

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
القران الحكيم ٢:٢٥٨

# The Ahmadiyya GAZETTE

September-December 2019 USA







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National Secretary Waqfe Nau, USA





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# Ahmadiyya Gazette

USA

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**Acronyms for salutations used in this publication**

- s.a./s: Ṣallallahu 'Alaihi Wa Sallam  
(may peace and blessings of Allah be upon him)
- a.s./a: 'Alaih-is-Salām
- r.a.: Raḍiyallahu '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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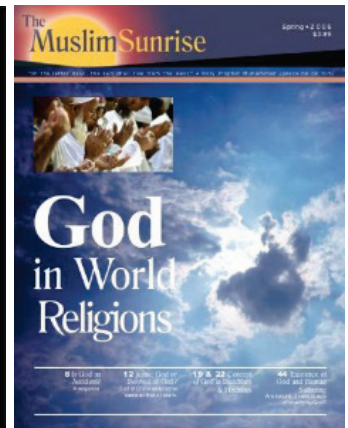
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Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

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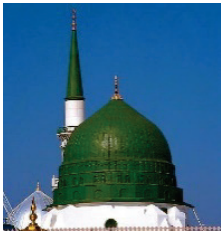
# Importance of Financial Sacrifices

## Guidance from the Holy Qur'an

And spend in the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good. (2: [Al-Baqarah]: 196)

They who spend their wealth for the cause of Allah, then follow not up what they have spent with taunt or injury; for them is their reward with their Lord, and they shall have no fear, nor shall they grieve. (2: [Al-Baqarah]: 263)

You cannot attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well. (3: [Al 'Imrān]: 93)



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

"A generous one is nearer to Allah, nearer to people, nearer to paradise and farther away from hell, but the miser is farther from Allah, farther from people, farther from paradise and nearer to hell. Indeed, an ignorant one who is generous is dearer to Allah than worshiper who is miserly." (Qashiriya, Al-Jud wul Sikha)

Only two persons deserve to be envied: firstly, a person to whom Allah gave wealth and he spent it in the cause of Truth; and secondly the person upon whom Allah has bestowed knowledge, wisdom and insight by which he judges between people and teaches them." (Sahih Bukhari Kitāb-uz-Zakat)



## Guidance from the Promised Messiah (May peace be upon him)

It goes without saying, that you cannot love two things at the same time: it is not possible for you to love wealth as well as to love Allah. You can love only one of them. Lucky is he who loves Allah. If any of you loves Him and spends his/her wealth in His cause, I am certain that his/her wealth will increase more than that of others, for wealth doesn't come by itself, rather it comes by Allah's will. Whoever parts with some of his wealth for the sake of Allah, will surely get it back. But he who loves his wealth and doesn't serve in the way of Allah as he should, will surely lose his wealth. Do not ever imagine that your wealth comes of your own effort, no, it comes from Allah Almighty. And do not ever imagine that you do a favor to Allah or his Appointed One by offering your money or helping in any other way. Rather it is His favor upon you that he calls---you to this service. (Majmu'ah Ishtihārāt, vol. 3, p. 497-498)

Hundreds of people pledge allegiance to me each day, but, when you enquire of them, there are few indeed who pay their *Chanda* regularly on monthly basis. What more can we expect from one who doesn't help this movement with a little money according to his capacity? What good is such a person to this movement? Even when a common man goes to town, however destitute he may be, he always brings back something, according to his capacity, for himself and his children; then is this movement, which Allah has established for such great purposes, not worthy enough that he should sacrifice a little money for it... (Malfūzāt, vol. 3, p. 359-360)

What a blessed time this is! No one is asked to lay down his life. This is not the time for offering the ultimate sacrifice; rather it is the time to spend out of one's possessions, according to one's means. *Al-Hakm Qādiān*, July 10, 1903.



# Khilafat News and Announcements

## New Ahmadiyya Mosque opened in Wiesbaden by Head of the Ahmadiyya Muslim Community

‘Wherever we go, we will endeavor to help and serve humanity’ – Ḥaḍrat Mirza Masroor Ahmad



The Ahmadiyya Muslim Community is pleased to announce that on 14th October 2019, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Mubarak Mosque (The Blessed Mosque) in Wiesbaden, Germany.

Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. Thereafter, His Holiness led the Zuhr and Asr prayers from the new Mosque.

Later, a special reception, attended by many dignitaries and guests, was held at the Kurhaus in Wiesbaden to mark the opening of the Mosque.



The highlight of the event was the keynote address delivered by Ḥaḍrat Mirza Masroor Ahmad during which he explained the true purposes of mosques and highlighted the importance of fulfilling the rights of mankind in light of the teachings of Islam.

During his address, His Holiness said that some non-Muslims harbored fears about Islam, Muslims and Mosques.

Explaining the true purpose of a

mosque in this regard, Ḥaḍrat Mirza Masroor Ahmad said: “Some people in the non-Muslim, Western world think that harmful plans and plots may be hatched in a mosque and fear that it may breed extremists. However, the true purpose of a mosque, as stated by the Holy Quran, is simply to congregate for the worship of the One God. Moreover alongside the worship of God Almighty, a Mosque serves as a place for Muslims to fulfill the rights of mankind.”

To fulfill the purposes of a Mosque, it was essential that the Muslims who worshipped there sought to live peacefully with other members of the community and to fulfill their rights.

Ḥaḍrat Mirza Masroor Ahmad said: “A Mosque demands that the

people who come to worship in it are caring and compassionate and are those who do not come just for personal worship, rather take care of one another as well.”

His Holiness spoke about how the Ahmadiyya Muslim Community, driven by the teachings of Islam, endeavors to alleviate the suffering and difficulties of others around the globe. Giving the specific example of the African Continent, Ḥaḍrat Mirza Masroor Ahmad said: “Perhaps people in developed countries, where water is readily available, do not realize the state of countries where there is a scarcity of water. There are many places in Africa where water is not available and young children are forced to travel two to three kilometers with buckets on their heads to bring water back home and they remain occupied in this task all day long.”

Ḥaḍrat Mirza Masroor Ahmad continued: “In such impoverished countries, where the Ahmadiyya Muslim Community constructs mosques and where the community is established, we also build and run schools and also install water pumps. When clean water comes out from the ground the happiness of the local children and people is akin to the happiness a person in Europe might feel if they won several million dollars. Such service is not only for Ahmadi Muslims alone, rather, 80% of the beneficiaries of our humanitarian work are non-Muslims, Christians, pagans or from different religions. Our service and efforts are provided without any discrimination.”

His Holiness mentioned the very first chapter of the Holy Quran which states Allah to be ‘Lord of all the Worlds’.

Ḥaḍrat Mirza Masroor Ahmad said: “The very first guidance of the first chapter of the Holy Quran is to praise Allah the Almighty, who is ‘Lord of all the worlds’ and who is the Sustainer of all people. He is the

Lord of the Jews, and sustains them, He is the Lord of the Christians, the Lord of the Hindus, and the Lord of the Muslims. This is the very reason that the founder of Islam, The Holy Prophet Muhammad (peace and blessings be upon him) always kept the service of humanity at the very forefront, and this is why he (the Holy Prophet) was declared as a ‘Mercy for Mankind’ in the Holy Quran.”

Refuting the common allegation that Islam is a religion of violence, His Holiness gave the example of how the Holy Prophet Muhammad (peace and blessings be upon him) and the Muslims endured severe persecution for 13 years without a single incident of retaliation.

His Holiness explained that after all this time, it was only to defend the right of all religions that permission to fight back was finally given. The opponents of Islam sought to defeat and eliminate all forms of religion and so in order to defend the rights of Christians, Jews, Hindus and the people of all faiths, the early Muslims were commanded to wage a defensive war.

Speaking about the immigration of Muslims to the West, His Holiness said that true integration required mutual tolerance and respect.

Giving an example of this from the life of the Holy Prophet Muhammad (peace and blessings be upon him) Ḥaḍrat Mirza Masroor Ahmad said: “The essence of integration can only be developed when the sentiments of others are taken care of. Once the Holy Prophet (peace and blessings be upon him) was sitting at a place where the funeral procession of a child was passing by and the Holy Prophet Muhammad (peace and blessings be upon him) stood up as a mark of respect. His companions who were sitting with him informed that the deceased was a Jewish child. Upon this, the Holy Prophet (peace and blessings be upon him) remarked

that ‘Was he not a human being?’ His gesture illustrated the true value of all humanity and it is only when we understand the value of all people that we can spread love and affection throughout the world and only then can we foster an environment of peace, reconciliation and harmony.”

Defining ‘integration’, Ḥaḍrat Mirza Masroor Ahmad said: “For me, integration requires the Ahmadi Muslims who have come here to utilize all of their faculties to work for the betterment of this city, to attain education here and serve the country, to serve mankind and to work for the betterment of this society in every regard. Instead of becoming a burden upon the government, instead of becoming a burden upon the council, immigrants should think of the different ways in which they can serve and contribute to society. Hence, the Ahmadiyya Muslim Community strongly advises its members to endeavor to attain the best possible education so that they may serve this country which will not only personally benefit them, but will also benefit the country as well.”

Concluding, Ḥaḍrat Mirza Masroor Ahmad said: “I hope and pray that the Ahmadi Muslims who reside here spread the true teachings of Islam – of love and affection – throughout this area and city.”

Before the keynote address, the attendees heard from the National President of the Ahmadiyya Muslim Community in Germany, Abdullah Wagishauser, who spoke about the history of the Ahmadiyya Muslim Community in Wiesbaden, as well as comments from several guest speakers.

Councilor Christoph Manjura of Wiesbaden City Council said: “I had the opportunity to welcome the Caliph (Ḥaḍrat Mirza Masroor Ahmad) when he came to lay the foundation stone for the new Mosque (in 2014) and we also planted a tree there and it was a very



special day for me to spend time with His Holiness which I will never forget. That day it was raining but when His Holiness came, all of a sudden, the sun started to shine. It has been many years, five years, but I still remember that time... The Ahmadiyya Muslim Community has an exemplary status in the world and they have played an exceptional role in trying to propagate peace, harmony and love throughout the world. I hope that this mosque is very blessed for you and you continue to have good dialogue with your neighbors.”

Member of State Parliament, Mr. Frank Tilo Becher said: “As a Christian I pray that may God Almighty bless and protect this mosque in every way and may

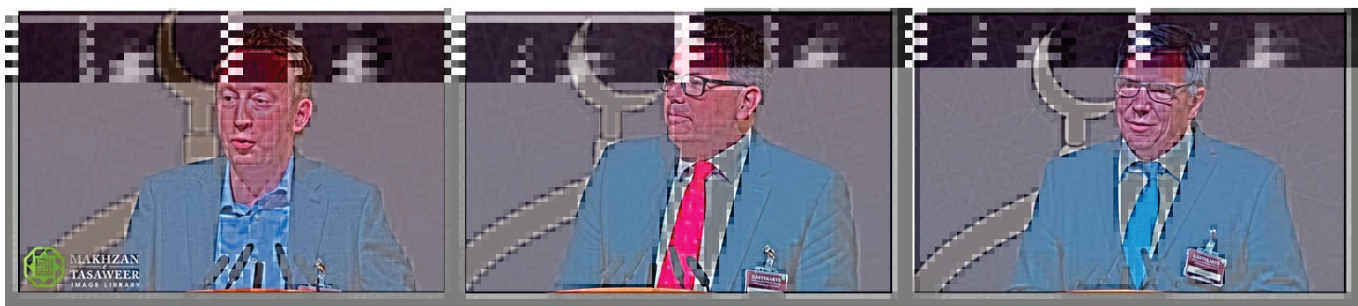
everyone who enters this mosque be blessed and protected. I am thankful that Ahmadi Muslims are going to make this mosque their new home.”

The Lord Mayor of Wiesbaden, Gert Uwe Mende said: “I have already seen the role that you people are going to play in this mosque and the positivity that will come forth from this. This is the house of all of us, this is the belief of all of us, it is not specific to any one particular religion. Your community has played a huge role. The power of belief is amazing, it is something that can bring people together. I would like to congratulate all of you from the depths of my heart on the inauguration of this mosque. It is very blessed for me and I am honored to congratulate you on this

occasion. I hope that this new mosque becomes a mosque where many citizens of Wiesbaden will speak with one another and learn about this community. Your example is unparalleled; the way you have done so many sacrifices is something which is worthy of mention. I am very thankful and happy for that.”

The formal session concluded with a silent prayer led by His Holiness, followed by dinner.

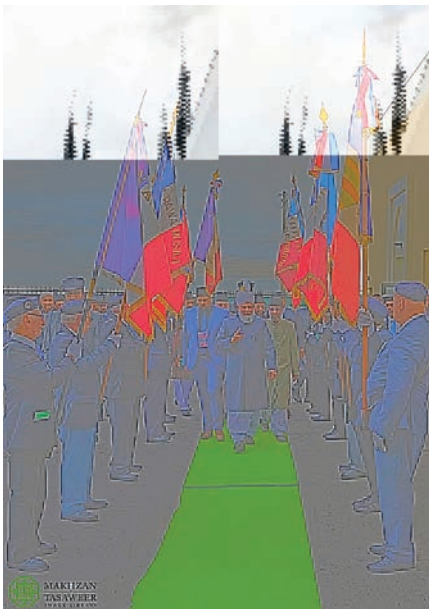
Later, a Press Conference was held where His Holiness answered questions about the new Mosque and the efforts of the Ahmadiyya Muslim Community to remove misconceptions regarding the teachings of Islam in the Western world.





# Head of Ahmadiyya Muslim Community addresses Inaugural Reception of New Mosque in Strasbourg

As the world moves ever closer to a catastrophic Third World War, veterans of World War II stand to salute the Vanguard of Peace



Following the opening of the Mahdi Mosque in Strasbourg on 11 October 2019, the World Head of the Ahmadiyya Muslim Community, the

Fifth Khalifa (Caliph), Hazrat Mirza Masroor Ahmad graced the inaugural reception held to mark the occasion on 12th October 2019. Over 150 dignitaries and local residents attended the reception, held in a multi-purpose hall at the Mosque complex.

The event started as 10 fully uniformed veterans from Strasbourg, including those who had observed first-hand the horrors of the Second World War, stood to salute His Holiness, Hazrat Mirza Masroor Ahmad, as he strode through the raised standards of their respective battalions.

Surely those who had stood on the front lines, who had bravely fought in the battlefields and who had seen their comrades succumb in the cause of freedom, knew only too well the value of the warnings given

repeatedly by His Holiness about the risks of a Third World War.

The highlight of the event was the keynote speech delivered by Hazrat Mirza Masroor Ahmad in which His Holiness explained the true purpose of Mosques and highlighted the importance of fulfilling the rights of mankind in light of the teachings of Islam.

His Holiness started his address by thanking all the guests for attending the event. Hazrat Mirza Masroor Ahmad said: "First and foremost, I would like to thank all the guests that have come here today to attend this religious function of the Ahmadiyya Muslim Community – the inauguration of our new Mosque. It seems, from the speeches of our respected guests that they initially had certain reservations and feared that the arrival of Muslims



would cause problems, yet these concerns have subsided as they gradually came to realize there was nothing to fear.”

Ḥaḍrat Mirza Masroor Ahmad further said: “There is a widespread and false perception in the non-Muslim world that mosques are centers of dissent and disorder. However, this is completely wrong. In reality, a mosque is a place of worship, a place where Muslims congregate and worship the One God in the same way that all religions have a designated place for worship.”

Due to the fact that many assumptions and stereotypes about Muslims stem from a misunderstanding of Islam and the wars which took place in Islamic history, His Holiness expounded on the context and purpose of those conflicts and explained the reasoning behind them.

His Holiness said that the Holy Prophet Muhammad (peace and blessings be upon him) and his companions endured extreme persecution for 13 years due to their religious beliefs before permission to fight back defensively was given and this too was for the sake of upholding universal freedom of religion.

Ḥaḍrat Mirza Masroor Ahmad said: “The Holy Qur’an categorically states that if the aggressors had not been stopped then neither synagogues, churches, temples nor any mosques would remain. In other words, within this one commandment, where permission was granted to fight against the disbelievers, it enjoined the protection of all religions.”

Ḥaḍrat Mirza Masroor Ahmad continued: “The Holy Quran has stipulated that it was necessary for the early Muslims to defend themselves so that the people of all religions could freely inhabit their places of worship. Muslims fought the opponents of religions so that the Jews could go to their synagogues to

worship, so that the Christians could go to their churches to pray, so that Hindus or the followers of other religions could go to their Temples and so that Muslims could go to their Mosques.”

Speaking about Islamic history, His Holiness explained that even on the battlefield, Muslims were given specific instructions to ensure the least possible damage and the establishment of peace.

Ḥaḍrat Mirza Masroor Ahmad said: “The Holy Prophet (peace and blessings be upon him) and his four rightly guided Caliphs would command their troops that no church or place of worship should be destroyed, no woman should be hurt, no child should be hurt. So much so that even the priests of the church and other religious leaders should not be troubled nor should any tree be cut down or any crop be destroyed.”

Having explained this, Ḥaḍrat Mirza Masroor Ahmad said, that if in today certain Muslims had forgotten these teachings, and had begun to commit injustices, then ‘those Muslims and their actions are to blame, not the teachings of Islam’.

His Holiness said that the wars and conflicts of modern history had no basis in Islam and that society should learn lessons from the horrific mistakes of the past as opposed to laying the blame for the world’s problems at the feet of Islam.

Ḥaḍrat Mirza Masroor Ahmad said: “A Western writer from America has explicitly mentioned in her book that ‘during the wars of the era of the Holy Prophet (peace and blessings be upon him) the number of people that were killed number only a few hundred or possibly a thousand. Whereas during World War I and World War II hundreds of thousands of people were killed from a single bomb. So modern and conflicts wars have not been fought for the Muslims to propagate their religion but have been fought as a

result of worldly greed and with material aims and so are, in reality, ‘geopolitical wars’.”

His Holiness explained that wherever the Ahmadiyya Muslim Community builds a mosque, its members endeavor to be a force for good in society.

Giving the example of humanitarian and relief projects established in Africa, Ḥaḍrat Mirza Masroor Ahmad said: “By the grace of Allah the Almighty, we have a large Ahmadiyya Muslim Community in Africa, where we also build many mosques. Alongside this, motivated solely by our Islamic faith, our community has established many humanitarian projects, such as the opening of schools, hospitals, water pumps and wells and providing other facilities as well.”

His Holiness explained that the motto of ‘Love for All Hatred for None’ is not just an empty slogan but something that Ahmadi Muslims endeavor to live by.

Ḥaḍrat Mirza Masroor Ahmad said: “Wherever the Ahmadiyya Muslim Community goes, it takes with it a message of peace. If we raise the slogan of ‘Love for all Hatred for none’, as has been mentioned just now by some of the esteemed speakers in their speeches, then we also live by it as well. The way to do this, is to serve mankind.”

His Holiness reiterated the necessity for Muslims to fulfill the rights of God’s creation along with the rights of God Himself.

Ḥaḍrat Mirza Masroor Ahmad said: “Where true Muslims fulfill the rights of God by worshipping Him, their hearts will also be filled with the realization that the same God who instructs us to worship Him, also instructs in the Holy Quran for us to serve mankind. In fact, the Holy Quran goes as far as to say that the prayers of such worshippers who fail to fulfill the rights of people, who do not serve mankind, who do not feed the orphans, who do not care for

the poor or needy, or who commit injustices, are of no benefit, and in fact are a means of their destruction.”

His Holiness concluded his address by speaking directly to the local residents. Ḥaḍrat Mirza Masroor Ahmad said: “If you continue to harbor any doubts, worries or reservations about the presence of Ahmadi Muslims here and the fact that we have built a mosque here, then rest assured that God willing, we will never be a source of any disruption. Rather we will support you, care for you and will abide by the laws of this land. Moreover, we will propagate and manifest the same true and peaceful teachings of Islam that were shown and taught to us by the Holy Prophet Muhammad (peace and blessings be upon him) and explained to us by the Holy Quran.”

Before the keynote address, attendees heard from the National President of the Ahmadiyya Muslim Community France, Mr. Ashfaq Rabbani, the Local Secretary of External Affairs for the Ahmadiyya Community in Strasbourg, Mr. Athar Kahloon, as well as from several guest speakers.

The Mayor of Hurlingham, Mr. Jean-Jacques Ruch said: “Ladies and gentleman, three years ago was the foundation ceremony for this mosque and I said that I was a bit hesitant regarding the building of this mosque, yet now I am joyful

after the opening of the mosque. Many people who do not know your community, ask why you are opening this mosque and why we have given you this permission to build a mosque... Your motto is ‘Love for all, Hatred for none’ and you are promoting that brotherhood that we no longer see in our society nowadays.”

Mr. Justin Vogel, Chairman of the District Council said: “It is a great honor for me to be present among you for the inauguration of the first mosque in our region. I would like to add here that in the beginning I was not in favor of the construction of this mosque, but when I heard that your motto is ‘Love for all, Hatred for none’ I changed my mind. There is not enough of this philosophy in today’s society which is full of violence, so why not have more of this philosophy when we see violence and racism in society? Why not follow this philosophy when everyone is seeking their own rights but forget that they must also help others? Why not follow this philosophy when we are seeing egotism everywhere? We must rethink our society again and reinvent the way we think. We have to seek tolerance and brotherhood and love. You are combatting violence and promoting love, generosity and brotherhood and you are giving to the next generation and contributing to this society and

helping its members. I wish you all the best.”

Mr. Etienne Burger, Vice President of the Council said: “We wish friendship between all members of this society whatever their political leaning or religion. I would like to congratulate you on this big (mosque) project.”

Ms. Martine Wonner, Member of the National Assembly said: “Your Holiness Ḥaḍrat Mirza Masroor Ahmad, I would like to congratulate you on the opening of the mosque today in the French republic. It is a great and symbolic action that gives us a lot of hope. I wanted to be present today and would like to thank the Ahmadiyya Muslim Community for their invitation.”

Ms. Wonner continued: “We see some people in today’s society have many problems... One of the solutions I see is for us to open a mosque together and to have the motto of the Ahmadiyya Muslim Community, ‘love for all hatred for none’... Islam is a religion of peace, Islam is a religion of love, Islam is a religion of hope and compassion. I hope this mosque will be a place where everybody can come and see this universal love and it serves as an antidote to those who promote hatred. It will be a [beacon of peace](#) for everybody and a beacon of love for all and hatred for nobody.”

