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USA



Mir Mahmud Ahmad Nasir



AHMADIYYA
MUSLIM COMMUNITY
United States of America

*Muslims who believe in the Messiah,
Mirza Ghulam Ahmad of Qadian*



Clockwise from top: Mir Mahmud Ahmad Nasir with the second, fifth, fourth and third Caliphs of the Promised Messiah, may peace be upon him.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Ahmadiyya Gazette USA

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Acronyms for salutations used in this publication

S.a./s:	Ṣallallahu ‘Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
A.s./a:	‘Alaiḥ-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-Naṣriḥil-‘Aziz (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.

75th Annual Convention of the US

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God Sends His Messenger with Guidance and Truth



هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

Translation: He it is Who has sent His Messenger, with guidance and the Religion of Truth, that He may make it prevail over all other religions. And sufficient is Allah as a Witness. (48[Al-Fath]: 29) (English translation of the Holy Qurʿān by Hazrat Maulawi Sher Ali)

The Second Coming



كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

(Bukhari 3449)

What a (wretched) state you will be in when the son of Mary will descend among you while he will be your Imam (religious leader) from among you?

(Translation from Selected Sayings of the Holy Prophet of Islam, 1988, UK, p. 62)

My Writings Will Attract Righteous People in the West



We believe in the rising of the sun from the West but it has been disclosed to me in a vision that the meaning of the rising of the sun from the West is that the Western countries, which, from ancient times, have been enveloped in the darkness of disbelief and error, will be illumined by the sun of truth and will partake of Islam. I saw [in a vision] that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well-reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of a white color and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them and many righteous English people will be attracted by the truth.

(Izāla-e-Auhām, p. 515, Ruhani Khazāʾin, vol. 3, pp. 376–377, English rendering from Tadhkirah, under the year 1891, English Edition 2009, p. 239)

Divine Support of Jamā‘at Ahmadiyya

Highlights of Global Progress in Address to the 56th Annual Convention of the UK

Hazrat Khalifatul-Masih V, may Allah be his Helper

Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered a faith-inspiring address on the manifold blessings of Allah the Almighty bestowed upon the Worldwide Ahmadiyya Muslim Jamā‘at over the past year. Huzoor deliberated the progress of the Jamā‘at on the following topics:

1. Expansion of the Jamā‘ats

Over 350 new chapters were established around the world.

2. Construction of mosques and mission houses

One hundred and thirty-four mosques and eighty-six mission houses were added.

3. Waqar-e-‘Amal

Reports from 113 countries indicate that members of the Jamā‘at contributed over 440,000 hours of voluntary labor towards the construction of mosques and missions.

4. Compilations by Wakalat-e-Tasnif

Several key books of the Promised Messiah were translated and published in English, including Āīna-e-Kamālāt-e-Islam, Nuzūl-ul-Masīh, and Nur-ul-Haqq. Yassarnal-Quran and the translation of the Holy Quran were reprinted. The Holy Quran has now been published in 78 languages. The English translation of the first volume of the commentary of Sahih al-Bukhari has also been published. Many of the books of the Khulafā were translated and published in numerous languages.

5. Wakalat-e-Ishā‘at

The publications department received reports from 86 countries that 1.8 million copies of over 350 different books, pamphlets, and folders were published. A collection of Resolution to Everyday Issues by Hazrat Khalifatul Masih V was also published in book form.

6. Central Desks, Presses and Digital Initiatives

The various central language desks, including the Arabic, Russian, Bangla, French, Turkish, Indonesian, Farsi, Swahili, Spanish and Chinese desks, all reported significant progress in translating and publishing literature. The Alislam.org website enhanced its Quran search engine, launched a mobile app for prayer times and Qiblah direction, and expanded its digital library, which now features 221 English e-books.

7. Other Organizations and Departments

The total number of Wāqifin-e-Nau has reached 85,489.

Over 8 million leaflets were distributed in 109 countries, reaching an estimated 25 million people.

Makhzan-e-Tasaweer, Ahmadiyya Archive and Research Centre, Al Fazl International, Al-Hakam and The Review of Religions, all reported continued growth in preserving history and expanding their global reach through print and digital media.

The IAAAE continued its work in providing clean water and developing model villages.

Majlis Nusrat Jahan runs hospitals and schools across Africa, having treated thousands of patients this year. Humanity First is now established in 66 countries and has provided aid to over 800,000 people, including Palestinians affected by the conflict in Gaza.

8. Bai‘ats (pledges of allegiance)

By the grace of Allah, more than 249,000 people from 111 countries and over 500 different nationalities entered the fold of Ahmadiyyat. This represented an increase of over 10,000 from the previous year.

In the end, Hazrat Khalifatul-Masih V described numerous faith-inspiring incidents. He advised every Ahmadi Muslim to become a role model of piety and a silent preacher through their excellent conduct, so that the flag of Ahmadiyyat Islam may be raised swiftly across the entire world. (Edited from the report prepared by Al-Hakam dated 26 July 2025)

Hazrat Khalifatul Masih V (aba) Mentions An Eminent Scholar and a Great Servant of Faith, Mir Mahmud Ahmad Nasir

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), mentioned an eminent scholar and a great servant of the faith, Mir Mahmud Ahmad Nasir, in his Friday Sermon delivered on May 16, 2025, as follows.

At present, I shall mention an elder of the Jamaat, who was an eminent scholar, ardent devotee of Khilafat and a great servant of the faith, who recently passed away...

The first mention is of Respected Syed Mir Mahmud Ahmad Nasir Sahib, son of Hazrat Syed Mir Muhammad Ishaq Sahib^(ra). He recently passed away at the age of 96. **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** ["Surely, to Allah we belong and to Him shall we return."]

Family Background

He was the nephew of Hazrat Amma Jaan, Hazrat Nusrat Jahan Begum^(ra), and the son-in-law of Hazrat Musleh-e-Mau'ud^(ra) and Hazrat Maryam Siddiqua Sahiba. As mentioned earlier, he was the son of Hazrat Mir Muhammad Ishaq Sahib^(ra), and his mother's name was Saleha Begum. He was the paternal grandson of Hazrat Mir Nasir Nawab Sahib^(ra). His mother, Saleha, was the daughter of Hazrat Pir Manzur Muhammad Sahib^(ra), the son of Hazrat Sufi Ahmad Jan Sahib of Ludhiana.

Devotion

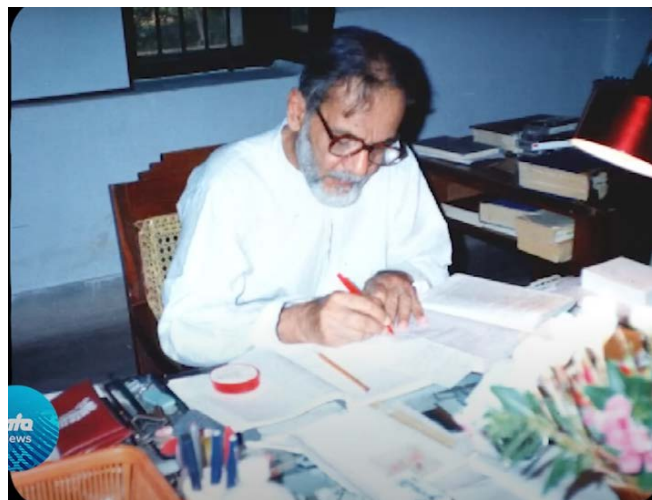
Syed Mahmud Ahmad Sahib completed his early education in Qadian, and then later obtained a BA from Punjab University. In March 1944, on the day of the demise of his father, Hazrat Syed Mir Muhammad Ishaq Sahib^(ra), he devoted his life to the service of faith.

His son, Muhammad Ahmad, also wrote to me that Syed Mahmud Ahmad Sahib used to consider 17 March to be a day of great significance. When he once asked his father why this day held such importance in his view, he replied, "It was the day my father passed away. On that very day, Hazrat Musleh-e-Mau'ud^(ra) spent the entire day at our home. In fact, he also led the prayers there. Moreover, Hazrat Musleh-e-Mau'ud^(ra) delivered a brief address in which he spoke about the religious services of Mir Sahib, his spirit of devotion, and his scholarship."

Mir Mahmud Ahmad Sahib said that upon hearing this, he stood up right there and said to Hazrat Khalifatul Masih II^(ra), "Huzoor, I offer myself for life devotion." Upon hearing this, Hazrat Musleh-e-Mau'ud^(ra) was overtaken by a deep emotional state. He greatly appreciated this. At that time, Syed Mir Mahmud Ahmad Sahib was fourteen years old, and then he fulfilled that promise in such a manner that examples of this are rarely found.

