceased in Ahadith. It is common sense supported by the practice of the Holy Prophet (may peace and blessings of Allah be upon him), Hadrat Masih Mau'ud (may peace be upon him), and the Khulafa that the head should be towards the front.

In the books of Islāmic jurisprudence following is written about the funeral procession²¹:

تُحْمَلُ الْجَنَازَةُ مِنْ جَوَانِبِهَا الْأَرْبَعِ فَيَبْدَأُ الَّذِي يُرِيدُ حَمْلَهَا بِالْمَقْدَمِ
الْأَيْمَنِ مِنَ الْمَيِّتِ فَيَجْعَلُهُ عَلَى عَاتِقِهِ الْأَيْمَنِ ثُمَّ الْمُؤَخَّرِ الْأَيْمَنِ
عَلَى عَاتِقِهِ الْأَيْمَنِ ثُمَّ الْمَقْدَمِ الْأَيْسَرِ عَلَى عَاتِقِهِ الْأَيْسَرِ ثُمَّ الْمُؤَخَّرِ
الْأَيْسَرِ عَلَى عَاتِقِهِ الْأَيْسَرِ.

The coffin or the cot should be lifted from all four corners. First person should take the front right corner, the next person should take the right back corner, the next person should take the left front corner, and the fourth person should take the left back corner.

The Holy Prophet (may peace and blessings of Allah be upon him) said, "One who lifts the coffin or the cot from all four corners, God forgives his forty mistakes."²²

More than four Takābīr in the Funeral Prayer

Ḥadīth²³:

¹⁸ Hidayat-ul-Mujtahid, Bab al-Thani Fi Ghusl (bath) al-Mayyit

¹⁹ Badr, April 4, 1907

²⁰ Badr, April 4, 1907

²¹ Tuhfat-ul-Fuqaha. Ch. 1, page 486.

²² Tabarani Al Ausat.

²³ Abū Dāwūd. Kitāb al-Jana'iz

كَانَ زَيْدُ بْنُ أَرْقَمٍ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَإِنَّهُ كَبَّرَ خَمْسًا فَسَأَلْتُهُ فَقَالَ
كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا.

Hazrat Zaid Ibn Arqam said five Takābīr in a funeral Prayer. When asked, he said, sometimes Holy Prophet (may peace and blessings of Allah be upon him) used to do more than four Takābīr.

عَنِ ابْنِ مَسْعُودٍ رَضِيَ عَنْ عَلِيٍّ أَنَّهُ كَانَ يُكَبِّرُ عَلَى أَهْلِ بَدْرٍ سِتًّا وَعَلَى
الصَّحَابَةِ خَمْسًا وَعَلَى سَائِرِ النَّاسِ أَرْبَعًا.²⁴
ب:- عَنْ عَلِيٍّ أَنَّهُ كَبَّرَ عَلَى سَهْلِ بْنِ حَنْظَلٍ سِتًّا وَقَالَ إِنَّهُ شَهِدَ
بَدْرًا.²⁵

Hazrat Ibn Mas'ud narrates that Ḥaḍrat 'Ali used to do six Takābīr in the funeral Prayer of the Badri Companions (who participated in the Battle of Badr) and five for other companions and four for other people.

There is a similar Ḥadīth in Bukhārī that Ḥaḍrat 'Ali did six Takābīr in the funeral Prayer of a companion from Badr.

Funeral Prayer of a Non-Aḥmadī

A person who has formally not joined Jamā'at Aḥmadiyya but is friends with Aḥmadīs and does not openly oppose the Promised Messiah (may peace be upon him) and verbally accepts his truthfulness is a confused person. Promised Messiah (may peace be upon him) is not opposed to offering the funeral Prayer of such a person. However, he has given preference to not doing it. Jamā'at Aḥmadiyya follows the preference of the Promised Messiah (may peace be upon him). Under certain circumstances, there is no problem in offering the funeral Prayer of such a person, if the Imām is an Aḥmadī. If the Imām cannot be an Aḥmadī, then the funeral Prayer cannot be done. In this matter, a letter of the Promised Messiah (may peace be upon him) provides guidance:

“One who opposes and abuses and publicly calls me a liar, his funeral Prayer is obviously out of question. However, the one whose position is not clear, there is no harm. Funeral Prayer is only a prayer. It is better to not do it.”²⁷

Question: If someone is not formally a member of Jamā'at Aḥmadiyya, is his funeral Prayer permitted?

Answer: The Promised Messiah said, “If he was an opponent, and considered me a liar and said so then do not do his funeral Prayer. If he did not say anything and was in a state of indecision then it is permissible to do his funeral Prayer but the Imām has to be form among you. Otherwise, there is no need. If the deceased is not

In the presence of these traditions, there is a possibility of more than four Takābīr in the funeral Prayer, but generally, four Takābīr are accepted.

Question: Due to the bombs in the war, the bodies of many soldiers are disintegrated into small pieces. What is the instruction about their funeral and burial?

