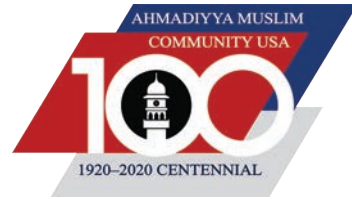


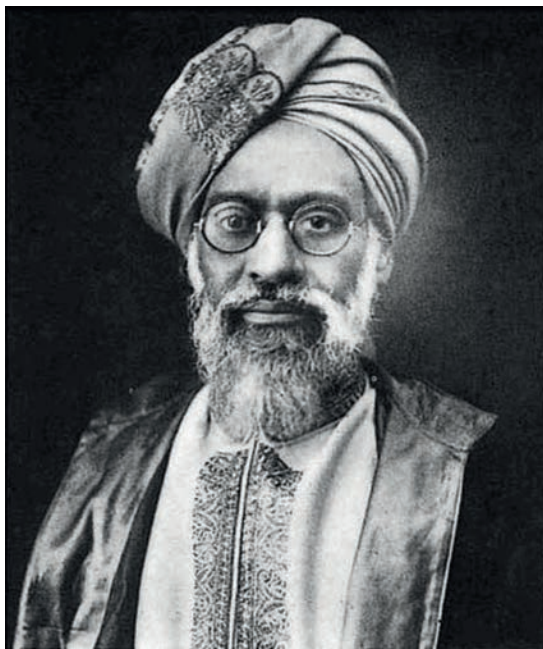
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
القرآن الحكيم ٢:٢٥٨

The Ahmadiyya GAZETTE USA

January-March 2020



Pioneers of Ahmadiyya Muslim Community in America




AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah
Mirza Ghulam Ahmad of Qadian

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَاصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي اتَّبْتُ الْيْلِكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

'My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit to Thee.' (Al-Ahqaf, 46:16)

AHMADIYYA MUSLIM COMMUNITY USA CENTENNIAL PLAN



MUSLIMS FOR LIFE

September 11-30, 2020

Honor the victims of 9/11 by bringing together Jama'at members and neighbors for a special centennial blood drive in connection with the 10th anniversary of the "Muslims for Life" campaign.

MUSLIMS FOR LOYALTY

July 4, 2020

Hold a special event or join a local parade to highlight our 100-year-history as loyal citizens of America.

MUSLIMS FOR REMEMBRANCE

May 25 & November 11, 2020

Celebrate Memorial Day and Veteran's Day 2020 by showing the true spirit of Islam, honoring the military personnel and veterans of the U.S. Armed Services, and holding an event involving local military personnel and veterans.

MUSLIMS FOR IFTAR


May 9, 2020

During Ramadan, invite your neighbors, local elected officials, and interfaith friends to an Open Mosque Iftar and enlighten them on our historic presence in the U.S.

MUSLIMS FOR CENTENNIAL DAY

February 15, 2020

On the 100th anniversary of Hazrat Mufti Muhammad Sadiq's (ra) arrival to the U.S., hold a special Jama'at Day consisting of
1) collective Tahajjud; 2) a general meeting celebrating our history and the pioneer work of our early Ahmadi Muslims; and 3) a community service project.




72ND JALSA SALANA USA

June 19-21, 2020

Encourage families to travel to the historic Jalsa Salana that will commemorate the centennial year of the USA Jama'at and invite external guests and dignitaries.

CENTENNIAL SUBCOMMITTEE



AHMADIYYA
MUSLIM COMMUNITY
United States of America

Centennial Commemoration Plan

Centennial Subcommittee

Silver Spring, MD



نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَ عَلَى عَنِيْدِهِ الْمَسِيْح الْمَوْعُوْدُ
خدا کے فضل اور رحم کے ساتھ
هو الناصر



اسلام آباد۔ یو کے
HM - 06-02-2020

مکرم امیر صاحب جماعت احمدیہ امریکہ
السلام علیکم ورحمة اللہ وبرکاتہ

آپ نے جماعت احمدیہ امریکہ کے قیام کو سو سال پورے ہونے پر اظہار تشکر کا دن منانے کے لئے جماعت امریکہ کے نام پیغام بھجوانے کی درخواست کی تھی۔

حضرت مفتی محمد صادق صاحب رضی اللہ عنہ آج سے ٹھیک ایک سو سال پہلے 15 فروری کو امام الزماں حضرت اقدس مسیح موعود علیہ السلام کا جو پیغام لے کر وہاں گئے اور جس روح اور جذبے سے انہوں نے کام کیا اور بہت سی سعید روحوں کو اسلام احمدیت میں داخل کیا افسوس کے ان کے بعد وہ نسلیں احمدیت سے دور چلی گئیں اور جماعت سے سنبھالی نہیں گئیں۔ اس پس منظر میں اس موقع پر ایک تو میرا آپ کو یہ پیغام ہے کہ آپ بھی آج اسی جذبہ اور روح کے ساتھ ایک بار پھر امریکن قوم کو اسلام احمدیت کا پیغام پہنچانے کے لئے اپنی تمام تر استعدادوں کے ساتھ مصروف عمل ہو جائیں اور دوسرے ان سعید روحوں کی وہ نسلیں جو پہلے ہم سے سنبھالی نہیں گئیں انہیں تلاش کر کے واپس لائیں اور ان سے رابطہ کر کے ان کو دوبارہ احمدیت کی آغوش میں لائیں جس طرح کہ میں نے گزشتہ ایک سفر کے دوران پہلے بھی وہاں کے ان ابتدائی احمدیوں کی نمائش میں لگی تصویریں دیکھ کر آپ لوگوں کو ان سے رابطہ کرنے کا کہا تھا۔ اس لئے اب یہ 100 سال صرف گزرے ہوئے 100 سال منانے کے لیے نہ ہوں بلکہ ایک نئے جذبے کے ساتھ احمدیت کی تعلیم اور تبلیغ کو پھیلانے کے لئے اپنے آپ کو وقف کر دینے کے ہوں اور حضرت مفتی محمد صادق صاحبؒ والے اس جذبہ اور روح کو اپنے اندر زندہ کر کے سعید روحوں کی تلاش کا کام کرنے کے ہوں تاکہ آئندہ جس جس طرح وہاں جماعت پھیلے اسی طرح اس کی تعلیم اور تربیت کے انتظام بھی ہوتے رہیں۔ اللہ آپ کو اس کی توفیق دے اور ساری امریکن جماعت کو مل کر اس مقصد کے حصول کیلئے محنت اور کوشش کرنے کی ہمت اور طاقت عطا فرمائے تاکہ جلد یہ ملک بھی اسلام احمدیت کی آغوش میں آکر اللہ اور اس کے رسولؐ کے نور سے منور ہو جائے۔ آمین

والسلام

خاکسار
حزبانہ

خليفة المسيح الخامس



نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَ عَلَى عَبْدِهِ الْمَسِيحِ الْمَوْعُودِ

خدا کے فضل اور رحم کے ساتھ
ہو الناصر



Respected Ameer Sahib Jama'at-e-Ahmadiyya, USA.

Assalamo Alaikum wa Rehmatullah.

You have requested for a message to Jama'at-e-Ahmadiyya USA, expressing gratitude to Allah on the completion of 100 years, and to celebrate the Centennial of the USA Jamaat.

Exactly 100 years ago today, on February 15, Hazrat Mufti Muhammad Sadiq sahib (rz) arrived there with the message of the Promised Messiah (as) and the spirit and enthusiasm with which he worked, and many virtuous souls entered the fold of Islam Ahmadiyyat, unfortunately their progenies went far away from Ahmadiyyat, and the Jama'at could not retain them. With this background, therefore, my first message is that with the same spirit and enthusiasm, using all your faculties, you should get involve today once again in giving the message of Islam Ahmadiyyat to the people of America. And secondly, you should find and bring back the lost generations of those virtuous souls that we could not retain earlier. We should connect with them and bring them back in the lap of Ahmadiyyat, as I have already asked you during one of my visits, after watching the pictures of the earlier converts in an exhibition.

Therefore, these Centennial days should not be just to celebrate the past 100 years, but these should be to devote yourself in spreading the teaching and preaching of Ahmadiyyat with a renewed vigor and fervor. These days should be used to regenerate the dynamism and the spirit of Hazrat Mufti Muhammad Sadiq sahib (rz) to find the righteous souls, so that as the Jama'at expands here, in the same way their moral and spiritual training is also taken care.

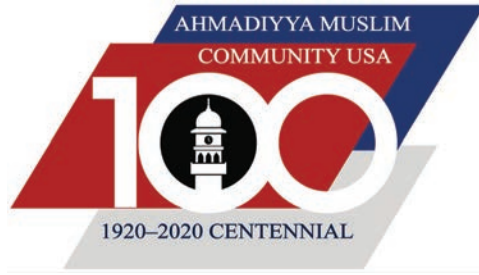
May Allah grant you the ability to do so, and may Allah grant you the strength and determination to achieve this as one united Jama'at all together, so that very soon this country comes in the fold of Islam Ahmadiyyat and it is enlightened in the light of Allah and His Messenger (Peace and Blessings of Allah be on him).

Wassalam,

Khaksar

Mirza Masroor Ahmad

Khalifatul Masih V



New Year 2020 Message From Amir Jamā'at Ahmadiyya USA

Dear Members

Assalamu 'Alaikum wa Rahmatullahi wa Barakatuhu

I wish you a Happy New Year. May we enter this year seeking Allah's help and favors. May we start this year with prayers and reflection and a resolve to bring a meaningful change in our spiritual state.

The year 2020 is also a significant milestone in the history of Jamā'at Ahmadiyya in USA. This year will have been 100 years since Jamā'at was established in this country in 1920.

But mere counting of numbers is not a reason for celebration. Rather, cultivating love of Allah in our hearts and in the hearts of our children, family, and friends is.

Let us pray and strive to bring a profound change in our spiritual and moral state, as well as bring those of us who had wandered away from the Jamā'at and Khilafat back to the Jamā'at of Ḥaḍrat Promised Messiah ('Alaih-is-Salam). May Allah keep us under His protection year after year and forgive our sins. May He make us true Unitarian.

Wassalām

Khaksar

Mirza Maghfoor Ahmad, Amir Jamā'at USA

Dated: 31 December, 2019

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USA

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Acronyms for salutations used in this publication

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

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

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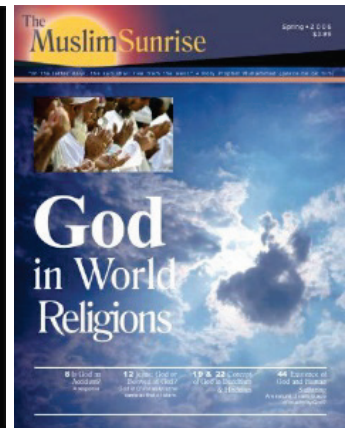
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Justice and Fair Dealings

Guidance from the Holy Qur'an

Allah forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable. (60:9)

‘And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if the concerned person be a relative, and fulfil the covenant of Allah. That is what He enjoins upon you, that you may remember.’ (6:153)



Guidance from the Holy Prophet (ﷺ)

If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell. (Sunan Abī Dawūd)

"Those who are just and fair will be with Allah, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." (Sunan an-Nasā'ī)



Guidance from the Promised Messiah (‘Alaih-is-Salām)

It may also be noted that despite the extent of the injustice done to his Companions, our Holy Prophet (ﷺ) did not of his own accord suggest any plan of escape. Instead, he repeatedly urged them to be patient despite much suffering. Anyone begging permission to retaliate was stopped and told: "I have been commanded to be patient." Until the commandment to retaliate descended from Heaven, the Holy Prophet (ﷺ) always preached forbearance and tolerance. Search for an example of comparable fortitude from the earliest to the most recent of times. If possible, try to find an example of such behavior from among the followers of Moses^{as} or the disciples of Jesus^{as} and show it to us.

To summarize, Islam excels all other faiths in the demonstration it provides of patience, rejecting evil and noble conduct. It would be foolish, unfortunate and wrong for Muslims to abandon this example. May God bring these ignorant Maulvis back to the right path. They have misled the populace into believing that the keys to Paradise lie in beliefs that are oppressive, cruel and completely immoral. Can it be a good deed to shoot a complete stranger, intending to kill him while he is absorbed in thought? Is this religiousness? If these are acts of any virtue, then animals are more virtuous than human beings. Glory be to God! How truly inspired by the spirit of the Prophets and the righteous were those who behaved like humble, weak babies when commanded in Mecca not to resist evil even if they were cut to pieces, acting as if their hands and arms possessed no strength. Some of them were killed in the following manner: two camels were made to stand close to each other, while each of the victim's legs were tied to the camels. Then, the camels were made to run in opposite directions. The victims were immediately torn apart just as a carrot or radish is split open. (Ref: British Government and Jihad by Mirza Ghulam Ahmad of Qādiān, the Promised Messiah and Mahdi, p. 13-14)

Justice and Fair Dealing

Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih-II

About the Author: Mirza Bashiruddin Mahmud Ahmad^{ra}, the Promised Reformer, was the eldest son and the second successor of the Promised Messiah ('Alaiḥ-is-Salām). He guided the Jamā'at for more than 50 years. He initiated various schemes, organizations, and programs to accomplish the mission of the Promised Messiah ('Alaiḥ-is-Salām)—the daunting task of spreading the message of Islam to the world.