Services

His services to the Jamaat are as follows: From 1954 to 1957, he was here in England, where he served as a missionary, and during this time, he also attained education at the School of Oriental and African Studies (SOAS) under the instruction of Hazrat Musleh-e-Mau'ud^(ra). He studied together with Hazrat Khalifatul Masih IV^(rh). For some time, he also served as Secretary of the London Mission. From 1957 to 1959, he was a reserve missionary in Wakalat-e-Diwan. Then, in 1960, he was appointed as a teacher in Jamia, and he served in this role until 1978. From 1978 to 1982, he served as a missionary in America. From 1982 to 1986, he was granted the opportunity to serve in Spain. From 1986 to 1989, he served as Wakil-ut-Tasnif. From 1986 to 2010, he served as the Principal of Jamia Ahmadiyya Rabwah. During this period, from 1994 to July 2001, he also served as Wakil-ut-Ta'lim. Similarly, he was the In-Charge of the Research Cell, and the In-Charge of the Waqi'a-e-Saleeb Cell [research department related to the crucifixion].



In 2005, when the Noor Foundation was established, he was appointed as its president and remained in that role until the end. Hazrat Musleh-e-Mau'ud^(ra) appointed him as a member of Majlis-e-Ifta' on 3 June 1962, and he remained a member until November 1972. After that, in December 1989, Hazrat Khalifatul Masih IV^(rh) again appointed him a member of Ifta, and he remained in that position for the remainder of his life. He was also granted the opportunity to serve in Khuddam-ul-Ahmadiyya in different capacities: as the Mohtamim and as the Naib Sadr.

His academic services were also extensive. He greatly assisted in the preparation of the Holy Quran translation done by Hazrat Khalifatul Masih IV^(rh), which he also mentioned and expressed his gratitude. Mentioning the helpers from Rabwah, among whom were Sufi Basharat-ur-Rahman Sahib, Maulana Abul-Munir Noor-ul-Haq Sahib, Syed Abdul Hayy Sahib, Maulana Dost Muhammad Sahib, Jameel-ur-Rahman Rafiq Sahib, etc., he said they were given the opportunity to serve, and he also said here that Mir Mahmud Ahmad Sahib was among them and, by the grace of Allah, continued to provide assistance. Hazrat Khalifatul Masih IV^(rh) thanked them. (*Translation of the Holy Quran by Hazrat Khalifatul Masih IV^(rh)*, [Acknowledgements])

After completing the full Urdu translation of the six authentic books of Hadith, he was working on the translation of Musnad Ahmad bin Hanbal, and similarly, a commentary of *Sahih Muslim* was also being produced. He also translated *Shama'il al-Tirmidhi*. He wrote scores of scholarly articles about the Bible, which were published in various newspapers and magazines. He wrote the commentary of Deuteronomy and three of the Gospels. He also carried out very high-level scholarly work on topics like the burial cloth of Jesus^(as), the ointment of Jesus^(as), and the migration of Jesus^(as).

Among his published and unpublished works are: "The History of the Holy Prophet^(sa): He Was An Embodiment of the Quran." It has three parts; one of these is titled, "The Beautiful Sayings of Our Beloved Prophet^(sa)." Similarly, a small booklet titled "365 Days" for daily post-prayer lecture selections. Then another book is "From Palestine to Kashmir." He gathered research on the life of the Holy Prophet^(sa) compiled from the writings of the Promised Messiah^(as), which is currently unpublished. He wrote on selected topics from *Sahih Bukhari* regarding *tarbiyat* [moral reformation]. Similarly, when the old Pope raised an allegation, he also refuted it.

Basharat Mosque in Spain

At the foundation-laying ceremony of the Basharat Mosque in Spain, the cornerstone on which the Hazrat Khalifatul Masih III^(rh) prayed was held by the Respected Mir Sahib. Likewise, at the inauguration of the Basharat Mosque in Spain, he and his wife were granted the opportunity to serve, which was also mentioned by the Hazrat Khalifatul Masih IV^(rh). (*Khutbat-e-Tahir*, Vol. 1, 10 September 1982, p. 139)

Marriage

In 1955, at the opening session of the Jalsa Salana [annual convention], the Hazrat Khalifatul Masih II^(ra) announced eight *nikahs*. One of them was of Mir Mahmud Ahmad Sahib, whose marriage was settled with Hazrat Khalifatul Masih II's^(ra) daughter Amatul Mateen Sahiba. Hazrat Khalifatul Masih II^(ra) said that usually, *nikahs* were held on 29 December, but these *nikahs* had some exceptions. One of them was that one

Nikah was of his own daughter Amatul Mateen, which was settled with Syed Mir Mahmud Ahmad, son of Mir Muhammad Ishaq Sahib^(ra). He then gave more details and also stated that, "Mahmud Ahmad is currently studying BA in London, and if Allah the Almighty keeps all well, it is planned that he will return in May next year.



Sayyid Mir Mahmud Ahmad Nasir with Khalifatul-Masih II at the time of Nikah (marriage) ceremony

I have left all three of my children behind in London (he mentioned who these three sons are and then stated their names) Mahmud Ahmad, who is my son-in-law, Dawood Ahmad, who is my son-in-law, (referring to Syed Mir Dawood Ahmad Sahib) and Tahir Ahmad (i.e., Hazrat Khalifatul Masih IV^(rh)) who is the son of the late Ummi Tahir Sahiba^(rh). I have left them there, so that they may acquire education and serve the Jamaat in the future. They've been instructed to acquire excellence in the English language." Then, he explained, "Once they've acquired a high standard of English and since all three of them are also *Maulawi Fazil* [trained in Islamic studies] and their knowledge of Arabic is already excellent, if their English also becomes strong, they'll be able to translate the Holy Quran and books of the Promised Messiah^(as), thereby proving instrumental in the propagation of the movement."

Then, he explained, "*The Review of Religions* also needs to have a capable and worthy editor; for this reason, I have left my children there. Even though in this state of sickness and weakness, leaving my children there and incurring the expenses of three sons to study like this – two sons-in-law and one son – is difficult, yet I considered the difficulty of the movement to be greater in importance than my personal difficulty. (*Khutbat-e-Mahmud*, Vol. 3, 26 December 1955, pp. 672-674)

Hazrat Musleh-e-Mau'ud^(ra) always bore in mind the need to make every sacrifice for the sake of the Jamaat, and he made every kind of sacrifice to this end – his wealth, time, and children too.

Mention by Hazrat Khalifatul-Masih III

In 1982, Hazrat Khalifatul Masih III^(rh) led the *nikah* of Mir Nasir Sahib's eldest son. In it, he mentioned Syed Mir Mahmud Ahmad Sahib in reference to Mir Muhammad Ishaq Sahib's^(ra) progeny. Thus, he said, "God Almighty accepted his prayers (meaning Mir Muhammad Ishaq Sahib^(ra)'s prayers)

and, seeing his love for God Almighty (i.e., Mir Muhammad Ishaq Sahib's^(ra) love for God Almighty), God enabled all three of his children to devote their lives to faith. All three of his sons possess different personalities, just as every person is different from one another. However, in this (Hazrat Khalifatul Masih III^(rh) goes on to say), "as far as I have reflected, all three possessed one thing in common: whatever God Almighty provided for them, however much He granted them – not only should one remain content, but should be happy with it (not just be satisfied with what they have but truly happy)." He went on to say, "Syed Mir Daud Ahmad Sahib was his own person, yet he possessed this quality. Mir Masud Ahmad has now been in Denmark for quite some time preaching the message, and he, too, has his own personality, yet he possesses this quality as well. And their younger brother Mir Mahmud Ahmad, whose son's *nikah* I'm about to announce, also possesses his own manner of being a life devotee, yet all three embody this common spirit of living happily and being content with whatever they are given by the community without making extra demands." He further stated that "their father's quality of contentment has been inherited by the family. God Almighty has blessed the progeny of our respected maternal uncle (referring to Mir Muhammad Ishaq Sahib^(ra)) – with a special grace. To this end, the excellent example that was set for the community as they served the community with smiling and content faces no matter what the situation, and constantly proved to be grateful servants of God Almighty who spent their days always singing the praises of God." (*Khutbah-e-Nikah*, 10 May 1982, *Khutbat-e-Nasir*, Vol. 10, pp. 728-729)

At the end, he offered a prayer for them, that God Almighty grants their future progeny the grace of achieving these standards.

Poetry

He was also well-versed in poetry. He knew the poetry of the Promised Messiah^(as) and that of Hazrat Musleh-e-Mau'ud^(ra), but he also wrote some poems of his own.

Code of Conduct for Missionaries

Then, on one occasion, he advised such young men as have the desire to study in Jamia Ahmadiyya but who have not yet gained admission; he presented a code of conduct, which is a very good code of conduct and which missionaries should bear in mind. In fact, everyone who wishes to join Jamia or who has entered Jamia should bear it in mind.

The first thing in this code of conduct was for them to wake up at 3 am every morning for prayers – which, according to Pakistan's time, is the time for *Tahajjud* prayer – and to go and offer all five daily prayers in congregation at the mosque each day. And he advised those living in Rabwah to offer at least one prayer in Masjid Mubarak. Then, he advised that they should pray every day for earning the pleasure of God

Almighty, and to develop love for the Holy Prophet Muhammad^(sa), love for the Promised Messiah^(as) and the love for Khilafat. The fifth point was to make the remembrance of Allah, sending salutations upon the Holy Prophet^(sa) and seeking forgiveness of Allah a defining habit. The sixth point was to regularly write letters filled with expressions of love and fidelity to Khalifatul Masih and request his prayers. The seventh point was to fulfil the responsibilities they currently have in the very best way possible.