Answer: All the pieces should be gathered and placed in one place. The funeral Prayer should be offered for all of them together and they should be buried in one grave. There is no harm in it. In the battle of Uhāḍ, multiple bodies of the martyrs were buried together in one grave.²⁶

كُفِّنَ الرَّجُلُ وَالرَّجُلَانِ وَالثَلَاثَةُ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يُدْفَنُونَ فِي قَبْرِ
وَاحِدٍ.

[One man, two men, or three men were shrouded in one garment and then buried in one grave.]

openly opposed, there is no harm in doing his funeral Prayer as God only knows the unseen²⁸.

Funeral Prayer of those who have not joined the movement

Those who served at the time of the Promised Messiah (may peace be upon him) and they have meant no insult it is our duty to pay them back by doing their funeral Prayer. Many are upset with me for this but I am at peace and do not care for someone's dislikes. I believe that our hearts should be clear of malice. While living we struggle with them with arguments but after their death we shall say, “O Allāh they believed in your Messiah. We forgive them for the hurt they caused us and pray to you for their forgiveness.” This is what I did upon the death of Khawaja Kamal-ud-Din too. Rejection of Khilāfat is a matter between them and God. Upon hearing of his death, I prayed for him and said, “I forgive him in my heart. O God, I ask for Your forgiveness for him too.”²⁹

Funeral Prayer of children

Ḥaḍrat Khalifatul-Masīḥ II says, “Children of Aḥmadīs are Aḥmadī. Unless one of them rejects Aḥmadiyyat after becoming an adult, they will be considered Aḥmadī. We will deal with them as Aḥmadī. Unless a child grows up and opposes the religion of his father after being an adult, he would be considered in the Faith of his father. In fact, children of an Aḥmadī mother will also be considered Aḥmadī even when the father is not

²⁴ Ibn Mundhir via Nail al-Autar. Ch 4. Page 58

²⁵ Bukhārī, Kitāb al-Mughāzī. Ch. 2, page 571

²⁶ Tirmidhī [1016], Kitāb-ul-Jana'iz, Bab Ma Ja'a fi Qatla Uhāḍ

²⁷ February 23, 1902

²⁸ Al-Hakam, April 30, 1902. Al-Badr, November 25, 1902

²⁹ Al-Fazl, January 9, 1934

an Ahmadi. Funeral Prayer of all such children is permitted.³⁰

Question: What about the funeral Prayer of a person who was given death penalty?

Answer: A Funeral Prayer is permitted for a person who was given the death penalty. Imām Ahmad Ibn Hanbal used to say,³¹

مَا يُعْلَمُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكَ الصَّلَاةَ عَلَى أَحَدٍ إِلَّا عَلَى الْغَالِ وَقَاتِلِ نَفْسِهِ

The Holy Prophet (may peace and blessings of Allah be upon him) used to offer funeral Prayer for all except for the one who committed suicide or who violated a national trust. This is the recommendation of the scholars.

A woman committed fornication, accepted her crime, and was punished for it and died. Someone talked bad about her. The Holy Prophet (may peace and blessings of Allah be upon him) said, “do not say that. She accepted her crime and repented. Her repentance was so great that if a mighty ruler had done that, he would have been forgiven too.”

In another narration it is said, “To get punished by accepting your crime is such a huge repentance that if it was spread over an entire nation, they all would be forgiven.”

Hadith³²:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوْ سَعَتْهُمْ

[The Holy Prophet (peace and blessings of Allah be upon him) said: He has repented to such an extent that if it were divided among a people, it would be enough for them all.]

Question: What about the funeral Prayer of a person who committed suicide?

Answer: The Holy Prophet (may peace and blessings of Allah be upon him) did not offer funeral Prayer of a one who committed suicide. It is said in Hadith:

إِنَّ رَجُلًا قَتَلَ نَفْسَهُ بِمَشَاقِصٍ فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

A person killed himself with a sharp arrow. The Prophet (may peace and blessings of Allah be upon him) did not offer his funeral Prayer.

Scholars believe that this action of the Prophet (may peace and blessings of Allah be upon him) was to condemn the heinous nature of this crime. Imām Abū Hanīfah and Imām Malik have permitted the public to

offer the funeral Prayer³³. Our Jamā‘at, however avoids it.

A Non-Muslim dying among Muslims

If a non-Muslim dies in a Muslim country and it is not possible for his friends and family to arrange for his funeral, the Muslims can bury him according to Muslim custom. There is no need to wash the body.³⁴

Funeral Prayer in the absence of the body (Janāza Ghā'ib)

There is no need for a specific order or permission in the Sharī‘ah for any worship. If it can be shown that the Holy prophet (may peace and blessings of Allah be upon him) did something, even once related to the Faith or worship and the leader of the time establishes this practice based upon this, it is according to the principals of Sharī‘ah and jurisprudence. In accordance with this principal Jamā‘at Ahmadiyya approves of funeral Prayer when the body of the deceased is not present.