The Arabs were greatly given to favoritism and applied different standards to different persons. Even among the so-called civilized nations of today one observes a reluctance to bring prominent persons or persons occupying high positions or offices to account for their doings, though the law is enforced rigorously against the common citizen. The Holy Prophet (Ṣallallahu 'Alaihi Wa Sallam) was, however, unique in enforcing uniform standards of justice and fair dealing. On one occasion a case came before him in which a young woman belonging to a highly respectable family was found to have committed theft. This caused great consternation as, if the normal penalty were imposed upon the young woman, a leading family would be humiliated and disgraced. Many were anxious to intercede with the Prophet (Ṣallallahu 'Alaihi Wa Sallam) on behalf of the offender but were afraid to do so. Eventually Usama^{ra} was prevailed upon to undertake the mission. Usama^{ra} went to the Holy Prophet (Ṣallallahu 'Alaihi Wa Sallam) but the moment the latter perceived the trend of his submission he was much upset and said: "You had better desist. Nations have come to a bad end for showing favors to highly placed persons while pressing hard on the common people. Islam does not permit this and I will certainly not do it. Verily, if my own daughter, Fatima^{ra}, were to commit an offence I would not hesitate to impose the appropriate penalty" (Bukhari, Kitāb-ul-Hudūd).

It has already been related that when the Prophet's uncle 'Abbas^{ra} became a prisoner in the Battle of Badr, he was, like other prisoners, tied up with a rope to prevent his escape. The rope was so tightly secured that he groaned with pain during the night. The Prophet

(Ṣallallahu 'Alaihi Wa Sallam) heard his groans and was unable to sleep. The Companions of the Prophet (Ṣallallahu 'Alaihi Wa Sallam), perceiving this, loosened the rope that bound 'Abbas^{ra}. When the Prophet (Ṣallallahu 'Alaihi Wa Sallam) got to learn of this, he directed that all prisoners should be treated alike, saying that there was no reason for showing favor to his own relative. He insisted that either they must loosen the bonds of all the prisoners or must tighten the bonds of 'Abbas^{ra} like those of the others. As the Companions of the Prophet (Ṣallallahu 'Alaihi Wa Sallam) did not wish him to be subjected to uneasiness on account of his uncle they undertook to guard the prisoners carefully and loosened the bonds of all of them (Zurqani, Vol. 3, p. 279).

Even during the exigencies of war, he was most particular in observing all accepted rules and conventions. On one occasion he dispatched a party of his Companions on a scouting expedition. They encountered some men of the enemy on the last day of the Sacred Month, Rajab. Thinking that it would be dangerous to let them escape and carry to Mecca the tidings of the scouting party being so near, they attacked them and in the course of the skirmish one of them was killed. After the scouting party had returned to Medina the Meccans began to protest that the Muslim scouts had killed one of their men in the Sacred Month. The Meccans had often been guilty of violating the sanctity of the Sacred Months vis-a-vis the Muslims whenever it suited them, and it would have been a suitable reply to their protest to say that as the Meccans had themselves set at naught the convention relating to the Sacred Months, so they were not entitled to insist upon their observance by

Muslims. But the Prophet (Ṣallallahu 'Alaihi Wa Sallam) did not make this reply. He severely reprimanded the members of the party, refused to accept the booty and according to some reports even paid the blood-money for the person killed, till the revelation of 2: 218 cleared the whole position (Tabari and Halbiyyah).

People are generally careful not to hurt the feelings of their friends and relations but the Holy Prophet (Ṣallallahu 'Alaihi Wa Sallam) was very particular in this respect even regarding people who were opposed to him. On one occasion a Jew came to him and complained that Abu Bakr^{ra} had hurt his feelings by saying that God had exalted Muhammad (Ṣallallahu 'Alaihi Wa Sallam) above Moses^{as}. The Prophet (Ṣallallahu 'Alaihi Wa Sallam) summoned Abu Bakr^{ra} and asked him what had transpired. Abu Bakr^{ra} explained that the Jew had started by saying that he swore by Moses^{as} whom God, he said, had exalted above the whole of mankind, and that he (Abu Bakr^{ra}) had thereupon retorted by swearing by Muhammad (Ṣallallahu 'Alaihi Wa Sallam), whom God had exalted above Moses^{as}. The Prophet (Ṣallallahu 'Alaihi Wa Sallam) said: "You should not have said this as the feelings of other people should be respected. Nobody should exalt me above Moses^{as}" (Bukhari, Kitāb-ut-Tauhid). This did not mean that the Holy Prophet (Ṣallallahu 'Alaihi Wa Sallam) did not in fact occupy a higher position than Moses^{as} but that an affirmation like this addressed to a Jew was likely to hurt his feelings and should have been avoided. (Ref: Ahmad, Mirza Bashir-ud-Din Mahmud, the Life of Muhammad, Islam International Publications Ltd Tilford, Surrey, GU10 2AQ, UK, p. 219 to 221)

Main Events of the Khilāfat of Khalifat-ul-Masīh II'

Compiled by Mahmud Ahmad Nagi Columbus Ohio

Date	Event
15 Dec 1926	<i>Misbah</i> , monthly magazine for Ahmadi women, started publication under the editorship of Qazi Zahoor-ud-Din Akmal.
Mar 1927	Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) delivered a speech in Habibiya Hall Lahore on the topic ‘Science and Religion’. Famous Urdu poet, Sir Muhammad Iqbal, chaired the session.
1927	Mr. Rajpal, a Hindu, wrote a book ‘Rangeela Rasool’ maligning the character of the Holy Prophet of Islam wrongly. Rajpal was acquitted by court after his sentencing. General Muslim public wanted to respond with civil disobedience but Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) initiated a peaceful but practical and effective scheme for the protection and promotion of the honor of the Holy Prophet.
1927	Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) met Qā'id-i-Azam, Muhammad Ali Jinnah, in Shimla and discussed separate electorate system for India.
1928	Nizārat Ta'lim-o-Tarbiyat operated schools for boys, girls and missionaries, and for tailoring education, and Ahmadiyya hostel.
1928	For educating ladies in Islamic education, Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) encouraged ‘Dars-ul-Quran’ at home.
15 Apr 1928	Jāmi'a Ahmadiyya established.
17 June 1928	‘Seerat-un-Nabi’ meetings were launched all over India. Al-Fazl published a special edition on ‘Khatam-un-Nabiyyeen’. Ahmadi scholars were asked to deliver speeches at different places. It resulted in the gathering different Muslim sects on one platform.
1928	All parties' convention took place in Calcutta. Muhammad Ali Jinnah represented Muslim League and Ḥaḍrat Mufti Muhammad Sadiq (Raḍiyallāhu ‘Anhu) represented Jamā'at Ahmadiyya.
19 Dec 1928	First Railway train departed Amritsar for Qādiān. [Haji Muhammad Musa (Raḍiyallāhu ‘Anhu) worked tirelessly to bring rail to Qādiān]. Khalifat-ul-Masīh II himself boarded the train at Amritsar.
1930	Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) instructed Chaudhri Zafrulla Khan (Raḍiyallāhu ‘Anhu) to participate in the Round Table Conference. Qā'id-i-Azam Muhammad Ali Jinnah said, ‘The intellect of Zafarulla Khan is a big gift from God.’
Feb 1930	‘Amat-ul-Hayy Library’ in Qādiān was inaugurated for Ahmadi ladies.
Feb 1931	A mission in Java was opened by Missionary Rahmat Ali (Raḍiyallāhu ‘Anhu) .
4-5 July 1930	Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) participated in All Muslim Parties' Conference.
Sept 1931	A mission in Sri Lanka was opened 16 years after the establishment of the Jamā'at there.
1931	Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) accepted to be the President of Kashmir Committee on strong insistence of Sir Muhammad Iqbal. Kashmir Committee was formed to help improve the condition of Muslims in Kashmir.
1931	A newspaper ‘Islah’ started its publication in Srinagar by Muhammad Amin Qureshi to safeguard the rights of Muslims in Kashmir.
1932	Ḥaḍrat Chaudhri Zafrulla Khan (Raḍiyallāhu ‘Anhu) was appointed a member in the Executive Council of the Viceroy of India.
1933	Ḥaḍrat Chaudhri Zafrulla Khan participated in Third Round Table Conference in London that discussed matters related to the political situation of India.
1933	Ḥaḍrat Abd-ur-Rahim Dard, Imam of the London Mosque, persuaded Qā'id-i-Azam Muhammad Ali Jinnah to go back to India to pursue independence movement in India rather than to live in London permanently.
1934	Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) made arrangement to collect and compile the revelations, dreams and visions of the Promised Messiah (‘Alaih-is-Salām) under the title ‘Tadhkirah.’
7 Apr 1934	Khalifat-ul-Masīh II (Raḍiyallāhu ‘Anhu) inaugurated Ahmadiyya mosque in Lyallpur (presently Faisalabad).

Date	Event
Middle 1935	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) said in reference to the Ahrar agitation against Ahmadis: ‘.... the land is slipping from under the feet of our enemies and I am seeing their defeat approaching them. More they plan and more they raise the slogans of their success, more I see their permanent death.’ They attempted to kill Ḥaḍrat Mirza Sharif Ahmad (Raḍiyallāhu ‘Anhu) . Maulana Zafar Ali Khan, a prominent leader wrote many poems and articles against Ahrar. In one of his speeches he said: ‘The money of poor is being swallowed in guise of [opposing] <i>Qādiānyat [that is, Ahmadiyyat]</i> . Mirza Mahmood [Khalifat-ul-Masīḥ II] has knowledge of Quran. He has distinguished preachers. Ahrar cannot even read simple Quran. Abuse ‘ <i>Marzais</i> ’ [Ahmadis] is not spreading Islam.
1935	Khalifat-ul-Masīḥ II announced Tahrik-e-Jadīd Scheme with 19 demands about leading simple lives and austerity. Ahmadīs were asked to pay 1/5th or 1/3rd of their income for the needs of the Jamā’at. He demanded from Jamā’at Rs. 27000.00 in one year. Jamā’at presented Rs. 33000.00 in ninety days and promised more than Rs. 100,000.00.
26 Feb 1936	Ḥaḍrat Maulawi Sher Ali (Raḍiyallāhu ‘Anhu) was sent to England to translate the Holy Quran in English.
June 1935	A newspaper ‘Muslim Times’ and a magazine ‘Al-Islam’ started publication from London.
2 Oct 1935	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) was married to Ḥaḍrat Syeda Maryam Siddiqā daughter of Ḥaḍrat Dr Mir Muhammad Ismail (Raḍiyallāhu ‘Anhu) . Dowery was fixed at Rs. 1,000.00. Ḥaḍrat Mufti Muhammad Sadiq (Raḍiyallāhu ‘Anhu) announced the Nikah and about 1,500 people attended the ceremony.
21 Feb 1936	A mission in Hungry was opened under Tahrik-e-Jadīd Scheme.
1938	Establishment of Majlis Khuddam-ul-Ahmadiyya, an organization for Ahmadi men 16-40 years old, was announced.
1938	Ḥaḍrat Maulana Jalal-ud-Din Shams (Raḍiyallāhu ‘Anhu) published an announcement in London about the tomb of Jesus Christ.
Feb 1939	Establishment of Majlis Nāsirāt-ul-Ahmadiyya was announced to organize Ahmadi girls 7-15 years old.
1939	The Holy Quran was translated into Gurumukhi and Hindi languages.
Jan 1940	Hijri Shamsi Calendar, a solar calendar since the migration of the Holy Prophet from Mecca to Medina, was introduced by the Khalifat-ul-Masīḥ II.
Jan 1940	Establishment of Majlis Anṣārullāh, an organization for Ahmadi men over 40, was announced and Ḥaḍrat Maulawi Sher Ali (Raḍiyallāhu ‘Anhu) was appointed its president.
25 May 1941	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) delivered a speech from All India Radio about the situation in Iraq.
Jan 1942	Magazine ‘Al-Furqan’ was launched to publish scholarly articles.
10 Oct 1942	The foundation stone of the offices of Majlis Khuddam-ul-Ahmadiyya was laid.
27 Oct 1943	The constitution of Majlis Anṣārullāh was written.
5-6 Jan 1944	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) announced that he was the Promised Reformer (Muslih-i-Mau’ūd). He said, ‘I have no doubt that this prophecy is about me. It has been revealed to me by God that I am the Muslih-i-Mau’ūd. He announced this at the residence of Shaikh Bashir Ahmad, advocate, Lahore.
28 Jan 1944	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) also announced about the fulfillment of the prophecy of Muslih-i-Mau’ūd in Friday sermon.
5 March 1944	Ḥaḍrat Sayyida Ummi Tāhir passed away after a protracted illness.
24 July 1944	Last Nikah of Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) took place with Sayyida Bushra Begum, daughter of Sayyid Azizullah Shah.
25 Feb 1945	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) gave a lecture on ‘Economic System of Islam’ at Ahmadiyya Hostel, Davis Road, Lahore. Mr. Ram Chand advocate presided.
Sept 1946	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) met Muhammad Ali Jinnah and Mr. Gandhi in Delhi.