The eighth point was to serve their parents, and if they lived far away, to keep them in their prayers. The ninth point was to learn the Holy Quran with word-by-word and running [idiomatic] translation. The tenth point was to ensure that they read the entirety of the books written by the Promised Messiah^(as) at least three times. The eleventh point was to ensure that they read *Al Fazl* and one other newspaper every single day, and to engage in one task that serves God's creation every day.

Comments

His son, Syed Ghulam Ahmad Farrukh, writes regarding him, "I present a few reflections which illustrate the profound love my father bore for Allah the Almighty – a love that found its expression in his prayers and remembrance of God."

I myself witnessed the manner in which he offered his prayers in the mosque. He would pray in a corner with such deep humility and fervency. As for his prayers at home, we can only imagine [how spiritually elevated they must have been]. However, even in public, he would be overcome with a very deeply emotional state.

"There existed such a bond between him and his Lord which was so natural and free of any pretentiousness – one which he did not openly display, yet at times it would manifest itself inadvertently, and people would perceive it on their own. For instance, I observed in my father's notebook that the word 'Allah' would appear written every day. Upon closer observation, I discovered that whenever he refilled his pen with ink, the very first word he would write was 'Allah.' Thus, on certain pages or in his diaries, one would find the word 'Allah' inscribed repeatedly across several lines.

In his final years, he had written a phrase on the wall of his room: 'O my Allah, Ti Amo.' I asked him what it meant. He replied, "Ti Amo" is an Italian expression meaning "I love You." (He had written it for Allah the Almighty.)

He also composed a poem in praise of God, one couplet of which reads:

"May I ever be granted, may I forever behold
Thy Countenance Divine, Thy Words Sublime."

During an illness, when he had to undergo an operation for appendicitis, he heard the words "*Assalamu Alaikum*" – and he recovered soon thereafter. His philosophy of worship and prayer was deeply rooted in his relationship with Allah the

Almighty. The two were inseparable.

مُحَمَّد

Supplications in Tahajjud

He would often describe his method of supplication during *Tahajjud*, explaining that he would begin with prayers of praise of Allah and for him to establish a bond with Him. On one occasion, he shared that every day during Tahajjud, he recited verses from a poem composed by his paternal uncle, Hazrat Dr Syed Mir Muhammad Ismail Sahib^(ra), titled '*Tum*' (i.e., Thou). The opening verse of this poem reads:

"Thou art the cure for the anguish of my heart, O Beloved,

Thou art our purpose, and we are Thine."

He also explained the manner in which he offered his supplication during *Tahajjud*, which I will briefly summarize here. (His son recounts) that after offering praise to Allah and invoking *Durood Sharif*, he would pray first for the Promised Messiah^(as), his family, and the *Khulafa*. Thereafter, he would specifically mention Hazrat Musleh-e-Mau'ud^(ra) and his progeny. Following this, he would begin with his own grandfather, Hazrat Mir Nasir Nawab Sahib^(ra), and gradually proceed downwards through each generation. Among his children, he would always begin praying first for his daughter, and then for his sons.

Character and Manners

He regarded supplication as the true means of fulfilling the rights owed to fellow human beings (*Huquq-ul-Ibad*). His love for Khilafat was deeply evident, yet above all else, his heart overflowed with love for the Holy Prophet^(sa). He strove diligently to follow the blessed example of the Holy Prophet^(sa), and this was evident even in the smallest of matters."

His son relates an incident: "On one or two occasions, it so happened that my father was seated on an uncomfortable chair while I sat on a more comfortable one. I stood up and offered him my chair, but he declined to sit on it, saying, 'The Holy Prophet^(sa) has forbidden one from having another person vacate their place for oneself.' He added, 'You may be my son, but this would go against the *sunnah* of the Holy Prophet^(sa), and therefore, I cannot sit there.'

"Similarly, he would make a conscious effort to be the first to offer greetings of peace while passing others. On Fridays, after the Friday Prayer and again following the 'Asr Prayer, he would remain engaged in supplication. He disliked being interrupted during these times, explaining that the Holy Prophet^(sa) had stated that these were moments of the acceptance of prayer. His children knew to avoid disturbing him at such times.

"On the days marking the birth and passing of the Holy Prophet^(sa), as well as those of the Promised Messiah^(as), he would especially exhort the recitation of Durood Sharif, and he himself would frequently repeat:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ

[‘Holy is Allah with His praise; Holy is Allah the Great. O Allah, bless Muhammad^(sa) and the people of Muhammad^(sa).’]

His son further relates, "Once, when I visited Qadian, he handed me a written prayer and instructed: 'Recite this prayer once on my behalf in each room of Darul-Masih and also pray at the blessed grave of the Promised Messiah^(as).'"

Legal Case

In 1990, a legal case was filed against him concerning remarks made during a session of Majlis-e-Shura. Though the charge was under Section 298-C, the judge accused him of disrespecting the Holy Prophet^(sa) and his Companions during his speech. He firmly refuted this allegation before the judge and later expressed the deep anguish to me that he had felt at such a false accusation. The judge claimed, "Mir Mahmud Ahmad used derogatory words for the Holy Prophet and his Companions." To this, Mir Mahmud Ahmad Sahib declared in court:

"This is a baseless accusation – a lie, a lie, a lie. I hold the Holy Prophet^(sa) and his Companions in the highest regard from the depths of my heart and profess absolute faith in his prophethood. I am a Syed, from the noble lineage of the Prophet, and I invoke the curse of Allah upon one who lies.' (He courageously stated that this before the judge.)

Steadfastness

"During the final days of his illness, he would increasingly occupy himself with the recitation of Durood Sharif and would repeatedly say:

"I am a humble servant of Hazrat Muhammad Mustafa^(sa)."

His love for the Promised Messiah^(as) was likewise unique and profound. His son recounts: "I remember in 1989, The *Daily Al-Fazl* Rabwah conducted interviews with senior members of the Jamaat during the centenary celebrations. In the interview, he only said: 'The greatest miracle of the Promised Messiah^(as) is that he reconnected mankind with the Living God,' or similar words to this effect.

"Even during periods of illness, he would at times be unable to visit Qadian despite making preparations. Plans would be cancelled. Yet, until his final days, he cherished a deep longing to visit Qadian and to present himself at the blessed grave of the Promised Messiah^(as). Despite his physical difficulties, he would undertake the journey.

Daily Routine

"Concerning his daily routine, it is written that the study of the Holy Quran, *Sahih al-Bukhari*, and Ruhani Khaza'in formed a regular part of his life. He would strongly urge us to adopt the habit as well. He advised every visitor similarly. When he was imprisoned in 1990

due to the legal case, he spent a night in detention in Chiniot. When I went to see him, he requested a bucket, a mug, and a copy of *Barahin-e-Ahmadiyya*. Mian Khurshid Ahmad Sahib, who was with him at the time, asked, 'How will you manage to read such a difficult book in this cramped, hot cell?' He replied, 'It's not difficult for me – I've read it five times before.'"

In the sweltering heat of a confined space, he endured much discomfort, even if it was just for a single day. Yet due to his refined and dignified nature, the hardship was significant. Even so, his foremost concern was to continue reading the writings of the Promised Messiah^(as).

Scholarship

He had a deep command of religious knowledge – not only of Islam, but also of Judaism, Christianity, and other religions. He was especially proficient in comparative religion. He did not like to just follow traditionalist form of jurisprudence; rather, he would often advise:

"Seek guidance from the Holy Quran, the *sunnah* of the Holy Prophet^(sa), authentic Hadith, and the religious knowledge imparted by the Promised Messiah^(as) and his *Khulafa*."

He frequently studied secular disciplines, particularly scientific subjects and history, as well as books related to recreational activities like hiking. He had extensively read the works of both English and Urdu poets and had memorized the couplets of many poets. On his iPad, he would also listen to poetic recitations. He had a remarkable gift for languages; besides Urdu, Arabic, and English, he achieved considerable proficiency in Spanish, Italian, and Hebrew. He regularly watched Italian programs on TV and his iPad, primarily because Hazrat Musleh-e-Mau'ud^(ra) had once instructed him to learn Italian, indicating that he intended to send him to Italy. He often mentioned, "He instructed me to learn the language. I am still learning. That directive was never revoked, so it remains valid for me to this day, which is why I continue to act upon it."

Exemplary Life

He offered financial sacrifices with extraordinary zeal. Whenever he received some inheritance or property shares, he promptly paid his due portion.