Holy Prophet (may peace and blessings of Allah be upon him) led the funeral Prayer of Najashi, who was the king of Habsha (Ethiopia or Abyssinia) and who had accepted Islām when his body was not present.

Hadith³⁵:

نَحَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّجَاشِيَّ لِأَصْحَابِهِ ثُمَّ قَالَ اسْتَغْفِرُوا لَهُ ثُمَّ حَنَجْ بِأَصْحَابِهِ إِلَى الْمُصَلَّى فَقَامَ فَصَلَّى بِهِمْ كَمَا يُصَلَّى عَلَى الْجَنَازَةِ

The Holy Prophet (may peace and blessings of Allah be upon him) informed his companions of the death of Najashi then asked them to pray for his forgiveness. Then he came to the mosque and led the Prayer while standing as a regular funeral Prayer (where the body is placed in the front).

Hadith³⁶:

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ.

[Imran bin Husain related that the Holy Prophet (may peace and blessings of Allah be on him) said: Your brother Najashi has died, so stand and pray for him.]

Hadith³⁷:

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أُمَّ سَعْدٍ مَاتَتْ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَائِبٌ فَلَمَّا قَدِمَ صَلَّى عَلَيْهَا وَقَدْ مَضَى لِذَلِكَ شَهْرًا.

The Holy Prophet (may peace and blessings of Allah be upon him) was away when Ummi-Sa’d passed away.

³⁰ Al-Fazl, October 15, 1918

³¹ Nail al-Autar. Kitāb al-Jana’iz

³² Muslim, Kitāb al-Hudood.

³³ Nail al-Autar

³⁴ Abū Dāwūd and Hidayah, Ch. 1. Page 140

³⁵ Musnad Ahmad, Ch 2, Page 529

³⁶ Tirmidhi, Ch. 1, page 123

³⁷ Tirmidhi, Bab al-Ṣalāt

After one month when he returned, he led her funeral Prayer.

Ḥadīth³⁸:

كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى الْغَائِبِ عَنِ الْبَلَدِ.

The Holy Prophet used to offer funeral Prayer of a person who would die away from Madina.

There are many Aḥadīth on this subject in the authentic books. Therefore, the author of Nail al-Autar writes³⁹:

بِذَاكَ قَالَ الشَّافِعِيُّ وَأَحْمَدُ وَجَمَهُوْرُ السَّلَفِ حَتَّى قَالَ ابْنُ حَزْمٍ لَمْ يَأْتِ عَنْ أَحَدٍ مِنَ الصَّحَابَةِ مَنْعُهُ. قَالَ الشَّافِعِيُّ الصَّلَاةُ عَلَى الْمَيِّتِ دُعَاءٌ لَهُ فَكَيْفَ لَا يُدْعَى لَهُ وَهِيَ غَائِبٌ أَوْ فِي الْقَبْرِ

The famous scholar of jurisprudence Imām Shafi'ī and Imām Aḥmad Ibn Hanbal and most scholars and elders were in agreement of the funeral Prayer when the body of the deceased is absent. A famous scholar Ibn Hazm says that no companion of the Holy Prophet (may peace and blessings of Allah be upon him) ever stopped from offering the funeral Prayer when the body of the deceased was absent (Janāzah Ghā'ib). Imām Shafi'ī used to say that funeral Prayer is a prayer; then why not do it if the deceased body is not present.

Ḥaḍrat Masīḥ Mau'ūd (may peace be upon him) said, "Those who could not participate in the funeral Prayer should supplicate on their own or they could offer Janāzah Ghā'ib."⁴⁰

In this matter the view of Jamā'at Aḥmadiyya is that it is better to offer Janāzah Ghā'ib in following circumstances:

1. The deceased was an important person and the central administration advised of such.
2. At the time of the funeral very few people or no one participated and the local Jamā'at mutually decided to offer Janāza Ghā'ib.
3. The Imām of the time may decide to offer Janāza Ghā'ib of someone for special reasons or may advise to do so.

Repetition of Funeral Prayer

Funeral Prayer can be offered multiple times for one person. Following narrations prove it.

Ḥadīth⁴¹:

(1) أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى قَتْلَى أَحَدٍ عَشْرَةً وَفِي كُلِّ عَشْرَةٍ حَمْرَةً حَتَّى صَلَّى عَلَيْهِ سَبْعِينَ.

[The Holy Prophet, may peace and blessings of Allah be upon him, offered the funeral prayer for the martyrs of Uhud in groups of ten up to all seventy and Hamza was in each group.]

(2) Ḥaḍrat Imām Azam's funeral Prayer was offered six times⁴².

Question: What is the instruction about women participating in the funeral Prayer whether the body of the deceased is present or not?