Date Event

June 1947	English Translation of the Holy Quran from Surah Fātiḥa to Sura Kahf was published. Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) wrote its preface.
15 Aug 1947	Independence Day of Pakistan was celebrated in Qādiān with hoisting of Pakistani Flag and distribution of food and sweet to poor. Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) migrated to Pakistan on 31 August 1947.
15 Sept 1947	Daily Al-Fazal started its publication under the editorship of Roshan Din Tanveer.
15 Sept 1947	Taḥrīk-e-Jadīd Sadr Anjuman Ahmadiyya started its work in a room of Jaswant Singh Building in Lahore after migration of Khalifat-ul-Masīḥ II from Qādiān.
27 Dec 1947	Jalsa Salana (annual convention) was held in Rattan Bagh Lahore.
1948	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) took historical tour of Pakistan cities Sialkot, Jhelum, Karachi, Peshawar, Rawalpindi and Quetta.
11 Jan 1948	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) told Chaudhri Zafarulla Khan (Raḍiyallāhu ‘Anhu) : ‘Remember that the loss of Kashmir shall result in loss of Pakistan.’
4 July 1948	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) delivered a speech on ‘Future of Pakistan’ at Town Hall Quetta, Pakistan.
5 Sept 1948	First Jalsa Salana of US Ahmadīs was held in Dayton, Ohio.
30 Oct 1949	First Ijtimā of Majlis Khuddam-ul-Ahmadiyya was held in Rabwah.
Nov. 1949	A newspaper ‘Al-Rahmat’ started from Lahore by Saquib Zeervi.
Apr 1950	Magazine ‘Al-Manar’ started publication from Ta’lim-ul-Islam College in Rabwah.
31 May 1950	Ḥaḍrat Muslih Mau’ūd (Raḍiyallāhu ‘Anhu) laid foundation stones of the offices of Sadr Anjuman Ahmadiyya and Taḥrīk-e-Jadīd Anjuman Ahmadiyya, Pakistan.
1951	Jāmi’a Nusrat Rabwah came into being. Its first principal was Mrs. Farkhanda Mahmoodulla Shah.
20-21 Apr 1952	Ḥaḍrat Sayyida Nusrat Jahān Begum (wife of the Promised Messiah) passed away.
May 1953	Khilāfat Library was established in Rabwah. Maulana Muhammad Siddique, M.A., was nominated as its first librarian.
Oct 1953	Magazine ‘Khalid’ for Khuddam-ul-Ahmadiyya started publication in Rabwah.
3 March 1953	Large-scale agitation against Ahmadīs erupted in Lahore. Ḥaḍrat Musleh Mau’ūd (Raḍiyallāhu ‘Anhu) said: ‘God is running towards me for help. He is with me. He is in me.’
23 Feb 1953	A company ‘Al-Shirkat-ul-Islamiyya’ was formed to publish Islamic literature. Maulana Jalal-ud-Din Shams (Raḍiyallāhu ‘Anhu) was made its first Chairman and Managing Director.
25 June 1953	Fadl-i-Umar Research Institute was established in Rabwah.
10 March 1954	A non-Ahmadi enemy, Abd-ul-Hameed, attacked Ḥaḍrat Muṣliḥ Mau’ūd with a knife and inflicted a deep wound of 2.25 x 2.25 inch near his neck.
24 Feb 1954	Foundation stone of mosque ‘Dar-udh-Dhikr’ was laid in Lahore.
6 Dec 1954	Ḥaḍrat Muṣliḥ Mau’ūd (Raḍiyallāhu ‘Anhu) inaugurated T.I. College, Rabwah.
20 Feb 1956	Ḥaḍrat Muṣliḥ Mau’ūd (Raḍiyallāhu ‘Anhu) laid foundation stone of Fadl-i-Umar Hospital and Office of Majlis Anṣārullāh.
19-21 1956	First Ijtimā of Lajna Ima’illa took place.
9 July 1957	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) announced new scheme ‘Waqf-e-Jadīd’ on Eid-ul-Aḍḥā to bring education and progress to remote rural areas.
21 March 1958	Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu) inaugurated Fadl-i-Umar Hospital, Rabwah.
26 Dec 1961	Ḥaḍrat Mirza Sharif Ahmad (Raḍiyallāhu ‘Anhu) passed away.
1965	Mosque Bait-ul-Aqsa was approved for construction by Khalifat-ul-Masīḥ II (Raḍiyallāhu ‘Anhu). He allocated Rs. 100,000.00 for the project.
1965	Jamā’at Ahmadiyya USA completed mosque in Dayton Ohio.
7-8 Nov 1965	Ḥaḍrat Khalifatul-Masīḥ II passed away and was buried beside the tomb of Ḥaḍrat Amman Jan (may Allah be pleased with her) at Behishti Maqbarah Rabwah. He remained on the throne of Khilāfat for 52 years.

Note: The events from 1889-1926 were published in Ahmadiyya Gazette USA, vol. 70 No. 1-2, Jan-Feb 2018, p. 8-9.

Friday Sermons Delivered by Khalīfat-ul-Masīh V

(May Allah support him with His mighty help)

4 October 2019 at Bait-ul Ata Mosque, Trie Chateaux, France, on the occasion of Jalsa Salāna Jama'at Ahmadiyya France.

The main and the only objective of attending the Jalsa is to enhance our spiritual and moral condition.

11 October 2019 from the Mahdi Mosque, Strasbourg, France

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) gave Friday sermon on "Building of Mosques and our responsibilities."

18 October 2019 from Giessen, Germany

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) spoke about the Companions on September 20, and some accounts remained unmentioned with regard to Ḥaḍrat Khubaib bin 'Adi (May Allāh be pleased with him). He also gave account of Ḥaḍrat Abdullah bin Abdullah bin Ubayy bin Salool (Raḍiyallāhu 'Anhu) who fought in Battle of Badr.

25 October 2019 from Mahdi Abad, Nahe, Germany

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) said: You have built this mosque, and a few days ago a new mosque was also inaugurated in Fulda and Wiesbaden. By the grace of Allāh, Germany Jama'at is continuing to build mosques under the 100-mosques scheme.

1 November 2019 at Mubarak Mosque, Islamabad, Tilford, UK

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) spoke about his recent tour of Holland, France and Germany and reviewed the

blessings of Allah bestowed on the Jama'at.

8 November 2019 at Bait-ul-Futūh Mosque, London

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) announced 86th financial year of Taḥrīk-e-Jadīd. He quoted several examples of financial sacrifices from different Jama'ats of the world. During this year, a contribution of £13.6 million was made towards Chanda Taḥrīk Jadīd, which is an increase of £802,000 from the previous year.

15 November 2019 at Mubarak Mosque, Islamabad, Tilford, UK

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) continued the series of the accounts of the lives of the Badri companions of the Holy Prophet (Ṣallallahu 'Alaihi Wa Sallam) from the last sermon in Germany. He carried on with the account of Ḥaḍrat Abdullah bin Abdullah bin Ubayy bin Salūl (May Allāh be pleased with him). He presented some details of the demeanor of 'Abdullah bin Salool (the chief of the hypocrites in Madina) after this battle and how he began to utter hurtful remarks about the Holy Prophet (Ṣallallahu 'Alaihi Wa Sallam) and other Muslims.

22 November 2019 from Bait-ul Futūh Mosque, London

In continuation of the accounts of those companions who took part in the Battle of Badr Ḥaḍrat Khalifat-ul-Masīh V narrated the account of Ḥaḍrat Miqdād bin Aswad (May Allāh be pleased with him).

29 November 2019 from Bait-ul-Futūh Mosque, London

Continuing with the accounts of the Companions of the Holy Prophet (May Allāh's Blessings be upon him) who participated in the battle of

Badr, Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) mentioned following three Sahaba.

1. Ḥaḍrat Yazīd bin Thabit (May Allāh be pleased with him)
2. Ḥaḍrat Mu'awwiz bin 'Amr bin Jamūh (May Allāh be pleased with him)
3. Ḥaḍrat Bishr bin Bara' bin Ma'ru'r (Raḍiyallāhu 'Anhu)

6 December 2019 from Mubarak Mosque Islamabad, Tilford, UK

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) spoke about Badri Companion Ḥaḍrat Hilāl bin Umayyah Wāqifi (May Allāh be pleased with him).

He announced the inauguration of a new website waqfenaintl.org, launched by the Central Waqf-e-Nau department UK. Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) urged Waqf-e-Nau children and their parents to benefit from it.

13 December 2019 from Mubarak Mosque Islamabad, Tilford, UK

The Holy Prophet (Ṣallallahu 'Alaihi Wa Sallam) expressed his displeasure and excommunicated those three companions who did not take part in Battle of Tabuk. This caused them great anguish and they supplicated and sought Allāh's forgiveness, until Allāh accepted their penitence and revealed a verse to this effect.

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) continued the account of Badri Companions and mentioned following two companions.

Ḥaḍrat Murarah bin Rabi'i 'Amri (Raḍiyallāhu 'Anhu)

Ḥaḍrat 'Utbah bin Ghazwān (Raḍiyallāhu 'Anhu)

Ḥaḍrat Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) launched Daily Al-Fazl's New website alfazlonline.org.

20 December 2019 from Mubarak Mosque Islamabad, Tilford, UK

In the last Friday Sermon, Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) spoke about Ḥaḍrat 'Utbah bin Ghazwān (Raḍiyallāhu 'Anhu) and today he continued about him. He also gave an account of another

companion Ḥaḍrat Sa'd bin 'Ubādah (May Allah be pleased with him).

27 December 2019 from Bait-ul-Futūh Mosque, London

Khalifat-ul-Masih V (Ayyadahullāhu Ta'ālā) continued account of Badri Companion Ḥaḍrat Sa'd bin 'Ubādah (May Allah be pleased with him).

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 under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us or by sending a check for \$120 to Faiza Bajwa (Al-Fazl International), 188-15 McLaughlin Avenue, Hollis NY 11423.



Centennial Celebration at Minnesota Chapter

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
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Khilafat News and Announcements

Honesty, Dedication and Righteousness – Role of an Office Bearer Khalifat-ul-Masih addressed Qaideen Forum of MKA UK



In the Ahmadiyya Muslim Community, an administrative system, running under the direct guidance and supervision of the Khalifah (caliph), helps administer all its various activities. On 22nd December 2019, Khalifat-ul-Masih V said:

‘With the Grace of Allah, you have gathered here today for the Majlis Khuddamul Ahmadiyya Qaideen Refresher Course and the first thing I wish to remind you is that ‘Qa’id’ means ‘leader’ and a proper leader is someone who leads by example and takes his people on a path which he walks upon himself.

Certainly, the responsibility of a Qa’id, or for that matter of any Jamā’at or auxiliary office bearer, is not at all insignificant or ordinary.

Rather, their duty, regardless of the level at which they are serving, demands that they strive their utmost to be an excellent role model for the other members of the Jamā’at.

In this regard, it is of paramount importance that all Jamā’at or auxiliary office bearers have a firm conviction in their hearts that Allah

the Almighty is looking at them at all times and will hold them accountable for their actions.

They should never forget that though they may be able to hide things from other people, they can never conceal anything from Allah the Almighty.

He knows all that we do and whatever is in our hearts and so keeping this in mind, every office bearer must strive to fulfil their responsibilities to the best of their abilities and save themselves from any form of weakness in their faith, or from neglect in their duties.

You must constantly pay heed and reflect upon the pledge made by every Ahmadi to forever ‘give precedence to their faith over all worldly matters.’

As an office bearer, you must uphold this pledge at all times and utilize the skills and capabilities given to you by Allah the Almighty for the fulfilment of your Jamā’at duties.

If all our Jamā’at office bearers serve with this spirit of keeping the fear of Allah in their hearts, we can bring about a great spiritual

transformation, not just within our Jamā’at, but also amongst the wider society and humanity at large.

As a Qa’id, or in whichever position you serve the Jamā’at, you must prove yourself to be a person who others consider sincere and a positive role model from whom they can learn and benefit.

They should have full confidence in you and recognize that there is nothing you ask from them that you are not doing yourself.

As you will be aware, certain offices within our Jamā’at are elected, whilst others are made by appointment.

Regardless, of how a duty is bestowed, it is always given with the belief and expectation that the office bearer will seek to discharge their responsibilities with honesty, integrity and dedication.

So, as Qā’ids, you must seek to fulfil the faith placed in you by your Majlis, by the Sadr Khuddamul Ahmadiyya and ultimately by Khalifa-e-Waqt.

You must spare no effort and utilize all of your faculties and talents to fulfil your responsibilities.

You must be an excellent role model and endeavor to do full justice to the trust that has been placed in you.

If all the Qaideen serve in this way, it will lead to the success and prosperity of the Majlis and you will play your role in helping the Jamā'at fulfil the great objectives and mission of the Promised Messiah and Imam Mahdi (may peace be on him).

For we have accepted that person whose advent was foretold by the Holy Prophet^(sa) and who was

sent by Allah to revive the true teachings of Islam and to bring mankind back towards its Creator.

Thus, at all times, the Qaideen and other office bearers, must ensure they are living their lives according to the teachings of the Promised Messiah ('Alaih-is-Salām).