The formal session concluded with a silent prayer led by His Holiness.





## 3-day Khuddamul Ahmadiyya UK Ijtimā concludes on 8 Sept 2019

Ḥaḍrat Mirza Masroor Ahmad addresses the congregation of more than 6,100 attendees

“Every Ahmadi Muslim must prove to the doubters and skeptics that God does exist and that He is a Living God and that Islam is the final religion revealed by Him.”



The objectives of the Ijtimā, held for the third time at Country Market, Kingsley, were to educate the Muslim youths of the true peaceful teachings of Islam and to inspire them towards serving both their faith and nation to the best of their abilities.

The theme of this year's Ijtimā was 'The Existence of God'. During the concluding address, His Holiness spoke extensively about the importance of paying heed to one's spiritual and moral state.

Shining light on the true purpose of religious gatherings, such as the Ijtimā, Ḥaḍrat Mirza Masroor Ahmad said: "The main reason we hold Jalsas and Ijtimas (gatherings) is that all the participants can join together to elevate their spiritual and moral standards and increase their religious knowledge and to recognize that they should continually seek to better themselves."

Ḥaḍrat Mirza Masroor Ahmad continued: "Most importantly, attending the Ijtimā should focus the minds of all participants on the foremost requirement of strengthening their bond with Allah the Almighty."

His Holiness also spoke in depth about the motto of the Ahmadiyya Muslim Youth Association, assigned by the second Caliph of the Ahmadiyya Muslim Community that 'Nations cannot be reformed without the reformation of the youth'.

Elaborating on this meaningful statement, Ḥaḍrat Mirza Masroor Ahmad said: "It is not enough to merely repeat this slogan or to have it printed on posters or badges, rather you must understand its true meaning and the underlying philosophy behind these profound words."

Ḥaḍrat Mirza Masroor Ahmad continued: "This slogan to the youth organization was to emphasize how important it was for the youth to not only gain secular education, but above and beyond this, to constantly develop their relationship with Allah the Almighty."

His Holiness explained to the congregation that this motto, if acted upon, would prove to be the 'guarantor of the success and continued prosperity of the community.'

He said: "These words reinforce and reiterate the fact that the success

of our Community and our nation is directly linked to the spiritual and moral state of the youth. If every Khādim (youth member) pays heed to this then it will enable them to follow the commands of God Almighty and to stay away from immorality and wrongdoing."

His Holiness stressed that personal reformation is vital before a reformation can be brought about within the wider world, otherwise the slogan of the Ahmadiyya Muslim Youth Association will become "an artificial motto comprised of hollow and meaningless words instead of benefitting society".

His Holiness also spoke about how people are abandoning religion in large numbers and, more generally, are embracing disbelief in the existence of God.

His Holiness went on to impress the importance of the role that Ahmadi Muslim youth must play in answering the questions and arguments of those who deny the existence of God.

"Every Ahmadi Muslim must prove to the doubters and skeptics that God does exist and that He is a Living God and that Islam is the final

religion revealed by Him.”

Ḥaḍrat Mirza Masroor Ahmad further stated: “Do not underestimate your role in this effort or consider it to be the job of other people to convey this message. Indeed, Ahmadi Muslim youths must lead this effort and wholeheartedly accept this great challenge of our time.”

His Holiness then presented the standards of sacrifice and spirituality of the companions of the Holy Prophet Muhammad (peace and blessings be upon him) as an example to those in attendance.

He said: “The companions of the Holy Prophet Muhammad (peace and blessings be upon him) were the esteemed group of people for whom history bears witness that they not only pledged to give precedence to their faith over all worldly matters but, more importantly, they fulfilled that pledge in the most astonishing fashion. They spared no effort to discharge their oath and gave every possible sacrifice for the sake of their faith.”

Ḥaḍrat Mirza Masroor Ahmad continued: “As a result, Allah the Almighty enabled them to excel in spiritual and moral terms... At the same time, He also blessed them in worldly terms... to the extent that some even became ‘millionaires’ in today’s terminology. However, such wealth never took them away from their faith or corrupted them.”

Explaining the philosophy of ‘Istighfār’ (seeking repentance from God) He said: “The way to offer Istighfar is not simply to ask Allah the Almighty to forgive your past mistakes or sins. Rather, you should not only look to the past but should also look to the future. Thus, when seeking forgiveness, you must also be utterly resolute in your determination to stay away from such vices moving forward.”

Ḥaḍrat Mirza Masroor Ahmad said that along with seeking repentance, one should also pray in

the Qur’anic words that ‘Guide us on the right path’ in order to seek the help of God.

Explaining this point further Ḥaḍrat Mirza Masroor Ahmad said: “This prayer should be offered with total humility and a firm intention to stay on the path of righteousness and to reject the advances of Satan, who constantly seeks to entice us towards engaging in the type of illicit and deceitful behavior that will surely incur the Wrath of Allah.”

Ḥaḍrat Mirza Masroor Ahmad continued: “Hence, every Ahmadi Muslim – man or woman, young or old – having accepted the Promised Messiah (peace be upon him) and pledged to prioritize their faith over all worldly matters, should repeatedly offer this prayer in order to stay rightly guided.”

With reference to prioritizing one’s faith over all worldly matters, His Holiness also warned the audience of the multitude of dangers prevalent in today’s society.

He said: “It is no exaggeration to suggest that in this era, more than ever before, society is engulfed by satanic influences. In addition, pornography, drugs, online gaming, gambling, immoral and inappropriate relationships, going to nightclubs and many other things are amongst those satanic influences which are entirely harmful and are taking people away from God Almighty.”

His Holiness also explained that salvation can only be attained by turning towards God with true sincerity. He said that even the Prophets of God sought the forgiveness of God, in spite of their noble and pure characters.

Ḥaḍrat Masroor Ahmad said: “If even the noble prophets require Allah’s Grace and Mercy to be saved, then what can be said of an ordinary person? Surely it is only by turning towards Allah with true sincerity and humility, seeking His forgiveness and compassion that a person can

remain on the right path”

His Holiness advised members of the Ahmadiyya Muslim Youth Association to take the lead in propagating the belief in the existence of God Almighty across society.

In this regard, Ḥaḍrat Mirza Masroor Ahmad said: “Truly understand that they have been given the duty to reform their nations and for this they must first reform themselves. Be amongst those members of the Ahmadiyya Muslim Community who are determined to unite the whole world in the firm belief in the unity and oneness of God Almighty.”

Later, His Holiness expressed the desire for the young members of the Ahmadiyya Muslim Community to remain firm upon their faith and true to their religion.

He said: “It is my ardent and heartfelt prayer that the members of Majlis Khuddamul Ahmadiyya and Atfal-ul-Ahmadiyya are those who cherish and protect their Islamic values and realize that their every success will be based upon staying true to their core identity as Ahmadi Muslims.”

He concluded with the following prayer: “I pray that may Allah the Almighty instill in your hearts nobility, purity and may you live your lives upholding the highest moral and spiritual standards. May you continually fulfill the rights of Allah the Almighty and of His Creation at every juncture and moment of your lives. Ameen.”

More than 6100 Ahmadi Muslim youths from over 140 local communities from across the United Kingdom (Qiadats) attended and competed in various sports and academic competitions, including in a special ‘audience vote’ on presentation competitions to increase engagement in academic participation. The Muslim youths were also able to visit the ‘The Hub’ where they had the opportunity to



ask questions in a confidential environment about religion or social issues.

## More than 668,000 People Join the Ahmadiyya Muslim Community

53<sup>rd</sup> Jalsa Salana UK concludes with an inspirational address by Ḥaḍrat Mirza Masroor Ahmad



The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad concluded the 53<sup>rd</sup> Annual Convention (Jalsa Salana) of the Ahmadiyya Muslim Community on 4th August 2019 with an inspirational address.

More than 39,800 people from 115 countries attended the Jalsa Salana, which took place at Hadeeqatul Mahdi in Alton, Hampshire.

Apart from the thousands of Ahmadi Muslims who participated, many non-Ahmadi and non-Muslim guests also attended. The entire event was broadcast live on MTA International and streamed online.

A highlight of the three-day Jalsa Salana was the pledge of allegiance, known as Bai'at, that took place on Sunday afternoon, where the participants pledged allegiance to Ḥaḍrat Mirza Masroor Ahmad as the Fifth Khalifa (Caliph) of the Promised Messiah (peace be upon him).

The participants formed a human chain leading to the Khalifa as they repeated the words of the pledge in unison.

Prior to the ceremony, His Holiness announced that more than 668,500 people had joined the Ahmadiyya Muslim Community during the past year from all around the world.

His Holiness further announced that the Ahmadiyya Muslim Community was now established in 213 countries. This year the Ahmadiyya Muslim Community was established in Armenia for the first time.

During the address, His Holiness spoke of how Islam in particular, and religion more generally, was being vehemently criticized in the modern world. In light of this, His Holiness powerfully defended Islam's teachings and highlighted Islam's superiority to other social systems and spoke of the Holy Quran's teachings on defending the human rights of all people.

His Holiness said that it was commonly alleged that religion was outdated and incompatible with the modern world and hence religious teachings should be changed in order to suit the needs of the new era.

His Holiness said that whilst some other religions are debating whether their religious teachings need to be reformed to suit the modern era, Islamic teachings were timeless and universal and the Holy Quran is, and always will be, the most comprehensive book sufficient for all times and all places.

Ḥaḍrat Mirza Masroor Ahmad said: "We firmly believe that the Holy Quran is the book of Allah the Almighty, and He has promised to safeguard it. Other religions no longer have their original teachings; however the Holy Quran's teachings have not changed for over 1400 years and will remain so until the Last Day. The teaching of the Holy Quran is everlasting and is for people of all eras."

Ḥaḍrat Mirza Masroor Ahmad

continued: “In this era, by sending the Promised Messiah (peace be upon him), Allah the Almighty has further safeguarded the teachings of the Holy Quran. The Promised Messiah (peace be upon him) expounded upon the teachings of the Holy Quran and revealed its hidden treasures. He demonstrated that the Holy Quran caters for the need of all aspects of human interactions; from social relations between individuals and societies to international relations between world nations. It expounds upon spirituality whilst at the same time it reveals great academic and scientific truths. It comprehensively lays out the rights of God and the rights of God’s creation. Therefore, there is no need to be affected by the objections of critics and we should never be under any complex about the Holy Quran.”

Ḥaḍrat Mirza Masroor Ahmad further stated: “The Holy Quran caters for even the most seemingly insignificant needs of human beings. The Holy Quran and the Holy Prophet Muhammad (peace and blessings be upon him) established our rights for us and these are the rights that can guarantee peace at all levels of society.”

He went on to cite the rights and obligations as laid out by the Holy Quran that its followers must fulfill, including the rights owed to parents, elders, children, neighbors, spouses and all creation of God.

He illustrated the comprehensive nature of the Holy Quran by narrating a verse of the Holy Quran. Chapter 4 verse 37 of the Holy Quran speaks in detail of the rights established by God Almighty.

The aforementioned verse of the Holy Quran states: “And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor that is a kinsman and the neighbor that is a stranger, and the companion by your side, and the wayfarer, and those

whom your right hands possess. Surely, Allah loves not the proud and the boastful.”

He further mentioned that people should think well of others and not think ill of them. Thus, by doing so, they would develop love, unity and strength amongst each other.

His Holiness mentioned that, sadly, it was increasingly common to fail to show affection and basic human sympathy in today’s materialistic world. If someone is left hungry, they do not care for them, or if someone has financial issues, they do not spend their own wealth to cover the shortcomings of the other.

Ḥaḍrat Mirza Masroor Ahmad mentioned that whilst non-religious people make allegations against religion and Islam in particular, a recent survey showed how mostly religious people donate charity and Muslims are amongst those who give to charity the most.

Ḥaḍrat Mirza Masroor Ahmad said: “When one works for Allah and helps his weak, less fortunate brothers, his faith is increased. The Promised Messiah (peace be upon him) said that if man does not help others, he gradually becomes like animals in his morals whereby he cares not for others. The Promised Messiah (peace be upon him) said, ‘A person’s humanity demands it of him, and he is only a human, if he is kind towards all humanity without discrimination.’ The Promised Messiah (peace be upon him) also said, ‘never, under any circumstance, constrict the circle of your kindness.’”

His Holiness went on to narrate verses of the Holy Quran that outline how Islam makes it incumbent upon its followers to fulfill the rights of all sections of society.

On the rights owed to one’s parents, Ḥaḍrat Mirza Masroor Ahmad quoted chapter 17 verses 24 of the Holy Quran which commands Muslims to show absolute kindness

and even instructs to “never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.”

Ḥaḍrat Mirza Masroor Ahmad further said: “Those who claim to be proponents of human rights today are in fact creating greater distances between parents and their children. If parents caution their children or try and correct their morals, certain organizations turn up in objection to the parents and begin to interrogate them. People are becoming agitated and are now objecting to this.”

His Holiness stressed that the Holy Quran is a comprehensive book and stated that the Holy Quran and the Prophet of Islam (peace and blessings be upon him) had not stopped at the rights of parents, rather they also stipulated the rights of the child.

Ḥaḍrat Mirza Masroor Ahmad said: “The Holy Prophet (peace and blessings be upon him) commanded believers to respect their children and to give them a good upbringing. He also said that the best gift a father can give his children is to grant them a good upbringing.”

Ḥaḍrat Mirza Masroor Ahmad continued: “The Holy Prophet (peace and blessings be upon him) upheld the rights of even the children of one’s most ardent enemies. The Holy Prophet (peace and blessings be upon him) vehemently reprimanded an army that had targeted children... Yet today there are governments who claim Islam to be cruel and unjust who are separating parents from their children in the most inhumane way and they consider their own action to be just and moral.”

His Holiness then went on to elaborate upon Islam’s teachings on matrimonial matters and explained that the Holy Prophet Muhammad (peace and blessings be upon him) stressed the rights of women so much that he said, ‘the best amongst



you is he who is best toward his wife and I am the best towards my wife.’

Ḥaḍrat Mirza Masroor Ahmad said: “Those who talk of human rights in the developed world themselves do not fulfill the rights of their wives and are unjust towards them. There is a widespread problem of extramarital affairs and the divorce rates in the developed world are very high.”

His Holiness voiced the rights the Holy Quran laid out for siblings and relatives and for mankind in general.

Ḥaḍrat Mirza Masroor Ahmad said: “The Holy Prophet (peace and blessings be upon him) commanded Muslims against harboring

prejudice or hate between one another and said that it is unlawful for a believer to cease speaking to another believer for more than three days.”

His Holiness drew the attention of the attendees towards the rights of widows, the elderly, employees and many others, all of whom have their rights upheld and explained by Islam in great detail and intricacy.

His Holiness highlighted that he could only mention a small number of the rights that the Holy Quran has upheld and there are countless others which could not be discussed in a short period.

During the course of the Jalsa Salana, His Holiness delivered five

addresses, including an annual report of the Ahmadiyya Muslim Community.

Various other lectures and speeches were delivered during the course of the three days. Further, various exhibitions were displayed such as ‘Islam in the Media’, the ‘Shroud of Turin’ exhibition and exhibitions on the historic letters of the Holy Prophet Muhammad (peace and blessings be upon him) sent to world leaders.

The Jalsa Salana concluded with a silent prayer led by Ḥaḍrat Mirza Masroor Ahmad Khalifat-ul-Masih V (may Allah strengthen his hands with His Mighty Help).

## Head of Ahmadiyya Muslim Community opened mosque in Walsall

**“Our religion seeks to bring people together through love and dialogue and never through force or fear” – Ḥaḍrat Mirza Masroor Ahmad**

The Ahmadiyya Muslim Community is pleased to announce that on 12 May 2018, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Baitul Muqet Mosque (House of the All-Powerful God) in Walsall in the West Midlands region of England.

Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. Thereafter, His Holiness led the Asr prayers at the Mosque before addressing the local Ahmadi Muslims.

Later, a special reception, attended by various dignitaries and guests, was held at the Mosque to mark its opening.

The highlight of the event was the keynote address delivered by Ḥaḍrat Mirza Masroor Ahmad, during which he categorically stated that Islam rejected all forms of terrorism and extremism.

He also praised the “open hearts

and open minds” of the local people for permitting the Ahmadiyya Muslim Community to build a Mosque and contrasted such religious freedom with the situation of Ahmadi Muslims in certain other countries, where they are persecuted and unable to practice their faith openly and freely.

His Holiness began by addressing potential concerns of the local people about the opening of the new Mosque.

Ḥaḍrat Mirza Masroor Ahmad said: “Some of you, whether amongst our neighbors or other guests, may feel a degree of trepidation and harbor reservations about this Mosque. You may fear that it will be used to sow seeds of division in society or to inflame tensions between different communities.”



Ḥaḍrat Mirza Masroor Ahmad continued: “Certainly, I very much appreciate and understand such concerns because we are all tragically witness to the fact that some so-called Muslims have conducted heinous terrorist acts, both here in the UK and abroad in recent times. Such vile acts have created a climate of fear amongst non-Muslims and, at the same time, have served to defame the religion of Islam.”

His Holiness also mentioned that it had been reported that some Muslim youths had travelled from Walsall to join extremist groups abroad.

Referring to the Muslims who had travelled abroad to join extremist groups, Ḥaḍrat Mirza Masroor Ahmad said: “Perhaps, they believed they were going to fight in defense of Islam, but the truth is that whatever cruelties and evil acts they perpetrated were in complete defiance of Islam’s true teachings and proved only their total ignorance of the religion they claimed to represent.”



His Holiness explained that wars fought by Muslims in the time of the Holy Prophet Muhammad (peace be upon him) “were not aggressive or fought to conquer lands” rather were defensive wars that were fought as a last resort to defend the universal principle of “freedom of belief”.

Ḥaḍrat Mirza Masroor Ahmad said: “The Holy Quran has made it crystal clear that it is the duty of Muslims to protect all religions and the people of all beliefs and to preserve the sanctity of all places of worship. It has enshrined freedom of belief as an indispensable and paramount tenet of Islam.”

Ḥaḍrat Mirza Masroor Ahmad continued: “If any of you fear that this Mosque will prove to be a center of extremism filled with cruel and heartless people, let me reassure you at the outset. Our religion seeks to bring people together through love and dialogue and never through force or fear. Islam completely rejects all forms of extremism and terrorism. There is no ambiguity or doubt in this matter.”

His Holiness explained the Holy Quran’s description of Allah as the ‘Lord of all the worlds’, who provides for all Creation. Thus, true Muslims could never inflict any cruelty or injustice towards non-Muslims.

His Holiness also spoke of how Mosques are open to all peaceful people and act as a symbol of inclusion and unity.

Ḥaḍrat Mirza Masroor Ahmad said: “It is a fundamental Islamic principle that Mosques are open to mankind and Allah the Almighty has decreed that to prevent people from entering a Mosque is a great cruelty

and injustice.”

Ḥaḍrat Mirza Masroor Ahmad further said: “I reiterate that true Mosques are open to all people for the worship of the One God and so the doors to every Mosque built by the Ahmadiyya Muslim Community, no matter where in the world, are open to the people of all faiths and beliefs.”

Presenting the example of the Holy Prophet of Islam (peace be upon him), Ḥaḍrat Mirza Masroor Ahmad said: “Throughout his life, the Prophet of Islam (peace and blessings be upon him) sought to unite mankind and to build bridges with the people of different communities and beliefs. He sought inter-faith dialogue and was ever mindful of the sentiments of other people.”

His Holiness said that the Holy Prophet Muhammad (peace be upon him) had set “an everlasting example of religious tolerance for all Muslims to follow” when he permitted a Christian delegation from the city of Najran to worship in his own Mosque according to their own customs and beliefs.

Later, His Holiness spoke about how Ahmadi Muslims sought to integrate and positively contribute to the societies in which they lived.

Ḥaḍrat Mirza Masroor Ahmad said: “The history of the Ahmadiyya Muslim Community testifies to the fact that wherever we build a Mosque, the local people soon see for themselves that where Ahmadi Muslims join together to worship, they also gather together to spread peace and to serve their neighboring communities and the wider society.”

Ḥaḍrat Mirza Masroor Ahmad further stated: “We consider it a great favor of this town and its people that they have enabled us to build this Mosque... We will never forget this favor and consider it our religious duty to care for the people in this community, to be loyal to this nation and to be ever ready for your

service and to offer our help and assistance wherever and whenever it is needed.”

Thereafter, His Holiness said that due to their Islamic faith, Ahmadi Muslims are engaged in humanitarian projects across the world. He mentioned how the Ahmadiyya Muslim Community had established schools and hospitals in Africa and were providing electricity and water in remote and extremely deprived villages. He said that Ahmadi Muslims seek no reward or praise for their efforts.

Ḥaḍrat Mirza Masroor Ahmad said: “Bringing relief to others and alleviating the physical and mental suffering of mankind is our mission and an integral part of our faith... We do not consider that we are doing them a favor, rather by enabling us to fulfill our duties to serve others, they are helping us.”

Ḥaḍrat Mirza Masroor Ahmad continued: “This is true Islam. It is a religion of compassion and benevolence and a religion that seeks to knock down the walls of injustice that divide us through the power of love and humanity.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad prayed: “With all my heart, I pray that this Mosque proves to be a beacon of light for the entire community and serves as a symbol of unity, togetherness and peace.”

Earlier, various guest speakers took to the stage to congratulate the Ahmadiyya Muslim Community on the opening of the Mosque.

The Vice Lord-Lieutenant for the West Midlands, Dr Beverly Lindsay, OBE OD said: “Today demonstrates our continued inclusivity as a nation. The Ahmadiyya Muslim Community’s motto of ‘Love for All, Hatred for None’ is evident in your every act.”





Steve McCabe MP for Birmingham Selly Oak said: “I want to take this opportunity to acknowledge your work in promoting peace and exemplary work in helping those less fortunate... You suffer from persecution and intimidation in Pakistan and, in such circumstances, it is tempting to retreat, but the Ahmadiyya Muslim Community continues to practice what it preaches – Love for All, Hatred for None.”

Eleanor Smith, MP Wolverhampton South West said: “Ahmadi Muslims speak of kindness and charity and I am very happy you have been able to open this wonderful new Mosque in Walsall. My own view is that belief in God is good for both the individual and for society.”