The arrangement of including women in the funeral Prayer is not encouraged. There are no example of including women in the funeral Prayers at the time of the Holy Prophet (may peace and blessings of Allah be upon him) or Promised Messiah (may peace be upon him). If women participate because they were already present at the time of the funeral Prayer such as Friday Prayer, or other Jamā'at gatherings, and they stand separately in their own rows, it will be permitted. The body of the deceased may or may not be present. This is derived from the following narrations:

Ḥadīth⁴³:

(1) عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ لَمَّا تُوُفِّيَ سَعْدُ ابْنُ أَبِي وَقَّاصٍ قَالَتْ ادْخُلُوايَه الْمَسْجِدَ حَتَّى أَصَلِّيَ عَلَيْهِ فَأَنْكَرَ ذَلِكَ عَلَيْهَا فَقَالَتْ وَاللَّهِ لَقَدْ صَلَّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ سَهْلًا وَآخِيَهُ .

[Abi Salamah bin Abd al-Rahman relates from A'isha, when Sa'd bin Abi Waqqas died, she asked her bier to be brought in the mosque for her to offer Prayer for him. She was not allowed to do so. Thus, she said, "By Allah, the Messenger of Allah, may peace and blessings of Allah be upon him, did offer Prayers in the mosque for the two sons of Baida', Suhail and his brother.]

Ḥadīth⁴⁴:

(2) قَدْ يُرَوَّى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مُعْتَكِفًا لِهَذَا صَلَّي فِي الْمَسْجِدِ.

[It is reported that the Messenger of Allah was in retreat [in I'tikaf in the mosque], therefore, he offered the [funeral] Prayer in the mosque.]

Therefore, Ḥaḍrat A'ishah (may Allah be pleased with her) offered the funeral Prayer of Sa'd bin Abi Waqqas after his body was placed in the mosque.

Ḥadīth⁴⁵:

³⁸ Kashf al-Ghummah. Ch. 1, page 292

³⁹ Nail al-Autar.

⁴⁰ Badr, May 19, 1907

⁴¹ Nail al-Autar

⁴² Seerat A'imma Arba'a

⁴³ Muslim, Kitāb al-Jana'iz, chapter: funeral prayer with bier in the mosque

⁴⁴ Mishkat, Bab al-Jana'iz

⁴⁵ Aujaz-ul-Masalik, Sharḥ Muwatta' Imām Malik. Ch 2. Page 461

(3) وَيُسْتَدَلُّ لِجَوَازِ صَلَوةِ النِّسَاءِ بِمَا أَخْرَجَهُ الْحَاكِمُ أَنَّ أَبَا طَلْحَةَ دَعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عُمَيْرِ بْنِ أَبِي طَلْحَةَ حِينَ تُوُفِّيَ فَأَتَاهُمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى عَلَيْهِ فِي مَنْزِلِهِمْ فَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ أَبُو طَلْحَةَ وَرَأْتُهُ وَأُمُّ سَلِيمٍ وَرَاءَ أَبِي طَلْحَةَ وَلَمْ يَكُنْ مَعَهُمْ غَيْرُهُمْ قَالَ الْحَاكِمُ هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ

Meaning that the Holy Prophet (may peace and blessings of Allah be upon him) led the funeral Prayer of 'Umar son of Abū Talha at his home. The Holy Prophet was standing in the front. Behind him was Abū Talha and then Umme Saleem was standing in a row.

Hadith⁴⁶:

(4) عَنْ ابْنِ عَبَّاسٍ قَالَ دَخَلَ النَّاسُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِسْرَافًا يُصَلُّونَ عَلَيْهِ حَتَّى إِذَا فَرَعُوا أَذْخَلُوا النِّسَاءَ حَتَّى إِذَا فَرَعُوا أَذْخَلُوا الصِّبْيَانَ وَلَمْ يَوْمُ النَّاسُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

That is, the funeral Prayer of the Holy Prophet (may peace and blessings of Allah be upon him) was offered by the women too.

Even with this evidence, it is clear that for women to proceed with the funeral and be included in the funeral Prayer is not preferred.

To offer Funeral Prayer with the body of the deceased in the mosque

The general body of scholars believes that the funeral Prayer should be outside of the mosque. The body of the deceased and those who are praying should all be outside. In case of need inside of the mosque can also be used but unless necessary, the body of the deceased should not be placed in the mosque. Those who are praying should be inside the mosque and the body of the deceased should be placed on the outside such that the Imām can see it.

Ḥaḍrat Khalīfatul-Masīḥ III adopted this method on many occasions. It should not be made a regular practice and should not be done without permission from the local administration. There is precedence for this practice:

Hadith⁴⁷:

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ لَمَّا تُوُفِّيَ سَعْدُ بْنُ أَبِي وَقَاصٍ قَالَتْ ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّى أَصَلِّيَ عَلَيْهِ فَأَنْكَرَ ذَلِكَ

عَلَيْهَا فَقَالَتْ وَاللَّهِ لَقَدْ صَلَّيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ سَهْلًا وَأَخِيهِ.