Only then will you be in a position to guide others towards spiritual and religious prosperity.

Of course, every Ahmadi should be very familiar with the instructions and guidance of the Promised Messiah ('Alaih-is-Salām), which are

an everlasting treasure for our Jamā'at.

At the same time, the Jamā'at or auxiliary office bearers should consider that they are the first addressees and recipients of his instructions and so, before anyone else, it is up to them to obey him in every single respect.

Only if our office bearers inculcate such qualities and values will we begin to fulfil the objectives of the advent of the Promised Messiah ('Alaih-is-Salām) and for which he founded the Jamā'at.

The Dawn of a New Islamic Golden Age – Khalifat-ul-Masih V addressed AMRA



Hazrat Mirza Masroor Ahmad, delivered a monumental address at the first International Ahmadiyya Muslim Research Association (AMRA) Conference UK, held on December 14th, 2019, in Islamabad, Tilford, UK.

Read below 9 salient quotes from Huzur Anwar's (Ayyadahullāhu Ta'ālā) address that will move science into a New Golden Age, InshAllah.

9 salient quotes from Huzur's address about the Mission

1. "Keep in view the Oneness of God Almighty before, during and after conducting any research or study"
2. "At this time of intellectual ignorance amongst the Islamic world, it is the great challenge for Ahmadi Muslim scientists

and researchers to revive the honor and dignity of Islam in the global academic arena."

3. "For the past thirteen or fourteen years, I have instructed Ahmadi students either directly, or through Majlis Khuddamul Ahmadiyya, to enter the field of academia and research and to endeavor to reach the highest echelons of their fields"
4. "Consider it your mission to pursue excellence within your chosen field"
5. "Follow in the footsteps of Dr Abdus Salam and those outstanding Muslim scholars and researchers, who left behind a rich legacy of knowledge many centuries ago"
6. "Develop a greater understanding of the world and
7. "Stay in contact with one another and particularly with those who are working in similar areas of research and learn from each other"
8. "Work with diligence, passion and above all, constantly seek the Help of Allah the Almighty at every step of your academic journey and keep His Majesty at the forefront of your minds"
9. "May we soon come to witness the dawn of a new Islamic golden age of intellectual progress and advancement, led by Ahmadi Muslims across the world"

The Rail Link to Qādiān – A Vision of Khalifatul Masīh II'

Mahmud Ahmad Nagi, Columbus, Ohio

To travel from Batala to Qādiān, members of the Jamā'at had to travel eleven to twelve miles on foot or by horse-driven cart. The Promised Messiah ('Alaih-is-Salām) also used to go on foot or by riding a horse. The travel was exhausting for everybody due to the bad condition of the road. The travel discomfort increased many folds during harsh summer and rainy season.

Ḥaḍrat Khalīfat-ul-Masīh II (Raḍiyallāhu 'Anhu) assigned a task to Miān Muhammad Musa (Raḍiyallāhu 'Anhu) to plan and launch rail-link from Batala to Qādiān.

Miān Muhammad Musa (Raḍiyallāhu 'Anhu) planned the task assigned to him admirably. It was his big achievement to bring rail to Qādiān. The efforts of Miān Muhammad Musa (Raḍiyallāhu 'Anhu) are recorded in chapter on companions of the Promised Messiah ('Alaih-is-Salām) in the History of Aḥmadiyyat.^{i,ii}

“The special event in the life of Ḥājī Muhammad Musa (Raḍiyallāhu 'Anhu) was the launching of rail-link to Qādiān. He tried hard from 1915 to 1924 to do the needful assigned to him by Khalīfat-ul-Masīh II^{ra}. He spent twelve to thirteen thousand rupees from his pocket for the project. He participated in an auction bid for twelve miles long Dandoot-Kalree rail track. Similarly, he once participated in auction at Agra (city in India). Afterward he approached Deputy Commissioner Gurdaspur and District Board of

India for the coveted railway line. Once he hired an Engineer to survey Siri Gobind Pur and prepared requisite rail maps. There was a proposal to form a business entrepreneur for the project.

To cut short, an application was forwarded to Railway Board for Batala-Qādiān Rail-link. The board responded positively and accepted the feasibility. The priority of the project was fixed as 17. Miān Muhammad Musa (Raḍiyallāhu 'Anhu) had no intention to earn any profit out of this project. As he realized that the project priority was fixed and the rail-link was in the queue, he abandoned his struggle. The rail-link to Qādiān was finally launched after about three years. Ḥaḍrat Khalīfat-ul-Masīh II^{ra} addressed to Miān Muhammad Musa (Raḍiyallāhu 'Anhu) when the first train was about to leave the track from Amritsar to Qādiān: **“Your efforts are successful today.”**

The 15th chapter of the History of Aḥmadiyyat on the second caliphate mentions this eventful happening. The efforts of Miān Muhammad Musa (Raḍiyallāhu 'Anhu) shall always be remembered in annals of the history of the Jamā'at. An eyewitness account of the inauguration is described in the next section.

Maulana Dost Muhammad Shahid of History of Aḥmadiyyat writes: It was announced that the Amritsar-Qādiān rail-link would be inaugurated on 19th of December 1928. Ḥaḍrat Khalīfat-ul-Masīh II^{ra}

reached Amritsar Railway Station at 3 P.M along with many members of the community. The people from Lahore, Gujranwala and far-flung areas also reached there. The Railway authorities had to add extra compartments to the train. Adhān for Prayer was called near the train and Ḥaḍrat Khalīfat-ul-Masīh II^{ra} led a combined Zuhr and Aṣr Prayers and large community members present at the station joined him. Ḥaḍrat Khalīfat-ul-Masīh II^{ra} blessed people with a handshake. He stood at the door of the train and said: “Let us pray that Allāh may bless the launching of the rail to Qādiān.”

He offered silent Prayer with devotion and vigor. Then people from the community boarded the train. The train started moving at 3:42 P.M with slogans of Allāh-o-Akbar (Allāh is Great) and *Ghulam Ahmad Kee Jay* (long live the Promised Messiah). All the compartments of the train were filled to the capacity. There was absolutely no room for more people to board the train. A large crowd was also witnessed at Batala Railway Station. The train reached Qādiān at 6 O, clocks in the evening. The Qādiān Railway Station was decorated with colored flags and beautiful flowerpots. The slogans again erupted. Apart from Ḥaḍrat Khalīfat-ul-Masīh II^{ra}, Mirzā Bashir Ahmad^{ra}, Mirzā Sharif Ahmad^{ra}, the family of the Promised Messiah ('Alaih-is-Salām) and many notables of the community joined the memorable journey.ⁱⁱⁱ

ⁱ Tārīkh-e-Aḥmadiyyat, by Dost Mohammad Shahid, (2007), Niẓārat Nashar-o-Ishā'at Qādiān, Print Well Amritsar, Vol. 9, p. 544-5. [Foot-note 65]

ⁱⁱ Lahore Tārīkh-e-Aḥmadiyyat, by Shaikh Abdul-Qadir, (1966),

Publisher Abdul Mannan Kausar, Printer Tahir Mahdi Imtiaz Ahmad Warriach, Diā'ul-Islām Press Rabwah (Chenāb Nagar), p. 309-310.

ⁱⁱⁱ Tārīkh-e-Aḥmadiyyat, by Dost Mohammad Shahid, (2007), “Inauguration of rail-link from

Amritsar to Qādiān”, Niẓārat Nashar-o-Ishā'at Qādiān, Print Well Amritsar, Vol. 5, p. 90-92.

Organic vs Inorganic Agriculture

Shakeel Ahmad Nasir Georgia /South Carolina Jamā'at

Plants need sunlight, water and nutrients for their growth, flowering and fruiting. Amount of sunlight, water and nutrients varies with the plant species, variety, weather and soil conditions. Plants production depend on variety, pollination, weather conditions and availability of nutrients to plants either through roots or other vegetative parts.

Nutrients are of two different groups.

Major Nutrients

- A. Nitrogen
- B. Phosphorus
- C. Potash

Minor or Micronutrients

- Boron. (B)
- Copper (Cu)
- Iron. (Fe)
- Manganese. (Mn)
- Molybdenum. (Mo)
- Zinc. (Zn)
- Nickel. (Ni)
- Chloride. (Cl)

Major crops and fruiting plants mostly need all major nutrients. Nitrogen, phosphorus and potash play very important role in vegetative growth, flowering and fruit setting. Plants need major nutrients.

When the question comes about Organic and inorganic, it does not matter if you provide them organically or inorganically.

If plant is deficient in any nutrient, it will show the symptoms for the specific deficiency.

Inorganic Farming

Most of inorganic nutrients are in granular form and they are used as

soil application.

They are readily available to the plant after application. Now a days, all these major nutrients are also available in foliar application. Foliar application depends on farmer's choice, plant's roots system and weather condition. In agriculture farming, if you are growing inorganically, these nutrients are used in granular form or foliar application. To save plants from insects and diseases, you use chemicals to protect plants during their growth season. If plants are insect- and disease-free, the yield will be better.

Organic Farming

An integrated farming system that strives for sustainability, the enhancement of soil fertility and biological diversity whilst, with rare exceptions, prohibiting synthetic pesticides, antibiotics, synthetic fertilizers, genetically modified organisms, and growth hormones

Organic farming requires from farmers to provide these nutrients from other conventional sources which include different manures and other natural substances.

If you are using extensive cropping, then to provide these nutrients, you probably need six inches or more layer of conventional fertilizers.

Also, availability of these nutrients depends on the decomposition of organic matter.

If all the nutrients are present in manure and they are not in a form to be used by plants through root system, still plant will show deficiency of those nutrients. And the yield will suffer.

Conventional manures improve the texture of soil.

Biological control is mostly using of living organisms like lady bird beetle which kill and eat aphids.

It's a good example, but in the field, population of the lady bird beetle grows more when the population of aphids are at their peak. By the time the population of lady bird beetle grows to the level to control aphids, aphids do considerable damage to crop.

NPK are also available in organic forms, but you need complete knowledge of them and money to buy them.

Some crops like cotton are attacked highly by sucking and chewing insects. And, with extensive spraying, these insect Rāḍiyallāhu 'Anhu becoming resistant to existing insecticides and they are developing resistance to new insecticides.

Genetic engineers made some changes in genes of cotton if any chewing bollworm attacks the cotton they die. We do not know the impact of this modification on human life..

New modified varieties of cotton are called BT cotton.

It's easier to grow fodder or leave the soil vacant after one particular crop in organic farming.

Most of the farmers try to take two crops from a field in one year, e.g., farmers in GA grow soybeans after watermelon.

Organic farming is not impossible, but you need to have knowledge of crop requirements and material you use to fulfill those requirements at a cost which is profitable for the farmer.

Rest I will leave to readers to decide if they want to use organic farming or inorganic farming.

Activities and News of US Ahmadiyya Muslim Community

Texas Book Festival 2019

Texas Book Festival 2019 was held on Saturday, Oct 26 and Sunday, Oct 27, 2019 in Austin downtown near Texas State Capitol.



Two booths were set up, one was managed by men and the other by Lajna. Approximately 264 total visitors were recorded.

Books given away: 100 copies of Pathway to Peace and Review of Religions.

Quantity of books sold: 25.

Volunteers: 2 or more per booth

Revenue from books sold: \$170.00.

Books displayed:

1. Quran in English
2. Quran in ~25 languages
3. Philosophy of Teachings of Islam
4. Life of Muhammad
5. Pathway to Peace – free giveaway
6. Islam's Response to Contemporary Issues
7. Our God

8. Yassarnal-Quran

9. Jesus in India

Lesson Learned:

1. This year we went back to having raffle draw with first and second prizes. This provided for a boost in the number of visitors as compared to 2017 when the raffle was dropped.
2. Look into outward facing booths. Few years back, booths used to be facing the street rather than inward facing at other booths. This can give the booth a better exposure. Will look at this possibility in the 2020 book fair.

Women's Interfaith Meeting in Dayton

The women's interfaith group in Dayton was created about five years ago by Dayton Lajna and consists of Jewish, Christian and Ahmadiyya Muslim women. They have been meeting every six weeks or so at different houses of worship and the average attendance is 80 women.

By the Grace of Allah, the January 2020 meeting was held at a non-Ahmadi Mosque and was attended by 120 guests. The topic was The Hows and Whys of Prayer.

The program began with registration and tours of the mosque. After that, there was a recitation of the Holy Quran and the introduction

of the Islamic faith that was done by the hosts, i.e., the non-Ahmadi ladies. Afterward, luncheon was served.

Then the presentations started with each of the three faiths presenting the topic of prayer in their respective faiths. The speaker on Islam was a Lajna member. After the presentations, there were table discussions in which Lajna members spoke about Islamic practices at their tables. The program ended with some questions on Islam and Judaism and a closing prayer by the Jewish speaker.

The next event is in February at

a Jewish Temple.

Some guest remarks are as follows:

Thank you for what you do and how well you prepare your presentations. I thought it was so informative. Lorrie Morris, Epiphany.

Thank you for a very informative and friendly get-together. Looking forward to all of you visiting Temple next month. Linda Novak.

(Bushra Shahid, Lajna Tabligh Secretary Dayton).