Mubashir Ayyaz Sahib, who is currently the principal of Jamia [in Rabwah], writes that Mir Sahib led an exceptionally innocent and pious life. Extremely refined yet humble and modest, he embodied exemplary contentment and trust in Allah. He was an ocean of knowledge and wisdom and indeed a distinguished scholar. All this is true. Besides being a scholar of considerable standing, he was also a commentator of the Quran and a Hadith scholar. He holds the distinctive honor in the history of Jamaat-e-Ahmadiyya of being the first scholar to translate not only the Holy Quran but also the entire Sihah Sitta [six authentic books of Hadith] into Urdu. Mir Sahib's life was one of

devotion; his guiding principle was constant work. The concept of "vacation" did not exist in Mir Sahib's dictionary. Unquestionably, Mir Sahib had an exceptionally deep bond with Khilafat and, through his own actions, demonstrated profound obedience and love for Khilafat. Through his conduct, he showed us the true meaning of respecting Khilafat."

Once, he also became unwell. He would ride his bicycle to Jamia on time. He would arrive promptly at 7:20 am when Jamia would commence for the day. Due to being unwell, he fell from his bicycle a few times. I told him that he should instead come at 10 am. He took this as an instruction and strictly adhered to it, arriving at his office at 10 am. Mubashir Sahib recalls that one day, Mir Sahib was pacing in the veranda before 10 am, and upon being asked why he had not entered, he replied, "It is not yet 10 o'clock, and the Khalifa of the Time instructed me to arrive at the office precisely at 10 am. Therefore, I will enter exactly at 10 am." Such was his exemplary obedience, setting a model for both superiors and subordinates.

Tanvir Nasir Sahib, a missionary in Qadian, mentions a cherished memory of Mir Sahib. He recalls sitting in Masjid Mubarak in Qadian, where he observed Mir Sahib pacing in the front row of the mosque. Seeing him pacing and supplicating was something that he found profoundly inspiring and pleasing. Gathering courage, he eventually asked Mir Sahib why he paced in the first row. Mir Sahib explained, "I once saw Hazrat Musleh-e-Mau'ud^(ra) pacing here, and I am merely following his footsteps." His love for Hazrat Musleh-e-Mau'ud^(ra) was profoundly remarkable.

Feroz Alam Sahib writes that Mir Sahib became principal during his second or third year at Jamia. "It was our good fortune," he states, "as Mir Sahib greatly influenced us not just academically, but significantly more through his exemplary character and actions as a scholar. I tried my best to attend his lessons, listen to them and act upon them. He taught us comparative religions and frequently explained the arguments presented by the Promised Messiah^(as) in his writings."

He remembers a specific instance during a lesson on the miracles of Jesus^(as) when Mir Sahib rhetorically asked if miracles still occurred today, then shared his personal experience: During the days of Jalsa, while on duty, there was once an unexpected influx of guests and insufficient food. As they began distributing the limited food, Allah the Almighty granted abundant blessings, and everyone ate sufficiently, feeling no shortage.

His grandson, Hashir Ahmad, a missionary himself, writes that Mir Sahib profoundly loved Allah the Almighty, leaving a lasting impression of divine affection on everyone, young and old alike. He was meticulous in observing *Tahajjud* and regular prayers. Now that he is also a missionary, he too should follow in the footsteps of his grandfather. Mir Sahib had an extraordinary love for the Quran, a love he had never witnessed before. He used to have long recitations. Hashir recalls staying with him as a child, when Mir Sahib would wake him for Fajr prayers, after completing

his own *Tahajjud*, he would engage in lengthy, heartfelt recitations of the Quran, and this deeply impacted him. When Hashir joined Jamia in Canada, Mir Sahib eagerly enquired whether the Quran translation was taught separately or together with commentary, expressing happiness upon learning they were taught separately. He was concerned that people usually learn the commentary but fail to learn the translation.

Regarding Mir Sahib's profound love for the Promised Messiah^(as), Hashir says that he was deeply devoted to studying Ruhani Khazain. He frequently stated, "I've read the Promised Messiah's^(as) books numerous times, yet each reading reveals new insights." He also said, "If you read Ruhani Khazain, you will understand the Quran, Hadith and Islamic history. Once, he personally mentioned to me that he had read all the books of the Promised Messiah^(as) at least three times, and some books even more than three times."

Despite his immense scholarship, he maintained extreme humility and never sought to publicize his knowledge.

Love of Khilafat

He would listen intently to the Friday sermons. [Hashir recounts,] "On one occasion, when the electricity in Rabwah went out (a common occurrence in Pakistan), causing the TV to shut down during a sermon. I was young at the time. As I was about to leave, he instructed me to stay, advising patience; and said, 'You never know when the power will return, and the Khalifa's sermon resumes, lest you miss his words.' He would not tolerate such a thing. Instead, he said to sit and supplicate in the meantime, for there is great blessings in that."

On one occasion, I was delivering an address, and he did not receive information about it, causing him to miss it. When he tuned into MTA, the address had already concluded. He asked a youth to play it on his iPad for him, and although it was playing in a different language, he continued to listen to it. [Hashir says,] "When I arrived, I played it for him in Urdu and he became very happy and grateful, saying that I had done a huge favor for him." He also expressed gratitude to the children.

Amer Safir Sahib, Editor of *The Review of Religions*, narrates an extraordinary example of Mir Sahib's obedience to Khilafat. Amer Sahib recalls contacting Mir Sahib – in fact, I myself had instructed Amer Sahib to ask certain scholars to write for the magazine, and I had mentioned a few names, including that of Mir Mahmud Ahmad Sahib. Amer Sahib says, "Upon inquiring, I learned that he was in Pakistan at the time. I asked his relatives to see if he would be sleeping at the time, as it was around 10 or 11 pm, to which they said no. Thus, I called him, and his wife answered. She said he was sleeping, but during this course, Mir Sahib woke up from the sound of the phone and the conversation. When he answered, I conveyed that Hazrat Khalifatul Masih had instructed him to write an article for The Review of Religions on a

particular subject. He said that he did not understand clearly, but that he would respond in the morning." By the following morning, Mir Sahib promptly wrote and submitted a 15-page article to Amer Safir, noting, "A young man called last night conveying Khalifatul Masih's instruction to write an article. I have written and am sending 15 pages as the first part immediately. I will continue sending more." Such was his exceptional obedience. Similarly, regarding punctuality, as previously noted, he refused to enter the office before the designated time of 10 am, strictly adhering to instructions.

He would also take part every year in the program that they would hold regarding the Shroud of Jesus^(as) during the exhibition here at Jalsa, and he would present the topic entirely in light of the Promised Messiah's^(as) teachings.

Amer Safir writes that he used to say that when missionaries study an academic subject, they do not take the actual or the Jamaat's views and instead focus more on worldly sources. However, his practice was that first and foremost, he would fully understand the writings and views of the Promised Messiah^(as), after which he would look at the non-Jamaat or secular views, rather than doing the opposite. He says that Mir Sahib would confidently present the Promised Messiah's^(as) views before the leading experts on the Shroud.

Ointment of Jesus

He [Amer Safir] mentions an incident that *The Review of Religions* had done a great deal of research on the topic of the incident of Jesus^(as) surviving the cross from different angles and perspectives, and strove to strengthen the Jamaat view by presenting all the scientific, historic and ideological views about the Shroud. Conversely, Mir Sahib's strategy was different. His view was that the Promised Messiah^(as) has emphasised the Ointment of Jesus^(as) and he said that the Promised Messiah's^(as) points should be made the primary basis and all other aspects should be considered additional. He constantly presented this perspective and said that the Ointment of Jesus^(as) was the key to understanding the crucifixion. Although the *Review* team's efforts solidified the Jamaat's moral standing and established good connections with experts, they were not successful in having a decisive academic impact. However, he says that Mir Sahib's approach ultimately showed results. The most renowned expert and photographer of the Shroud at that time, Barrie Schwartz, confessed that if we could prove our point through the Ointment of Jesus^(as), then he would have to accept that Jesus^(as) did truly survive the cross.

Following the Word Qabr

People have written countless incidents about him. There are more from his children, his progeny, other people, life devotees, missionaries, and it is difficult to

mention them all. One thing which every missionary has written – many if not all – which is common, is that he would say to take the word “*qabr*” (قبر) and act upon it. The explanation of “*Qabr*” he gave was *qaaf* (ق) for Quran, *baa* (ب) for *Bukhari*, the book of Hadith, and *raa* (ر) for Ruhani Khazain. He would say that if one gained expertise in these things, strove to act upon them, strove to learn from them, and strove to learn spirituality from them, then they would be successful in achieving their purpose. The word “*qabr*” [grave] itself is such that if one were to bear it in mind, then one remembers God Almighty. When one remembers God Almighty, they strive to tread with righteousness.

Conclusion

In any case, he was a great aide and helper of Khilafat. He was very loyal and implemented every word. He was sincere. He was a great helper, the likes of which are seldom found. He practiced what he preached. At least I have not seen anyone else like him. May Allah the Almighty make it so – since there is no limit to His treasures – that there are more examples like him, and that Allah the Almighty continues to grant Khilafat-e-Ahmadiyya such loyal, sincere, and righteous helpers. May his children become the recipients of their father’s prayers and may Allah enable them to follow his deeds and advice. (Adapted from alislam.org)

In the Pious Company of Mir Sahib

Syed Sajid Ahmad

I attended TI College Rabwah 1965-1969. Everyone went to the Mubarak Mosque for Friday Services. I also tried to join Maghrib there. I and other students from the college met our elders after the prayer services. I first met Mir Mahmud Ahmad Sahib Nasir there. He was a well-known scholar.