Bill Etheridge MEP for West Midlands said: “The Ahmadiyya Muslim Community is a credit to the people of the West Midlands. I can think of no better people than the local Ahmadi Muslims... I will

remember this day for a long time and will forever respect Ahmadi Muslims.”

The formal proceedings concluded with a silent prayer led by His Holiness.

Earlier, during his address to the local Ahmadi Muslims, Ḥaḍrat Mirza Masroor Ahmad expressed his hope that the local Ahmadi Muslims would become ‘true ambassadors of Islam’ and that they would remove any misconceptions about Islam that exist in society.

## Mosque Opened in Nottingham by Head of Ahmadiyya Community

It is important for All Ahmadi Muslim immigrants to the UK to learn English



The Ahmadiyya Muslim Community is pleased to announce that on 13 May 2018, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Ḥaḍrat Mirza Masroor Ahmad inaugurated the Baitul Hafeez Mosque (House of the Protector) in Nottingham in the East Midlands region of England.

Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. Thereafter, His Holiness led the Zuhr and Asr prayers at the Mosque before addressing the local Ahmadi Muslims.

During his address, His Holiness advised those Ahmadi Muslims who had recently immigrated to the UK to learn the English language. He said learning English was an essential element of integration and would enable newly immigrated Ahmadi Muslims to better guide and morally train their children.

His Holiness also quoted extensively from the writings of the Founder of the Ahmadiyya Muslim Community, the Promised Messiah, His Holiness, Ḥaḍrat Mirza Ghulam Ahmad (peace be upon him) in which he spoke of the importance of the worship of Allah the Almighty and of serving mankind.

Ḥaḍrat Mirza Masroor Ahmad said: “Alhamdulillah, Allah the Almighty has blessed you with this new Mosque in which you can join together to worship Him and also hold various activities and functions, which will In Sha’ Allah be a means of Tarbiyat for you and your children. Upon attaining this huge blessing, you should all be extremely grateful to Allah the Almighty.”

Ḥaḍrat Mirza Masroor Ahmad continued: “True gratitude requires you to constantly strive to fulfill the conditions of Bai’at as prescribed by the Promised Messiah (peace be upon him) and to act upon all that he taught and desired from his Jamā’at.

Above all, the Promised Messiah (peace be upon him) wanted for us to seek the nearness of Allah the Almighty and to fulfill the rights of mankind.”



His Holiness quoted the writings of the Promised Messiah, Ḥaḍrat Mirza Ghulam Ahmad (peace be upon him), who said: “Inappropriate excuses for forsaking Namaz are nothing except a result of the weakness of one’s own conscience. Do not be guilty of negligence and injustice in the fulfillment of the rights of Allah and the rights of mankind. Be honest and manifest integrity in the fulfillment of your religious obligations.”

The Promised Messiah (peace be upon him) further said: “Adopt brotherhood and love amongst yourselves. Leave entirely all forms of hatefulness and conflict. Forsake all forms of mockery and taunting because they take a person’s heart away from truthfulness and far beyond. Treat one another with respect and every person should

prioritize the comfort of his brother above his own comfort. Sincerely devote yourselves to Allah the Almighty and return to His obedience.”

Concluding his address, Ḥaḍrat Mirza Masroor Ahmad said: “Today the situation of the world is extremely grave and is becoming increasingly dangerous by the day and so to be saved from the

devastating consequences of the wars and injustices prevalent in the world we must follow the guidance of the Promised Messiah (peace be upon him) at all times.”

Ḥaḍrat Mirza Masroor Ahmad continued: “May Allah enable all of you to fulfill the rights of this Mosque and to manifest the true teachings of Islam at all times. May Allah the Almighty enable the

members of the Jamā’at to remove the misconceptions about Islam that exist in society and bring people towards their Creator.”

During his visit, His Holiness personally met with local members of the Ahmadiyya Muslim Community and also planted a tree to further mark the occasion.

## Dayton Ohio African American Cultural Festival

Dayton Jamā’at participated in the local African American Cultural Festival on Saturday August 17, 2019. Among the variety of booths there were Muslim booths involved in the sales of merchandise. Most of the Muslim merchants were from the West African countries.

The festival attracted about three thousand people from the neighboring areas. Our booth was the only booth offering free literature and discussion on the teachings of Islam Ahmadiyyat, the

true Islam.

We encountered the challenge of being close to the stage where as tradition, loud music was being played. Hence the discussion required loud conversation and a bit of awkwardness.

Among the literature displayed there were a variety of copies of the Holy Quran with translations in different languages along with the following pamphlets which were displayed for free distribution:

1. True Islam

2. Real Talk on Islam
3. The Messiah has come
4. Jihad
5. Introduction to Islam Ahmadiyyat
6. Jesus the son of Mary

The festivity continued for about eight hours.

Our activity started at 7 am with setting up of the booth. Then from 12 to 8 pm we attended visitors. Our Dae’een distributed 700 pamphlets and explained the concept of True Islam. Apart from this, many visitors were intrigued in many translations of the Holy Quran and took interest in paging through them. Some of them actually purchased copies of the Holy Quran.

While distributing the pamphlet “Real Talk on Islam”, we invited the people to our weekly CCTI / Real Talk on Islam programs in our mosque. Many showed interest to visit, to come and ask questions about Islam. A total number of 17 Dae’een took part during this Tabligh event through the day.

(Report by: Mirza Mahmood Ahmad, Secretary Tabligh, Dayton, Ohio)



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# Friday Sermons Delivered by Khalīfat-ul-Masīḥ V

(May Allah support him with His mighty help)

## 26 July 2019 at Bait-ul-Futūh London

Ḥaḍrat Khalīfat-ul-Masīḥ V (May Allah support him with His mighty help) continued to mention Ṣaḥāba of the Holy Prophet (may peace and blessings of Allah be upon him) who took part in the Battle of Badr. He mentioned following 13 companions of the Holy Prophet (may peace and blessings of Allah be upon him):

1. Ḥaḍrat Muzahir bin Rafay (may Allah be pleased with him)
2. Ḥaḍrat Malik bin Qudamah (may Allah be pleased with him)
3. Ḥaḍrat Khuraim bin Fatik (may Allah be pleased with him)
4. Ḥaḍrat Ma'mar bin Harith (may Allah be pleased with him)
5. Ḥaḍrat Zuhair bin Raafi' (may Allah be pleased with him)
6. Ḥaḍrat Amr bin Iyaas (may Allah be pleased with him)
7. Ḥaḍrat Mudlij bin Amr (may Allah be pleased with him)
8. Ḥaḍrat Abdullah bin Suhail (may Allah be pleased with him)
9. Ḥaḍrat Yazid bin Harith (may Allah be pleased with him)
10. Ḥaḍrat Umair bin Abdi Amr (may Allah be pleased with him)
11. Ḥaḍrat Umair bin Humaam (may Allah be pleased with him)
12. Ḥaḍrat Humaid Ansari (may Allah be pleased with him)
13. Ḥaḍrat Amr bin Muaz bin Athir (may Allah be pleased

with him)

14. Ḥaḍrat Masud bin Rabieya bin Amr (may Allah be pleased with him)

## 2 August 2019 Jalsa Salana UK at Hadeeqatul Mahdi in Alton, Hampshire

Ḥaḍrat Khalīfat-ul-Masīḥ V (May Allah support him with His mighty help) advised all the workers that have offered to serve the guests of the Promised Messiah (may peace be upon him) with ambition and passion. It is now their responsibility to maintain the standard throughout the Jalsa. We should extend hospitality according to the dictates of our time. The guests should be looked after well. Regarding this, the excellent model of the Holy Prophet (may peace and blessings of Allah be upon him) is before us and should be followed.

## 9 August 2019 at Bait-ul-Futūh London

Ḥaḍrat Khalīfat-ul-Masīḥ V (May Allah support him with His mighty help) reviewed the blessings of Allah on Jamā'at Ahmadiyya International.

## 16 August 2019 at Bait-ul-Futūh London

Huzoor (May Allah support him with His mighty help) continued to give an account of the lives of the Badri companions of Holy Prophet (may peace and blessings of Allah be upon him). He mentioned following two Ṣaḥāba.

1. Ḥaḍrat Qatadah bin Nu'man Ansari (may Allah be pleased with him)
2. Ḥaḍrat Abdullah bin Mazoon (may Allah be pleased with him)

## 23 August 2019 at Mubārak Mosque in Islamabad, Tilford

Ḥaḍrat Khalīfat-ul-Masīḥ V (May Allah support him with His mighty help) mentioned following three Ṣaḥāba of the Holy Prophet (may peace and blessings of Allah be upon him) who took part in Battle of Badr.

1. Ḥaḍrat 'Asim Bin 'Adiyy (may Allah be pleased with him)
2. Ḥaḍrat Amr bin 'Auf (may Allah be pleased with him)
3. Ḥaḍrat Ma'an (may Allah be pleased with him) bin 'Adiyy

## 30 August 2019 at Bait-ul-Futūh London

In continuation of the accounts of those companions who took part in the Battle of Badr Ḥaḍrat Khalīfat-ul-Masīḥ V described following two Ṣaḥāba of the Holy Prophet (May peace and blessings of Allah be upon him).

1. Ḥaḍrat Utbah bin Mas'ood Huzali (may Allah be pleased with him)
2. Ḥaḍrat Abadah bin Samit (may Allah be pleased with him)

Hazoor led the funeral prayer of Tahir Arif Sahib, a devotee of Jamā'at Ahmadiyya.

## 6 Sept 2019 at Mubārak Mosque in Islamabad, Tilford

Hazoor continued relating incidents in the life of Ḥaḍrat Abadah bin Samit (may Allah be pleased with him).

Hazoor also lead funeral prayers of following deceased members of Jamā'at. Hazoor spoke highly about them.

1. Saeed Suqiya Sahib from Syria who passed away on 18<sup>th</sup> April.
2. Respected Al-Tayyab Al-Ubadi Sahib from Tunisia.
3. Respected Amatul Shukoor Sahiba eldest daughter of Ḥaḍrat Khalifat-ul-Masiḥ III<sup>th</sup> who passed away on 3<sup>rd</sup> September at the age of 79.

### 13 Sept 2019 at Bait-ul-Futūh London

Huzoor (May Allah support him with His mighty help) continued to give an account of the lives of the Badri companions of Holy Prophet (may peace and blessings of Allah be upon him). He mentioned following two Ṣaḥāba.

1. Ḥaḍrat Nu'man (may Allah be pleased with him) bin 'Amr
2. Ḥaḍrat Khubaib bin Asaaf (may Allah be pleased with him)

Huzoor (may Allah support him with His mighty help) mentioned following three who passed away. He led funeral prayers in absentia.

- a) Ms. Rashida Begum w/o Muhammad Sarwar of Rabwah
- b) Shamshir Khan President Nadi Jamā'at of Fiji
- c) Ms. Fatima Muhammad Mustafa from Kurdistan

### 20 Sept 2019 at Bait-ul-Futūh London

Ḥaḍrat Khalifatul Masiḥ V (may Allah support him with His mighty help) continued his discourse about the lives of the following Badri companions of the Holy Prophet (may peace and blessings of Allah be upon him).

1. Ḥaḍrat Yazid bin Ruqaish (may Allah be pleased with him)
2. Ḥaḍrat 'Abdullah bin Makhrama (may Allah be pleased with him)
3. Ḥaḍrat Amr (may Allah be pleased with him) bin Ma'bad (may Allah be pleased with him)
4. Ḥaḍrat Nauman (may Allah be pleased with him) bin Malik (may Allah be pleased with him)
5. Ḥaḍrat Khubaib (may Allah

be pleased with him) bin Adi Ansari

Then Ḥaḍrat Khalifatul Masiḥ V (may Allah support him with His mighty help) announced that the Tareekh-e-Ahmadiyyat department have started a website which in Urdu and English languages. He shall launch that after Friday prayer.

Ḥaḍrat Khalifatul Masiḥ V (may Allah support him with His mighty help) gave the sad news of the demise of one of the senior missionaries Saffi-ur-Rahman Khursid Sahib –on 16<sup>th</sup> September at the age of 75.

### 27 Sept 2019 at Jalsa Salana Nunspeet Holland

Ḥaḍrat Khalifatul Masiḥ V (may Allah support him with His mighty help) stated: Jalsa Salana [annual convention] of the Ahmadiyya Muslim Community in Holland is starting and I am very pleased to be here. I am also pleased that the number of Ahmadi in Holland has increased, and our community has built a beautiful mosque in Almere.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at [alislam.org](http://alislam.org) under periodicals. Translations and summaries of Friday Sermons are available in various languages on [alislam.org](http://alislam.org) under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at [amibookstore.us](http://amibookstore.us) or by sending a check for \$120 to Faiza Bajwa (Al-Fazl International), 188-15 McLaughlin Avenue, Hollis NY 11423.

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2. Check to see if each one is uploaded on our Past Issues webpage
3. Write to [archives@muslimsunrise.com](mailto:archives@muslimsunrise.com) if you have an issue that is not uploaded

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# Activities and News of US Ahmadiyya Muslim Community

**“Prophet Muhammad peace be on him is mercy for all the mankind. Jesus didn’t die on the Cross,” said Imam Shamshad Nāṣir of Detroit.**



Milford (a village in Oakland County about 40 miles west of Detroit) Public Library hosted an event titled “Meet a Muslim” on December 12, 2018, where 35+ guests from the area attended. The library director, Ms. Karin Boughey invited Ahmadiyya Muslim Community Imam Shamshad Nāṣir to introduce Islamic belief system and answer questions from the audience.

Library Director, Ms. Karin Boughey introduced Imam Shamshad Nāṣir to the audience as the regional Imam of the Ahmadiyya Muslim Community covering the mid-west region and then invited Imam Shamshad to the podium to deliver his talk.

Imam Shamshad Nāṣir started his talk with the greetings of peace. He gave a brief summary and overviewed the Islamic belief system and the fundamental tenets of Islamic faith. He mentioned the five basic pillars of Islam being the “Kalima” i.e. declaring that there is no God but Allah and Muhammad (peace and blessings of Allah be upon him) is his messenger, five daily prayers, Fasting, Zakat (charity) and Pilgrimage (Hajj) to Makkah.



“Ahmadiyya Muslim Community is a progressive, peaceful and inclusive community and believes the long-awaited Messiah of the latter days has come in the person of Mirza Ghulam Ahmad of Qādiān. This distinguishes Ahmadiyya Muslim Community from the rest of the Muslims” said Imam Shamshad Nāṣir. In response to a question, he said, “We believe Jesus to be a true prophet of God, however, we don’t believe that God Almighty has any partner. We believe in complete unity of God. God doesn’t have any partner in the form of a son or otherwise”



He further elaborated that Jesus’ Mother Mary was a pious and virtuous woman and we respect her tremendously. So much so that not only her name is mentioned in the Holy Quran but also a whole chapter has been named after her. The mention of Jesus in the Bible as the son of God is purely metaphorical just as we say that we are all children of God. This doesn’t mean that we are the biological children as if God has a wife.

Imam Shamshad was asked to explain the difference between Sunni and Shia Muslims to which he responded that they both believe in the Holy Book Quran, the Prophet of Islam and all the fundamental pillars of Islam. The difference is about the successor ship after the demise of Prophet Muhammad (may peace and blessings of Allah be upon him).

In response to one of the audience objections that Holy Prophet’s teachings are not peaceful and rather he taught violence, Imam Sahib responded “This is completely false and baseless accusation having no historical evidence. Holy Prophet (may peace and blessings of Allah be

upon him) was mercy for the mankind whose entire life was dedicated to peaceful teachings. Any of the wars that he fought were forced upon him and his followers. They were left with no option but to defend against the aggression of the outnumbered enemies who wanted to kill him and completely annihilate his followers.”

All in all just a few hundred people died in wars during his life. When you compare that to the massive death toll and destructions from the modern-day wars, **it pales in comparison** and it becomes evident that these wars were defensive and were over as soon as the aggression from the other party stopped.

Imam Shamshad Nāshir offered one questioner the book “Life of

Muhammad” and asked to read the book to get the true picture into the life of the Prophet Muhammad (peace and blessings of Allah be upon him). He elaborated that it matters from where you get information and facts about Islam and Prophet Muhammad (may peace and blessings of Allah be upon him). Getting the information from unauthenticated sources will lead to this kind of misunderstanding.

One of the audiences asked about the verses in the Holy Quran regarding violence and Jihad. Imam Shamshad Nāshir responded that there is not a single verse in the Holy Quran that mandates violence. You simply have to read the verse in its full context to understand the subject matter.

Approximately 20 books titled

“Life of Muhammad” were given to attendees and library administration for record purposes. Death on the Cross booklets was also distributed to the attendees along with some other brochures and literature.

The program and Q&A session lasted almost for two hours.

In the end, Imam Shamshad Nāshir thanked all for attending the program and asking the questions. He also thanked Karin Boughy for inviting Ahmadiyya Muslim Community to attend and participate in the program.

Karin Boughy also thanked Imam Shamshad Nāshir and the Ahmadiyya Muslim Community for accepting the invitation and provide candid answers to the questions from the audience. (Report by Muhammad Ahmad Detroit)

## CEJ - Muşliḥ Mau’ūd Day celebrated on Feb. 24, 2019

### Missionary Muhammad Saeed Khalid spoke on the occasion

Ḥaḍrat Muşliḥ Mau’ūd (may Allah be pleased with him) says, “I have a burning desire in my heart, that keeps me restless day and night. The desire to re-establish the dignity of true Islam, which has been humiliated by many. I want to spread the message of the Holy Prophet (may peace and blessings of Allah be upon him) to the corners of the world and establish the rule of law of the Holy Quran all over the world. I do not know if this will happen in my lifetime or after I am gone, but this much I know that I want to lay the foundation of this tall building and complete it to the extend Allah Almighty would enable me to do in my life time. Every inch of my body and every strength of my soul will be consumed in this cause and there is none in this world who can stop me from doing so.”

This was the resolve and passion of Ḥaḍrat Muşliḥ Mau’ūd (may Allah be pleased with him) for the cause of true Islam.

We can only mention a few

glimpses of the tremendous work done by Ḥaḍrat Muşliḥ Mau’ūd (may Allah be pleased with him) in the field of Tabligh. But we still have a lot to do; as Ḥaḍrat Muşliḥ Mau’ūd said “I have only laid the foundation”

Being the followers of the Promised Messiah (peace be upon him), it is our responsibility to come forward and take his mission forward. Take the service to religion as a blessing of God. In exchange of it, never become desirous of reward. It is time that we all wake up and participate in this blessed work of summoning people to Almighty Allah.

Ḥaḍrat Muşliḥ Mau’ūd (may Allah be pleased with him) has put this responsibility on the shoulders of our youth.

Ḥaḍrat Khalifatul Masīḥ V (may Allah be his Helper) says, “Today we are celebrating Muşliḥ Mau’ūd day, but the real celebration of this day will be when most of us take the pain of bringing about pristine changes in ourselves and establish a real love for

the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). While the fulfillment of the prophecy of Ḥaḍrat Muşliḥ Mau’ūd (may peace be upon him) is a proof of the truthfulness of the Promised Messiah, it is important to note that the son who was promised to have many qualities established such a system for the administration of the Community and put in place such systems for the propagation of Islam, the results of which appear in front of our eyes every day. Every Ahmadi must therefore play his or her role in further strengthening this system.”



About adopting the qualities of



Ḥaḍrat Muṣliḥ Mau'ūd, Ḥaḍrat Khalifatul Masīḥ IV (may Allah shower His mercy on him) says: "In order to take this task forward, each one of you, whether man or woman needs to develop the qualities mentioned in the prophecy about Ḥaḍrat Muṣliḥ (may Allah be pleased with him). Thus, when I tell you to become Muṣliḥ Mau'ūd; I mean every man and every woman and every young and every old. Becoming Muṣliḥ Mau'ūd does not

however mean that you hope to achieve a higher status but rather it means that you beg God Almighty for the qualities that are necessary for the reformation of this world. Without this the victory of Islam is not possible. Thus, bring about this pious change in yourself by adopting the qualities of Muṣliḥ Mau'ūd (may Allah be pleased with him) and continue to bow in front of God to the extent He enables you to do so."

Ḥaḍrat Khalifatul Masīḥ V says: "We should strive to become Muṣliḥ Mau'ūd in our own spheres and spread the beautiful message of Islam through our knowledge, our word and our deed. We should pay attention towards reformation of the self and that of the society and spread this message in the world, the fountainhead of which was the Holy Prophet (may peace and blessings of Allah be upon him). May God enable us to do so."

## Spiritual Fitness Camp New York (Queens)

The camp was held on Saturday August 17 at Bait-uz-Zafar for Queens NY Jamā'at. It was headed by Imam Mahmood Kauser. The camp was arranged for the youth of ages 7 to 25 (boys & girls).

There were 4 groups of age 7- 13 & 14 - 25 each for boys & girls, Ansar, Khuddam and Lajna. Everyone made effort to make the program successful and well coordinated. Three Jāmi'a students who were visiting also helped with the program. The objective of the camp was to teach youth to acquire the knowledge, implement the knowledge and a private question answer session.

The program started with recitation of Holy Quran and poem. Local Secretary Tarbiyat delivered opening remarks. Combine session regarding writing letter to Huzoor

(may Allah be his helper) was led by Jāmi'a student Muneeb Iqbal and Imam Kauser. The students were divided into groups, 2 for boys and 2 for girls.

Boys and girls Group 7-13 were taught about memorization and understanding Ahādith. Interactive discussion separately for boys 7-13 (video game addiction and bullying) and for girls 7-13 about (easy way to start purdah and social media use). Applying knowledge by Imam Kauser Sahib on memorize and understand the biblical references and finding spouse, domestic life/abuse and Social media consequences.

Private Q/A session for boys & girls (7-13) were held. Imam Sahib took separate sessions for boys and girls of age 14-25. The girls were seated behind curtain.

Program concluded with

remarks from Jamā'at Sadr, regional Tarbiyyat secretary and Imam Kauser Sahib.

Student took the online survey at the end and some commented about the program that it should be held more often than once a year and more time should be given to private Q/A session, outdoor activity especially for girls. The students mentioned that the presenters were well prepared.