Marriage Announcement

The Department of Rishtā Nata would like to congratulate the following couple and their families on their recent Marriage:

Asim Mahmood Ahmed Malik son of Ashfaq Ahmed Malik of Maryland chapter and Aishah Ahmad Malik daughter of Mubarik Ahmad Malik of Maryland chapter.

The Nikah was announced on November 1, 2019 by Maulana Azhar Haneef at Bait-ur-Rahman, Maryland. The Rukhsati took place on November 1, 2019 in Bait-ur-Rahman followed by Walima reception on November 2, 2019 in Maryland, Al-Hamdu Lillah.

Asim Mahmood Malik is a Waqf-

e-Zindagi for alislam, and Aishah Ahmad Malik has been a core Humanity First USA volunteer since 2005.

Members are requested to pray that Allah, the Almighty, may shower His immense blessings on the couple and their families, Āmeen.

Regional office holders Refresher Course held at Masjid Mahmood Rochester Hills Michigan



Mid-west regional Community's office holders, gathered over the weekend at Masjid Mahmood for the refresher course on Saturday, January 25, 2020. Detroit, Columbus and Dayton's office holders of the Ahmadiyya Muslim Community, attended the day long refresher course.

Five members of the National Amila travelled to Detroit to conduct the refresher course, National General Secretary Mukhtar Malhi, Asst. General Secretary Ali Iqtidar Bajwa, Secretary San 'at-o-Tijarat (Industry & Trade) Mubashar Ahmad, Secretary Property Rafiq Sayed and Chairman Qada Board Abdul Qudus Malik.

National General Secretary, Mukhtar Malhi provided a summary of the Jamā'at's administrative and general rules and regulations. He

then led a scenario-based session and provided the correct courses of action in each of the cases.

Latest guidance from Hazrat Khalifatul Masih V (Ayyadahullāhu Ta'ālā) for each case was played via short video clips.

National Secretary Property Rafiq Sayed gave a summary of how the National Property Department works and how various projects along with related budgets are managed.

National Secretary San'at-o-Tijarat (trade and industry), Mobashir Ahmad gave a motivating talk. He quoted various sayings of Hazrat Khalifatul-Masih II (Raḍiyallāhu 'Anhu) where he encouraged Jamā'at members to not only excel in education but also in trade.

At the conclusion, Missionary

Shamshad Nasir thanked the National Team for the valuable guidance and presentation on respective departmental topics. He also thanked the members of the three chapters of the Midwest region for coming together to attend the very important refresher course. He hoped that everyone must have learned something new during the day-long conference and encouraged to reach out to their respective National counterparts for further guidance and plans to implement at the local level. Missionary Shamshad Ahmad Nasir also urged all office holders to work hard to establish the unity and love of God, to spread the peaceful message of Islam and help the humanity. (Report by Muhammad Ahmad, Detroit Michigan)

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Books. Magazines.

Rochester Hills, Michigan Welcomes New Year with Prayers for the Country, Humanity and the World



Ahmadiyya Muslim Community of Rochester Hills, Michigan gathered for the year-end program at their Community Center and Mosque, Masjid Mahmood. The formal program included children and youth sessions in addition to the separate auxiliary programs where presenters spoke on topics related to moral and spiritual training of the youth and membership at large.

Regional Missionary, Shamshad Nasir, spoke on developing a personal relationship with God and how to develop love of God. The highlight of these formal programs was the question and answer session where Missionary Shamshad answered questions on a wide-ranging topic from basics of prayers to how to benefit from the basic Islamic teachings. Youth, ladies and the men all equally asked a lot of

questions with great deal of interest. These sessions lasted for more than one and half an hour.

The program also included Missionary Shamshad Nasir's dissertation on the Holy Quran after the morning prayers on the Dec 29. After the morning prayers and commentary on various excerpts from the Holy Quran, members enjoyed delicious breakfast. National president of the Ahmadiyya Muslim Community, Mirza Maghfoor Ahmad, sent his representative from Maryland for this program who advised members to adopt righteousness which is the purpose of establishing this community. The National President also sent a message of the new year to all members in USA, in which he urged all, to become Godly, goodly and helper of the nation so that we

all can bring peace. Local acting president, Nasir Bukhari, also spoke and urged to avoid ills of the society. Mr. Muhammad mentioned how we can preach peaceful teachings of Islam. Mr. Azhar, who organized this meeting, asked members to be regular in daily prayers.

On the morning of Jan 1, 2020, the year-end programs were concluded with Tahajjud. Members prayed for their homeland, United States, peace and brotherhood among the entire mankind and world peace. Special prayers were also offered for the sick, poor, needy and people facing difficulties in their lives that may God help them and alleviate their difficulties. Youth of the community prepared and distributed food for the homeless. (Muhammad Ahmad)

Contribute news and articles
gazette@ahmadiyya.us
Find past issues at ahmadiyyagazette.us

Sister Hajja Shakura Nooriah Passes Away

I am sadden to convey that sister Hajja Shakura Nooriah, one of our pioneer sisters from Washington has passed on to the next life, December 1, 2019 during the time of Fajr Prayer: Inna Lillāhi Wa Inna Ilaihi Raji'oon.

She was known for serving the Community as local Sadr for the DC Lajna majlis many years ago. In

addition, she had the distinction of serving as National Vice-President of Lajna Imā'illāh USA (1985-1991) under National Lajna Sadr Salma Ghani then again under National President Lajna Sadr Sister Amtul Hakim Abdullah and National Lajna Sadr Dr. Shanaz Butt. Sister Hajja Shakura Nooriah also served for many years as National Tabligh Secretary for Lajna Imā'illāh, USA.

Please remember her in your prayers and her dearest friend sister Amatul Noor Nooshi Ahmad who remained by her side and took care until the end. May Allah receive dear Hajja Shakura Nooriah well pleased with her service to Ahmadiyyat and love for mankind. (National Sadr Lajna USA)

Passing of Shaukat Gohar of Rabwah

It is with great sadness that we report the passing of Shaukat Gohar in Rabwah, Pakistan on 4 January 2020. Inna Lillāhi Wa Inna Ilaihi Raji'oon.

She was born in 1942 and was the granddaughter of Zulfiqar Ali Khan Gohar and the daughter of Missionary Maulana Abdul Malik Khan. She was the younger sister of Farhat Alladin and older sister of Anwer Mahmood Khan (National Secretary Tahrik-e-Jadid USA), Dr. Nusrat Jahan (who dedicated her life to set up Ob/Gyn services in Rabwah) and Amtul Hai Ahmad, wife of Murabbi Silsila (missionary) Syed Husain Ahmad of Rabwah.

She served Lajna Imā'illāh Pakistan in various capacities for over 33 years, last service being National General Secretary.

She was a very pious and God-fearing person. She had the honor of serving as general secretary for 15 years under Hadrat Sahibzadi Nasira Begum who was the blessed daughter of Hadrat Khalifat-ul Masih II (Raḍiyallāhu 'Anhu) and mother of Hazrat Khalifat-ul-Masih (Ayyadahullāhu Ta'ālā).

She leaves behind her husband, Dr. Latif Ahmad Qureshi, who served Fazl-e-Omar Hospital, Rabwah, throughout his life as mentioned by the Khalifat-ul-Masih

V in his Friday sermon of 24 January 2020, and five children, three of whom reside in the US currently: Dr. Mohammad Ahmad Mahmood Qureshi (Vice President of Connecticut Jamā'at), Dr. Amtul Latif Ismet Mirza (Sadr Lajna Central Jersey), and Dr. Ataul Malik Qureshi (Rishta Nata Secretary of Cleveland Jamā'at). Her daughter Amtur Rafiq Rahat resides in Toronto and son Abdul Haye Mobashir Qureshi resides in the UK.

May Allah raise her rank in paradise and grant comfort to the grieving family, Āmeen. (Dr. Mahmood Qureshi, Vice President, Connecticut Jamā'at)

Mubashir Ahmad Chaudhry of Silicon Valley Passes Away

I am informing with sadness that Mubashir Ahmad Chaudhry (Father of Muhammad Ahmed Chaudhry (our dear MAC Bhai) of Silicon Valley passed away on January 6, 2020, due to complications caused by liver cancer, which he had been fighting for five years. Inna Lillāhi Wa Inna Ilaihi Raji'oon.

He was born in Qādiān, India, on February 20, 1938 and received his early education in Rabwah, Pakistan. He graduated from Ta'lim-

ul-Islam College and later attended Punjab University Law College, Lahore from where he earned his LL.B degree in 1963. He moved to London in 1966. He was married to Amat-ul-Karim Nusrat Chaudhry in July 1972.

He moved to the United States in 1983 and settled in San Jose. He served Jamā'at with great distinction throughout his life. He helped at the Tabligh Store Front at the Berryessa Flea Market every week for years. He also served as the local Finance

Secretary for over 25 years. He also had the blessed opportunity to perform Hajj in 2013.

He is survived by his three children, Muhammed Ahmed Chaudhry, Ramla Chaudhry, Eamon Virk, and six grandchildren.

I request all to pray that may Allah bless his soul and grant him special status in paradise and give solace and fortitude to grieving family. (Mukhtar Ahmad Malhi, General Secretary, USA Jamaat)

Consolidation of Jamā'at Ahmadiyya in the Gambia

Dr. R. Muhammad Mustapha Sohna

During the early period of his administration, Prime Minister Dawda Kairaba Jawara, received delegation from Jamā'at Ahmadiyya appointed by the Ameer, Daud Ahmad Hanif, for the primary purpose of meeting and exploring opportunities to obtain land and build schools and health centers in the Gambia. As representatives of the Ahmadiyya Jamā'at in the Gambia, members of the delegation felt a strong sense of duty and responsibility to offer their services and thus, promote the general welfare of humanity at large.

Kisima Semega Janneh, the national president of Jamā'at Ahmadiyya, Ashmalick Ndoeye, and Muhammad Mustapha Sohna comprised the delegation. The delegation simply wanted to engage the prime minister in a constructive discussion of the fundamental objectives of the Jamā'at and solicit his support in successfully implementing them in the hopes of building strong and relevant institutions that may effectively promote the general well-being of all Gambians.

Prime Minister Dawda Kairaba Jawara granted our request for a forum to hear our plans and examine exactly how his government could support the Jamā'at in realizing its goal of full participation in the establishment of peace and stability. The meeting was well-organized, and it proceeded productively. During the deliberations, the prime minister responded respectfully, inquiring about an issue of fundamental importance regarding national security. He asked members of the delegation, "Why should the government grant the request of Jamā'at Ahmadiyya to continue promoting its activities in

the Gambia when according to a report submitted by the commissioner at Badibu Kerewan, a case was decided against the Jamā'at for destroying property and assaulting opponents of the Jamā'at in Salikene?" This perhaps was the most critical moment of the meeting with the prime minister. Our opponents were clearly and strongly determined to convince government officials of the Gambia to stop granting visas to missionaries of Jamā'at Ahmadiyya and, therefore, completely dismantle Jamā'at activity in the country.

As a result, Muhammad Mustapha Sohna, a member of the delegation, respectfully asked the prime minister if he could once again carefully review the report the commissioner submitted regarding some members of Ahmadiyya. He did, and consequently, changed his original claim which stated that the Jamā'at was guilty as charged. The prime minister, however, raised another question: "If you are really, wholly, interested in the general welfare of Muslims in the Gambia, why have you not formed a common front with all the other Muslims in the country and petition the Gambia government to grant you land in fulfilling the same purpose?" Respectfully, in turn, I responded by asking the prime minister, "Well,



applying the same argument, why did you form your own political party instead of forming a common front by joining the other parties since the fundamental purposes of your struggle were the same, for instance, the achievement of national independence?" This argument seemed to have essentially changed his position favorably.

Our meeting with Prime Minister Dawda Kairaba Jawara concluded successfully. It addressed misunderstandings regarding the beliefs, practices, and goals of the Jamā'at in The Gambia. Consequently, the problem of issuing visas to our missionaries from overseas was completely resolved, and the meeting, for all practical purposes, established a foundation for future institutional development and progress of Jāmi'a Ahmadiyya in The Gambia.

Sustenance and Support

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 Nikāḥ—Marriage May-June 2019. Section on Paternity and Lineage July August 2019. Section on Khul' September-December 2019.

Article 44

Husband is responsible for the support and upkeep of his wife except if the wife lives separately from the husband without his consent and without any legal reason and is guilty of rebellion.

Explanation

Husband is responsible for providing for his wife. This responsibility is determined by the Holy Qur'an and the Aḥadīth. Allāh says in the Holy Qur'an:^{iv}

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

Men are responsible for the upkeep of women because Allāh has made some of them excel others, and because they spend of their wealth.

It is established in the Aḥadīth that the responsibility of men towards women is according to their financial strength. Nevertheless, this responsibility of the husband stands regardless of his means. Allāh says in the Holy Qur'an:^v

وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفْسَقْ مِمَّا آتَاهُ اللَّهُ

And let him whose means of subsistence are straitened spend out of what Allāh has given him.