When S'ad Ibn Abi Waqas passed away, Ḥaḍrat Ayesha (may Allah be pleased with him) was in Iteḳaf. She requested that the body of the deceased be brought to the mosque so she can also be included in the funeral Prayer. Some people objected. She said, the Holy Prophet (may peace and blessings of Allah be upon him) offered the funeral Prayer of two sons of "Baiza" in the mosque (either due to Iteḳaf or rain).

The bodies of Ḥaḍrat Abū Bakr and Ḥaḍrat 'Umar were placed inside of the mosque of the Prophet (Masjid-e-Nabawi) between the podium and the grave of the Prophet (may peace and blessings of Allah be upon him) for their funeral Prayer.⁴⁸

It is related from Ibn 'Umar,⁴⁹:

عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَنَّهُ قَالَ صَلَّيْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي الْمَسْجِدِ.

[that the funeral services of 'Umar bin al-Khattab were held in the mosque.]

The author of Sharḥ-ulWiqāyah says,⁵⁰

كُرِهَتْ فِي مَسْجِدٍ جَمَاعَةً إِنْ كَانَ الْمَيِّتُ فِيهِ وَإِنْ كَانَتْ خَارِجَةً لَا تَكْرَهُ عِنْدَ الْمَشَائِخِ

Some scholars consider it undesirable (Makrūh) to offer funeral Prayer by placing the body of the deceased inside the mosque. However, if people offering the Prayer are inside the mosque and the body of the deceased is on the outside, it is acceptable and not Makrūh [undesirable].⁵¹

Question: Can a funeral Prayer be offered with the head uncovered and with the shoes on?

Answer: It is clear from the traditions of the Prophet (may peace and blessings of Allah be upon him) that Prayer is permitted while wearing the shoes. These Aḥādīth are mentioned by all the major collections. The reason for prohibiting shoes in the mosque is cleanliness of the Prayer area and the Prayer mats. This prohibition is not based upon the instructions of Sharī'ah. Since funeral Prayer is held outside of the mosque, there is no harm in wearing the shoes during the Prayer.

Keeping the head uncovered during Prayer is not favored. This is against the practice of the rightly guided elders.

Question: Can a funeral Prayer can be offered after 'Aṣr Prayer?

Answer: Funeral Prayer can be offered at any time, after Aṣr or after Fajr. There is no prohibition in the

⁴⁶ Ibn Majah, Kitāb al-Jana'iz

⁴⁷ Muslim, Kitāb al-Jana'iz

⁴⁸ 'Umar Farooq-e-Azam by Moḥammed Hussein Heikal.

⁴⁹ Muwatta Imām Malik, Bab al-Ṣalāt

⁵⁰ Sharḥ Wiqayyah, Ch. 1. Page 256

⁵¹ Kitāb al-Fiqh

Islāmic Law (Sharī'ah). Some factions of Muslims and those who follow Imām Abū Ḥanīfah do not offer funeral Prayer in the prohibited Prayer times.⁵²

Question: Can the body be taken from one country to another after it had been buried? How long after burial, the body can be exhumed? What about the coffin?

Answer: If the body is buried at some place and for some reason, there is a need to move it another place or country, there is no prohibition in the Sharī'ah. The objective is protection of the body. If the purpose is not desecration but some useful and legitimate concern, the body can be exhumed especially when it was buried in a coffin. The decision of the proper cause for exhumation of the body should be of the local or national administration.

The time before exhumation of the body is not based on any instructions of the Faith. In case of necessity, body can be exhumed at any time. Generally, a waiting period of six months to one year will reduce the odor, as the body dries up by that time.

Some opinions of the scholars are as follows:

Ḥadīth⁵³:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْخُصُ فِي نَقْلِ الْمَيِّتِ وَنَبْشِ قَبْرِهِ لِمَصْلَحَةٍ

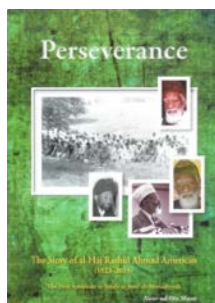
[The Holy Prophet, may peace and blessings of Allah be upon him, allowed to move or to exhume the body in need.]

Ḥadīth⁵⁴:

مَاتَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَسَعِيدُ بْنُ زَيْدٍ بِقَصْرِ هِمَا بِالْعَتِيقِ فَحُمِلَا إِلَى الْمَدِينَةِ وَدُفِنَا بِهَا

[Sa'd bin Abi Waqqas and Sa'eed bin Zaid had died in their mansions for long. Their bodies were brought to Medina and were interned there.]

Ḥadīth⁵⁵:



The story of Br Rashid. Now available from amibookstore.us. US \$ 4.

تُوْفِّي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ رَضِيَ بِالْحَبْشَةِ (اسْمُ مَكَانٍ) فَحُمِلَ إِلَى مَكَّةَ وَدُفِنَ بِهَا.....

[Abdullah bin Abi Bakr die in Habshah and was brought to Mecca and was interned there.]