Despite the fact that program was held soon after busy Jamā'at schedule, it was very well attended and the total attendance was 82 of which Boys group 1 (7-13) 14 attendee, Boys group 2 (14-25) 17 attendee, Girls group 1 (7 -13) 18 attendee and Girls group 2 (14-25) 11 attendee. Teachers, volunteers and guest were 22 in number. (Secretary Tarbiyyat, New York Jamā'at)

## Columbus Ohio News Letter "Columbus Connection"

Columbus Connection is an online news letter and is sent to members of Columbus Jamā'at every month. It is being published since May 2017.

### Ahmadiyya Muslim Cemetery, Columbus, Ohio

In 2017, the Columbus Jamā'at was blessed to have its own cemetery at the mosque grounds. The nearest Ahmadiyya cemetery for Columbus Jamā'at members was in Cleveland.

The cemetery is also designated

as Maqbarah Muṣīan. It is the first cemetery of its kind in North America located at the mosque grounds.

All the requirements of the local county, multiple surveys, paperwork, and licensing, etc. had to be completed that took a lot of time and effort and was mainly handled by the Cemetery Secretary, Dr. Mobusher Mahmud.

A Cemetery Committee was formed consisting of Local

President, Cemetery Secretary, General Secretary, Wasaya Secretary, Property Secretary, and Finance Secretary. The Columbus Cemetery Committee met on a regular basis for planning, designing, and laying out the initial rules. Special attention was paid to standardize headstone, masonry work, etc. to keep the uniformity across the cemetery. After the graves were professionally marked, Property Secretary, Brother Naseer Wasim worked diligently to mark all

the grave spots with permanent metal markers.

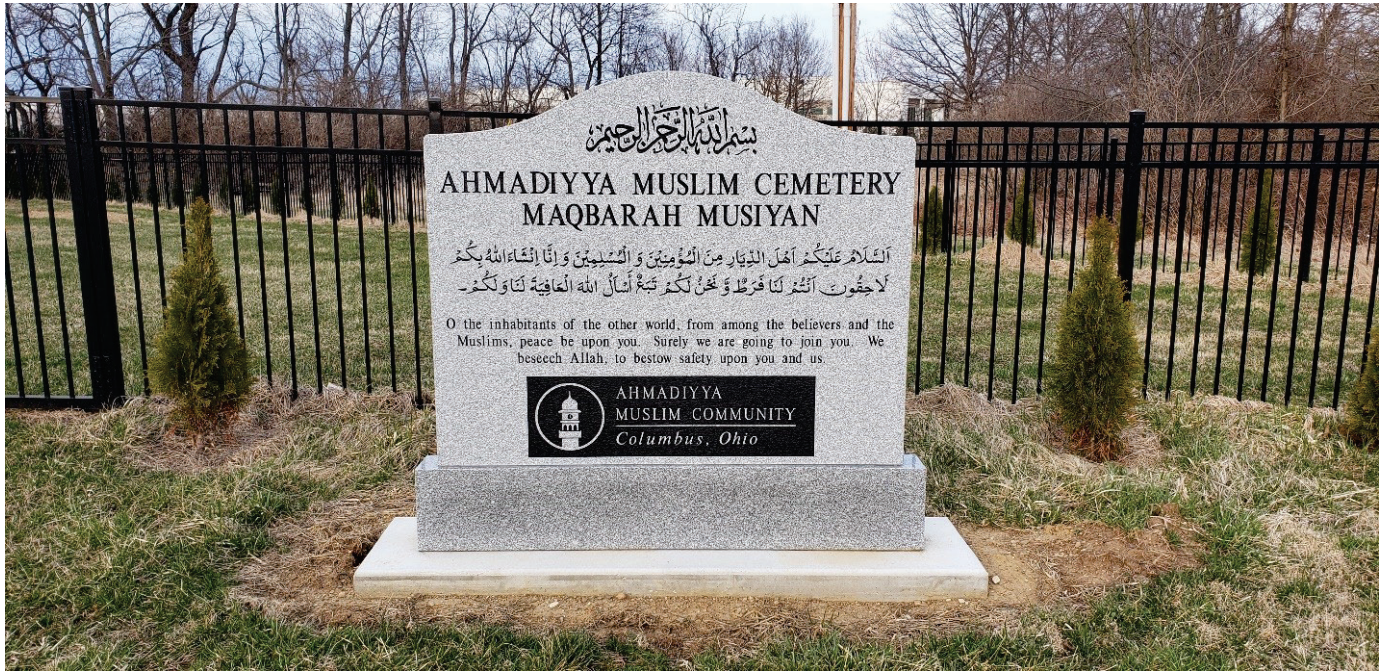
The cemetery is for Ahmadi members only. Currently, it has a capacity of 304 graves with 149 graves reserved for Mūsiān and 155 for non-Mūsiān members. Preference is given to local Ahmadīs with 25 graves set aside for other

Jamā'at's. The current cemetery can potentially be extended to have an additional about 1,000 graves.

The price of a grave is currently fixed at \$2,000 that only covers grave space and does not cover any of the burial costs. It also does not include funeral home cost, which is paid directly to the funeral home by

the family of the deceased. A contractor is used for grave digging, burial, etc.

The first member laid to rest in this cemetery was Abdur Rahman Saleem Sahib—a Mūṣī, and father of Dr. Abdus Salam Malik Sahib, President of the Columbus Jamā'at.



## Ahmadiyya Muslim Community Detroit hosts 7th Annual Ramadhān Open House Dinner



“The God of Islam is merciful and forgiving and always looking for excuses to forgive mankind” said Imam Shamshad Nāṣir in his Darsul-Quran during the Annual Ramadhān Open House

Ahmadiyya Muslim Community of Rochester Hills, Michigan welcomed neighbors, interfaith leaders, public officials and the community members at their

Mosque to socialize and enjoy the Iftar dinner on May 18, 2019.

The Ahmadiyya Muslim Community, Rochester Hills, MI Chapter held their 7th Annual Ramadhān Iftar Dinner at the Masjid Mahmood located at 1730 W. Auburn Rd., Rochester Hills.

Secretary Tabligh kicked off this year’s program. He provided agenda details of the night’s program and

covered other logistics related items.

President of the Jamā'at , Dr Mansoor Qureshi welcomed the guests to the annual Ramadhān Open house Dinner and thanked them for their time and interest in learning about the religion of Islam.

Later, regional missionary, Imam Shamshad Nasir of the Mid-West region delivered his daily Darsul-Quran.



Harishkumar Nandagopal, staff for State Rep. Padma Kuppa, Members of St. Owen, Bloomfield Justice and peace committee, students and faculty members of the Oakland University, Oakland Community College, and Wayne State University, students from the University of Michigan, Dr. Ghassan Azar of Lawrence Tech University, Nasy Sankagiri, representative of Bhartiya Temple and Ken Elwert - Director Parks & Natural Resources of City of Rochester Hills were among the attendees.

The seventh Annual Ramadhān Open House and Dinner on May 18th is a continuation of Ahmadiyya Muslim Community's efforts of peace and harmony among communities. The event provided first-hand opportunity for guests to understand and learn about the month of Ramadhān, its significance and purpose. Imam Shamshad Nāṣir welcomed the guests and started his Dars-ul-Quran as part of his regular and daily activity. He provided details on the attributes of Allah as mentioned in the Sura al-Fātiḥa and provided detailed explanation on the attributes of Allah in light of the commentary of the Promised

Messiah (may peace be upon him) of the Sura Al-Fātiḥa. He said, the God of Islam is merciful for mankind and forgives when one repents and turns to Him. Ramadhān is a month in which the doors of His Mercy are made wide open and any good deeds performed during this month get multiplied in their reward. He elaborated that fasting is among one of the fundamental pillars of Islam and are prescribed in the Holy Quran. He explained "Islam has five fundamental pillars and fasting is one of them. Fasting is mandatory upon every adult Muslim man and woman. Fasting has been mentioned before the advent of Islam, however, Islam prescribed it in its complete form. The Holy Quran describes the purpose of fasting in the following words "so that you may become righteous" (2: [Al-Baqarah]: 184).

Fasting is not merely staying hungry and thirsty; rather its reality and its impact can only be gained through experience. This is a month of patience, sympathy, empathy and helping the poor and the needy people of the society.

The sick, the one in the journey, the children, the elderly, those who are unable to keep the fast, pregnant

women, and suckling mothers are exempted from fasting and can complete the count later.

At the conclusion of the Darsul Quran, Imam Shamshad Nāṣir answered questions from the guests. There were questions about the difference between Ahmadiyya Muslim and other Muslims, Jihad and women rights, marriage to multiple wives and other customs during the time of the Holy Prophet.

Also, a guest asked question in regard to Sharia law as to what it is and what's its status in a country such as the United States of America. Responding to the question, Imam said "Sharia means the Quran for Muslims and in same way Bible is Sharia for Christians, Torah for Jews and other Holy books for their respective followers".

After the Q&A session, guests and members proceeded to the hall for the Iftar. Later dinner was served after the prayers and guests and members enjoyed delicious meal while socializing with the guests.

By the Grace of Allah more than 67 outside guests attended the event and many new contacts were made.

## Ahmadiyya Activities in Miami Florida

### Taḥrīk e Jadīd Day

Jamā'at Ahmadiyya Miami held its annual Taḥrīk-e-Jadīd Day meeting on Sunday, Sep. 14, 2019. Respected Anwar Mahmood Khan Sahib, National Secretary Taḥrīk-e-Jadīd presided over the meeting. Brother Mudathir Adediji Sahib started the program with Tilāwat. A Khādim, Syed Mushfiq Ahmed narrated Hadith on the subject of financial sacrifices.

Dr. Anwar Kashaf Sahib, secretary Taḥrīk-e-Jadīd Miami, on the subject of Taḥrīk Jadīd - its aim, objectives, and history, delivered the opening remarks and welcome speech.

Later, National Secretary

Taḥrīk-e-Jadīd delivered a faith-inspiring speech. He related the Qur'anic prophecy of 'the paradise made closer' in the context of financial sacrifices. That it is a great favor of Allah upon us that we have been chosen to offer our humble sacrifices in His way as Allah is not in need of our wealth. It is His sheer grace and mercy that we, Ahmadīs, are reaping the fruit of financial sacrifice in the form of Taḥrīk e Jadīd.

The mission of the Promised Messiah (may peace be upon him) is bound to fulfill whether we partake towards its success or not. It is our loss and we will deprive our generations of these blessings if we do not pay heed to financial

sacrifices.

He also reminded the Jamā'at about the Zion project that every household must contribute at least \$1000. Later, it was informed by Sadr Sahiba Lajna Imā'illāh Miami that a member of Lajna donated her gold bracelet in the way of Allah and for the cause of Taḥrīk e Jadīd.

At the occasion, Tahir Academy Miami students delivered 2-3 min. speeches to remind the audience about 19 demands of Taḥrīk Jadīd set forth by Ḥaḍrat Khalifatul Masīḥ II (may Allah be pleased with him) which were appreciated by the guests. This year Miami Jamā'at put extra efforts to highlight the subject of Taḥrīk-e-Jadīd in order to educate

youth about the significance of the day.

A specially designed banner was prepared and decorated by Atfāl at the mosque hall and Lajna hall. Overall the program was very successful, more than 100 members attended the program.

## Open Mosque and Annual Iftar Dinner 2019

Ahmadiyya Muslim Community Miami held its Annual Iftar dinner on May 18, 2019, at Bait-ul-Naseer mosque, Hallandale Beach, FL as a part of the nationwide initiative Open Mosque Project. The aim was to invite the public to the mosques and share the Iftar dinner. About 70 guests attended in addition to about 100+ local members. Guests represented a wide spectrum of the community: ministers from churches, members of interfaith and civic groups, professors and students of Florida International University, Federal, State and City Officials and City and County law enforcement officers and other community leaders and friends. The guests were overwhelmingly appreciative of the event and enjoyed the company of their fellow Muslims in the blessed month of Ramadhān.

The event started with the recitation of the Holy Qur'an followed by the welcome remarks. An introductory video of Islam Ahmadiyyat was played. Few distinguished guests shared their remarks before Maghrib prayers and break of fast.

Charles Scott, Community Outreach Director, Rep Frederica Wilson, expressed how our motto Love for All, Hatred for None epitomizes the fundamental Islamic principles.

Ted Brownstein represented Lake Worth Interfaith Network and mentioned that it is wonderful for the mosque to open its doors and let people see how Muslims practice their faith. He read a quote from the writings of Promised Messiah (may

peace be upon him).

Rev Michael Calderin, Chaplain for Hallandale Beach Police Department expressed the need to understand and respect others despite the differences. He reiterated that focusing on the common thread that unites all people of faith is the need of the hour.

Hallandale Beach Vice Mayor Sabrina Javellana and Police Chief Sonia Quinones also praised the efforts of our Jamā'at especially in community engagement and practicing our motto Love For All, Hatred For None. Also, in attendance was sister Naima Ghany, an outstanding humanitarian whose efforts have contributed towards many Florida cities declaring May as Muslim Heritage Month and Eid as a holiday for schools in Broward County.

Professor Iqbal Akhtar of FIU remarked that Ahmadiyya Muslim Community displays the wonderful ethics of reaching out unlike other Muslim groups that remain insular and praised our Jamā'at's commitment to social justice.

Rabbi Barry Silver stated that this is a place that practices what most faith only preach.

Other Guest remarks:

"Thank you very much for giving me the opportunity to participate of this event and this beloved community. I really enjoy being invited to this group and sharing this important welcoming message for all of us who attended."

"We will definitely let you know of any June events for JAM & ALL Interfaith before we break for the summer and at least look forward to your participating in the fall."

"Thank you so much for inviting us to share your event and breakfast with your community yesterday! It was great! You all should be very proud of the excellent work you do to help those in need and encouraging interfaith outreach. I am not

surprised because I know firsthand that you all lead by example and inspire the rest of us to do more. May Allah bless you, your families and your community and give you strength to continue this good work".

In the concluding remarks President Munawar Chaudhry explained the philosophy and blessings of Ramadhān and thanked the guests for their participation.

## Hallandale Beach Clean Up by Majlis Khuddam-ul-Ahmadiyya



Majlis Khuddam-ul-Ahmadiyya Miami had the opportunity to serve the Hallandale Beach community on September 21st from 9.00 am - 12.00 noon, by cleaning up an approximately 1 mile stretch of beach. We joined approximately 15 other volunteers in picking up all sorts of trash and helped keep our community clean. (Report by Tariq Mahmood Serving President Ahmadiyya Muslim Community, Miami)

## Health fair at the South Olive Community Center in the City of West Palm Beach

August 24, 2019, the Miami Jamā'at participated in a health fair at the South Olive Community Center in the City of West Palm Beach, Florida. Present were Dr. Hafeez ur Rehman, Dr. Bashir Shaikh, Kaleem Uddin and Labeed Choudhry. Dr. Rehman came from Albany, NY to participate in the event and lend his services as a medical doctor. The Jamā'at was able to serve approximately 25 low-income residents of Palm Beach



County by providing them a free medical check-up which included blood pressure and sugar checks. The organizers of this event have

always welcomed our services and provided us with a booth at the fair where we could set up and a separate room where we could see the

patients. Dr. Rehman was also able to give an interview in Spanish to a Hispanic radio station regarding the Jamā'at.

## Lapeer Library hosts “Meet a Muslim” with Ahmadiyya Muslim Community of Rochester Hills, Michigan



Lapeer Public library Michigan hosted “Meet a Muslim” program on June 10th where more than 70 guests attended the event.

Laura Fromwiller, Head of Reference Services of the Lapeer, along with Melissa Malcolm, Director library welcomed Imam Shamshad Nāshir, after introducing him as the regional Imam of the Ahmadiyya Muslim Community.

The library administration had made arrangements for 50 people, however many more showed up and had to stand on the side and back of the room. The room was packed to capacity with many more wanted to get in.

Imam Shamshad started off his presentation with thanking the library administration for inviting Ahmadiyya Muslim Community for event and organizing the program. He then welcomed the guests for their time and interest in learning about the Islamic faith.

“The word Islam mean peace” , said Imam Shamshad. The very

meaning of the Islamic faith is nothing but peace and submission to the will of God. When Muslims meet each other, they greet with the “peace be on you”

Imam Sahib provided brief details of each of the five pillars of Islam. Islam is a practical religion and every activity is based on the nature. Islam gives great emphasis on serving mankind, helping the poor, the needy and lesser fortunate of the society.

Imam Shamshad, then differentiated Ahmadiyya Muslim Community as the progressive Muslim Community who believe that the long-awaited Messiah of the latter days has come in the person of Mirza Ghulam Ahmad (may peace be on him) of Qādiān.

The program then was opened up to the audience for questions and answers. Both in person and written questions were welcome. There were a large number of questions from the audience. More than 44, Questions were asked on wide range of topics

from the audience. Imam Shamshad Nāshir answered the questions.

At the conclusion of the program, many books including “Life of Muhammad, along with brochures and leaflets were given to the audience.

At the end Imam Shamshad Nāshir presented a copy of the book “Life of Muhammad” and “Path to Peace” as a gift to Mellissa Malcolm, Director Library.

Melissa thanked Imam and the Ahmadiyya Muslim Community for accepting her invitation to come to attend the program.

Later many attendees met and asked questions informally and had conversations with the Imam and members of the Ahmadiyya Muslim Community.

This program was broadcasted on local county TV Chanel and it is on their website also. (Report by Muhammad Ahmad, Detroit)

# Approval of Appellate Board Members Qāḍī Awwals

Ḥaḍrat Khalifat-ul-Masih V, may Allah be his helper, has graciously approved Qāḍī Awwals and Members of Qaḍā Appellate Board for Ahmadiyya Muslim Movement in Islam, USA. for the term 2019-2022 (July 2019 to June 2022). May Allah grant them the righteousness and wisdom to impart neutral, honest and thoughtful decisions. Their assignments are listed against their names below.

Mubarik Ahmad Malik,

Nazim Dar-ul- Qaḍā, Ahmadiyya Muslim Community, USA.

## Dar-ul-Qaḍā, USA

### Term 2019-2022

No.	Name	Region	Jamā'at	Assignment
1	Attaul Qudus Malik	Headquarter	Maryland	Sadr
2	Mubarik Ahmad Malik	Headquarter	Maryland	Nāzīm
1	Mubasher Ahmad	Maryland East	Muballigh	Member
2	Syed Sajid Ahmad	Midwest West	Minnesota	Member
3	Ghalibuddin	Headquarter	Maryland	Member
4	Haji Dhul Waqar Yaqub	West Midwest	Milwaukee	Member
5	Kalimullah Khan	Headquarter	Maryland	Member
6	Attaul Qudus Malik	Headquarter	Maryland	Member

## Qāḍī Awwals

### Term 2019-2022

No.	Name	Region	Jamā'at	Assignment
1	Mubarik Ahmad Malik	Headquarter	Maryland	Qāḍī Awwal
2	Mujibur Rahman Malik	Headquarter	Northern Virginia	Qāḍī Awwal
3	Usman Nasir Choudhary	Headquarter	Central Virginia	Qāḍī Awwal
4	Bashirud Din Shams	Headquarter	Maryland	Qāḍī Awwal
5	Frasat Umar Ahmad	Headquarter	Muballigh	Qāḍī Awwal
6	Saif-ur-Rahman	LA East	Los Angeles	Qāḍī Awwal
7	Salaam Bhatti	Southern Virginia	Richmond	Qāḍī Awwal
8	Adnan Ahmed	Upstate New York	Muballigh	Qāḍī Awwal
9	Mahmood Ahmad	South East	Georgia/North Carolina	Qāḍī Awwal
10	Imran Tahir	Texas North	Dallas	Qāḍī Awwal
11	Salman Tariq	New England	Muballigh	Qāḍī Awwal
12	Rashid Waraich	Northern California	Silicon Valley	Qāḍī Awwal
13	Dr. Ataul Karim	Pacific Northwest	Seattle	Qāḍī Awwal
14	Asim Ahmad Ansari	LA East	Los Angeles	Qāḍī Awwal
15	Abdul Latif	Texas North	Dallas	Qāḍī Awwal
16	Syed Mahmood Ahmad	Midwest Central	Chicago	Qāḍī Awwal
17	Mohammad Mahmood	New York Metro West	New York	Qāḍī Awwal
18	Luqman Ahmad	Midwest West	Muballigh	Qāḍī Awwal



# Sheik Hamedou Mbaye

A dedicated missionary and a scholar of Jamā'at Ahmadiyya

By Muhammad Mustapha A. Sohna, Professor at Strayer University, Washington

(This article is reprinted with some corrections.)



**Hadrat Mirza Nasir Ahmad, Khalifat-ul-Masih III<sup>rd</sup> addressed Jamā'at Ahmadiyya and invited guests at The Gambia High School, Banjul, Gambia.**

I have known Sheik Hamedou Mbaye for over forty years and had the privilege of working closely with him in organizing Tabligh activities in Dakar, Senegal, West Africa, under the intelligent and competent leadership of a great Islamic scholar, Sheik Younouss Diongue.



It was during this very special and important occasion that I informed the Sheik of the Claim of Ḥadrat Mirza Ghulam Ahmad of Qādiān, identifying him as The

Promised Messiah and Mahdī. I had already signed the BAI'AT. He asked if I could provide some of the original writings of The Promised Messiah in support of his Claim. I answered in the affirmative, and I immediately returned to The Gambia and submitted the request to Chaudhary Muhammad Shareef, the Ameer in charge. It was approved accordingly. I delivered a book of The Promised Messiah, written in Arabic (Hamāmat-ul-Bushra), and some pamphlets regarding Jamā'at Ahmadiyya. He and his close followers read and contemplated the material.

A delegation was appointed to meet the Ameer and deliberate further on the fundamental Claim of The Promised Messiah and Mahdī. Members of the delegation had primarily a two-fold mission: (1) investigate the opportunity of obtaining land and building schools in The Gambia and (2) have Muhammad Sohna introduce them to the Ameer for the purpose

of engaging him in a discussion of the Claim of The Promised and Mahdī. Sheik Hamedou Mbaye was one of these special scholarly delegates, also including Hammadi Sadi Jobe and Oustaze Tallah.



**Hadrat Mirza Tahir Ahmad Khalifat-ul-Mash IV<sup>th</sup> with Muhammad Mustapha A. Sohna**

They received a dignified and exceedingly warm welcome. The Claim of The Promised Messiah

and Mahdī was respectfully debated in addition to other special world events regarding his advent. The deliberations were well organized and proceeded very effectively.