One day he mentioned that the way the books are put together, the subject matter of a chapter is spread over too many pages to bring it before one’s eyes as a single view. Like the small chapters at the end of the Holy Quran, if larger chapters could also be put on a large page, the whole subject would be in front of the reader’s eyes to appreciate and understand. His desire reflected his innate desire to understand and comprehend the Word of God and appreciate its contents.

I lived in the San Francisco Bay Area 1977-1984. Mir Sahib first was appointed as the missionary in-charge from November 1978 to December 1980 stationed at American Fazl Mosque in Washington DC. When the first West Coast Jalsa Salana was held in 1980 in San Francisco Chapter, He travelled from Washington DC to San Francisco and spoke in men’s and women’s session separately. When Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III, rahimahullah, visited San Francisco in 1980, Mir Sahib was with him.

Mir Sahib served as the regional missionary for the West Coast from

March 1981 to 1982. He resided in Walnut Creek near San Francisco. Members gathered at his residence for prayer services, meetings and other events. Mir Sahib did not drive. It gave an opportunity to members to give rides to Mir Sahib for lectures at institutions and for other personal errands. I lived in San Jose at the time. I and my family also availed the opportunity to be in his company and discuss a myriad of subjects and learn from him. Members observed his great character and manners to adopt them in themselves and their families.

He loved taking the message of Ahmadiyya Islam to the world and was always pondering over ways to accomplish this task. There were no computers or Internet those days. Contacts could be made only through snail mail and landlines. One day I went to see him. I saw along a wall, small boxes were stacked over one another and filled the space from the floor to the ceiling. I could not resist asking him what was going on. He told me that he had printed a picture of the grave of Jesus in Kashmir with an explanatory text to go with the picture to send to intellectuals, writers and scholars. He then manually gathered the addresses of such people and wrote their address on envelopes and mailed them the information on the grave of Jesus in Kashmir. He had mailed so many letters by that day that the stack of

the empty envelopes had reached the ceiling of the room.

Prominent members came to see him when he was in San Francisco to benefit from his knowledge and advice. Once Late Chaudhari Hameedullah Sahib came to visit him during his visit to the US.

Once we were discussing the top helpers of the Jama’at of the Promised Messiah. I mentioned the name of the great servant of Ahmadiyyat, (Hazrat) Mirza Tahir Ahmad (rahimahullah). He spontaneously said not to mention him as he was a Jinn and no one could compete with him.

Once it was being discussed how to overcome weaknesses in Salat and Chanda and other activities and obligations. He said that these lapses can be addressed by creating the true understanding and love of Allah. Once a person realizes the true belief in Allah, he is rid of such weaknesses.

His children were young in those days but yet they reflected the piety, manners and character of their parents.

I learned a great deal from him. On his return to Pakistan, he gifted a number of his shirts that I wore for many years.

May Allah honor him with His great favors in the next world too. Amin.

Sayyid Mir Mahmud Ahmad Nasir

Missionary in-Charge (11/19/1978-12/9/1980) Missionary West Coast 3/1981-3/9/1982)



The late Mir Mahmud Ahmad Nasir was born to the eminent scholar Mir Muhammad Ishaq on 15 October 1929. He was raised in Qadian, India, during his youth.

In March 1944, at the age of 14, on the day his father died, he devoted his life for the service of Islam.

He was admitted to Jami'ah Ahmadiyya Qadian and finished his education in Jami'ah Ahmadiyya at Ahmad Nagar in Pakistan. While he was a student in Jami'ah, he also earned his bachelor's degree.

He served as a missionary in England from 1954 to 1957 and also studied at the School of Oriental and African Studies.

He was with Wakalat Diwan as a reserve missionary 1957-1959.

He served Majlis Khuddam-ul-Ahmadiyya in many capacities during 1958-1969 including Na'ib Sadr. He was the first Qa'id of Majlis Rabwah.

He taught at Jami'ah Ahmadiyya Rabwah 1960-1978. During this period, he also was a member of the Ifta Board 3 June 1962-November 1972.

Sayyid Mir Mahmud Ahmad Nasir took charge from Missionary

'Ata'ullah Kaleem on 19 November 1978 and worked as the US Missionary-in-Charge for about two years.

Hazrat Maulawi Ata Muhammad, a companion of the Promised Messiah, who was in Canada on a private visit, was invited by Mir Mahmud Ahmad Nasir in September 1979 for a visit to the US. Hazrat Maulawi Ata Muhammad was given rousing welcome in York, Washington, and Baltimore. He related inspiring stories of the Promised Messiah, may peace be upon him. (General File America 1979, pp. 191-2)

Mir Sahib represented the Ahmadiyya Muslim Jamā'at at the United Nations Conference of World Religions where his thesis on Qur'an's invitation to come to the common denominator of worshipping One God was received with great appreciation. At the conclusion of its historic meeting, he was asked to lead the international representatives in collective prayer.

Hazrat Khalifatul-Masih III graced the soil of America the second time in 1980 while Sayyid Mahmud Ahmad Nasir was Missionary in-Charge.

Mir Sahib wrote letters to notables of United States of America which included heads of churches. The famous pastor Billy Graham was one of them. He sent literature of Ahmadiyya Muslim Community to these dignitaries.

Mir Mahmud Ahmad Nasir left for Rabwah, Pakistan on December 9, 1980, for a short period. His duties of missionary-in-charge USA

were taken over by Maulawi 'Ata'ullah Kaleem, Missionary-in-Charge West Coast Region. (The Ahmadiyya Gazette USA, January 1981, p. 11)

Mir Sahib was posted as West Coast Regional Missionary in March 1981. He returned to Pakistan on 9 March 1982 after working in the American west for a year. (General File America 78, p. 158, Diary US Missions 1982, p. 200)

Chaudhri Hameedullah, Central Na'ib Sadr Ansarullah Rabwah, visited Canada and USA for organizing Ansarullah in USA. He also went to West Coast Jamā'ats where Mir Mahmud Ahmad Nasir accorded him warm welcome. Chaudhri Hameedullah addressed Jamā'ats there. (General File America 1981, and letter of Mir Mahmud Ahmad Nasir dated 17 July 1981)

Mir Sahib served as the Missionary In-Charge for Spain from 1982 to 1986. Masjid Basharat was opened during his tenure there. He returned to Rabwah, the international headquarters of the Ahmadiyya Muslim Jamā'at, to serve at the international headquarters. He served as Wakil-ut-Tasnif 1986-1989. He served as the principal of Jami'ah Ahmadiyya at Rabwah 1986-2010. During this period, he also served as Wakil-ut-Ta'lim 1994-2001. He was appointed the member of the Ifta Board once again in December 1989. He remained in this position until he passed away.

Mir Sahib passed away on 11 May 2025 in Rabwah, Pakistan.



Hazrat Khalifatul Masih V Mentions US Ahmadis

Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned the following members in his Friday Sermons and led their funeral prayers in absentia after the Friday services.

Abdul Karim Qudsi

Abdul Karim Qudsi was a renowned poet in the Community. His marriage was announced by the Hazrat Khalifatul-Masih III (may Allah shower His mercy on him). He is survived by four children. One of his sons is a missionary and serves as a professor in Jami'a Ahmadiyya

Rabwah. Abdul Karim Qudsi served the Community in different capacities. He was a good poet and a compilation of his poetry had been published. He also rendered the poetic Urdu and Punjabi translation of the Promised Messiah's famous Arabic poem in praise of the Holy

Prophet (may peace and blessings of Allah be on him). He loved the Khilafat a great deal and instilled the same love in his progeny. May Allah grant him forgiveness and mercy.

Nasima Laiq of the USA, wife of Laiq Ahmad Shaheed

Nasima Laiq of the USA, wife of Syed Laiq Ahmad Shaheed, who was martyred in Model Town Lahore. Her father was not Ahmadi but her mother converted to Ahmadiyyat

and their daughters were also married into Ahmadi households. She was very kind and compassionate. She loved the Khilafat. She always enjoined her

children to abstain from vain things. She is survived by four sons and four daughters.

Muhammad Hussain Haider, son of Chaudhry Ata Muhammad (USA)

He passed away on 20 September 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

His father hailed from Sukhewal, District Ludhiana, India. He along with his villagers, took the

pledge of allegiance during the caliphate of Hazrat Khalifatul-Masih I (may Allah be pleased with him) through the preaching of Hazrat 'Abdullah Sanoori (may Allah be pleased with him). The deceased was regular in five daily prayers and was used to recite the

Holy Quran daily. He was a sincere, pious, and faithful person. He was Musi by God's blessing. He is survived by his wife, five sons and three daughters. His eldest son Nasir Ahmad Goraya is serving as a Jamā'at's missionary.