The bodies of Ḥaḍrat Ya'qub (may peace be upon him) and Ḥaḍrat Yusuf (may peace be upon him) were transported from Egypt to Palestine.⁵⁶

The authority for the coffin is as follows:⁵⁷

(1) لَا بَأْسَ بِاتِّخَاذِ التَّابُوتِ وَلَوْ بِحَجَرٍ أَوْ حَدِيدٍ عِنْدَ الْحَاجَةِ كَرَجَاوَةِ الْأَرْضِ.

[There is no harm in adopting a coffin of stone [hard material] or iron [metal] in need considering the softness [condition] of the soil.]

(2) اسْتَحْسَنَ مَشَائِخُنَا اتِّخَاذَ التَّابُوتِ لِلنِّسَاءِ وَلَوْ لَمْ تَكُنِ الْأَرْضُ رَخْوَةً فَإِنَّهُ أَقْرَبُ إِلَى السَّتْرِ وَالتَّحَرُّمِ مَسَّهَا عِنْدَ الْوَضْعِ فِي الْقَبْرِ

[Our scholars have deemed it desirable to adopt a coffin for women incase soil gives away then they provide a cover and are free from its contact in the grave.]

Question: What is the instruction about sending food to the family where the death has occurred?

Answer: Sending food to the family of the deceased by the neighbors and close friends for two or three days was the practice of the Prophet (may peace and blessings of Allah be upon him)

Ḥadīth⁵⁸:

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اصْنَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَ هُمْ مَا يَشْغُلُهُمْ

Ḥaḍrat Abdullah Ibn Ja'far narrates, when his father was martyred the Holy Prophet (may peace and blessings of Allah be upon him) came and said, "Prepare food for the family of Ja'far as they are mourning and cannot do it themselves."

(To be continued)

⁵² Tirmidhī, Sharḥ Wiqāyah, Kitāb al-Ṣalāt.