Sheik Hamedou Mbaye signed the BAI'AT, and later, became a missionary. He served both in The Gambia and Senegal as well as several other countries in West Africa.

Thus, logically, in this context, he had the unique privilege of being the first missionary to have served in Senegal. However, a few years afterwards, Sheik Younouss Diongue

joined the fold of Ahmadiyya Muslim Jama'at in The Islamic Republic of Mauritania. Here, unfortunately, Sheik Hamedou Mbaye was arrested and detained for promoting the teachings of Islam as advocated by The Promised Messiah (Peace be upon him).

I want to respectfully say that Sheik Hamedou Mbaye was an embodiment of the types of sacrifices that believers are commanded to embrace fully and promote consistently. He was extremely courageous and brilliant. His excellent command of the Arabic language and some of the major African languages served Ahmadiyya

very well in the propagation of Islam. It is important to recognize that he had the ability to understand and use these languages powerfully in his daily writings and preaching. He mastered the assigned materials, reflected upon them, and made profound and interesting contributions in defense of the real Islam in the contemporary religious debates of our time. In addition, he had a very introspective mind and the ability to work well with others. Finally, he had a pleasant personality and a strong character, both of which are indicative of the kind of wonderful family he raised by the Grace of Almighty Allah.

## A Mother's Hug

Iqbal Rana LA East Jamā'at

There are two most famous mothers in the history of mankind who have shown the biggest impact on the two biggest faiths in the world today.

One was Ḥaḍrat Maryam (Mary), mother of Ḥaḍrat Isa <sup>as</sup> (Jesus) who gave birth to a child without a father. A miracle of Allah showing His power, followed by the pain this mother went through in making of the Jesus.

Second was Ḥaḍrat Hajirah (Hagar), wife of Ḥaḍrat Abraham <sup>as</sup> and mother of Ḥaḍrat Ismail <sup>as</sup>, who desperately ran from one hill to another in the middle of a desert of Mecca, to find food or water for a child struggling to survive. This running in desperation of a mother over 5 thousand years ago and the resulting miracle remains to be one of the biggest miracles of all times. Seeing pain of this mother, Allah the Almighty, made water appear under the heels of her son.

These two mothers may have been the most famous mothers of all time, but we do have our own mothers who fight for our existence

from the day we are conceived. My dear mother was one of them. We called her Ammi (mother).

My mother was born in Amritsar, a small town in India. She moved to northern province of Pakistan in very difficult circumstances in 1947. She married my father at a very young age. Her husband- a Pakistani soldier was mostly on duties to other cities. My father left army and went to Iran / Iraq to earn living for his family. My mother was administratively very strong and helped my elder brother establish a business that my father started.

My mother was an illiterate, but managed households like an educated lady. Her lack of education did not deter her from dreaming of her children to become successful businessmen, doctors and engineers. She sent her two daughters to complete higher education to other cities which was tremendously difficult in early seventies especially for young girls. She sent her youngest daughter to a well-known college in a faraway city to do PhD. She stayed in a boarding house.

My mother was good in dealing accounts. Every day she sat us down to count every penny in daily sale from our retail business and every penny spent by anyone in the house. This is where we had to justify our spendings. She may not have led a corporation, but she was an executive. She helped my father and my eldest brother in making strategic decision about home and business.

My mother may have looked weak, but she was the bravest women warrior I have known. In 1974, she worked with my dad to save our faith when extremist groups threatened our family's very existence and many Ahmadi Muslims were forcibly converted to the state definition of Islam.

In mid-1990, it was 10<sup>th</sup> of Muḥarram, a historical day for Shia Muslima. This is when some fundamentalist Sunni Muslims decided to stop Shia religious processions through use of violence.



While doing so, they gathered outside of our house and thought it would be a good idea to destroy an Ahmadi house as well. They gathered some tires outside of our house and threatened to burn our house while my father, brothers and I ran to take defensive positions with our guns loaded. I ran past my mother who at the time used a cane to walk after she came back from weeks of coma while she was dying from a terminal cancer. She dropped her cane and starting moving hastily to make sure that everyone including her daughters was ready to take a final stance.

My mother may not be a religious scholar, but she spoke with God. Her prayers diverted many large and small problems we faced. In 1986, when I was on an impossible waiting list to be readmitted to the private school and I had to temporarily go to a failing college. My mother came home one day, and she was crying. When my sister asked her of why she was

crying. Her answer was that she saw someone in sherwani (my school's uniform) and she could not hold herself of why her son could not be there. I remember saying to God that if you don't listen to her then whom do you listen to? I was miraculously admitted to the school after few days.

In her last days, there was not one single person in the house who wanted to be more than arms distance from her and she was terminally ill for 2.5 years. My father wondered how he would live without her and he was trying to figure out how his life would be without her. They were an exemplary couple who could not live apart for long. My father died in a car accident 15 hours after her and was laid down next to her, so they could live happily ever after.

My last long hug with my mother had to be cut short because she was too weak to continue crying. I still feel that hug 28 years later and my mother still beats in my heart.

Whenever I'm tested in this life, I think of my mother and how she would have spoken with God and what she would have done. My mother may not be Mary or Hajirah but for me she was my Mary and she was my Hajirah.

Your mother may not be Mary or Hajirah, but she may have slept hungry while you slept with full stomach. You may have felt cold one day, she gave you her shawl to warm you, but she may only be getting warmth from knowing that you were warm. You may have slept in pain one night, but your mother may have spent all that night, sleepless and in pain.

Go give her a big long hug, feel the warmth of your mother, listen to her heartbeat because you never know, this hug may last a lifetime, like it did for me. Happy Mother's Day everyone Author of "Public Speaking is a Sport" <https://www.amazon.com/dp/179303026X>

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# Departmental Reports Summary Presented for 2018-19 Shūrā

Compiled by Dr Mahmud Ahmad Nagi, Columbus, OH

## General Secretary

General Secretary: Respected Missionary Mukhtar A. Malhi

1. Receiving of reports from local Jamā'ats
2. Holding National Amila meetings
3. Co-coordinating with Markaz during visit of Ḥaḍrat Khalifat-ul-Masiḥ V (may Allah support him with His Mighty Help) to US
4. Holding Jamā'at and Shūrā preparation meetings
5. During the year, over 25 elections were processed and appointments of local Jamā'at office holders were communicated.
6. Preparation of 2019 US Jamā'at Calendar
7. An email distribution list was developed for Shūrā representatives
8. Halqa system (as in Pakistan) shall be developed in all Jamā'ats before July 1, 2019

## National Tabligh

Secretary: Waseem Sayed

1. Total number of Active Da'een: 239
2. Total CCTI events held during July 2018 – April 12, 2019: 466
3. Other Tabligh Events held during July 2018 – April 12, 2019: 212
4. New contacts made: 2,123
5. New contacts entered in SFDC: 68
6. 27 Quran exhibitions were held during July 2018 – April 12, 2019
7. 164 copies of Quran were presented as gift from July 2018 – April 12, 2019
8. Number of Book Fairs participated in during July 2018

– April 12, 2019: 9

9. Bookstalls for Tabligh held during July 2018 – April 12, 2019: 86
10. Number of people who were introduced to the message of Islam and Ahmadiyyat: 15,148
11. Total number of leaflets distributed during July 2018 – April 12, 2019: 56,572
12. People received the message of Islam through leaflets: 105,139

## Tarbiyat

Tarbiyat Secretary: Dr. Faheem Younus

1. Inspire members to offer congregational Salāt
2. Inspire members to listen to Friday Sermon weekly
3. Serve as a role model and remain proactive in implementing all Tarbiyat initiatives mentioned by Huzoor-e-Anwar (may Allah be his support) in Friday sermons.
4. Annual Meeting for all Tarbiyat Secretaries and Tahir Academy Principals: 143 participants (67 Tarbiyat Secretaries and 76 Tahir Academy Principals).

**National:** Monthly conference call with ten regional Tarbiyat secretaries is held on the first Thursday of every month. Average attendance ~95%.

**Local:** Monthly conference call on the first Thursday of every month held with local Tarbiyat secretaries. Attendance is around 50.

**Members (Newsletter):** Spiritual Fitness newsletter is sent to over 11,200 members every week.

**Members (Website):** [www.spiritualfitness.us](http://www.spiritualfitness.us) Over 92,000 unique visitors with >256,000 page views counted.

**Social Media Audience (Twitter):**

@SpiritualFit Twitter account has >2600 followers. Tarbiyat related material including MTA clips from Friday Sermon are posted for a mass online audience through this channel.

**YouTube:** Multiple Tarbiyat videos uploaded onto our channel titled "Spiritual Fitness."

**WhatsApp:** We regularly communicate with all Tarbiyat secretaries and Tahir Academy principals through a WhatsApp group.

**Friday Sermon:** Synopsis of Friday Sermon is forwarded to all Tarbiyat Secretaries every week.

**Financial Obligations Campaign:** Assisting the National Finance Department in educating Jamā'at members on the importance of financial giving, Chanda, Waṣiyyat, etc. Sending reminders via Spiritual Fitness Newsletter on submitting Chanda budget and signing up for auto-pay.

**2017 - Populating Mosques:** Comprehensive plan has been shared with local presidents and local Tarbiyat Secretaries for implementation.

## National Ta'lim (Education)

Ta'lim Secretary: Atif Miāñ.

1. K-8 Math Challenge and Math Contests Programs
2. National youth camp
3. Educational loan / scholarship program
4. African American educational grant program
5. 25 got Talim awards at US/ UK Jalsa
6. SAT in-person online classes
7. MKA, Lajna and Jamā'at coordinating to create and maintain a student database. Assigning a Talim Lajna



coordinator for every Jamā'at.

## Publications

National Secretary Ishā'at: Syed Sajid Ahmad

Preserve the history of your Jamā'at by sending news of events (birth, marriage, graduation, members moving in and out, meetings, etc.) to the Gazette ([gazette@ahmadiyya.us](mailto:gazette@ahmadiyya.us)) and by publishing them in the local newspaper and local Jamā'at website on [ahmadiyya.us](http://ahmadiyya.us).

Dispatch to the National Publications Secretary the literature, which is published against Islam and Ahmadiyyat. Publish a refutation thereof where necessary.

Publish appropriate articles in support of Islam in daily newspapers and periodicals.

Report bookstore/bookstall sales/distribution data if you have any.

Send the names, email addresses and phone numbers of all members in your Jamā'at who can help in writing articles and books, who can help in the translation of Jamā'at literature, and who volunteer to devote time in order to study the literature, which has been produced against Islam.

Arrange library and reading room/area, which fulfill needs of the Jamā'at and send the inventory to the national secretary publications.

Arrange an exhibition library in which literature published by Jamā'at in different languages of the world is displayed.

Use [amibookstore.us](http://amibookstore.us) for all your publications (books, flyers) needs.

If you have to publish or reprint a book or a flyer locally, please make sure to inform [publications@ahmadiyya.us](mailto:publications@ahmadiyya.us) and please add the following information to your local publication or reprint: Month and year of printing. Number of copies printed. Printed by (Name of the Jamā'at).

Before undertaking publication of any new book, get approval from Wakilut-Tasnif Tahrik Jadid. When a Jamā'at member desires to publish some book on a topic, which concerns the Jamā'at, he will seek guidance and permission from Wakilut-Tasnif.

Muslim Sunrise, Ahmadiyya Gazette/Al-Nur and Al-Hilal are published.

Jamā'at books are sold at [amibookstore.com](http://amibookstore.com), Amazon and e-Bay.

Respected Ameer USA has formed a book review committee under the chair of Respected Falah Shams. This committee has expedited the book review and approval process. Please let the committee chair ([falah.shams@ahmadiyya.us](mailto:falah.shams@ahmadiyya.us)) know if any other works in progress (except for the work being done directly under the direction of Wakālat Tasnif) so that it can be monitored and members may be assisted in the completion of their work.

Missionary Imam Yahya Luqman has completed bulk of US history work spanning over 300 full-size pages. It is being laid out for publication as is being prepared. A Lajna history draft forwarded by Respected Imam Yahya Luqman is in review. His contribution to this project is quite valuable and appreciated. Dr Mahmud Ahmad Nagi has prepared synopses from the Muslim Sunrise and from Tarikh-i-Ahmadiyyat. Presidents have been requested to provide local histories, some have been received. There is proposal to make old issues of Muslim Sunrise available in bound volumes.

Thousands of books have been donated and are being arranged by a dedicated team of local volunteers under the leadership of Br Haroon and Br Abdul-Karim. Scanning of books has started under Respected Naveed Khan. Numerous books that

are out of print have been scanned. Distribution center made shipments throughout the year despite the difficulties they are facing. Respected Syed Mahmood and his team, Respected Saiyed Burhan Qaderi and his helpers, Respected Mansur Shaikh and his helpers have provided support in shipping books from Chicago.

## Audio-Video Report 2017

Nasim Rehmatullah, National Audio-Video Secretary, USA / in charge Alislam.org

1. Alislam is hosting over 30 sites with back up on secure private Cloud.
2. New Urdu site launched
3. Audio-Video recordings of Jalsa Salana USA 2018/ National Jamā'at Functions/streaming
4. Videos for MTA International 35 (English and Spanish) (last year 50) News clips 27. Khalifat-ul-Masih V (may Allah be his helper) Visit USA 2018 programs and photos
5. MTA on Roku and YouTube
6. Islam and Ahmadiyyat--journals (gazette) and newspapers
7. Alislam online library (1600) Books and Articles
8. New Expanded Multi-Media Section [alislam.org/v](http://alislam.org/v)
9. New Friday Sermons Archive / audio, Video, Text/Indexing/Search
10. Audio Q&A (Ask Islam)
11. Audio Books of the Promised Messiah<sup>as</sup> [>100 hrs.)
12. Alislam. Audio/ SoundCloud
13. Digital Media Library 8486 Programs, 6165 Hours, 17,840,584 Views

14. YouTube Uploads Full Friday Sermons. All videos Uploaded on Alislam are uploaded on YouTube. This week with Khalifat-ul-Masīh V (may Allah be his helper) video clips
15. Holy Quran: selected verses in 100 languages, PDF 52 (last year 50)
16. Khalifaofislam.com expanded
17. Mobile Apps: Holy Quran; KhalifaofIslam; MuammadFactCheck; Friday Sermons; iBooks, eBooks and Google books [alislam.org/books/epub/](http://alislam.org/books/epub/)
18. New photo gallery Ahmadiyyagallery.org
19. Friday Sermon Podcasts

## Rishtā Nata

Dr Farooq Ahmad Paddar, Secretary Rishtā Nata

Rishtā Natā website is operating smoothly. Further enhancement is under consideration in consultation with the “Youth Advisory Team”

In compliance with the Shūrā recommendations of 2016 “Marital Matters Awareness” weekend was added to the National Jamā’at Calendar.

Rishtā Nata activities at Jalsa Salana – all three days, the team members (men and women) interacted with general membership, explained the policy and procedures of the Dept.; introduced the families and encouraged the members to register with the Rishtā Nata dept.

By the grace of Allah, Premarital Counseling is going very well. Premarital Counseling can be requested by submitting the form available at [www.Rishtanata.us/premaritalcounseling](http://www.Rishtanata.us/premaritalcounseling) or emailing to [pmc@rishtanata.us](mailto:pmc@rishtanata.us)

## Umūr Khārijīyya (Public

## Affairs)

Amjad Mahmood Khan, National Secretary

Meetings were held with 547 members of U.S. Congress (House) (or staff), 52 with members of U.S. Congress (Senate) (or staff), 63 with U.S. State Department officials in D.C, 21 with other government agencies in D.C., 15 with U.S. Commission on International Religious Freedom, 42 with United Nations officials, 17 with U.S. embassy officials, 23 with officials in China, Thailand, Pakistan, Bangladesh, Kyrgyzstan, Kazakhstan, Algeria, 690 with mayors, governors, other state representatives, 191 with intellectuals/professors and 30 with NGOs/think tanks. Total of the meetings is 1,712.

13th National Seminar and 9th “Day on the Hill” event held in Silver Spring/Washington D.C. with extensive efforts and media coverage (125+ delegates at event).

Regular teleconference meetings with locally elected PA secretaries (average attendance ~35 secretaries); daily group communications among core team.

Muslims for Life” U.S. Capitol Hill Blood Drive

US State department outreach  
Federal (Congressional) outreach

State/City Outreach

Intellectual Outreach

NGOs /Think Tank Outreach

Assistance for Ahmadi Muslims in other countries

Post New Zealand attack – 15 televised interviews by local Jamā’ats nationwide within 24 hours of attack (all run through national team).

Extensive media coverage of “Day on the Hill” received an audience of over 33 million spreads across 12 media outlets.

Official social media handles created for Jamā’at use; social media protocols and guidelines distributed.

## Umur ‘Amma

Secretary Umur Amma: Zahir M. Ahmad

1. Planning for refugees’ arrival in the United States
2. Safety, security and protecting of the Jamā’at, its properties and its members
3. Dealing with threats drills and evacuation in case of any emergency.
4. Settling Disputes and implementing the decisions of the Honorable Qaḍā.

## Wasaya

Khalid Ata, Secretary Wasāya

- Oshkosh, Lehigh Valley, Dayton, Research Triangle Park, Phoenix, Georgia-Carolina, Syracuse, Portland, Austin and Seattle are declared in the first ten positions in percentage of Mūṣī in local USA Jamā’ats.

## Ta’līm-ul-Quran & Waqf-e-Āriḍī

By Zaheeruddin Mansoor Ahmad

**Alfurqan** – Online Qur’an Learning Platform: 17888 students attended class.

East Coast/West Cost Qur’an Conference in which 1300+ members attended.

51 students on site and 14 attended Hifz-ul-Qur’an Class (HQC) remotely. Hafiz Fazl-e-Rabbi in which 700 members from 5 Jamā’ats benefitted conducted five classes.

Regional Qur’an Classes (RQC) were held.

Local Qur’an Classes (LQC) was arranged by 25 Jamā’ats.

Children Ameen Ceremonies were held at Jalsa Salana and during visit of Ḥaḍrat Khalifat-ul-Masīh V in which 83 and 141 girls and boys



participated respectively.

**LSAP** – Qur’an Learning Status Application. Waqf-e-Ardi: 15 Ansar, 17 Khuddam and 8 Lajna members completed this program.

## Tahrik Jadid 2017-18

Anwer Khan, National Secretary Tahrik Jadid USA

Total collections of US \$ 2.22 million are \$ 50K ahead of last year collection of \$ 2.17 million. Over \$100,000 was collected from 500 members nationwide through newly created electronic portal.

The total number of participants is 14,400 ahead of last year by 1,000 additional participants. Per capita contribution was \$ 155. Oshkosh, Silicon Valley and Seattle chapters were first, second and third respectively.

A campaign to promote Dafter (Office) V was initiated for mothers to enroll their newborn. 80% children have been enlisted.

## Waqf Jadid 2019

Nasirullah Ahmad, National Secretary

The total collections amount to \$1,537,792 against budget / target of \$ 1.74 million. 9,255 adults and 3087 children participated in this scheme.

## Ja'idad/Properties

Rafiq Sayed, National Secretary Properties

1. Bait-ur-Rahman Complex was prepared for visit of Hadrat Khalifat-ul-Masih V.
2. Ft Worth: YMCA building purchased for \$765K, Hazoor (may Allah be his helper) named it Bait-ul-Qayyum.
3. Pico Rivera property purchased for \$959,330. Renovation is in progress.
4. Lehigh Valley property purchased, renovation in progress.
5. USA HQ Purchased 214 Trail

Ways, Joppa.

6. Markaz purchased 216 Trails Way, Joppa.
7. Charlotte, land purchase, missionary house, graveyard, small car park completed.
8. Milwaukee: went under extensive renovations due to water damage, insurance claim filed.
9. Detroit, missionary house basement and signage completed.
10. Queens, HVAC system installed, basketball court completed, funded by local MKA collection.

## Waqf Nau

Hafiz Samiullah Chaudhary, Secretary Waqf Nau

The highlight of this annual report is the blessed visit of Hadrat Khalifat-ul-Masih V (may Allah support him with His Mighty Help). Special Waqf-i-Nau and Wāqifāt Nau classes with Hadrat Khalifat-ul-Masih V in Houston were held on October 26, 2018 and in Silver Spring, MD on October 30, 2018.

Total number of Wāqifin-e-Nau of all ages with 'Approved' Waqf-e-Nau number in USA is 1035. Waqf Nau boys are 603 and Wāqifāt-e-Nau girls are 432.

Over 100+ country change forms were processed to update record of Wāqifin-e-Nau who has relocated to USA Jamā'at. Educational particulars, rededication statistics and contact information were updated as well.

Continuing with our tradition; on the blessed occasion of Jalsa Salana USA, 2018, seven events were held including Waqf-i-Nau boys' and girls' special program on Friday evening, rededication workshop and stalls for Waqf-i-Nau children and parents, test for Jamia Ahmadiyya, Canada applicants, etc. Wāqifāt Nau had their own sessions along with rededication workshop on Lajna

side.

14 regional Ijtimā'āt were held in Pennsylvania, New Jersey, Maryland, Illinois, New York, Texas, Wisconsin, California and Massachusetts states. In these regional events, Wāqifin Nau along with their parents from the area Jamā'at travelled to the Ijtimā site and keenly participated in the programs.

Regional refresher course was held at Bait-ul-Jāmi on Sunday May 13<sup>th</sup>, 2018 for Chicago Metro Area Jamā'at.

55 Wāqifin-e-Nau are members of the blessed scheme of Waṣiyyat.

Jamia Awareness programs were held regularly in different Jamā'at throughout the year.

Weekly online radio classes are held regularly. 54 classes were held during the reporting period.

Monthly teleconference is held with local secretaries, regional secretaries and assistant National secretaries to review the performance of the department.

National Waqf-i-Nau Department, USA puts special emphasis on the collection and regular update of particulars about each Waqf-i-Nau across the country. Special events such as regional Ijtimā and Evaluation day are leveraged for this purpose.

National Waqf-e-Nau department USA provided around 25 Waqf-i-Nau boys to serve at VIP guest dinner on Saturday July 14, 2018.