Shamim Akhtar wife of Malik Khalil Ahmed Akhtar of Lahore, currently in the USA

She passed away on 15 October 2023 at the age of 89. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was the progeny of Hazrat Hafiz Hamid Ali (may Allah be pleased with him), the companion of the Promised Messiah (may peace be on him). She also had the privilege of meeting Hazrat Amman Jan (may Allah be pleased with her) in Qadian during her childhood.

Hazrat Amman Jan used to visit the house of Hazrat Hafiz Hamid Ali's wife Rasool Bibi who was blind and took great care of her. After the partition of India, she moved to Sahiwal and then to Lahore. Her husband Malik Khalil Ahmed Akhtar had also been the Imām-uṣ-Ṣalāt of Model Town Mosque, Lahore. In 1997, she emigrated to the United States. She had the opportunity to take Nāsirat classes in the US and teach the Holy Quran

to the girls. She was regular in five daily prayers and financial contributions. She was a pious, sincere, and faithful woman taking special care of the veil. She is survived by two sons and a daughter. She was the aunt of Saqib Ahmed (A worker of Ashirkatul-Islamia, UK). [Translated from Al-Fazl International, December 2023 and January 2024 by Editor the Ahmadiyya Gazette, USA]

Muhammad Ibrahim Bhambri father of Dr. Munir Ahmad of Clinton, USA

Hazrat Khalifatul-Masih V (may Allah be his Helper) led the funeral prayer in absentia of Muhammad Ibrahim Bhambri on 29 December 2023. Hazrat Khalifatul-Masih V said:

Muhammad Ibrahim Bhambri who recently passed away at the age of 106. Ahmadiyyat was established in his family through his father. Muhammad Ibrahim Bhambri studied at Madrasah Ahmadiyya in Qadian, after which he studied at Jami'a Ahmadiyya. He then completed his matriculation and other studies. He later dedicated his life to the sake of Islam Ahmadiyya. The Second Caliph (may Allah be pleased with him) advised him to learn office work. Thereafter he served as a professor and also served in various offices. He served

as the local president of his area for over fifty years. His daughter says that the secret to his long life was waking up early for the morning prayer, remaining occupied in the remembrance of Allah, walking, cycling to school and work, a simple diet and remaining content and patient. He loved the Caliphate a great deal. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that he also used to be his student and said that he was very loving, although he had also been strict with him at times. Hazrat Khalifatul-Masih V (may Allah be his Helper) said that when he was Nazir-e-A'lā and would remind Muhammad Ibrahim Bhambri of how he had been strict with him he would simply laugh. However, at the same time, he was very

compassionate and his purpose would be reformation. He would advise missionaries to memorize couplets of the Promised Messiah (may peace be on him) as there is guidance in them and then would give his example of reciting the entire Arabic Qasida written by the Promised Messiah (may peace be on him) before going to sleep. One of his daughters was martyred in Pakistan, and he lost another daughter to an illness, yet he exhibited great patience. He lived a successful and long life. Hazrat Khalifatul-Masih V (may Allah be his Helper) prayed that may Allah elevate his station and enable his children to carry on the legacy of his virtues.

Saliha Quanta Bhatti, wife of Rashid Ahmed Bhatti of Philadelphia, on 27 Jan. 2024

Hazrat Khalifatul-Masih V said: She passed away on 18 November 2023 at the age of 84. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

She was the daughter of Qazi Muhammad Rashid Khan former Wakil-ul-Mal Thani and Amatul Hameed Begum. In Rawalpindi, she taught Qa'dah Yassarnal-Qur'an and the Holy Qur'an to Ahmadi and non-Ahmadi girls. She was a sympathizer and a great well-wisher of the poor. At a young age, she

went to Rabwah to study and served his maternal grandfather and grandmother, Maulawi Muhammad Abdullah Batālvi (may Allah be pleased with him) and Amatul Aziz (may Allah be pleased with her) who were companions of the Promised Messiah (may peace be on him). She was the President of a Halqa in Rawalpindi and also served as the National Secretary of Nāsirat for eleven years in the United States. She was a Mujahida of Tahrir Jadid Daftir I. She donated her wedding jewelry to Bait-ul-Futūh when she

was in Rawalpindi. She was also able to make financial sacrifices at the Bait-ul-Aafiyat in Philadelphia. He instilled in her children a spirit of financial sacrifice. In 2002, she performed Hajj with her husband. She was a mūṣiyya. She was buried at Dārul-Fadl the Beheshti Maqbarah, Rabwah. She is survived by her husband and two sons. All four of her brothers are Waqif-e-Zindagi and all her three sisters are married to Waqif-e-Zindagi.

Nusrat Alhadith w/o Nooruddin Alhadith of Washington, D.C. on 6 February 2024

Hazrat Khalifatul-Masih V said: She passed away on 24 December 2023 at the age of 84. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was one of the descendants of the early Ahmadi of Mauritius and was the daughter of Ahmad Hussain Sookia. She got training in teaching and worked as a teacher. She was married in 1974 to American African Ahmadi Nooruddin Alhadith and moved to Washington D.C. with her husband

in 1979. She was an active member of Lajna Imā'illāh USA and served as President of Lajna Washington D.C. for many years. She was also actively involved in Tabligh activities and was in touch with many politicians through correspondence. She had the blessed opportunity to perform Hajj twice. She attended Annual Conventions in Rabwah and Qadian many times. She was a loving and pious lady of firm faith and was regular in daily prayers as well as in Tahajjud. She had a deep devotion

and love for the Khilafat, had a loving relationship with the ladies of the Promised Messiah (peace be upon him), and used to keep contact with them. During Ramadan, most of her time was spent praying and reading the Holy Qur'an. She used to make special arrangements for Friday prayer. She was the aunt of Atiya Noor Ahmed Hubsh, a former President of Lajna Imā'illāh Germany.

Dr. Mubarak Ahmad of Baltimore, Maryland

Hazrat Khalifatul-Masih V said: Dr. Mubarak Ahmad of Baltimore died on 11 January 2024 at the age of 87. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157))]

He belonged to Hyderabad Deccan, India. His maternal grandfather, Seth Muhammad Ghaus, pledged allegiance to Hazrat Khalifatul Masih I (may Allah be pleased with him) in 1908. He

moved to the United States in 1964 and served as Vice President of Brooklyn/Staten Island for many years. He was a gastroenterologist by profession. He served in Sierra Leone and the Gambia on Waqf-e-Ardi on the advice of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him). The deceased had a very strong interaction with the Khilafat. He used to encourage his children to pray regularly and recite the Holy

Qur'an. He regularly read the Holy Qur'an with translation and commentary with his family members. He also actively participated in the financial sacrifice and encouraged his children to actively participate in the financial sacrifices. He was Musi. He is survived by his wife and two sons. (Reported by Editor Gazette from Al-Fazl International, 5 March 2024)

Nabila Safia, daughter of Dr. Mir Mubarak Ahmad of Baltimore, Maryland

Hazrat Khalifatul-Masih V said: Nabila Safia daughter of Dr. Mir Mubarak Ahmad passed away on 9 December 2023 at the age of 48. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]. She had a bachelor's degree in finance and accounting. She used

to actively participate in the work of Lajna Imā'illāh and Jamā'at. In addition to serving in the early team of MTA America, she also served as General Secretary of Lajna Imā'illāh, USA for two years. The deceased was devoted to religious knowledge and had a very loyal and loving relationship with the

Ahmadiyya Khilafat and Jamā'at. The deceased was good-mannered and worked with a lot of passion. She was Mūṣīyya. She is survived by his mother and two brothers. (Reported by Editor Gazette from Al-Fazl International, 5 March 2024)

Dr. Zaheeruddin Mansoor Ahmad, a descendant of the Promised Messiah, peace be on him

Hazrat Khalifatul-Masih V (may Allah be his Helper) mentioned Dr. Zaheeruddin Mansoor Ahmad in Friday's Sermon of 22 March 2024 who passed away on 10 March 2024 in the USA.

He was the son of Amatul Rashid Begum and Mian Abdul Rahim. He was a descendant of the Promised Messiah (may peace be on him) and Hazrat Khalifatul-Masih I (may Allah be pleased with him). He was the grandson of Hazrat Khalifatul-Masih II (may Allah be pleased with him). He worked as a doctor in the army and then also opened his clinic in Rabwah where

he helped the poor a great deal. He served the Community a great deal both in Pakistan and the USA. He had a very strong bond with the Khilafat, to which Khalifatul-Masih V himself attested. He loved the Holy Qur'an and was regular in reciting it and even listening to it while driving. He taught the Holy Qur'an to his children and his grandchildren. He would always be the first to ask for forgiveness no matter how small the matter. He met everyone with a great deal of love. He always encouraged writing letters to the Khulafā. He was a very hard worker and sometimes would

work through the night. He took great care of the poor and often paid for their treatments himself. Hazrat Khalifatul-Masih V said that he was his cousin, and he witnessed his qualities of tending to the poor and being hospitable. During the days of Jalsa, he would stay outside his home in a tent and dedicate his house to the guests of the Promised Messiah. (Adapted from the summary of Friday Sermon of 22 March 2024 prepared by the Review of Religions)

Mustafa Ahmad Khan and

Dr. Mir Daud Ahmad of the US Jamā'at

Hazrat Khalifatul-Masih V offered the funeral prayers in absentia of Mustafa Ahmad Khan and Dr. Mir Daud Ahmad members of the US Jamā'at. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

Hazrat Khalifatul-Masih V said at the end of Friday's Sermon of 12 April 2024:

Mustafa Ahmad Khan, son of

Nawab Abdullah Khan and Nawab Amtul Hafeez Begum (may Allah be pleased with him), passed away a few days ago. He was the youngest grandchild of the Promised Messiah (may peace be on him). By the grace of Allah he was a Musi. In 1966 he started working for Sui Northern Gas and later became the director of the company. He took particular care of the poor. His first wife passed away and he remarried. She

said that he looked after his stepchildren as his own. She says that he looked after non-Muslims as well.