⁵³ Kashf al-Ghummah, Ch 1. Page 309

⁵⁴ Kashf al-Ghummah, Ch 1. Page 309

⁵⁵ Kashf al-Ghummah, Ch 1. Page 309

⁵⁶ Tabari. vol. 1, Tareekh al-Umam wa al-Mulūk

⁵⁷ Radd al-Muḥtār, Ch 1. Page 836

⁵⁸ Tirmidhī, Abwab al-Janā'iz

National Calendar 2025

Ahmadiyya Muslim Community USA

Date	Event	Local/Region/National	Venue
January			
1 Jan, Wed.....	New Year's Day		Federal Holiday
4-5 Jan, Sat-Sun	Local Jamā' at/Auxiliary Activities Review of 2024 and Plan 2025 activities	Local/Aux/Jamā' at	
11 Jan, Sat	National Amila Meeting.....	National Jamā' at	Houston, TX
11 Jan, Sat, 7 P.M.	Quran Talks	Tarbiyat Dept.....	Webinar
11-12 Jan, Sat-Sun	First Khuddam Refresher Course	MKA.....	Regional
17-19 Jan, Fri-Sun	Ansar Leadership Conference-2025.....	Majlis Ansarullah	Houston, TX
19 Jan, Sun.....	Seerat-un-Nabi Day	Regional	Jamā' at
20 Jan, Mon.....	Martin Luther King Jr. Day Long Weekend.....		Federal Holiday
25-26 Jan, Sat-Sun	God Summit – Review of Religions.....	Worldwide	
February			
1-10 Feb, Sat-Mon	Salat Ashara	Tarbiyat Dept.....	Jamā' at
1-2 Feb, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
2 Feb, Sun	18 th Annual National Public Affair Seminar.....	Umur Kharijiyya, Bait ur Rahman Mosque, MD	
3 Feb, Mon.....	14 th Annual 'Day on the Hill'	Umur Kharijiyya Dept.....	Washington DC
8 Feb, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept.....	Webinar
15 Feb, Sat.....	National Amila Meeting.....	National Jamā' at	Zoom Meeting
15-16 Feb, Sat-Sun	Lajna Imā'illāh National Mentoring Conference, National/Regional/Local Amila Lajna Imā'illāh Virtual Meeting		
16 Feb, Sun, 7:30 P.M. ET....	Know Your History	Isha'at Dept	Webinar
17 Feb, Mon	Presidents' Day Long Weekend		Federal Holiday
19-28 Feb, Wed-Fri	Ashra Wasiiyat.....	Wasaya Dept.....	Jamā' at
22 Feb, Sat	Quarterly Flyer Distribution.....	Tab, WQN, Aux. Depts	Jamā' at
22 Feb, Sat	Garments for Each Other.....	Rishta Nata Dept	Webinar
23 Feb, Sun	Muslih Mau'ūd Day.....	Local.....	Jamā' at
March			
1-2 Mar, Sat-Sun.....	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
1-30 Mar, Sat-Sun	Ramadan	Local.....	Jamā' at
23 Mar, Sun	Masih Mau'ūd Day.....	Local.....	Jamā' at
31 Mar, Mon.....	Eid-ul-Fitr	Local.....	Jamā' at
April			
1-10 Apr, Tue-Thu	Salat Ashara	Tarbiyat Dept.....	Jamā' at
4-6 Apr, Fri-Sun	Local MKA Ijtima (Khuddam and Atfāl).....	Majlis Khuddamul-Ahmadiyya.....	Local Majlis
5-6 Apr, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
5 Apr, Sat	National Amila Meeting.....	National Jamā' at	Zoom Meeting
12 Apr, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept.....	Webinar
12-13 Apr, Sat-Sun.....	Local Qur'an Conference	Taqwa Dept.....	Jamā' at
19-20 Apr, Sat-Sun	Waqf-e-Nau Career Expo.....	Waqf-e-Nau Dept	SVA and NVA Jamā' at
19 Apr, Sat, 6 P.M. EST	Wasaya Webinar 2025.....	Wasaya Dept	Webinar
21-30 Apr, Mon-Wed	Ashra Wasiiyat	Wasaya Dept	Jamā' at
25-27 Apr, Fri-Sun	Majlis Shura – USA Jamā' at	Gen. Secretary OfficeBait ur Rahman Mosque, MD	
May			
2-4 May, Fri-Sun	Regional MKA Ijtima (Khuddam and Atfāl)	Majlis Khuddamul-Ahmadiyya.....	Regional
3-4 May, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
4 May, Sun	Waqf-e-Nau Awareness Day	Waqf-e-Nau Dept	Jamā' at
9-11 May, Fri-Sun	ACE-Ahmadiyya Conference of Entrepreneurs	Sanat-o-Tijarat Dept	Silicon Valley, CA
10 May, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept.....	Webinar
10-11 May, Sat-Sun.....	Regional Majlis Ansarullah Ijtimas	Majlis Ansarullah	Regional
17 May, Sat.....	National Amila Meeting.....	National Jamā' at	Zoom Meeting
17 May, Sat	Quarterly Flyer Distribution.....	Tab, WQN, Aux. Depts	Jamā' at
17-18 May, Sat-Sun...	Lajna Imā'illāh National Mentoring Conference for Regional, Local Sadrat and Amila, Lajna Silicon Valley		
18 May, Sun	Khilafat Day.....	Local.....	Jamā' at
23-25 May, Fri-Sun	Masroor International Sports Tournament (MIST)	National / MKA.....	Chino, CA
25 May, Sun, 7:30 P.M. ET	Know Your History	Isha'at Dept	Webinar
26 May, Mon.....	Memorial Day Long Weekend		Federal Holiday
31 May, Sat	Garments for Each Other.....	Rishta Nata Dept	Webinar
June			
31May-1 Jun, Sat-Sun.....	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
1-10 Jun, Sun-Tue	Salat Ashara	Tarbiyat Dept.....	Jamā' at
1 Jun, Sun	Khuddam Khilafat Day	Majlis Khuddāmul Ahmadiyya	Local Majlis