Waqf-i-Nau, USA Web Radio Class is held on every Saturday at 11:00 AM (EST).

Under the direction of Waqf-i-Nau, London office we are receiving the hard copies of International Waqf-i-Nau Magazine 'MARYAM', a dedicated publication for Wāqifāt-e-Nau.

# Remembering Late Prof. Rashida Tasnim Khan

Prof. Muhammad Sharif Khan, Philadelphia, USA

It is now almost 10 years that Professor Rashida Tasnim Khan passed away, leaving us grieved. In this article her loved children (who do not know Urdu) remember and pray for her in their languages and innocent way.

(Sentiments of children who knew to write were published in Alnoor August-October 2015)

**Perspective of a Niece (Ashu S. Butt, Georgia, USA)**

“Anyone, who knew her would instantly agree, she was a woman with a personality to the highest degree. Not only was she educated, but also had a drive, which kept her motivated. The way she would tell jokes, had its own charm; the way would hug us with both opened arms.

Her hands were of magic for she cooked so well; always cooking the tastiest dishes for everyone, whenever she could. She was our tree of shade, always healing us like a Band-Aid. She knew so many home remedies; her job was to be our therapy. Not just a sister to my father, but to my mother as well.

There is so much I wanted to say to her, so much I wanted to tell. Her husband always stood beside her and her children always looked up to her. She left this world, but took a little piece of each of us along. But I know she is in Heaven smiling down and therefore we must be strong.

So hard it is to express such feelings, when no one knows exactly what you're feeling. Her laughter, her voice, her memories constantly echo in my ears. When the missing becomes unbearable, I let my heart transfer the pain into tears. When someone leaves this world, they leave their memories behind, and those memories become legacies for the future family to remember and

live on by.

Endless memories bestowed in so many are hearts. All her great attributes, where does one start? Much respect defines her character. Now, Allah is her caretaker. May He watch over the angel that was once an angel to her loved ones, May her laughter and all the good in her be passed on to the rest of us.

And when I miss my dearest Rashida *Phoppo* (father's sister), I will just close my eyes and instantly before me will come her beautiful face with that beautiful smile accompanied by that witty yet welcomed sense of humor. She lives in us still. Her legacies will always live on. Ameen.

**Perceptive of daughter-in-law (Mumazza Masood Khan, Calgary, Canada):**

“It has been by far a very difficult few months. Being asked to write about *Mumanijan* (wife of mother's brother) in the past tense is still quite difficult to comprehend that she is no longer with us. It is a realization that I know Masood and I have to acknowledge every day. She is really gone. Stories that only she would listen to are left untold because, really, no one else cares. Events that by telling *Mumanijan* would have taken a whole new life of their own don't seem that interesting anymore. I often think that "*Mumanijan* would have really enjoyed this story" and a sense of emptiness runs through me... How can she be gone so soon?

I was married in January 1994. That is when I remember first seeing *Mumanijan* in Pakistan. My first impression of her was of how powerful she was, not only in her professional life as a professor but also in her home life, where her children and husband respected her so much. *Mumanijan* had a presence

in her children's life where her opinion mattered and her approval was important and she was an obvious and very big part of *Mamoojan's* (brother of mother) life.

Most of my married life was spent here in Canada and she had first time visited us when Danial turned one in 1995 after her trip to Germany. So we met for a month that time and in December 1997 Masood, Danial and I all went to Pakistan for Zafrullah Bhai and Kiran's marriage. We had a wonderful time there with the family. I remember how she enjoyed making *meetha* (sweet) parathay for Danial and let Tona and I wander the stores with no worry in the world!!

In 1999 *Mamoojan* and *Mumanijan* moved to the United States and our visits became more frequent. I had, in the past few years, developed a great friendship with my mother-in-law. I guess you can say that Aminah's birth in 2006, when *Mumanijan* came and spent those memorable few months with me, was when our "friendship" began.

She would call every day and inquire about what the children were up to and enjoy their little cute actions or the things that they would say. I think her most amazing quality was that she could listen to Masood's work stories for hours and some times over and over again. Those stories are only stories a mother could love!

She would keep us up to date on all that was happening in the family. From Pakistan to Florida to Philadelphia we had all the information which kept us feeling as though even though I had seldom met these relatives that we were all such a close-knit family.

The last time she came to Calgary to visit with us in 2010 was by far when our bond strengthened.



She had watched as I had grown from the 18-year-old girl who could only make a decent *paratha* and egg breakfast, to now a complete woman. She was happy with how our life had shaped up here in Calgary, even though it was far from everyone, she was happy to see how we have established ourselves and that our life here was happy and fulfilling.

These past few months has brought a flood of memories of the year before. Whenever I go to the mosque her friends give me a long hug... their silence and the distant look in their eyes tells the tale of the last Jalsa when she sat with them and made them laugh. When during Ramadan she came to, as many Aftari's as possible despite comfort she was in. Her appreciation of my friends had also made them great fans of her. Worry for them often kept her praying for them in the hours of the night. *Mumanijan* youthful presence would stir up lots of laughter. My friends had farewell dinners for her and I arranged a "*dholki*" (music drum) party at her request which she talked about with such happiness to all!

When we found out in March 2011 that *Mumanijan* did not have that much time left with us, Aminah and I went to Philadelphia for a few weeks. I thank God for the opportunity to spend those weeks with her. As painful as it was to see her in such discomfort I along with Sadia and Kiran were blessed to help her fulfill some of her last requests. I remember when I was planning on going to Philadelphia she said, "Yes come here quickly and see what I will do to you!" She wanted to have gatherings of her family and friends to show her 3-prized daughter in laws in action. I know seeing Kiran, Sadia and I together gave her great joy, a sense that there is great unity in her children is I guess every mothers wish.

Everyone I have met this year who was in contact with her even for

a few minutes has greatly been affected by her loss, has made an effort to come to me and say how much they enjoyed her company and how much she is missed. We will always feel a deep sense of loss because she had made us so dependent on her for emotional support.

May Allah grant *Mumanijan* a high status in heaven. I am grateful to her for raising and giving me a wonderful son of hers. Masood shares her love of education, religion, and family which has helped make my house a home full of blessings.

**A Villanelle (Danial Mashood Ahmad Khan, grandson, Calgary, Canada):**

Do not look off at the dawn of her day,

The young should stand tall till full darkness of night,

Patiently pray till they take her away.

His Angels have laid gold bricks to pave her way,

So we, who mourn, may bliss by that light,

Do not look off at the dawn of her day.

Days on end, we discuss dreams of supernatural fey,

To such strangers who are possessed by such sight,

They patiently pray till they take her away.

My eyes, virgin to such grief; often they say,

To those who sleep and observe sorrow at his height,

Do not look off at the dawn of her day.

Upon the path, she will ask for a little delay,

So she may turn and bless her flowers with might,

So we can patiently pray till they take her away.

And you, my uncle, whom sorrow cease loath, whom sorrow cease

prey,

Attack me with your forked tears; grip me ever so tight,

Do not look off at the dawn of her day,

Patiently pray till they take her away.

**A tribute to my late grandmother from grandson Danial Mashood Ahmad Khan, Calgary, Canada)**

"Fate is strange. They said that there was no way we were getting to Philadelphia the night of Friday, April 22nd, because there was a huge delay in Chicago, from which we were to take our connecting flight. They were wrong. They said we'd be lucky if we were there by noon on Saturday; instead we arrived at two o'clock that morning. We were expected to arrive at midnight, but we were not complaining, all we wanted was to get to Philadelphia as soon as possible. After about ten hours of traveling, we were filled with relief that we got to Philadelphia safe and "on time". I was ecstatic. I ran into my uncle's home; my aunt opened the door. I greeted her, dropped off a few bags with my mother close behind and headed back out. It was raining. When I realized that the car was locked, I turned back and asked my mom to open it. But, the second I turned around, I saw my aunts face dissolve into hot tears and I realized what happened. My grandmother had passed away just shy of sixteen minutes ago. I stood in the rain for ten minutes afterwards, wondering why we could not have seen her, mostly why she couldn't see that we were here

We were too little, too late.

The world is crawling with "could've", "should've" and "would've". With "I wishes", "I wants", "I would rather" and "I would rather not". They creep around with silent precision, like leeches in a starving ocean. My grandmother fought these all off. In the four years she had cancer; she visited Canada twice and witnessed

the birth of two of her grandchildren. She did not let anything stop her she was a hero.

My grandmother kept all the memories of all her grandchildren's youth. Whenever she told the stories it was like we had never heard them before, even though we lived them.

I talked to her about two weeks ago. I forgot what we talked about though.

Both my grandparents were teachers in poorer areas. I would not be the person I am without my teachers. God bless all teachers who show poise in their profession.

It is beyond heavenly irony that even though God had taken a life from us, he had given us one back. When Sarah (my uncle's daughter) was born, her health was not as good. But as she strengthened, my grandmother weakened. Irony.

In my youth, I was closer to my mother's parents. With them I learned the values of love and friendship. Only recently had I really gotten to know the other side of me, the values of education and piety, and I am grateful for that.

During her funeral, I was absent from the congregation. I was in distress. Four people had already told me that one day I'd join her; curiously reassuring my worries. One thing was for sure: I had to escape. So I then retreated to the prayer hall, a beautiful prayer hall, and sat silently. My mind was racing with one thought though; the difference between belief in God, and a perception of God. When you pray do you know that there is a God listening? Or, when you are in a deep and spiritual prayer, are you aware of his presence before you, jotting down what you are begging of him? Oh! How I wish I could one day break that barrier!

Then, on a windowsill, I spotted a Holy Quran. I took it and began a recitation. Such a deep and mournful recitation, such a relaxing repetition. I then flipped to the index and found

many verses regarding death... and a shocking number of them ended with God saying that his mourners will never understand the hub of such pain.

This recitation was such that as I read each word, it was as though it was being read to me by a heavenly voice, by a forsaken voice, by a Godly voice. Once I finished, I held the Quran to my heart and let its fey break into my chest and fill it with heavenly air. At that moment, two promises entered my mind: one was that I would not cry, the other (which I still do not understand) was that I would not read another funeral prayer for her.

And let God, the one gracious God who had blessed us with our Holy Book and a loving Grandmother to read it aloud, be my witness when I say this: at her burial, I put my left hand on her grave as it descended and the warmth I felt in it was the exact same that I felt in the Quran.

Thus I concluded that my grandmother's soul rests in the Holy Quran. May God raise your status in heaven and grant you all your wishes. Amen.

### **My Beautiful Nano (Usman Ahmad, grandson, Germany).**

"Since 1994, when I was a baby, there was a very pretty person, a really pretty, beautiful person who gave me so much love as she could. She is also the one, who hated any stress with everyone in her surroundings. She was very friendly and loved everyone who liked her, too. She helped everyone, really everyone, who had difficulties in their life. I remember - hmm how can I explain it- that about 12 years ago - when I was about six or eleven years old- I had a very sad live because I was really beaten by children who lived on the same street where I lived. I didn't have any friends because I didn't like the bad boys who are bullying someone. I felt very lonely myself. I would be very

happy to have lots of friends as I could but I couldn't find anyone who was a very good child with very good manners. I really started to cry (you know, how the children react when they feel not very good).

To decrease my depression there was a very beautiful female person, who I have mentioned in the beginning of my essay, who gave me tips for the happiness in my life. She said: "Oh my pretty, beautiful son, in Urdu she said "*Chand ka tukra*" (a piece of moon) to me, don't be so sad. Be continually optimistic and don't think it so pessimistic. You have to more concentrate in studying and spending time with your parents and brother because your brother and parents are your best friends in the long period of time in your life. No one can be your better friend than your parents and brother". After hearing that I felt better.

I really felt better than before because of the pretty, female person who is my *Nani Ammi* (grandmother). Oh my beautiful Nano, it was really a good time with you in Germany and in America. You really supported me when I have difficulties in my life.

Do you remember the time when my siblings, my mother and I visited you in America, in 2006? During the special time do you remember that I, my mother, my siblings, your beautiful and religious husband *Nana Abba* (grandfather), my small cute cousins, Zafar Mamoo, Kiran Mumani, my other uncles and aunts and finally you were sitting and laughing together and talking to each other? I especially remember your laughs during our talks, and your friendly face, healthy body and finally your best character that I have ever recognized. It was really a beautiful time. That beautiful time that has never be to forget. That beautiful time that has forever to be memorized in our brain!

Oh my beautiful, pretty, awesome, and, finally, my fantastic



nani Ammi. Without your support my mum couldn't pass the driving test. Do you know how my mom has passed the driving test? It is because you've motivated her. You really motivated her. Every individual word, which you told her, did my mother memorize in her beautiful brain. Every emotional word. Every motivated word. My mom was so excited to tell you about every moment, every second of her success in her driving test.

These kinds of memories which I've mentioned are the best memories in my life. It's really impossible to forget these beautiful times with you.

I hope you could also spend time to read my essay with Nana Abba together, who is also reading my essay in I hope you could also spend time to read my essay with Nana Abba together, who is also reading my essay in the moment.

May God give you a high stage in Paradise. Amin sum Amin.

**My Grandmother (Aimen Z. Khan, grand-daughter, Virginia USA)**

“My grandmother was a very kind and pious person. When I first came to the U.S, I was almost one-year old. I was her first granddaughter. Soon, my grandfather and my grandmother left Florida to come and live with us.

She stitched dresses for both my dolls and me. There was a park near our home, and she used to take me there to have fun and play. She pushed me on the swings, and ran with me as well. We played hide-and seek, and even tag. When my brother was born, she cradled him in her lap. Four years after that, my adorable sister was born, and my grandmother just adored her. During long car rides to the Mosque, she told us interesting and funny stories. She would even tell us her riddles, which were hard to figure out. I really remember the time when she cared for my siblings and me extensively. I really miss her and her

love-packed hugs.

I remember when my grandmother was too sick to come to my brother's eighth birthday and my tenth. Instead, we came over and had our birthdays over there. My aunt and my cousin from Germany, and our uncle from Calgary were there as well. I remember the piercing light of the camera, and all of the fun we had. Now, another birthday has passed, and I am eleven. And now, while I am writing this, I wish for the umpteenth time that she were still here.

My grandmother always loved taking care of her garden. Whenever we visited our uncle's house, she would show us her pansies, roses, tomatoes, cucumbers, and other flowers, fruits, and veggies. The roses looked supremely superlative, with their gorgeous pink-tinted petals.

Now she is gone. But whenever we visit my uncle's house, I still feel that she is walking down that familiar garden path, and is showing me her lovely flowers.

What really touched me was that my grandmother always loved seeing our whole family together, whether it was our own house, or my uncle's house, where both my grandmother and grandfather live. I especially recall the days when she was extremely sick with cancer. Our entire family from, Canada, Pakistan, across the U.S., and other countries heard the dreadful news, and immediately rushed to our Uncle's house.

When all of my relatives arrived, just seeing their faces heavy from carrying grief was enough to make my mood darken a lot. Then suddenly, my grandmother died. I don't know what was worse; the quiet weeping and all of my relatives arrived; just seeing their faces heavy from carrying grief was enough to make my mood darken a lot. Then suddenly, my grandmother died. I don't know what was worse; the

quiet weeping and sobbing of my relatives, or the blinding shock that she had died.

And that's how it started, but not the way it began. I will always remember my loving grandmother, who will always remain in my mind, and heart. May Allah almighty grant her a space in paradise. Ameen.

**My Dado (Saman Ayesha Khan, grand-daughter, Morton Pa. USA)**

“When my grandma was feeling cheerful and calm, she liked to garden a lot and talk on the phone. On long car trips we played guessing games. When a guest came, she would talk about me, when my tooth hurt, she would say to eat something salty, and I did it and it stop hurting me. When she gardened, I would help her. She was careful she didn't let anyone step on the plants. She was happy when the vegetables grew and also, we both brought new plants from the store. When she was talking on the phone mostly would talk about me. She loved when I read book to her, when I read a word wrong, she would stare at me for a little bit and I would go back and read that word again and then she would nod at me. I like when her and me would go in her room. I really liked when I hid under the bed and act like she didn't know where I am. When my sister was born, she laughed at her little feet and my big feet; she liked making paper dolls. We put cotton ball on the head to use as hair. I really enjoyed making crafts with her.

She played this game with me; she used her finger and write something on my back. I would guess what she wrote. There was another game we played. She would look out of the window and choose something from outside and give me a clue I would guess what she was looking at. She was really happy when my sister was born. I wanted to bring my sister into her room. when my sister wasn't born me and my grandma thought about good names

for my sister. My grandma and me were happy when my sister started to talk a little bit. She didn't like long car trip like me! We did a lot of things together. I could always count on her to be my friend. I really, really loved her even when I was offended. Still I loved her inside and after that I was mad at myself to being mad at her. She was with me when my parents were working. I loved being together with her. I love her! "

**Nani Ammi (Tuba Ahmad, grand-daughter, Germany)**

"She was my grandmother and her name was Rashida Tasnim. She taught me the first words when I was a baby. She loved me wholeheartedly. Moreover she was the best grandmother in the whole world. I was really sad when I heard that she passed away. Tears fell from my eyes because I missed her a lot. I hope she will have a beautiful life in the Paradise and I will never forget her, my wonderful grandmother.

Sie war meine Grossmutter und heisst Rashida Tasnim. Sie hat, als ich ein klein war, mir die ersten Worte beigebracht und mich vom ganzen Herzen geliebt, wie ich sie geliebt habe. Ausserdem war sie die beste Oma der Welt. Ich war sehr traurig gewesen, als ich gehoert habe, dass sie gestorben ist. Mir liefen die Traenen aus den Augen, weil ich sie so sehr vermisst habe. Ich hoffe, dass sie oben im Paradies ein schoenes Leben haben wird. Ich werde sie niemals vergessen, meine bezaubernde Grossmutter. Deine Enkeltochter"

**In memory of my grandmother (Sabeeh Ahmad, grandson, Calgary, Canada):**

The one I shockingly lost

I feel sorrow and grief, as I think about, the one I shockingly lost.

She was happy and strong, she was there for me as I grew

But now she is lifeless, her body sitting in a grave, she was

Not the one to lose.

She helped me complete the Holy Quran, the time I will never forget,

It's the last time I could see her, before I lost her,

She had nothing in her last days of life.

Now she is in heaven, and I'm happy that she is there,

But she is gone; my grandmother is the one I shockingly lost."

**My Dado (Habibullah Khan, grandson, Calgary, Canada)**

"My Dado was an amazing person. She helped me get half way through the Holy Quran. I was very sad when she passed away. The last time I saw her was when she went back to Philadelphia from her visit with us in Calgary 2 years ago. We went to Philadelphia to see her but she had already passed away when we got there. She was a very pious woman. Dado was also very generous. She would always give me money when she came. She was the most amazing person I know. As much as I miss her, I am also happy for her because now she is with Allah in heaven."

**Dado (Omar A. Khan, grandson, Virginia, PA. USA)**

"My grandmother was very nice to me. She was very kind and loving to my siblings and me. I am very sad now that she has passed away. She died of cancer. When I was little, she

helped me eat. When I said Azan, she always praised me afterwards. Also when I greeted her, she always hugged me and kissed me lovingly. I miss my grandmother dearly and I wish I could see her again.

My grandmother would always praise me when I went to a Waqf-i-Nau competition and brought back a prize. She would praise me and hug me. She loved to tell riddles. One of her riddles was; there is a Satan who sits on your nose and holds your ears with both hands. What is it? The answer is a pair of eyeglasses. I can still remember the time she told my siblings and me that riddle. When I think about her, I still miss her a lot. When I think of her now, I do not feel like she is gone. She will always be with us in our hearts. I love her very much and I hope that her wishes will be respected."

**Dado: A Haiku**

My Dado is nice  
She cares for me a lot  
I miss Dado."

**I love my Dado (Zoya Khan, grand-daughter, Virginia, Pa USA)**

"She gave me lots of hugs and kisses. She cares about me. I missed her so much. She loves me a lot."

**Dado-Ami (Amna Masood Khan, grand-daughter, Calgary, Canada)**

"Allah Mian! Please, could you take care of my Dado, and take care of her a lot!!

Please make sure you give her all the things that she loves. Please, tell Dado-Ami that I love her very much. She was always kind, and she took care of me. We all miss Dado-Ami."



# Divorce by the Woman (Khul' خُلْع)

From Fiqh Ahmadiyya. Translated by Dr. Lutf Rehman. Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

These are a general representation of contents. It is not a rigorous translation. Translations of the sections of Fiqh Ahmadiyya published in the Ahmadiyya Gazette USA previously: First part of the section on Fasting in May-June 2016. Second part on Fasting in May/June 2018. Section on Hajj in September/October 2017. Section on Zakat March/April 2019. Section on Nikāh—Marriage May-June 2019. Section on Paternity and Lineage July August 2019

## Article 36

If divorce is sought by the woman and she wishes to annul the Nikāh, and if the husband refuses, she can do so through the court by negotiating her dower money and other financial benefit.

## Explanation

The Holy Qur'an says about Khul',<sup>i</sup>

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا  
أَنْتُمْ مُوَاهِبُونَ شَيْئًا إِلَّا أَنْ يُخَافَ إِلَّا يُقِيمَا  
حُدُودَ اللَّهِ ط فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ  
اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ

And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribed by Allāh. But, if you fear that they cannot observe the limits prescribed by Allāh, then it shall be no sin for either of them in what she gives to get her freedom.

Explanation of the above verse is found in Aḥādīth and the practice of the Khulafā. In one narration it is mentioned that Jamilah Bint Salūl came to the Holy Prophet (may peace and blessings of Allah be upon him) and said, "I have no complaint about the righteousness or good behavior of my husband, Thabit Ibn Qais. However, I am not inclined towards him and I hate him. Under these circumstances, I will not be able to fulfil his rights. I will be guilty of ingratitude. Therefore, I may be granted separation from him." The Holy Prophet (may peace and blessings of Allah be upon him) said, "Would you return the orchard he gave you in dower?" She replied,

"Yes! And even more." The Holy Prophet (may peace and blessings of Allah be upon him) said, "Return the orchard you received in dower and nothing more."<sup>ii</sup>

The above conversation clarifies following points about Khul':

- 1) As man has the right to give divorce, the wife has the right to demand divorce.
- 2) If the wife desires divorce, she will need to present her request before a judge and seek his help.
- 3) In case of Khul', wife has to return the financial benefit she has received from her husband. For example, she has to give back her dower.
- 4) Whether husband accepts it or not, if the wife demands, the judge can order separation. This is called Khul'.
- 5) The 'Iddah after Khul' is only one menstrual cycle of the woman or completion of the pregnancy.
- 6) Woman has the exact same right to demand Khul' as the man has the right to give divorce. As a man cannot be stopped from giving divorce, the woman cannot be stopped from asking for Khul'.