He established a clinic where he would offer free help to those in dire need. He was very hospitable and had a lot of love for children. If any poor person went to him looking for work, he would always help them.

He was diagnosed with cancer 35 years ago and had to undergo a

major operation. Despite this, he remained joyful and it did not affect his good treatment of others. He did good to everyone and was very grateful to those who did good to him. He also witnessed how much he looked after others, his mother and younger siblings in particular. He was an excellent husband, son, and father. He prayed that may Allah grant the deceased mercy and forgiveness.

The second funeral is of Dr. Mir Daud Ahmad of the US, who passed away a few days ago. He was the son of Dr. Mir Mushtaq Ahmad and

Bilqis Ahmad. He was married to Amatul Baseer, daughter of Abdur Rahim Ahmad. He was the grandson of Hazrat Muslih Mau'ud (may Allah be pleased with him).

He graduated from the Engineering & Technology University, Lahore, after which he moved to the US. There he completed his PhD and began working at the World Bank and continued for 35 years. He carried out excellent work around the world in bettering international relations, particularly in Asia.

He was also among the first

Ahmadi members of the US and served the Community with great zeal and fervor. He also lived in China for some time, where he would always spread the message of Islam. He was always kind to the young and took part as much as possible in financial sacrifices. Hazrat Khalifatul-Masih prayed that may Allah Almighty grant him mercy and forgiveness. Ameen.

(From the summary of Friday Sermon of 12 April 2024 prepared by the Review of Religions which was also published at alislam.org)

Maulana Mir Ghulam Ahmad Naseem

Maulana Mir Ghulam Ahmad Naseem who was serving as a missionary. He had served as a professor at the Ahmadiyya Institute of Languages and Theology in Rabwah, Pakistan, and had currently been residing in the USA. His father started searching for the Mahdi after seeing the signs of the lunar and solar eclipses and ultimately pledged allegiance in 1901. Ghulam Ahmad Naseem dedicated his life to the service of Islam and ultimately served the Ahmadiyya Institute for Languages and Theology. He served in Sierra Leone for three years and was then

posted as a professor in Rabwah. During this time, he also obtained his Master's in Arabic. He later served for about four years in Guyana and then returned to Rabwah where he continued serving as a professor. He also went on to serve as a missionary in Zambia. He served a total of eleven years outside of Pakistan, the entire duration of which he spent without his family. He is survived by four children. He has published three books about the interpretation of dreams, mysticism, and spiritual science and an autobiography. He is said to have been very humble and

rendered great services to the Community. He also rendered services to the Community in Suriname in the face of great opposition during tours there. As a result of his efforts, he was able to unite the Community there. Hazrat Khalifatul-Masih prayed that may Allah elevate his station, and enable his children and progeny to carry on the legacy of his virtues. (From the summary of Friday Sermon of 19 April 2024 prepared by the Review of Religions which was also published at alislam.org)

Dr. Ahsanullah Zafar, former Amir Jamā'at USA

Dr Ahsanullah Zafar former Amir Jamā'at Ahmadiyya USA. He served for a long period as National Vice President and then Amir Jamā'at Ahmadiyya USA from 2002 to 2016. He possessed many great qualities. He was very loving and forbearing. He is survived by two daughters. His wife and son passed away as a result of a car crash a few years ago, and he endured that loss with great patience. He was very virtuous; he was regular in offering prayers, reciting the Holy Qur'an, and was active in making efforts to strengthen his connection with God. He had a strong bond with Khilafat. He was knowledgeable in various fields and would always be studying. He was very content and grateful and taught his children to always be

grateful to God. He had a passion for helping the needy. He taught his children to always trust in God and seek whatever they needed from Him. In his work, he would instruct the executive committee under him with kindness, rather than dictating tasks to them. He would always be studying books of the Community. He could not bear the displeasure of the Khalifa. Hazrat Khalifatul-Masih V attested to this fact. When no one was in the mosque, he would clean the area as well as the bathrooms. When asked why he did this, he replied saying that this served as an opportunity for him to cleanse his soul. He would always be studying and listening to the Holy Qur'an wherever he went. He loved everyone, especially those

who were needy, and had an aversion for those who were well off but did not come forward to help the less fortunate. He would often quote the Promised Messiah (may peace be on him) and have a special love for him. Hazrat Khalifatul-Masih attested that he had a profound love for the Khilafat and obedience, such that he would happily leave his own opinions to obey the Caliph. Hazrat Khalifatul-Masih prayed that may Allah grant him forgiveness and mercy, elevate his station, protect his daughters, and enable them to carry on the legacy of his virtues. (From the summary of Friday Sermon of 19 April 2024 prepared by the Review of Religions which was also published at alislam.org)

Shazia Irum, daughter of Allah Rakha of the US

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

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

(Al-Baqarah 2:157)].

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

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

Chaudhri Muhammad Saleem of the US

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

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

(Al-Baqarah 2:157)].

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

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

US missionary Chaudhri Munir Ahmad

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

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

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

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

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

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

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

Malik Muzaffar Khan Joyia, father of the US missionary Matiullah Joyia

Malik Muzaffar Khan Joyia was the father of Matiullah Joyia who is serving as a missionary in Hawaii who did not have his travel documents and thus was unable to attend his father's funeral. Malik

Muzaffar Khan Joyia possessed many virtuous qualities. He himself accepted Ahmadiyyat during his youth which brought about a revolutionary change within him after which he had a strong bond

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

would advise all of his children to offer their financial contributions before being reminded about them. Hazoor (may Allah be his Helper)

Latif Ahmad Qureshi, son of Hakeem Firoz-ud-Din, on 12 August 2024

Latif Ahmad Qureshi son of Hakeem Firoz-ud-Din died in the United States on 1 April 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)].

He was the son-in-law of Syed Abdullah Shah, who was the grandson of Hazrat Syed Abdul Sattar Shah, a companion of the Promised Messiah (peace be upon him). He was compassionate,

prayed that may Allah grant him forgiveness and mercy, elevate his station, and enable his children to carry on the legacy of his virtues.

sincere, loyal, simple-minded, devoted to serving humanity, meeting people humbly, and a sympathetic person. He passed the Central Superior Service (CSS) examination and joined the Income Tax Department. After about 22 years of civil service, he retired, started his practice, and continued to work as an advocate in the Supreme Court of Pakistan. He was a capable man with a lot of knowledge in his profession. After retirement in 2010, he moved to the

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

United States. He is survived by his wife, a daughter, and three sons.

May Allah grant him forgiveness and place him close to his loved ones. May Allah grant patience to his family members and enable them to keep his qualities alive. Amen. (Translated by Mahmud Ahmad Nagi from the website of Al-Fazl International, 12 August 2024)

Mirza Haroon 'Ali of Virginia, USA

Mirza Haroon 'Ali passed away on 2 April 2024 at the age of 79. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)].

He was the son of Hazrat Mirza Saleh 'Ali (may Allah be pleased

with him), a companion of the Promised Messiah (may peace be on him). The deceased served the Ahmadiyya Jamā'at in various capacities in Azizabad, Karachi. When he moved to the United States in 1992, he remained associated with the finance department of Virginia Jamā'at for

a long time. He was regular in daily prayers and the recitation of the Holy Qur'an. He was a sincere, compassionate, sociable, sincere and faithful person. He was a Musi by the grace of Allah Almighty. He had no children.

Tahira Agha, wife of Agha Tahir Khan of USA

Tahira Agha wife of Agha Tahir Khan of USA died on 1 May 2024 at the age of 81. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)].

She was a granddaughter of Hazrat Dr. Malik Abdullah (may Allah be pleased with him), a companion of the Promised Messiah (may peace be on him),

and the daughter of the late Dr. Malik Rehmatullah of Qila Kalerwala. She was a simple and kind-hearted woman and treated everyone with empathy. She was devoted to Khilafat and Jamā'at Ahmadiyya. She was the first to pay the obligatory Chandajat. She was fond of reading the books of the Promised Messiah (peace be upon him) and Khulafā and would

encourage her children to do so. She was Musiyya. She is survived by two daughters and three sons. One of her sons, Agha Usman Khan, is serving the UK Wakalat Tasnif Team in the USA as a volunteer. (Translated by Mahmud Ahmad Nagi from the website of Al-Fazl International, 27 August 2024)

Zia-ud-Din Ahmad

Hazrat Khalifatul-Masīh V (may Allāh be his Helper) led the funeral prayer in absentia of Zia-ud-Din Ahmad of the USA, who passed away on 18 August 2024 at the age of 91 years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return.