6 Jun, Fri	Eid-ul-Adha	Local	Jamā' at
7 Jun, Sat, 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
14 Jun, Sat	National Amila Meeting	National Jamā' at	Zoom Meeting
14-18 Jun, Sat-Wed	National Waqf-e-Nau Summer Camps (Boys)	Waqf-e-Nau Dept	Bait ur Rahman Mosque, MD
14-18 Jun, Sat-Wed	National Waqf-e-Nau Summer Camps (Girls)	Waqf-e-Nau Dept	South Virginia Mosque
21 Jun, Sat	Spiritual Fitness Camp	Tarbiyat Dept	Jamā' at
21 Jun, Sat	Midwest Tarbiyat Conference	Tarbiyat Dept	Bait ul Jamay, Chicago
21-22 Jun, Sat-Sun	Regional Majlis Ansarullah Ijtimas	Majlis Ansarullah	Regional
22-27 Jun, Sun-Fri	National Youth Camp	Ta'lim Dept	Bait ur Rahman Mosque, MD
July			
4 Jul, Fri	Independence Day		Federal Holiday
4-6 Jul, Fri-Sun	Jalsa Salana USA	National	Richmond, VA
4-6 Jul, Fri-Sun	Jalsa Salana Canada		
7-17 Jul, Mon-Thu	National Hifz-ul-Quran Camp	TaQwa Dept	Virtual
12-13 Jul, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
17-20 Jul, Thu-Sun	Khuddam Regional Camps / Regional Atfal Rallies	MKA	Regional
25-27 Jul, Fri-Sun	Jalsa Salana UK		
August			
1-10 Aug, Fri-Sun	Salat Ashara	Tarbiyat Dept	Jamā' at
2-3 Aug, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
8-10 Aug, Fri-Sun	12 th Annual Quran and Science Symposium/MSLM25	National	Washington DC Area
9 Aug, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
16 Aug, Sat	Quarterly Flyer Distribution	Tab, WQN, Aux. Depts	Jamā' at
21-30 Aug, Thu-Sat	Ashra Wasiyyat	Wasaya Dept	Jamā' at
22-24 Aug, Fri-Sun	MKA- Khuddam National Shura	MKA Bait ur Rahman Mosque, MD	
23 Aug, Sat	National Amila Meeting	National Jamā' at	Zoom Meeting
23 Aug, Sat	Spiritual Fitness Camp	Tarbiyat Dept	Jamā' at
23 Aug, Sat	Tahir Academy Conference	Tarbiyat Dept	Ansar Housing Complex, Joppa
September			
1 Sep, Sat-Mon	Labor Day Long Weekend		Federal Holiday
6-7 Sep, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
13 Sep, Sat	National Amila Meeting	National Jamā' at	Connecticut, CT
13 Sep, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
20 Sep, Sat	East Coast Tarbiyat Conference	Tarbiyat Dept	Ansar Housing Complex, Joppa
20 Sep, Sat, 6 P.M. EST	Wasaya Webinar 2025	Wasaya Dept	Webinar
26-28 Sep, Fri-Sun	Lajna Majlis-e-Shura	Lajna Imā'illāh	Chicago, IL
28 Sep, Sun, 7:30 P.M.	Know your History	Isha'at Dept	Webinar
October			
1-10 Oct, Wed-Fri	Salat Ashara	Tarbiyat Dept	Jamā' at
3-5 Oct, Fri-Sun	Ansar National Ijtimā	Majlis Ansarullah	Bait ur Rahman Mosque, MD
4-5 Oct, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
10-12 Oct, Fri-Sun	Lajna USA 3 rd Annual National Ijtimā	Lajna Imā'illāh	Bait ur Rahman Mosque, MD
10-12 Oct, Fri-Sun	MKA National Ijtimā (Khuddam and Atfal)	Majlis Khuddamul-Ahmadiyya	Baaghe Ahmad, NJ
11-13 Oct, Sat-Mon	Columbus Day Long Weekend		Federal Holiday
18 Oct, Sat	National Amila Meeting	National Jamā' at	Central Jersey, NJ
18 Oct, Sat, 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
18 Oct, Sat	Quarterly Flyer Distribution	Tab, WQN, Aux. Depts	Jamā' at
21-30 Oct, The-Thu	Ashra Wasiyyat	Wasaya Dept	Jamā' at
25 Oct, Sat	West Coast Tarbiyat Conference	Tarbiyat Dept	Bait ul Hameed, Chino CA
25-26 Oct, Sat-Sun	National TaQWA Conference	TaQwa Dept	Virtual
November			
1-2 Nov, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
1 Nov, Sat	Garments for Each Other	Rishta Nata Dept	Webinar
8 Nov, Sat	Waqf-e-Nau Regional Ijtimā'at	Waqf-e-Nau Dept	Jamā' at
8 Nov, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
15 Nov, Sat	National Amila Meeting	National Jamā' at	Tucson, AZ
21-23 Nov, Fri-Sat	Majlis Ansarullah Shura	Majlis Ansarullah	Bait-ur-Rahman Mosque, MD
27-30 Nov, Thu-Sun	Thanksgiving Long Weekend		Federal Holiday
December			
1-10 Dec, Mon-Wed	Salat Ashara	Tarbiyat Dept	Jamā' at
6-7, Dec, Sat-Sun	Local Jamā' at/Auxiliary Activities	Local/Aux	Jamā' at
6 Dec, Sat, 6 P.M. EST	Wasaya Webinar 2025	Wasaya Dept	Webinar
12-14 Dec, Fri-Sun	Fazl-e-Omar Qa'ideen Conference/Atfal Refresher Course	Khuddam-ul-Ahmadiyya	Bait ur Rahman MD
13 Dec, Sat	National Amila Meeting	National Jamā' at	In-Person/Zoom Meeting
13 Dec, Sat 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
14 Dec, Sun	Jāmi'a Inspiration and Orientation Camp and Open House	Waqf-e-Nau Dept	Webinar
14 Dec, Sun, 7:30 P.M. ET	Know Your History	Isha'at Dept	Webinar
25 Dec, Thu	Christmas Day		Federal Holiday
26-28 Dec, Fri-Sun	West Coast Jalsa Salana (Tentative)	National Jamā' at	Chino, CA



Khilafat Day in Milwaukee



Ahmadiyya Gazette Online

United States of America

Remain attached to Khilafat-e-Ahmadiyya

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

God-willing, Ahmadiyyat and Khilafat on the precepts of prophethood, which was prophesied by the Holy Prophet^{sa}, and which began with the advent of the Promised Messiah^{as}, shall continue till the Day of Judgement and the enemy cannot even do the slightest harm to them. Thus, we ought to strive to further strengthen our faith, remain attached to Khilafat-e-Ahmadiyya and be ready to offer every sacrifice for its establishment. May Allah the Almighty enable us to do so.

(Friday Sermon, May 26, 2023; Al Hakam, June 23, 2023)



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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