This was the view of Ibn Rushd. Discussing this issue he wrote, "Khul' is the right of the woman just as divorce is the right of the man, and she has full control over it. If a woman does not like her man or is not happy with him, she can use her right to Khul' to get separation. Similarly, when a man does not like his wife or is hurt by her, he has been given the right to divorce by Allāh."<sup>iii</sup>

لَمَّا جُعِلَ الظَّلِيلُ بَيْدَ الرَّجُلِ إِذَا  
فَرَكَ الْمَرْأَةَ جُعِلَ الخُلْعُ بَيْدَ الْمَرْأَةِ إِذَا  
فَرَكَتِ الرَّجُلَ.

It is necessary for the wife to present her demand of Khul' before a judge. The wisdom of this is as follows: The husband bears many expenses at the time of marriage. Frequently he pays for additional expenses at the demand of the wife or her parents than just the dower money. If the woman is wrongly asking for separation without a genuine cause, where husband has no fault, the judge can take this into account. Why burden the husband with this additional expense and why not ask the woman to pay back more than the dower money?

If the woman has already received the dower money, then the judge or the court can decide about that too. If the woman had the permission to separate after Khul' without going to the court, then there can be a dispute about the financial matters. Frequently, the woman is insisting on Khul' because of her immaturity and inexperience. When the matter will be presented in the court, the judge will have an opportunity to inform the woman and there is a good chance that she may understand, and the separation can be prevented. If the woman is insistent and continues to demand Khul', the judge will grant her separation. At the same time if he determines that the woman is aggressive with her husband and wrong in her demand then he can attach the condition of returning all the expenses of the husband on the

<sup>i</sup> Holy Qur'an, 2[Al-Baqarah]:230

<sup>ii</sup> Bukhārī, Kitāb al-Ṭalāq

<sup>iii</sup> Bidāyāt-ul-Mujtahid. Kitāb al-Nikāh

marriage. Until such time that these financial matters are settled, the decision of the Khul' will be pending.

In the case of divorce by the husband, he is not entitled to any dower money or other gifts that he may have given to his wife. In case of Khul', however, the woman will have to forgo many of those financial benefits that she may have received from her husband. The above-mentioned incidence of the wife of Thabit Ibn Qais is fundamental in this regard. This incidence has been recorded by Bukhārī, Nasā'ī and many other narrators.

#### Article 37

While deciding the matter of Khul', it is enough for the judge to evaluate that the woman is asking for it on her own free will. No other reasons or proofs will be required.

#### Explanation

If a woman says that she does not wish to live with her husband and hates him, this would be enough grounds for Khul'. She can say that even immediately after Nīkāh when she has not moved in with her husband. She is not required to present any reasons for this hate.

The author of Nail al-Auṭār summarizes the Aḥādīth on this subject and writes, "A study of the Aḥādīth demonstrates that this is enough basis for the Khul' that there is dispute between the wife and the husband and they do not wish to live together."iv

ظَاهِرُ أَحَادِيثِ الْبَابِ أَنَّ مُجَرَّدَ  
وَجُودِ السَّقَاكِ مِنْ قِبَلِ الْمَرْأَةِ كَافٍ فِي  
جَوَازِ الْخُلْعِ

The resistance by the Qaḍā (Jamā'at system) to accept the application for the Khul' at times is not to deny it. It is an attempt to protect the relationship and to convince the wife to continue to live with the husband. This is to make sure that shortsightedness, instigation of others, or temporary

anger are not the underlying factors. It is merely an attempt at reconciliation as far as possible. Otherwise, the legal position is clear, that if the woman does not abandon her demand, the Khul' has to be granted.

#### Article 38

If woman is forced to seek Khul' because of the bad behavior of the husband, the judge can get the woman her dower.

#### Explanation

As the judge has the authority to examine the motives of the woman seeking Khul', that she is not the aggressor and the trouble maker, he also looks at the husband. He ensures that the husband may not be forcing his wife to seek Khul' so he can avoid paying the dower money when he is the aggressor. Under these circumstances, the judge will have the authority to not only accept the petition of Khul' but also ensure payment of dower to the woman. Explaining this Imām Malik writes:v

الْمُفْتَدِيَةُ الَّتِي تُفْدِي مِنْ رَوْجِهَا إِنَّهُ  
إِذَا عَلِمَ أَنَّ رَوْجَهَا أَصْرَبَهَا وَضَبَّقَ عَلَيْهَا وَ  
عَلِمَ أَنَّ ظَالِمًا لَهَا مَضَى الطَّلَاقَ وَرَدَّ عَلَيْهَا  
مَالَهَا. قَالَ مَالِكٌ فَهَذَا الَّذِي كُنْتُ أَسْمَعُ  
وَالَّذِي عَلَيْهِ أَمْرُ النَّاسِ عِنْدَنَا.

If it is known about the woman who is seeking Khul' that her husband mistreated her, and is forcing her to get Khul', and it is proven that he has been the cause of the mischief, then the judge will accept the plea for Khul' and any money or valuables that she may have given to the husband will also be returned to her.

Imām Malik says that this is what he learned from his teachers and this was the practice of the scholars of the city of Madina.

This narration shows that if the man is the aggressor then he cannot receive anything in return for Khul'. If he had already given anything to the wife, he could not ask for it

either.

While making a decision in the matter of Khul', it is necessary for the judge to keep the element of hostility and aggression in view.

#### Article 39

Khul' falls in the category of Ṭalāq Bā'in. After the decision of Khul', the husband cannot take the wife back in the period of 'Iddah. However, after 'Iddah he can marry her again with her consent.

#### Explanation

Khul' in one sense is just like Fāsīd Nīkāh (defective Nīkāh). In Khul', the consent of the husband is not necessary. On the demand of the wife and settlement of award in return for Khul', a decision to separate is rendered by the judge. Once the judge issues his ruling in the matter of the Khul', the husband's right to take his wife back at the time of 'Iddah is lost.

The author of Hidāyah has explained the wisdom of it in the following words,vi

وَكَانَ الطَّلَاقُ بَائِنًا لِأَنَّهُ مُعَاوَضَةٌ  
الْمَالِ بِالنَّفْسِ وَقَدْ مَلَكَ الرَّوْجُ أَحَدَ الْبَدَنِ  
لَيْنٍ فَتَمْلِكُ هِيَ الْأَجْرَ وَهُوَ النَّفْسُ تَحْقِيقًا  
لِلْمُسَاوَاةِ

Khul' in return for an award will fall in the category of Ṭalāq Bā'in since value is being paid in return for her person. Once husband becomes the owner of one of these items, which is money, then the woman became the owner of the other, which is her own person. This is how equity is established between the two.

### Empowerment of the Adult (Khiyār Bulūgh)

#### Article 40

A minor girl who was tied in a marriage by her father or other authorized guardian has the right to annul her Nīkāh after reaching adulthood. This would be done

iv Nail al-Auṭār. Kitāb al-Khul'

v Mu'aṭṭah Imām Mālik. Kitāb al-Ṭalāq

vi Hidāyah. Bāb al-Khul'



through the court.

### Explanation

This issue is not supported by any definitive verse of the Holy Qur'an. This is based entirely upon deduction which is a definitive source of Fiqh Ahmadiyya. There is nothing found in the Holy Qur'an, or Hadith in regards to this issue, that a Nikah of a minor girl was annulled once she reached the age of adulthood.

Nevertheless, there is a Hadith which mentions an incident involving an adult girl. Her father accepted a Nikah for her but she came to the Holy Prophet (may peace and blessings of Allah be upon him) and pleaded that she did not wish to have this Nikah. The Holy Prophet (may peace and blessings of Allah be upon him) gave her the right to annul this Nikah if she did not like it. The Hadith is as follows:<sup>vii</sup>

إِنَّ جَارِيَةً بَكَرًا آتَتْ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا  
وَبِهِ كَارِهَةٌ فَخَيَّرَهَا رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ.

An unmarried girl came to the Holy Prophet (may peace and blessings of Allah be upon him) and pleaded that her father had accepted a Nikah for her, which she did not like. The Holy Prophet (may peace and blessings of Allah be upon him) permitted her to annul the Nikah if she so wished.

It is understood from this Hadith that the Holy Prophet (may peace and blessings of Allah be upon him) considered the consent of the girl an essential element of the Nikah. There is no reason to continue a Nikah against the wishes of an adult girl even when she was married as a child. Hadrat Khalifat-ul-Masih II writes in one of his judicial pronouncements:

“In my view, Shari'ah has given the right of consent to the

girl. When she becomes an adult, she will be eligible for this right. No matter who binds her into a Nikah, the girl can use her right once she is an adult. No man-made law can take away her right. Though, there is no precedence from the time of the Holy Prophet (may peace and blessings of Allah be upon him) in this matter, where her parents married a minor girl and it was annulled on her petition, yet, we know that the Prophet (may peace and blessings of Allah be upon him) on her petition annulled the Nikah of an adult girl, when her father had fixed it without her permission. The Holy Prophet (may peace and blessings of Allah be upon him) gives such importance to the consent of the girl that upon her petition the Nikah was annulled which was fixed by her father. There is no reason to usurp this right of the girl just because she was married as a child.”<sup>viii</sup>

The basis of this issue lies in the fact that the consent of the man and the woman is necessary for the Nikah. The minor is not able to give consent. Once she becomes an adult, she will gain this right and will be able to use it. Some scholars have accepted this right only when the Nikah was arranged by a Wali (guardian) other than the father or the grandfather. There is no logical explanation of this distinction. If the right to annul the Nikah after becoming an adult is based upon the consent, then it does not matter who was the Wali. According to Imām Abū Yūsuf and Imām Muḥammad, if the father or any other Wali had arranged the Nikah and accepted inappropriate dower or inappropriate match then the girl has the right to annul the Nikah once she is an adult.<sup>ix</sup>

Fiqh Ahmadiyya accepts this right of the woman in a much wider sense. No matter who arranged the Nikah of a minor girl, upon becoming an adult, she has the right to annul this Nikah. Addressing this issue Hadrat Khalifat-ul-Masih II said, “The marriage of a girl is acceptable only at an age when she can understand her rights. Islāmic principle requires the consent of the woman for marriage. Until a woman reaches the age of maturity, her consent is invalid. Nevertheless, our religion has permitted marriage of a minor girl in case of need. In such situations, the girl will have the right to ask for annulment of the marriage once she becomes an adult. If she does not like this marriage, she should file a claim in the court, and have it annulled. Other scholars of Islām generally believe that if a minor was married away by her father, then this Nikah cannot be annulled. However, we believe that this type of Nikah can be invalidated in all circumstances. The consent of the girl is more important than the opinion of the father, and there is no reason not to give her this right once she becomes an adult.<sup>x</sup>

### Empowerment of the Adult and the Decision of the Judge

An important question in this matter is whether the Nikah ends once the girl demands it upon becoming an adult or the court has to decide?

Majority of the scholars believe that just the girl using her right to consent once she becomes an adult does not annul the Nikah. Unless the court decides, the Nikah stands. Imām Sarakhsi writes in his discussion on the matter, “The reason for the condition of judicial annulment of Nikah in this matter is

<sup>vii</sup> Abū Dāwūd, Kitāb al-Nikāh

<sup>viii</sup> Legal Judgements of Khalifat-ul-Masih II, Register No. 2, Page 15, Dār-ul-Qaḍā, Rabwah

<sup>ix</sup> Ibid Page 215

<sup>x</sup> Al-Fazl, Oct 22, 1929

that voiding the Nīkāh by the girl can result in many problems for the husband. It is not appropriate to void a contract by one party which was executed properly, and which is continuing to the disadvantage of the other. It is, therefore, necessary that a third party should look at the situation and determine if the girl is using her right appropriately and at the right time. Moreover, the concerned parties have not done something that proves that the girl accepted this Nīkāh and relinquished her rights. Obviously, these matters can be decided by the court as it is an impartial institution, has the authority to evaluate the evidence, and fix responsibility on one party.<sup>xi</sup>

#### Article 41

It is necessary to use the right of “Khiyār Bulūgh” within a reasonable time.

#### Explanation

Some scholars of jurisprudence are strict in limiting the time for the use of this right. In their opinion, if the girl dislikes the Nīkāh arranged by their Walī, she should use her right soon after becoming an adult. If she was not aware of the Nīkāh, then after gaining this knowledge, and soon after becoming an adult she should use this right.<sup>xii</sup>

According to Fiqh Aḥmadiyya, time is of no importance. Since the right to annul Nīkāh after becoming an adult is her firm right, it will take precedence. The time would be secondary and will be considered according to circumstances. Ḥaḍrat Khalīfat-ul-Masīḥ II said, “This is purely conjecture. Whatever time is necessary for the use of this right, we would accept that. There will be no limitations of age or time. The Holy Prophet (may peace and blessings of Allah be upon him) has not addressed this issue, however,

scholars of jurisprudence have opined. Since this is an explanation by the scholars of the past, the scholars of all times have the right to decide appropriately according to their times based upon wisdom. There was a time that the Companions used to be close to the Prophet (may peace and blessings of Allah be upon him) and any pronouncement would reach all of them quickly. Now people are unaware of the matters of Faith. Due to this ignorance, it will be necessary to allow all the time needed. Ignorance of the matters of Faith in itself is a reason for the change in the pronouncements.”<sup>xiii</sup>

In another judicial decision Khalīfat-ul-Masīḥ II writes, “Expression of disapproval is documented in reasonable time after Nīkāh. The question is only of the proximity. In my view for such reasons, we cannot usurp the right of the woman particularly when we know that people are not aware of this issue of ‘Khiyār Bulūgh.’ Reluctance in such matters is natural.”<sup>xiv</sup>

#### Annulment of Nīkāh

Upon petition from husband or the wife, the judge can establish separation between the husband and the wife. This type of separation in Fiqh is called “annulment.”

There are the following eleven causes of annulment.

- 1) The husband is missing.
- 2) Husband has been imprisoned for an unusually long term.
- 3) Husband is impotent.
- 4) Husband has a communicable illness.
- 5) Husband is permanently sick.
- 6) Husband is unable to provide for his wife or refuses to do so even after the court decision.
- 7) The woman uses her right of “Khiyār Bulūgh.”

- 8) The husband vows to live separate from the wife and does not take her back in four months.
- 9) The Nīkāh was defective (Fāsīd) for some reason and the cause has not been removed. It does not matter if the parties want to continue with the Nīkāh.
- 10) A formal condemnation happens between the wife and the husband.
- 11) The woman is permanently sick or is unable to provide conjugal relations to the husband and it is proven that she had this since before the marriage.

#### Explanation

The difference between divorce and annulment is that the husband gives divorce. In divorce husband is responsible for the dower money. The ‘Iddah after divorce is three months or three periods of the woman or until completion of pregnancy. Annulment on the other hand is not related to the husband. The judge decides based upon petition of the husband or the wife or other third party. The ‘Iddah after this annulment is only one month or one menstrual cycle of the woman or completion of pregnancy.

In certain situation of annulments, the woman is not only granted separation, but she is also awarded dower money. In other instances, however, the husband is not required to pay the dower. If the husband is granted separation due to certain illnesses of the wife because of which she is not able to provide conjugal relations, she will not be eligible for dower money. If separation was due to the limitations of the husband, then he would be responsible for the payment of dower money.

Annulment is in the category of permanent divorce (Ṭalāq Bā’in) except in the case of condemnation (Li‘ān) when the Ṭalāq is permanent

<sup>xi</sup> Al-Mabsūt, Kitāb al-Nīkāh

<sup>xii</sup> Al Mabsūt, Kitāb al-Nīkāh, Page 212

<sup>xiii</sup> Al-Fazl, Oct 31, 1944

<sup>xiv</sup> Legal Judgements of Khalīfat-ul-Masīḥ II, Register No. 2, p. 23, Dār-ul-Qaḍā, Rabwah.

and under no circumstances the parties can marry again. Details of some of these categories are mentioned below:

### Missing Person

There are two discussions under this category.

- 1) Inheritance of the missing person
- 2) Marriage of the wife of the missing person with someone else

Here we will concern ourselves with the second issue. There is no definitive instruction about the length of time before the Nīkāh can be annulled for the missing person. The scholars have made different determinations keeping in view the circumstances. There are vastly differing opinions on this issue and wait times of one year to 90 years have been mentioned.<sup>xv</sup>

In the present day with modern means of communication and travel, it is not necessary to fix a time for such separation according to Fiqh Ahmadiyya. Nevertheless, for abundance of caution, the court should fix a period of two years. It is appropriate that the final decision should lie in the hands of the court. Whatever period of time they consider appropriate should be acceptable and the missing person's Nīkāh will be annulled and permission granted for another Nīkāh.

### Īlā' and Zihār

If a husband takes an oath that he will not have conjugal relations with his wife, it is called "Īlā'." In this instance, he is given four months to abandon his oath and turn to his wife<sup>xvi</sup>. If four months pass and he

does not get together with her, the wife has the right to demand separation through the court.

Zihār is where a man declares his wife to be just like his mother. Arabs used to say *أَنْتِ عَلَيَّ كَظَهْرِ أُمِّي*. In these circumstances, the husband will be required to break his insistence and go back to his wife and have normal conjugal relations with her<sup>xvii</sup>. If four months pass and he is not inclined to repent, then the wife will be able to get separation through the court.

### Chronically Sick Wife

Sometimes a woman has an ailment and is unable to fulfil the conjugal relations with her husband. She may have a venereal disease or an STD (sexually transmitted disease) or some other serious ailment such as cancer, or tuberculosis. If the husband did not know about such issues before the marriage and came to know about them after marriage, then he can go to the court and get an annulment of the Nīkāh. Most certainly, he could divorce such a wife, but then he will have to pay the dower. By getting an annulment through the court, he can avoid paying the dower.

### Waiting Period ('Iddah)

#### Article 43

Regardless of the fact that the Nīkāh was valid or defective (Fāsīd), once it ends after husband and wife had conjugal relations; the woman has to observe a fixed period, where she cannot marry again.

#### Explanation

Allāh says in the Holy Qur'an,<sup>xviii</sup>

mentioned in the Holy Qur'an, Al-Baqarah, verse 227.

<sup>xvii</sup> Zihār and its penalty are mentioned in the Holy Qur'an, Sura Al-Mujādilah, verses 3-5. Its penalty is that the husband should fast for two months without a break. If he cannot do this, then he should feed sixty poor people.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ رَبَّكُمْ

O Prophet and the followers, when you divorce your wives do so in the appropriate time and keep a track of the time after divorce. Be aware of Allāh who is your Lord.

At another place 'Iddah is explained further,<sup>xix</sup>

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

Divorced women should hold themselves for three periods.

The following verse sheds light on the matter of prohibition of Nīkāh during 'Iddah.<sup>xx</sup>

وَلَا تَغْرُمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ

Until the time of 'Iddah is completed do not make a resolve to marry them.

- 1) If separation occurs after Nīkāh but before consummation of marriage, then there is no 'Iddah. After separation, she can get married again at any time. Allāh says in the Holy Qur'an,<sup>xxi</sup>

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا.

When you marry the believing women and then divorce them before touching them, you do not have the right to demand that they observe 'Iddah.

- 2) If marriage was consummated before separation, then it is essential to observe 'Iddah.<sup>xxii</sup>
- 3) If separation occurs as a result of divorce, then the duration of 'Iddah is three periods of the woman<sup>xxiii</sup>.
- 4) If a woman does not get periods, her 'Iddah will be three lunar months. Allāh says,<sup>xxiv</sup>

<sup>xviii</sup> Holy Qur'an, 65[Al-Ṭalāq]:2

<sup>xix</sup> Holy Qur'an, 2[Al-Baqarah]:229

<sup>xx</sup> Holy Qur'an, 2[Al-Baqarah]:236

<sup>xxi</sup> Holy Qur'an, [Al-Ahzāb]:50

<sup>xxii</sup> Holy Qur'an, 2[Al-Baqarah]:236

<sup>xxiii</sup> Holy Qur'an, 2[Al-Baqarah]:229

<sup>xxiv</sup> Holy Qur'an, 65[Al-Ṭalāq]:5

<sup>xv</sup> Al-Uṣrah fi al-Shar' al-Islami, chapter on Missing, p. 135, Beirut 1951, by 'Umar Farrūkh. Jāmi al-Ḍarūriyyat li Anwā' al-Mu'āmilāt, p. 46 by Muhammad Abd al-Bāqā al-Afghānī  
<sup>xvi</sup> The penalty for breaking an oath is to feed ten poor people or get them clothes or three fasts. Eala' is



وَاللَّائِي يَيْسَنَ مِنَ الْمَجِيضِ مِنْ  
نَسَائِكُمْ إِنْ اِزْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ  
وَاللَّائِي لَمْ يَحِضْنَ

Those among your wives who are not expecting periods, their 'Iddah will be three months when there is doubt. This is also the rule for those who are beyond the time of periods and do not get them.

5) If the woman is pregnant, her 'Iddah is until the conclusion of the pregnancy. Allāh says in the Holy Qur'an,<sup>xxv</sup>

وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ  
حَمْلَهُنَّ

Those women who are pregnant their 'Iddah is until conclusion of their pregnancy.

سُئِلَ سُبَيْعَةُ الْأَسْلَمِيَّةُ كَيْفَ أَفْتَاهَا  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَفْتَانِي  
إِذَا وَضَعْتُ أَنْ أُنْكِحَ

Subai'ah Aslamiyyah was observing 'Iddah after the death of her husband and she was pregnant. She was asked, "What did Holy Prophet (may peace and blessings of Allah be upon him) say about her 'Iddah? She replied, "You can do Nikāh after giving birth to the child."

Imām Sha'rānī writes,<sup>xxvi</sup>

إِتَّفَقَ الْأَيْمَةُ عَلَى أَنَّ عِدَّةَ الْحَامِلِ  
مُطْلَقًا بِالْوَضْعِ سِوَاءِ الْمُتَوَقِّعِ عَنْهَا زَوْهَهَا  
وَالْمُطَلَّقَةُ

All scholars agree that the 'Iddah for the pregnant woman is conclusion of her pregnancy.