If a person does not provide for his wife and does not have the ability to do so, they can be separated upon request of the wife. Ḥadīth: ^{vi}

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ لَا يَجِدُ مَا يُنْفِقُ عَلَى امْرَأَتِهِ قَالَ يُفْرَقُ بَيْنَهُمَا

Ḥaḍrat Abū Hurairah narrates that the Holy Prophet (Ṣallallahu

‘Alaihi Wa Sallam) said about a person who had no means to support his wife that his wife has the right to ask for separation.

The responsibility of the husband to provide sustenance to his wife is a firm principal and wife's wealth is not a factor in it. Husband is responsible for the sustenance of his wealthy wife too.

Sustenance means to provide for food, clothing, shelter and health expenses according to the normal custom and norm.

If wife lives separate from her husband without any proper excuse or is rebellious, she does not have this right.

Legal excuse is a reason acceptable in Sharī'ah such as wife's demand of Mahr-e-Mu'ajjal and husband's refusal. It also includes the time of the periods (menses) of the women, when she is unable to have conjugal relations. All such reasons are acceptable in Sharī'ah to remain separate from the husband. Similarly, separation due to physical violence or for a condition which is still not met in the Nikāḥ agreement is also acceptable. Under such circumstances even when the wife lives separately, she will be eligible for sustenance.

Article 45

The responsibility to provide sustenance continues for the period of 'Iddah in case of divorce. Allāh says in the Holy Qur'an:^{vii}

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مَن وَجَدِكُمْ وَلَا

تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ

Lodge them during the prescribed period in the houses wherein you dwell, according to the best of your means. And harass them not that you may create hardship for them.

Explanation

The relationship of the wife and the husband is maintained during the period of 'Iddah to the extent that the husband has the right to take her back. Even if the Ṭalāq is "Bā'in," the woman cannot marry again. It is, therefore, necessary for the husband to provide for her. Even as there are narrations opposed to this view, the scholars of the Ḥanafī Fiqh are unanimous on this matter that the sustenance of the wife is the responsibility of the husband after divorce of any type until the period of 'Iddah is completed.

The author of "Fath al-Qadeer" writes:^{viii}

أَذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ فَلَهَا النِّفَاقَةُ

When a person divorces his wife, she has the right to sustenance during the period of 'Iddah.

During the period of 'Iddah, after the death of the husband, sustenance is not obligated as the dead person does not have control of his wealth. His estate has been divided among the heirs and the widow has also received her share. Nevertheless, she should be provided residence for one year as a gesture of goodwill.

^{iv} Holy Qur'an, 4[Al-Nisa]:35

^v Holy Qur'an, 65[Al-Talaq]:8

^{vi} Dar Qutni, Mentioned in Nail al-Autar

^{vii} Holy Qur'an, 65[Al-Talaq]:7

^{viii} Fath al-Qadeer, Chapter 3, P. 339

Article 46

The widow has the right to stay in the residence of her husband during the period of her 'Iddah and one year after that even if this residence comes in the inheritance of someone else. Allāh says in the Holy Qur'an:^{ix}

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً
لَهُنَّ مِمَّا تَرَكَ الْوَالِدُ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُنَّ
مَا كَانَ لَكُنَّ لَهُنَّ فِي مَوْتِهِمْ شَيْءٌ وَأَنْتُمْ
تَعْلَمُونَ ۚ وَأُولَٰئِكَ يُنْفِقُونَ فِي مَوْتِهِمْ شَيْءٌ

And those of you who die and leave behind wives shall bequeath to their wives, provision for a year without their being turned out. However, if they themselves go out there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allāh is mighty, wise.

Ḥaḍrat Khalīfat-ul-Masīḥ the Second writes in this respect:

"Some say that this verse was abrogated by the regulations of inheritance. This is incorrect. The share of the widow in inheritance has nothing to do with this provision. This is a separate instruction. In addition to her share in the inheritance, sustenance and shelter has been provided for her for one year. This is an additional requirement of goodwill."^x

Scholar Jaṣṣāṣ writes in his famous book while discussing this subject:^{xi}

رَوَى الشَّعْبِيُّ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ قَالَ إِذَا مَاتَ عَنْهَا
رُجَّتْ فَتَمُوتُهَا مِنْ جَمِيعِ الْمَالِ

Ḥaḍrat 'Alī and Abdullah Ibn 'Abbās both have said that the sustenance of the widow will be given from the estate of the deceased.

Article 47

Father is responsible for the sustenance of his minor children.

Explanation

Father is responsible for the sustenance of his minor children

unless they own enough wealth and property to be able to pay for their own needs.

Article 48

In their old age, if parents become dependents and do not have means to support themselves, their upkeep is the responsibility of their sons.

Explanation

Allāh says in the Holy Qur'an:^{xii}

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا

Good care of the parents is the responsibility of their children.

Custody of Children

Introduction

Nurturing of children and their upbringing is an important responsibility of family life. In ordinary circumstances, both mother and father are responsible for upbringing the children. If they have differences and the situation results in divorce or separation, the custody of minor children becomes an issue. Sharī'ah has laid down guiding principles to deal with such circumstances. The custody of the child will be decided in the light of these principals. These principles help to determine who should get the custody of the child, father, mother, or some other relatives. These principles also give detail of the order of the custody among the various relatives and the applicable regulations. The detail of these matters will be discussed in the following sections.

Definition of Custody

Article 49

Until the child reaches the age of awareness, the raising, upbringing and physical possession of the child is called custody.

Explanation

Custody is a temporary right which lasts until the child reaches the age of awareness. This right is

different and separate from the right of the guardianship for the father. The right of the guardianship of the father does not collide with the right of custody of the child. Even when someone else has the custody, father cannot be relieved of his responsibility of providing support for the child. The right of custody is determined for the best interest of the child keeping in view the emotional and natural tendencies of the parents. This right is based upon the emotional comfort, balanced physical growth, and moral and physical upbringing of the child.

Period of Custody

Article 50

Whether the child is male or female, the right of custody will exist until age nine unless this right is voided for some reason before this age.

Explanation

According to some scholars, the age of custody for a male child is seven years while some consider it to be two years. For a female child some scholars fix the age at seven while others think it is until adulthood. According to Fiqh Aḥmadiyya, however, the right of custody lasts until age nine regardless of the child being male or female. At that point, the right of custody ends, and the child will be returned to the father.

In infancy and after that for a while, mother is the best caretaker of the child for obvious natural reasons. In this age, it is necessary for the child to be under the care of his mother. Mother's lap provides the child emotional comfort, and healthy and balanced upbringing. Therefore, during this time the right of custody of the mother is given precedence. Once the child reaches the age of awareness, the requirements for his intellectual, moral and physical upbringing change and it needs the support of

^{ix} Holy Qur'an, 2[Al-Baqarah]:241

^x Tafsīr-e-Kabir, 2[Al-Baqarah], P. 540

^{xi} Ahkam al-Qur'an lil Jaṣṣāṣ, Ch. 1, P. 498

^{xii} Holy Qur'an, 46[Al-Ahqāf]:16

father. It is better at this stage to return child to the father.

The Custodial Rights Article 51

- a. The best way to decide about the custody is with mutual agreement of the parents.
- b. If it is not possible to do so, then an arbiter or a judge will make this determination keeping in mind the following principles:

For a minor child, keeping in view his best interest, mother is the primary custodian. After mother it will be maternal grandmother, then paternal grandmother, then maternal great-grandmother, then paternal great-grandmother, then sister, and then maternal aunt, in this order. If none of these relations exist, then the right will go to the father and his relatives according to the priority of the relationship.

Explanation

Even when the mother is awarded the custody of the child, this is still guided by the best interest of the child. If the mother and other claimants to custody are similar with respect to child's welfare, then the right of custody for the mother will take precedence. If for some reason, it will be harmful for the child to live with his mother, she will not be granted custody. Then the right to custody will be granted to other relatives according to the order mentioned above.

Competence for Custody Article 52

To be able to receive custody it will be necessary that the claimant to custody is competent to handle the burden; and is not mentally, physically or morally challenged to accomplish the job.

Explanation

In certain circumstances, after the mother, other relatives can claim

^{xiii} Holy Qur'an, 2 [Al-Baqarah] : 234

custody. In such cases, the claimant has to be adult, sane and able to take care of the child. If she is mentally or physically unable to take care of the child, then merely due to the order mentioned above, she will not be eligible for the custody of the child.

Financial Support during Custody Article 53

Regardless of who has the custody, father of the child shall be responsible for provisions.

Explanation

The provisions for the child are the responsibility of the biological father. This is his responsibility and remains so even if the child lives with someone else. Allāh says in the Holy Qur'an:^{xiii}

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

The father of the child is responsible for the maintenance of the child.

Limitations of the Custodial Right Article 54

According to the Sharī'ah, the right of upbringing of the child falls under the right of the father as the legal guardian of the child.

Explanation

Father is the legal guardian of the child according to Sharī'ah. Mother cannot be the legal guardian. This right of the father is maintained during the period of custody. Whosoever has the custody of the child is bound by the common and appropriate requirements set by the father for the raising of the child with respect to his education, religious training, and cultural upbringing.

Termination of Custody Article 55

After receiving the right of custody, this right can be terminated if the circumstances of the custodian change materially. In such a case, the custody will be determined again.

^{xiv} Nail al-Auṭār, Chapter: Who has greater right over rearing a child. (Vol 6, Page 328.)

Explanation

The right of custody of the child is a temporary right and is determined based upon the best interest of the child. This right is annulled if the interest of the child suffers after custody has been granted, for example, her right of custody will be affected if the mother marries another man.

According to some scholars if the mother marries in the relatives of the child, then her custodial right will be maintained. However, if the marriage is in stranger's family then the custodial right will be terminated.

Some other scholars believe that the custodial right will be affected only if the new husband is not willing to accept the responsibility of the child or is not a well-wisher of the child. This view is supported by a Ḥadīth. A maternal aunt had the custody of the child but was married to someone who was not related to the child. The Holy Prophet (Ṣallallahu 'Alaihi Wa Sallam) awarded the custody to her because the husband was not only willing to accept this responsibility, but even had asked for it.^{xiv}

The difference of opinion underscores that the real standard is the well-being of the child. If the next marriage of the mother does not affect the child's welfare adversely and the stepfather accepts the responsibility of the child, then her right of custody shall not be annulled.

Fiqh Aḥmadiyya considers this standard to be valid. The subsequent marriage of the mother can be a cause for reconsideration of her right to custody, but her custodial right cannot be voided just for this reason alone.

Empowerment at the Age of

- 1) After reaching the age of awareness the right of the child to exercise his will is called “Khiyār al-Tamyeez” or the empowerment of the child at the age of awareness.
- 2) This right of the child shall be exercised through the court and will be determined keeping in view the best interest of the child.
- 3) In such cases, the court will determine the responsibility for providing sustenance.

Explanation

Once the child reaches the age of nine, the custodial right will end, and the child will be returned to the father. However, if the best interest of the child demands and the child himself wishes to stay with the custodian, then he could be granted permission to do so. This right of the child will be exercised through the court. If the child obviously makes a harmful choice, the judge has the right to reject his wishes.

In one such case, a child preferred to stay with his father. Upon enquiry, it became clear that the child wants to spend time in play whereas the mother wants him to study. The father did not care, and the child wanted to have a good time. The judge granted the custody to the mother in this case.^{xv}

In all such cases that have been preserved in history and were presented before the Holy Prophet (ﷺ) or his successors, the child was given the right to decide once he reached the age of awareness. In the light of these cases, the author of “Nail al-Autar” writes:^{xvi}

الطَّائِبُ مِنْ أَحَادِيثِ الْبَابِ أَنَّ التَّخْيِيرَ فِي حَقِّ مَنْ بَلَغَ

مِنَ الْأَوْلَادِ إِلَى سِنَّ التَّمْيِيزِ هُوَ الْوَاجِبُ مِنْ غَيْرِ قَرْقٍ
بَيْنَ الذَّكَرِ وَالْأُنْثَى

It is clear from the narrations about the issue of child custody that after reaching the age of awareness, the child must be given the right to choose the guardian regardless of whether the child is male or female.

At another place he writes:^{xvii}

قِيلَ أَنَّ التَّخْيِيرَ أَوْلَى لِإِتِّفَاقِ الْأَقَاظِ الْأَحَادِيثِ عَلَيْهِ
وَعَمَلِ الْخُلَفَاءِ الرَّاشِدِينَ

It is better and preferred to grant the child the right to choose once he reaches the age of awareness because the words of Aḥādīth and the practice of the rightly guided Khulafā is united on this matter.

Part II

Chapter 1

Matters of Inheritance

Assets

After the death of a person, all his movable and fixed assets are his estate. How to deal with these assets is a common problem. Different religions have addressed this question differently. Following is a summary of guidance in this matter provided by Islām.

Funeral, Burial, Loans and Bequests

From the estate of the deceased before distributing any inheritance, following expenses will be paid in that order.

- 1) The expenses of funeral and burial;
- 2) Payment of any unpaid loans taken out by the deceased; and
- 3) Any bequests specified by the deceased.

The estate of the deceased should pay for the funeral and burial expenses. The funeral and burial should be done in a simple manner according to the practice of the Holy Prophet (may peace and blessings of Allah be upon him). If the estate of

the deceased is not sufficient to pay for these expenses, then the government treasury will pay for it. The society will be responsible for this.

Payment of Loans

If the deceased owed to someone, then after paying for the burial expenses, whatever is left will be used to pay the loans. The dower money which was not paid is also considered a loan.

Bequests

- 1) The will is valid only when it is done while sane.
- 2) If the deceased has specified any bequests, then after payment of loans, these bequests should be paid from his estate.
- 3) These bequests can be up to a maximum of one-third of the entire estate, not more.
- 4) The persons who are specified in inheritance and have a fixed share cannot receive any bequests. The only exception is wife. Husband can specify for her expenses of residence. In fact, it is necessary to do so.^{xviii}

Chapter 2

Who Cannot Inherit?

A person who will be included in the inheritors in the normal course of events will be disqualified if the following happened.

Murder

A murderer cannot inherit from his victim. Ḥaḍrat Abū Huraira relates that the Holy Prophet (ﷺ) said that a murderer cannot inherit from his victim.^{xix}

Explanation

The basis of inheritance in Islām is familial relations. The Holy Qur’ān says:^{xx}

^{xv} Nail al-Autar

^{xvi} Nail al-Autar

^{xvii} Nail al-Autar

^{xviii} Holy Qur’ān, 2[Al-Baqarah]: 241

^{xix} Tirmidhī

^{xx} Holy Qur’ān, 8[Al-Anfal]: 76

وَأُولَ الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Some family relations are closer than others according to the Book of Allāh. God knows best.

At another place it is said:^{xxi}

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ - إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ يَنْهَى اللَّهُ عَنْهُمْ - الطَّالِقُونَ -

Allāh forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; Surely Allāh loves those who are equitable. Allāh only forbids you, respecting those who have fought against you on account of your religion, and have driven you out of your homes, and have helped others in driving you out, that you make friends with them, and whosoever makes friends of them – it is these that are the transgressors.

The scholars of jurisprudence in Islām have identified other reasons that will disqualify for inheritance such as different religion or death in an accident at the same time. Some of these matters can disqualify such as serious religious conflict which increases to a point of fighting and war. Under such circumstances, the normal relations cannot continue, and it is not possible to exchange wealth in such enmity.

The Holy Prophet (Ṣallallahu ‘Alaihi Wa Sallam) said:^{xxii}

لَا يَتَوَارَثُ أَهْلُ الْمِلَّةَيْنِ شَيْئًا

Those who excel in religious conflict and have separated socially cannot be included among the inheritors. Similarly, according to a Ḥadīth^{xxiii} a Muslim and a disbeliever cannot inherit from each other.

لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ

This will be explained in the light of the above verse of the Holy Qur’ān. Those disbelievers who expel Muslims from their homes and fight against them only because of their religious belief will not be able to inherit from each other. Based upon this Ḥaḍrat Amīr Mu‘awiyah enacted the regulation in his time that no newly converted Muslim will be deprived of his share in the inheritance of his non-Muslim relative. This demonstrates that these prohibitions are temporary and according to the context.

This is also the matter with those who are at war. If two countries are at war with each other and there is no legal way of acquiring property from each other, then people of these countries cannot inherit from each other despite being rightful heirs.

If two individuals die in an accident together and it is not possible to determine who died first, some believe that they cannot inherit from each other. The basis of this is that it is not possible to know who died first. Fiqh Aḥmadiyya on the other hand believes that in such circumstances the elder person died first.

Chapter 3

Terminology

Assigned Heirs (Dhawī al-Furūd)

These are the heirs whose share in inheritance has been fixed in the Holy Qur’ān such as mother, wife, husband, etc.

Related Heirs: (‘Aṣabāt, plural of ‘Aṣabah) This refers to those heirs whose share has not been fixed by the Holy Qur’ān. After distributing the assigned portions to the assigned heirs, the remaining estate is divided among the related heirs. If there are no assigned heirs, then the entire estate is distributed among the related heirs such as the son,

grandson, and father etc.

Types of Related Heirs

There are three types of related heirs:

- 1) Directly Related Heirs (‘Aṣabah bi-Nafsihi): This refers to the relatives of the deceased who are directly related, without a woman being in the middle such as son, grandson through the son, father, paternal grandfather, brother, and nephew. In contrast the maternal grandfather cannot be related heir as he is related through the mother. Likewise, the grandson through the daughter cannot be a related heir.
- 2) Female related through a male (‘Aṣabah bil-Ghair): These are women who are related to the deceased through a male such as a daughter who is related through the son, granddaughter, related through a grandson and sister (real or half) through the brother.
- 3) Female related through another female (‘Asbah ma‘ al-Ghair): Female relative of the deceased who is related through another woman such as sister who becomes a related heir through the daughter. Example: A person dies. His heirs are his mother, daughter, and a sister. Mother will receive one-sixth, and daughter will receive one-half. Sister will be the related heir and receive the remaining portion.

The Ranking of Related Heirs (‘Aṣabāt)

The ranking of the related heirs is based upon the principal described in الْأَقْرَبُ فَالْأَقْرَبُ. Closer relatives will receive preference. The ranking is as follows:

^{xxi} Holy Qur’ān, 60[Al-Mumtahanah]:9-10

^{xxii} Abū Dāwūd

^{xxiii} Abū Dāwūd

- 1) Son, grandson through the son, great grandson through the son (lineage of the deceased).
- 2) Father, paternal grandfather, paternal great grandfather (the origin of the deceased).
- 3) Brother, son of the brother, paternal grandson of the brother (lineage of the father of the deceased)
- 4) Paternal uncle, son of the paternal uncle, paternal grandson of the paternal uncle (the lineage of the paternal grandfather of the deceased).

The share of the related heirs will be decided by the type of his relatives and by the closeness in relationship. If the first type of heirs are present then the rest will not have any share and so on.

If the heirs include related heirs that are male and female, then according to the principal mentioned in this following verse of the Holy Qur'ān, males will receive twice that of the females:^{xxiv}

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَىٰ

Related Through Birth (Dhawī al-Arḥām)

This type includes those heirs who do not fall in the category of "Assigned Heirs" or "Related Heirs." In the absence of these two categories, they become the heirs of the deceased such as grandson through the wife, paternal aunt, maternal aunt, maternal uncle, etc.

Chapter 4 Share of Assigned Heirs (Dhawī al-Furūd)

Father

- 1) If the deceased had children, then the father will receive one-sixth.
- 2) If the deceased only had a daughter or daughters, then the father will receive one-sixth as "assigned heir" and the

remaining portion as "Related Heir."

- 3) If the deceased did not have children, the father will receive the remaining estate after distribution to the "assigned heir(s)"
- 4) If there is no "assigned heir," then father will receive the entire estate.

Mother

- 1) If the deceased had children, the mother will receive one-sixth.
- 2) If the deceased did not have children but had more than one sibling, the mother will receive one-sixth.
- 3) If the deceased had no children, no sibling, or only one brother or sister, and father and mother, then the mother will receive one-third.
- 4) If the deceased had no children or siblings but the spouse is present then after paying the fixed share of the spouse, mother will inherit one-third of the remaining estate.

Paternal Grandfather

- 1) If the father of the deceased is not alive, then the share of the paternal grandfather will be exactly like the father except if the mother of the deceased is alive. In this case, the mother will receive one-third and the paternal grandfather will receive the remaining estate as "Related Heir."

Maternal and Paternal Grandmothers

- 1) If the mother is not alive then the maternal and paternal grandmothers will receive total of one-sixth.

Daughter

- 1) If the deceased had one daughter only then she will receive one-half.
- 2) If he had two or more daughters, they will receive a total of two thirds.
- 3) If the deceased had a daughter but also a son, then she will be considered "female related through a male." The son will receive twice the share of the daughter.

Paternal Granddaughter

- 1) If the son or daughters of the deceased are not alive, then the paternal granddaughter takes the place of the daughter. If one paternal granddaughter is present, then she will receive one-half. If two or more granddaughters are present, they will receive a total of two thirds.
- 2) If the deceased has one daughter and one granddaughter through the son, the granddaughter will receive one-sixth.
- 3) If the deceased has a grandson, or great grandson in addition to a granddaughter, they all will be considered "Related Heir" and their share will be determined according to the instruction of **لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَىٰ**. The males will receive twice the share of the females.

Biological Sister

- 1) They are heirs of each other only if the deceased brother had no male child and his father and grandfather are not alive. If he has a male child or his father or grandfather are alive, then biological siblings do not have a share in the estate.
- 2) If the deceased had no male child and his father and

^{xxiv} Holy Qur'ān, 4[Al-Nisa]:12

grandfather are not alive, then the biological sister will receive one-half.

- 3) If two or more biological sisters are present, then they will receive a total of two thirds.
- 4) If the deceased had daughters and granddaughters, the biological sister will be considered a "Related Heir." She will receive the remaining estate after paying off the fixed portions of the "Assigned Heir."
- 5) If the deceased had a living brother too, then the living brothers and sisters become "Related Heirs" and receive the remaining estate. The share of the males will be twice that of the females.

Half-Sister:

- 1) In the absence of a biological sister, the share of the half-sister is same as that of the biological sister.
- 2) If the deceased had one biological sister then the half-sister will not have a share.
- 3) If there are half-brothers along with the half-sisters, they all are considered "Related Heir," and the remaining estate will be divided among them, males receiving twice that of the females.

Husband

- 1) If the deceased had children, the husband will receive one-fourth.
- 2) If the deceased had no children, he will receive one-half.

Wife

- 1) If the deceased had children, the wife (one or more) will receive a total of one-eighth.
- 2) If the deceased had no children,

the wife (one or more) will receive a total of one-fourth.

Maternal half-sisters and half-brothers

- 1) If the deceased did not have children and his father and grandfather are not alive nor he has any biological sisters or brothers, then maternal half-sisters and maternal half-brothers will have share in the estate as follows: If there is only one maternal half-sister or maternal half-brother, they will receive one-sixth.
- 2) If the deceased had more than one maternal half-sisters and maternal half-brothers, then they will have a total of one-third of the estate equally divided among them.

Chapter 5

Share of "Related Heir" (ʿAṣabāt)

If there is no "Assigned Heir," the entire estate is inherited by the "Related Heir." If "Assigned Heir" are present, then after paying their share the estate is inherited by the "Related Heir." The Holy Prophet (Ṣallallahu ʿAlaihi Wa Sallam) said:^{xxv}

الْحُمُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا يَبْقَى فَهُوَ لِأُولَى رَجُلٍ ذَكَرٍ

First give the shares of the Dhawī al-Furūd first. What remains, give it to the close male relative of the deceased.

"One of the Relative Heir" (Dhawī al-Arḥām):

This term refers to those relatives who can be included in heirs but do not fall in the category of "Assigned Heir" or "Related Heir," such as grandchild through the daughter, son of the brother, daughter of the brother, paternal aunt, maternal grandfather, and maternal uncle, etc.

Allāh says in the Holy Qurʾān:^{xxvi}

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ط
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Some of the relatives are closer than others according to the book of Allāh. And Allāh knows everything.

At another place it is said in the Holy Qurʾān:^{xxvii}

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

At the time of distribution of the estate if other relatives and the orphans are present, give them something too and say good things to them.

This is also supported by the practice and sayings of the Holy Prophet (may peace and blessings of Allah be upon him). Ḥaḍrat Saeed Ibn Mansoor narrates:

"When Thabit Ibn *Wajdah* (Raḍiyallāhu ʿAnhu) died, the Holy Prophet (Ṣallallahu ʿAlaihi Wa Sallam) asked Qais Ibn ʿAsim (Raḍiyallāhu ʿAnhu), "What do you know about him"? Qais Ibn ʿAsim (Raḍiyallāhu ʿAnhu) said, "He was a stranger among us. We only know of a nephew of him which is Abū Lubābah bin ʿAbd al-Mundhir. So, the estate of Thabit Ibn *Wajdah* (Raḍiyallāhu ʿAnhu) was awarded to his nephew by the Holy Prophet (may peace and blessings of Allah be upon him)."^{xxviii}

Another narration is:^{xxix}

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ أَحِبِّ الْقَوْمِ مِنْ أَنْفُسِهِمْ

Ḥaḍrat Anas (Raḍiyallāhu ʿAnhu) relates that the Holy Prophet (Ṣallallahu ʿAlaihi Wa Sallam) said that the nephew is among the family. (meaning that the nephew is included in the heirs)

Another narration says:^{xxx}

الْخَالَ وَارِثٌ مَنْ لَّا وَارِثَ لَهُ

If someone has no heir, his maternal uncle is his heir.

Therefore, it is proven from the

^{xxv} Bukhārī, Kitāb al-Farāʿiḍ

^{xxvi} Holy Qurʾān, 8[Al-Anfāl]:76

^{xxvii} Holy Qurʾān, 4[Al-Nisa]:9

^{xxviii} Sharafiyah. Sharḥ Siraji, Page 111

^{xxix} Bukhārī, Kita al-Farāʿiḍ

^{xxx} Ibn Mājah Kitāb al-Farāʿiḍ

Holy Qur'an and the Ahādīth and the practice of the Holy Prophet (Sallallahu 'Alaihi Wa Sallam) that in the absence "Assigned Heir" and "Related Heir," the estate is distributed among the "One of the Relative Heir" The presence of a spouse does not stop it. If a spouse is alive, the "One of the Relative Heir" will still inherit from the remainder of the estate. However, presence of any of the "Assigned Heir" will cause the "One of the Relative Heir" to inherit nothing.