6) If separation occurs as a result of Khul' or annulment of marriage, then the length of 'Iddah is one period of the woman. If she does not get periods, then the duration is one month. If she is

pregnant, then the duration is until the conclusion of the pregnancy. The Ḥadīth is as follows,<sup>xxvii</sup>

عَنْ الرَّبِيعِ بِنْتِ مَعُوذِ بْنِ عَفْرَاءَ أَنَّهَا  
اِخْتَلَعَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَنْ تَعْتَدَ بِحَيْضَةٍ.

Rabi' Bint Mu'awidh bin 'Afrā'a obtained Khul' from her husband at the time of the Holy Prophet (may peace and blessings of Allah be upon him). The Holy Prophet (may peace and blessings of Allah be upon him) advised her to observe 'Iddah until her next period.

7) If the husband dies after Nikāh then the term of the 'Iddah is four months and ten days. If the woman is pregnant then her 'Iddah is until conclusion of the pregnancy. Allāh says in the Holy Qur'an,<sup>xxviii</sup>

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ  
أَرْوَاجًا يَتَرِيضْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ  
وَعَشْرًا

Those among you who pass away and leave behind wives, those wives should hold themselves for four months and ten days.

If a woman was observing 'Iddah after divorce or 'Iddah after annulment and during this period the husband dies, her 'Iddah will be suspended. Now she will have to observe 'Iddah after death of the husband and will receive from his inheritance too.

Notwithstanding the type of 'Iddah, Nikāh is not permitted during this time. If a person marries not knowing and establishes marital relations, they will have to separate

non-the-less. However, after completing the period of 'Iddah both parties can marry again with mutual consent.

This was the view of Imām Abū Ḥanīfah and Imām Shafi'ī that marriage during 'Iddah is not a permanent prohibition. After separation and after 'Iddah they can marry again<sup>xxx</sup>. Unless the man and the woman did so knowingly and for societal reasons, they need to be punished by prohibiting them to marry again. Nikāh during 'Iddah falls into the category of defective (Fāsīd ) Nikāh. There is a Ḥadīth regarding this,<sup>xxx</sup>

رُفِعَ إِلَى عُمَرَ امْرَأَةٌ تَزَوَّجَتْ فِي الْعِدَّةِ  
فَضَرَبَهَا وَضَرَبَ زَوْجَهَا بِالْمِخْفَةِ ضَرْبَاتٍ  
وَفَرَّقَ بَيْنَهُمَا ثُمَّ قَالَ أَيُّمَا امْرَأَةٍ نَكَحْتَ فِي  
عِدَّتِهَا فَإِنْ كَانَ زَوْجُهَا الَّذِي تَزَوَّجْتَهُ لَمْ  
يَدْخُلْ بِهَا فَرَّقَ بَيْنَهُمَا وَاعْتَدَتْ بِحَيْضَةٍ  
عِدَّتِهَا مِنَ الْأَوَّلِ كَانَ الْآخِرُ خَاطِبًا مِنَ  
الْحَطَّابِ وَإِنْ كَانَ دَخَلَ بِهَا فَرَّقَ بَيْنَهُمَا ثُمَّ  
اعْتَدَتْ بِحَيْضَةٍ عِدَّتِهَا مِنَ الْأَوَّلِ ثُمَّ اعْتَدَتْ  
مِنَ الْآخِرِ ثُمَّ لَا يَجْتَمِعَانِ أَبَدًا.

A woman married during the time of her 'Iddah. When this was brought to the attention of Ḥaḍrat 'Umar (may Allah be pleased with him) he gave them the punishment of lashes. Then he said, if they have not consummated the marriage, they should be separated and can marry again once the period of 'Iddah has passed. However, if they have consummated the marriage then they should be separated permanently and even after passing of the two 'Iddah times, they cannot marry again.

<sup>xxv</sup> Holy Qur'an, 65[Al-Ṭalāq]:5

<sup>xxvi</sup> Al-Mizān al-Kubra lil-Sha'rānī

<sup>xxvii</sup> Tirmidhī, Kitāb al-Nikāh

<sup>xxviii</sup> Holy Qur'an, 2[Al-Baqarah]:235

<sup>xxx</sup> Bidāyat-ul-Mujtahid

<sup>xxx</sup> Mu'aṭṭah Imām Mālik

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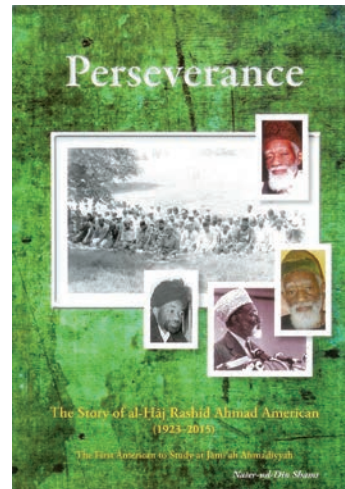


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**Buy books and subscribe to periodicals at [amibookstore.us](http://amibookstore.us)**

Having no place to stay, I would routinely show up at the Mosque for the daily Fajr prayers at 4:30 am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.

The story of Br Rashid. Now available from [amibookstore.us](http://amibookstore.us). US \$ 4.



The Muslim Sunrise team is looking to collect all past issues of the historic publication. In the last year alone we have located nearly 10 missing issues. Please take five minutes to perform these three easy steps:

1. Gather together all your pre-2006 issues
2. Check to see if each one is uploaded on our Past Issues webpage
3. Write to [archives@muslimsunrise.com](mailto:archives@muslimsunrise.com) if you have an issue that is not uploaded

Please help us preserve this rich history before it is lost. Thank you.

# Jāmi‘a Ahmadiyya Canada

ADMISSIONS 2020-21

Requirements & Procedure



”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، یو کے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاء اللہ۔ لیکن بہر حال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مددگار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” (January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)

## 1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

## 2. Age:

17- 20 Years.

## 3. Medical Report:

Medical Report from a practicing physician certifying good health of the applicant.

## 4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

## 5. Application Procedure:

The following documents should be attached to the Jāmi‘a Admission Application Form:

i. Waqf Zindagī Application attested by National Amīr

ii. A copy of educational certificates

iii. A copy of Photo ID (for example, Driving License or Passport)

iv. A copy of valid passport (for non-Canadian applicants only)

v. A recent portrait photo sent via email

## 6. General Instructions:

Prospective students, besides reciting the Holy Qur‘ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

## 7. Application Form –

### Submission Deadline:

Contact information is given below for obtaining the Application Form and submission of completed application.

Original completed application must be received by **February 29, 2020**



Jāmi‘a Ahmadiyya Canada  
10610 Jane Street,  
Maple, Ontario  
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012  
Fax: 905-832-7767  
Email: registrar@jamiahmadiyya.ca  
Web: www.jamiahmadiyya.ca



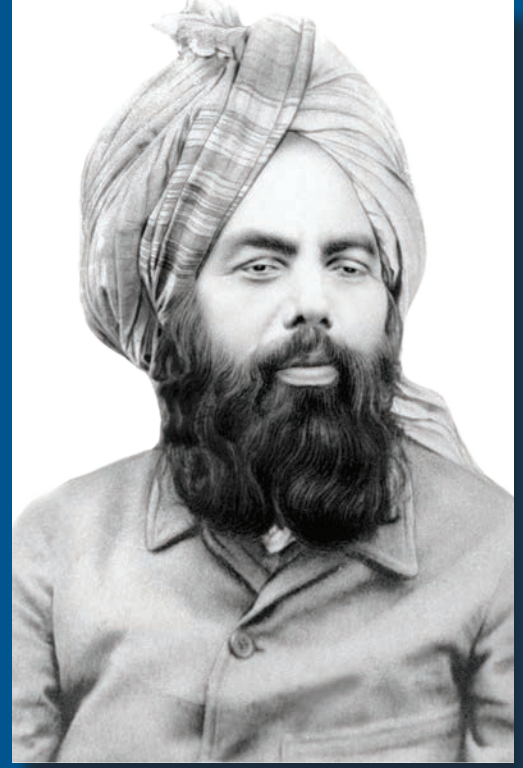


تعلیمی سال 2020-21  
داخلہ کی شرائط اور طریق کار

جامعہ احمدیہ کینیڈا

”میں دین کو دنیا پر مقدم رکھوں گا“

I WILL GIVE PRESEDENCE TO RELIGION OVER  
ALL WORLDLY AFFAIRS.



1. الف۔ نیشنل امیر جماعت کی طرف سے تصدیق شدہ درخواست برائے وقف زندگی
2. ب۔ تعلیمی سندات کی کاپی
3. ج۔ ایک با تصویر سرکاری دستاویز (مثلاً ڈرائیونگ لائسنس یا پاسپورٹ کی کاپی) valid پاسپورٹ کی کاپی (صرف غیر ملکی طلباء کے لئے)
4. د۔ ایک ڈیجیٹل تصویر (ای میل کے ذریعہ)
5. 6. عمومی ہدایات: داخلہ کے لئے خواہش مند طلباء روزانہ تلاوت قرآن کریم اور داخلہ ٹیسٹ کی تیاری کریں اور عربی، اردو اور انگریزی زبان میں مزید مہارت پیدا کرنے کی مسلسل کوشش کریں۔
6. 7. درخواست کی تاریخ: داخلہ فارم حاصل کرنے اور مکمل درخواست جمع کروانے کے لئے درج ذیل پتہ، فون نمبر یا ای میل پر رابطہ کریں۔ مکمل درخواست اصل کاپی ۲۹ فروری ۲۰۲۰ء تک درج ذیل پتہ پر پہنچ جانی چاہئے۔

1. تعلیم: درخواست دہندہ نے ہائی سکول ڈپلومہ (گریڈ 12) مجموعی طور پر کم از کم 70 فی صد نمبروں سے پاس کیا ہو۔
2. عمر: درخواست دہندہ کی عمر 17 سے 20 سال کے درمیان ہو۔
3. میڈیکل رپورٹ: درخواست دہندہ کی صحت کے بارہ میں practicing physician کی رپورٹ درکار ہوگی۔
4. تحریری ٹیسٹ اور انٹرویو: درخواست دہندہ کو ایک تحریری ٹیسٹ پاس کرنا ہوگا جس میں پاس ہونے کے لئے کم از کم 70 فی صد نمبر لینا ضروری ہیں۔ یہ ٹیسٹ وقف نو سکیم کے 16 سال تک کے مروجہ نصاب میں سے لیا جائے گا۔ تحریری ٹیسٹ پاس کرنے والے درخواست دہندگان انٹرویو کے اہل ہوں گے۔
5. درخواست کا طریق: داخلہ کے لئے داخلہ فارم کے ساتھ حسب ذیل دستاویزات کی ضرورت ہوگی:



Jāmi'ā Aḥmadiyya Canada  
10610 Jane Street,  
Maple, Ontario  
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012  
Fax: 905-832-7767  
Email: registrar@jamiiahmadiyya.ca  
Web: www.jamiiahmadiyya.ca

## NATIONAL CALENDAR 2020

1 Jan-Wed	New Year's Day	Federal Holiday		
4-5 Jan-Sat-Sun	Local Jamā'at/Auxiliary Activities	Review of 2019 and Plan 2020	Local/Aux	Jamā'at
10-12 Jan-Fri-Sun	Ansar Leadership Conference	National Auxiliary	Atlanta, GA	
20 Jan-Mon	Martin Luther King Jr. Day	Long Weekend	Federal Holiday	
24-26 Jan-Fri-Sun	Lajna National Amilah Meeting	Lajna National Bait-ur-Rahman, MD	Regional	Jamā'at
26 Jan-Sun	Seerat-un-Nabi		Local/Aux	Jamā'at
1-2 Feb-Sat-Sun	Local Jamā'at/Auxiliary Activities	National Jamā'at	Miami, FL	
8 Feb-Sat	National Amilah Meeting	National Jamā'at	Miami, FL	
8 Feb-Sat	Regional Refresher Course (Miami and Orlando)	Jamā'ats	Miami, FL	
15 Feb-Sat	Centennial Day	National	Jamā'at	
17 Feb-Mon	Presidents' Day	Long Weekend	Federal Holiday	
23 Feb-Sun	Muṣliḥ Mau'ūd Day	Regional/Local	Jamā'at	
29 Feb-1 Mar-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
14 Mar-Sat	National Amilah Meeting	National Jamā'at	Bait-ur-Rahman, MD	
21-22 Mar-Sat-Sun	Qaḍā Refresher Course	Qaḍā USA National	Bait-ur-Rahman, MD	
22 Mar-Sun	Masih Mau'ūd Day	Regional/Local	Jamā'at	
28-30 Mar-Sat-Mon	Public Affairs Seminar 2020	Umur Kharījīyya	National	South VA
3-5 Apr-Fri-Sun	15th Boys' Trip to Jami'ah	Ahmadiyya, Canada	Waqf-e-Nau	National
4-5 Apr-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
11-12 Apr-Sat-Sun	West Coast Quran Conference	TAQWA National	Bait-ul-Hamid, LA	
11-12 Apr-Sat-Sun	Masroor International Sports Tournament	MKA	New York	
11-12 Apr-Sat-Sun	Lajna South East – Region	Ijtima	Lajna	Georgia/South Carolina
11-12 Apr-Sat-Sun	Lajna South Region – Region	Ijtima	Lajna	Fort Worth
17-19 Apr-Fri-Sun	National Majlis-e-Shura	National Jamā'at	Bait-ur-Rahman	MD
25 Apr to 23 May-Sat-Sat	Ramaḍān			
2-3 May-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
9 May-Sat	Centennial Iftār – Open Mosque		National	Jamā'at
24 May-Sun	Eid-ul-Fitr			
25 May-Mon	Memorial Day	Long Weekend	Federal Holiday	
30 May-Sat	National Amilah Meeting	National Jamā'at	Bait-ur-Rahman, MD	
30 May-Sat	Jalsa Salana Meeting	Regional	Bait-ur-Rahman, MD	
31 May-Sun	Khilafat Day	Regional/Local	Jamā'at	
6-7 Jun-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
6 Jun-Sat	Waqf-e-Nau Evaluation & Parents Day		Region/Local	Jamā'at
13-14 Jun-Sat-Sun	Lajna North East – Regional	Ijtima	Lajna	Albany
19-21 Jun-Fri-Sun	JALSA SALANA – USA	National Jamā'at	Harrisburg, PA	
27-28 Jun-Sat-Sun	Spiritual Fitness Camp	Tarbiyat Dept	National	Regional / Jamā'at
27 Jun – 4 Jul-Sat-Sat	14th Waqf-e-Nau	Boys Camp	Waqf-e-Nau	National
3-5 Jul-Fri-Sun	JALSA SALANA – Canada		Toronto, Canada	
3-5 Jul-Fri-Sun	Independence Day	Long Weekend	Federal Holiday	
6-16 Jul-Mon-Thu	5th Hifz Quran Class	TAQWA National	Bait-ur-Rahman, MD	
10-12 Jul-Fri-Sun	Lajna South West and North West	Region Ijtima	Lajna	Chino, CA
10-18 Jul-Fri-Sat	6th Waqfāt-e-Nau	Girls Camp	Waqf-e-Nau	National
11 Jul-Sat	National Amilah Meeting	National Jamā'at	Philadelphia, PA	
12 Jul-Sun	Regional Refresher Course (Philadelphia, Central Jersey, North Jersey, Willingboro, Lehigh Valley, and York)	Jamā'ats	Regional	Jamā'at
11-12 Jul-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
18 Jul-Sat	Seventh Annual National Tarbiyat Conference	National, Bait-ur-Rahman, MD	MKA	South Virginia
24-26 Jul-Fri-Sun	MKA National Khuddam and Aftal	Ijtima		
31 Jul-Fri	Eid ul Adha			
8-9 Aug-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
7-9 Aug-Fri-Sun	JALSA SALANA – UK		UK	
15-16 Aug-Sat-Sun	MKA National Hike		MKA	
21-23 Aug-Fri-Sun	MKA Shura and National Amilah Meeting	MKA Bait-ur-Rahman, MD	Lajna	Milwaukee
21-23 Aug-Fri-Sun	Lajna Midwest Regions	Ijtima		
22-23 Aug-Sat-Sun	Spiritual Fitness Camp	Tarbiyat Dept	National	Regional / Jamā'at
29-30 Aug-Sat-Sun	Lajna Mid North East – Region	Ijtima	Lajna	Central NJ
29 Aug	Sat-National Amilah Meeting	National Jamā'at	Bait-ur-Rahman, MD	
30 Aug	Sun-Regional Refresher Course (Baltimore, Maryland, NVA, CVA, SVA and Richmond)	Regional	Jamā'at	
4-6 Sep-Fri-Sun	JALSA SALANA – Germany		Germany	
5-7 Sep-Sat-Mon	Labor Day	Long Weekend	Federal Holiday	
5-6 Sep-Sat-Sun	Regional Aftal Rallies	MKA	Regional	
12-13 Sep-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
19 Sep-Sat	National Amilah Meeting	National Jamā'at	Bait-ur-Rahman, MD	
18-20 Sep-Fri-Sun	Ansarulrah Shura and Ijtima	National, Bait-ur-Rahman, MD		
26-27 Sep-Sat-Sun	Lajna Central South and Central North – Region	Ijtima	Lajna	
3-4 Oct-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
3 Oct-Sat	National Education Excellence Day		Talim Dept	Jamā'at
10-11 Oct-Sat-Sun	Local Quran Conference	TAQWA	National	Jamā'at
12 Oct-Mon	Columbus Day	Long Weekend	Federal Holiday	
24 Oct-Sat	National Amilah Meeting	National Jamā'at	Seattle, WA	
25 Oct-Sun	Regional Refresher Course (Seattle and Portland)		Regional	Jamā'at
25-27 Oct-Sun-Tue	Lajna Majlis e Shura	Lajna National	Georgia	
3 Nov-Tue	Election Day		Federal Event	
7-8 Nov-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
6-8 Nov	Tentative-Fri-Sun	Jalsa Salana – Mexico		
26 – 29 Nov	Thur-Sun	Thanksgiving	Long Weekend	Federal Holiday
4-6 Dec-Sat-Mon	Fazl-e-Umar	Qaideen Conference and Nazimeen Aftal	Refresher Course	South Virginia
5-6 Dec-Sat-Sun	Local Jamā'at/Auxiliary Activities		Local/Aux	Jamā'at
12 Dec-Sat	National Amilah Meeting	National Jamā'at	Bait-ur-Rahman, MD	
13 Dec-Sun	Regional Refresher Course		Regional	Jamā'at
25 Dec-Fri	Christmas Day		Federal Holiday	
25-27 Dec	Tentative-Fri-Sun	West Coast Jalsa Salana	Los Angeles	
(Chino), CA	National Jamā'at	Los Angeles (Chino), CA		
26-28 Dec	Tentative-Sat-Mon	Jalsa Salana – Qadian, India		

# Essay Writing Competition on Khilafat

## Topics:

Concept of Khilafat

Khilafat before Islam

The History of Khilafat in Islam—From the Ummayyad caliphate to the Ottoman Caliphate

History of Ahmadiyya Khilafat.

Similarities between Khulafa' Rashidun and the Khulafa' Masih Mau'ud (may peace be upon him).

Khilafat movements to establish an Islamic Caliphate and their disastrous end.

The sign of the acceptance of prayers of the five Khulafa of Ahmadiyyat.

Life of our beloved Khalifat-ul-Masih al-Khamis ayyadahullah before Khilafat.

Any other Khilafat-related topic of interest.

## Rules:

The Essay can either be in English or in Urdu.

Essay must be typed up.

Essay must be up to 5,000 words.

An essay more than 1,000 words must have subheadings.

References should be properly mentioned at the end of the Essay. References to books should include the following:

1. The author(s), or editor(s)
2. The title (in italics)
3. The edition other than the first (if applicable)

4. The publisher's name

5. Year of publication

Must be submitted online via email at [gazette@ahmadiyya.us](mailto:gazette@ahmadiyya.us). Please mention your chapter and your auxiliary affiliation.

Deadline to submit the essay at the latest would be 15 February 2020 by midnight.

## Prizes:

Essays will be judged by the auxiliary groups. The Top 3 positions in each group will be announced in the Gazette of May 2020 and will be awarded prizes. Select submissions will be published in Gazette.

# Essay Writing Competition on Ahmadiyyat in the US

## Topics:

Islam in Americas before the advent of the Promised Messiah, may peace be upon him.

Message of the Promised Messiah reaches the Americas.

Early converts.

Story of Alexander Webb.

Story of John Dowie.

The Promised Messiah and the Americas.

First Ahmadiyya Khilafat and the Americas.

Second Ahmadiyya Khilafat and the Americas.

Third Ahmadiyya Khilafat and the US.

Fourth Ahmadiyya Khilafat and the US.

Fifth Ahmadiyya Khilafat and the US.

Ahmadis in the US.

Missionaries in the US.

Ahmadiyya Mosques in the US.

US chapter histories.

Prominent Ahmadis in the US.

Service to country.

Any other related topics.

## Rules:

The Essay can either be in English or in Urdu.

Essay must be typed up.

Essay must be up to 5,000 words.

An essay more than 1,000 words must have subheadings.

References should be properly mentioned at the end of the Essay. References to books should include the following:

- The author(s), or editor(s)

• The title (in italics)

• The edition other than the first (if applicable)

• The publisher's name

• Year of publication

Must be submitted online via email at [gazette@ahmadiyya.us](mailto:gazette@ahmadiyya.us). Please mention your chapter and your auxiliary affiliation.

Deadline to submit the essay at the latest would be 30 March 2020 by midnight.

## Prizes:

Essays will be judged by the auxiliary groups. The Top 3 positions will be announced in the Gazette of May 2020 and will be awarded prizes. Select submissions will be published in Gazette.



تبوک - فتح ۱۳۹۸  
ستمبر - دسمبر ۲۰۱۹ء

# النور

Both cover pages display scenes from 2019 National Advisory Council Meeting (Majlis-i-Shura) held at Bait-ur-Rahman, Silver Spring, MD. This page shows group photos of participants and National Executive (Majlis-i-Amilah). Top picture on the other sides shows missionaries in a group photo with National Ameer and the Missionary In-Charge.