The Ranking of "One of the Relative Heir" (Dhawī al-Arḥām):

Just like for "Related Heir" the estate will be divided among the "One of the Relatives" on the basis of *أَلْقَرَبُ فَلْأَقْرَبُ*. There are four ranks of "One of the Relative Heir":

- 1) Children of the deceased who are neither among the "Assigned Heir" nor "Related Heir" such as grandchild through the daughter, male or female and the children of grandchildren.
- 2) The elders of the deceased who are neither among the "Assigned Heir" nor "Related Heir" such as maternal grandfather, maternal grandfather of his father, father of the grandmother or grandfather of the mother etc.
- 3) The children of the parents of the deceased who are neither among the "Assigned Heir" nor among the "Related Heir" such as son of the brother, daughter of the brother, daughter of the sister, etc.
- 4) The children of the paternal grandfather or maternal grandmother of the deceased who are neither among the "Assigned Heir" or "Related Heir" such as paternal aunt. Maternal uncle or aunt etc.

Individuals included in the first rank will take preference over the

others. If no one from the first group is present, then the second group will take preference and so on.

Chapter 7 Excess (Radd)

In some situations, some portion of the estate is left over after paying the shares of the "Assigned Heir" and there is no "Related Heir" who can receive this leftover portion. Since "One of the Relative Heir" cannot inherit in the presence of "Assigned Heir", this leftover estate is distributed among the "Assigned Heir" according to their share. This process is called 'Radd.' The following relatives of the deceased are "Assigned Heir":

Mother, paternal grandmother, daughter, granddaughter through the son, biological sister, half-sister, and half-brother through the mother.

This also shows that the husband or the wife cannot receive from this leftover estate.

Chapter 8 Shortage ('Aul)

Sometimes during the distribution of an estate there are many "Assigned Heir" and total of their shares exceeds the whole. This happens when the deceased did not have a son, grandson, or a great grandson. In the presence of these male heirs, the number of "Assigned Heir" is reduced to such a degree that their share becomes insignificant and does not exceed the whole. The number of "Assigned Heir" is reduced and a large part of the estate is left over which is then distributed among the "Related Heir" such as son, or grandson etc.

Under these circumstances where the total of the shares exceeds one, the entire estate will be divided according to the shares of the "Assigned Heir". Each individual will get a little less than his portion.

Example: A deceased was survived by her husband, two biological sisters, and her mother.

Their fixed share will be one half, two thirds and one-sixth. When added together the total is more than one or the whole. In this situation, there are total of eight shares. The estate will be divided in eight equal shares. Husband will get three shares, the sisters will get four shares, and the mother will get one share. The percentage of the share does not change and remains as fixed by Allāh.

Chapter 9 The Inheritance by the Fetus

The fetus is among the heirs of his parents provided it is born alive. If a person dies and his heirs include a woman who is pregnant then it is better to wait for the birth of the child before the estate is divided. If some heirs are concerned, suspicious, and feel that the estate may not be wasted, they can ask for the distribution according to the law. Under these circumstances there are two questions which need to be answered.

- 1) How long should they wait for the birth?
- 2) If they do not wish to wait, then how much share from the estate should be saved for the fetus?

The answer to the first question is that it will be determined by the medical advice.

The answer to the second question is that the share of the fetus will be as much as possible.

If after the birth of the child, some portion is left over, it will be distributed among the other heirs according to their proportions in the estate. If the share of the child is found to be less, then the heirs who inherited the estate will be responsible for making it whole.

If at some point it is shown that there was no pregnancy, or it was a still birth where the child was not alive then the saved portion will be distributed among the heirs according to their portions.

If the child lived for few moments and then died, then it will be considered his estate and will be distributed among his heirs.

Chapter 10 Disasters and Accidents

What should be done with the estate of those related individuals who die together in accidents, natural disasters, or wars and it is not possible to determine who died first?

If many relatives die together in a natural disaster or accident, then the older will be considered to pass away first. The younger will be his heir.

Chapter 11 A Missing Person

A court has the right to declare a missing person deceased and determine his date of death. The system of inheritance will be applied accordingly. It would be wise to keep the law of the land in view while making such determinations.

Chapter 12 Li'ān (Oath of condemnation)

If the father had denied paternity in a court of law according to the prescribed method, then the child will belong to the mother and will not be among the heirs of that man. The child and the mother will be heirs of each other.

Chapter 13 The Inheritance of an Orphaned Grandson

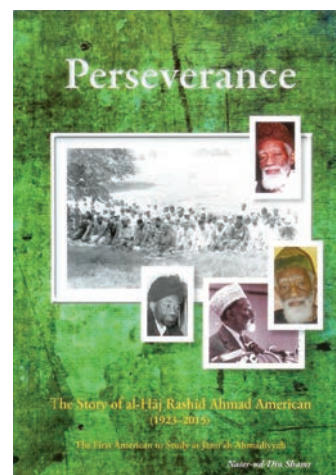
There is no definitive direction in this matter. However, it is a common practice that in the presence of paternal uncles, the orphaned grandson is not an heir. Nevertheless, if the directions of the Holy Qur'ān are followed in the matter of bequests, no orphaned grandson or granddaughter will be left out of inheritance. If the deceased did not make this specification in his will, the court can give a maximum of one-third of the estate to such children keeping in mind the interest of the remaining heirs. xxxi

اپنے علم اور معرفت کی ترقی کے لئے
روزہ الفضل انٹرنیشنل لندن خریدیں اور پڑھیں

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xxxii For example, the share of his father would have been less than the one-

third. A general principal is that his share cannot be more than what his

father would have inherited if he was alive.

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@jamiaahmadiyya.ca
Web: www.jamiaahmadiyya.ca

NATIONAL CALENDAR 2020

1 Jan-Wed	..... New Year's Day	Federal Holiday
4-5 Jan-Sat-Sun	Local Jamā'at/Auxiliary Activities Review 2019, Plan 2020 activities '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	
26 Jan-Sun	..... Seerat-un-Nabi..... Regional	Jamā'at
1-2 Feb-Sat-Sun	Local Jamā'at/Auxiliary Activities Local/Aux	Jamā'at
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
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
14 Mar-Sat	..... National Amilah Meeting Bait-ur-Rahman, MD .. National Jamā'at	
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 Kharijiyya National South VA	
3-5 Apr-Fri-Sun	15th Boys' Trip to Jamī'ah Ahmadiyya, Canada Waqf-e-Nau National	
4-5 Apr-Sat-Sun	..... Local Jamā'at/Auxiliary Activities	Local/Aux
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	
25 Apr to 23 May-Sat-Sat	..... Ramaḍān	
2-3 May-Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux
9 May-Sat	..... Centennial Ifṭār – Open Mosque..... National	Jamā'at
24 May-Sun	..... Eid-ul-Fitr	
25 May-Mon	..... Memorial Day Long Weekend—Remembrance Day	Federal Holiday
30 May-Sat	..... National Amilah Meeting	National Jamā'at . Bait-ur-Rahman
30 May-Sat	..... Jalsa Salana Meeting	Regional . Bait-ur-Rahman, MD
31 May-Sun	..... Khilafat Day	Regional/Local
6-7 Jun-Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux
6 Jun-Sat	..... Waqf-e-Nau Evaluation & Parents Day	Region/Local
13-14 Jun-Sat-Sun	..... Lajna North East – Regional Ijtima	Lajna
19-21 Jun-Fri-Sun	JALSA SALANA – USA	National Jamā'at .. Harrisburg, PA
27-28 Jun-Sat-Sun	Spiritual Fitness Camp	Tarbiyat Dept
27 Jun – 4 Jul-Sat-Sat	14th Waqf-e-Nau Boys Camp Waqf-e-Nau National..... South VA	
3-5 Jul-Fri-Sun	..... JALSA SALANA – Canada	Toronto, Canada
3-5 Jul-Fri-Sun	..... Independence Day Long Weekend	Federal Holiday
4 Jul-Sat	..... Muslims for Loyalty	Jamā'at
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 Waqifāt-e-Nau Girls Camp Long Island, NY	Waqf-e-Nau
11 Jul-Sat	..... National Amilah Meeting Philadelphia, PA	National Jamā'at

12 Jul-Sun	Regional Refresher Course (Philadelphia, Central Jersey, North Jersey, Willingboro, Lehigh Valley, and York Jamā'ats) Philadelphia, PA	Regional Jamā'at
11-12 Jul-Sat-Sun	..... Local Jamā'at/Auxiliary Activities	Local/Aux
18 Jul-Sat	Seventh Annual National Tarbiyat Conference, National, Bait-ur-Rahman, MD	
24-26 Jul-Fri-Sun	MKA National Khuddam and Afal Ijtima MKA	South Virginia
31 Jul-Fri	..... Eid ul Adha	
8-9 Aug-Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux
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	
21-23 Aug-Fri-Sun	..... Lajna Midwest Regions Ijtima	Lajna
22-23 Aug-Sat-Sun	Spiritual Fitness Camp	Tarbiyat Dept National
29-30 Aug-Sat-Sun	..... Lajna Mid North East – Region Ijtima	Central NJ
29 Aug	..... Sat-National Amilah Meeting	National Jamā'at at Bait-ur-Rahman, MD
30 Aug	..... Sun-Regional Refresher Course (Baltimore, Maryland, NVA, CVA, SVA and Richmond)-Regional Jamā'at	Bait-ur-Rahman, MD
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 Afal Rallies MKA	Regional
11-30- Sept	..... Muslims for Life	Jama 'at
12-13 Sep-Sat-Sun	Local Jamā'at/Auxiliary Activities—Local/Aux	Jamā'at
19 Sep-Sat	..... National Amilah Meeting Bait-ur-Rahman, MD .. National Jamā'at	
18-20 Sep-Fri-Sun	Ansarullah 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
3 Oct-Sat	..... National Education Excellence Day	Talim Dept
10-11 Oct-Sat-Sun	Local Quran Conference..... TAQWA	National
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	Seattle, WA
25-27 Oct-Sun-Tue	..... Lajna Majlis e Shura	Lajna National
3 Nov-Tue	..... Election Day	Federal Event
7-8 Nov-Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux
6-8 Nov Tentative, -Fri-Sun	..... Jalsa Salana	Mexico
11 November-W	..... Remembrance Day	Jama 'at
26 – 29 Nov-Thur-Sun	..... Thanksgiving Long Weekend	Federal Holiday
4-6 Dec-Sat-Mon	Fazl-e-Umar Qaldeen Conference and Nazimeen Afal Refresher Course	MKA
5-6 Dec-Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux
12 Dec-Sat	..... National Amilah Meeting Bait-ur-Rahman, MD .. National Jamā'at	
13 Dec-Sun	..... Regional Refresher Course Bait-ur-Rahman, MD .. 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



Press Release

For Immediate Release:
January 1, 2020

Contact:
press@ahmadiyya.us
@AhmadiyyaUSA
#100YearMovement

New Year Ushers First Muslim Centennial in America

2020 marks historic moment for America's Muslim community

The Muslim community in America marks a historic moment as we enter 2020, completing 100 full years since the establishment of the oldest Muslim organization in the United States. Ahmadiyya Muslim Community USA was established in 1920 when its first Missionary arrived in the United States on February 15th and established the community in the same year.

To mark this historic 100-year anniversary, Ahmadiyya Muslim Community USA has many events and activities planned for 2020. This Centennial year will kick-off on February 15th to commemorate the moment its first Missionary arrived in the United States. This will be followed by several more activities through the year aimed at commemorating America and the Community. May 9th will feature a nationwide "Open Mosque" Centennial Iftar during the month of Ramadan to ensure Americans all over the country feel welcome to visit a mosque to get to know a Muslim.

"Last year, Pew Research concluded that 54% of Americans don't know a Muslim," said Amjad Mahmood Khan, National Director of Public Affairs for Ahmadiyya Muslim Community USA. "We are committed to changing that figure drastically and hope our fellow Americans will accept our invitation to meet us. We have been here 100 years, deeply love this country, and have a track record of serving this nation and its people since the beginning. We invite Americans to meet us, allow us to learn from one another, and collaborate to make this country the best it can be."

About the Ahmadiyya Muslim Community:

The Ahmadiyya Muslim Community is a dynamic, reformist and fast-growing international movement within Islam. Founded in 1889, the Community spans 213 countries with tens of millions of members. Ahmadiyya Muslim Community USA, established in 1920, is the oldest American-Muslim organization.

The Ahmadiyya Muslim Community is the only Islamic organization to believe that the long-awaited messiah has come in the person of Mirza Ghulam Ahmad (1835-1908) of Qadian, India. Ahmad claimed to be the metaphorical second coming of Jesus of Nazareth and the divine guide, whose advent was foretold by the Prophet of Islam, Muhammad. The Community believes that God sent Ahmad, like Jesus, to end religious wars, condemn bloodshed and reinstitute morality, justice and peace. Ahmad's advent has brought about an unprecedented era of Islamic revival and moderation. He divested Muslims of fanatical beliefs and practices by vigorously championing Islam's true and essential teachings.

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