(Al-Baqarah 2:157)].

In addition to holding a senior position in the government of Pakistan, he had also been a diplomat of the United Nations for Eastern Europe and Africa. He was the author of many books. He was a learned, generous, patient,

compassionate, pious and sincere man. The deceased was a Mūsī. He is survived by his wife, a daughter, three sons, and nine paternal and maternal grandchildren.

Riaz Ahmad Hanjra Ibn Ahmad Bakhsh Hanjra

Riaz Ahmad Hanjra Ibn Ahmad Bakhsh Hanjra of the USA passed away on 25 July 2024 at the age of 93. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we

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

In the early 1950s, he, with his father, pledged allegiance at the hands of Hazrat Khalifatul-Masīh II

(may Allah be pleased with him). The family of the deceased belonged to Kot Qazi (near Rabwah) and Bhawana, Jhang. After he graduated from the Agricultural University

Faisalabad, he took up government service and worked as a horticulturist at Ayub Agriculture Research Institute, Faisalabad. He got married in October 1953. In 1967, he was sent to Bahrain by the Government of Pakistan, where he did development work in the field of agriculture for seventeen years until 1983. During this period, he had the opportunity to play an important role in the establishment of Ahmadiyya Jamā'at in Bahrain and was able to serve as a national president. In 1983, he was arrested for about two months and was sent

back to Pakistan. He was charged with keeping Jamā'at literature, records of donations of local members, and Jamā'at correspondence from his house. After returning to Pakistan, he continued his government service. He retired in 1991 and moved to the United States in 1994.

By the grace of Allah, the deceased was a sincere and active member of the Jamā'at and used to pay Chandajat regularly. He used to listen to Friday sermons of Hazrat Khalīfatul-Masīḥ regularly. He was regular in attending Friday prayers

at the mosque and other programs of the Jamā'at. He is survived by his wife, two sons, and four daughters.

May Allah grant forgiveness to all the deceased and place them close to their loved ones. May Allah grant patience to his family members and enable them to keep their virtues alive. Āmīn

(Translated by the Editor of the Ahmadiyya Gazette, USA, from the website of Al-Fazl International, 14 October and 23 October 2024)

Abdul Rashid Fouzi Ibn Muhammad Musa of the USA

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) led the funeral prayer in absentia of Rashid Fouzi Ibn Muhammad Musa of the USA Jamā'at. He passed away on 23 September 2024 at the age of 83. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)]. He graduated from Ta'limul-Islām College in 1960 and did his Masters in History from the University of Punjab in 1962. He

taught at Ta'limul-Islām College from 1962 to 1966. In 1966. He was appointed to Ahmadiyya Muslim Secondary School, Freetown, Sierra Leone, where he served until 1990. He moved to the United States in 1990 and served as president and Finance Secretary of Ahmadiyya Jamā'at, Baltimore. Since 2019, he has been serving in the office of the Finance Department of the US Jamā'at. He was punctual in daily prayers and fasting. He was a pious

and sincere person and was deeply committed to Khilāfat. He was a pious, supplicant, hardworking, trusting in God, humble, high temperament, compassionate, and sociable person. The deceased was a Musi. He is survived by his wife, a son, and two daughters.

(Translated by the Editor of the Ahmadiyya Gazette, USA, from the website of Al-Fazl International, 28 October 2024)



Nabeel Ahmad and Mahwish Nabeel Ahmad are blessed with a daughter, Rahma Ahmad

Nabeel Ahmad and Mahwish Nabeel Ahmad are blessed with a daughter, Rahma Ahmad, on 15 February 2024. She is the maternal granddaughter of Irfan Ahmed and Tehmina Irfan (Philadelphia, PA).

She is the paternal granddaughter of Zia Ur Rehman and Rukhsana Zia (Harrisburg, PA).

Please pray that Allah Ta'ala makes Rahma a blessing for the

Jamā'at, her family and her parents. May Allah give her a long & productive life and help her parents raise her well. Ameen. (Secretary Isha'at Philadelphia)

Taseer Bhatti and Najam-u-Saher Bhatti of Philadelphia Jamā'at are blessed with a daughter



inform the Jamā'at that by the grace of Allah Ta'ala, Taseer Bhatti and Najam-u-Saher Bhatti of Philadelphia Jamā'at were blessed with a daughter on 28 December 2023.

Hazrat Khalifatul-Masih V (may Allah be his Helper) has given the name Farhana Taseer for the newborn baby and has accepted her

to be part of the blessed scheme of Waqf-e-Nau.

She is the paternal granddaughter of Mubeshher Bhatti and Zahida Bhatti. She is the maternal granddaughter of Sibghat Ullah and Rukhsana Roohi. (Secretary Isha'at Philadelphia)

It is with great pleasure to

Fraz Ahmed Tanvir and Tooba Nasir Tanvir are blessed with a son Yusuf Malik Tanvir

Fraz Ahmed Tanvir and Tooba Nasir Tanvir are blessed with a son, Yusuf Malik Tanvir, on 11 February 2024. He is the maternal grandson of Nasir Hafeez Malik and Noor-e-Nazar Malik (Houston, TX). He is the paternal grandson of Mubarak Tanvir & Moneza Tanvir (Philadelphia, PA).

May Allah Ta'ala makes him the delight of his family's eyes, grant him a long and healthy life, and enable him to become a faithful, righteous servant of Jamā'at. Ameen. (Secretary Isha'at Philadelphia)



Birth of Anzish Mehmood daughter of Touseef Mehmood and Rida Abbasi of Milwaukee, WI

Touseef Mehmood and Rida Abbasi are blessed with a daughter, Anzish Mehmood, on 22 Aug. 2024. She is the paternal granddaughter of Tariq Mehmood of Pakistan. May Allah Ta'ala makes her the delight of her family's eyes, grant her a long and healthy life, and enable her to become a faithful, righteous servant of Jamā'at. Āmeen. (Qudrat ullah Ayaz- Milwaukee)

Birth of Lyra Ahmad daughter of Fazal Ahmad and Shaista Ahmad of Milwaukee, WI



Fazal Ahmad and Shaista Ahmad are blessed with a daughter, Lyra Ahmad, on 9 September 2024. She is the paternal granddaughter of the Late Mansoor Ahmad of Milwaukee. May Allah Ta'ala makes her the delight of her family's eyes, grant her a long and healthy life, and enable her to become a faithful, righteous servant of Jamā'at. Āmeen. (Qudrat ullah Ayaz- Milwaukee)

Babar Ahmed and Naila Iqbal blessed with Irha Anaya Ahmed

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

Ghalib Tanvir blessed with a daughter Somara Rose Tanvir

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

Āmīn Ceremony in Lehigh Valley, Allentown PA



Āmīn Ceremony for Tīfl Mujeeb Hameed son of Basharat Hameed was held after the general body meeting at Baitul-Ata on 3 March 2024.

Mujeeb Hameed completed his first reading of the Holy Quran recently. The ceremony was solemnized by Missionary Azam Akram. He listened to a few verses of the Holy Quran from Mujeeb Hameed and then led silent prayer. Ameen

(Farid Ahmad, Serving as Publication Secretary, Lehigh Valley Chapter, Allentown PA)

Brother Al-Hajj Jameel Ghuari of Zion passes away



On 23 October 2023, the Ahmadiyya Muslim Community of

Zion helped lay to rest a long-time pioneer member of the Zion Jamā'at and servant to the Racine Community, Al-Hajj Jameel Ghuari. He passed away peacefully at Ascension Columbia St. Mary's Hospital in Milwaukee on 18 October 2023. Inna Lillāhi Wa Innā Ilaichi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

He is survived by three sons, Myron McNutt, Sharif Chambliss, and Isiah Scales, and his daughter

Huriyyah Ghuari, and many grandchildren. Also surviving are his three brothers Donald Robinson, Carl "Trick" Robinson, and Mark Chambliss, and his Ahmadiyya Muslim Family. May Allah grant him forgiveness and peace and allow his good deeds to continue to be a source of blessings for all that he has impacted, Amen! (From Junayd Latif, Daud Ahmad, Zakee Darr, and Waleed Ahmad).

Malik Rashid Ahmad Khan father of Samina Malik of California passes away



Samina Malik, wife of Malik Latif Ahmad of Baitul Hameed Halqa (Chino Hills) informed that her father Malik Rashid Ahmad Khan passed away on 10 December

2023 in Karachi, Pakistan at the age of 95 years. Inna Lillāhi Wa Innā Ilaichi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

Malik Rashid Ahmad Khan was born on 10 December 1928 in Gurdaspur, India. He was a Musi and devout Ahmadi. He was a classmate and childhood friend of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him). He was very active in charitable works. He was a philanthropist and always helped the less fortunate. He would generously organize many funds for the unfortunate. He believed that he should share his earnings with as

many people as possible before returning to God and this was his way of gratitude. He is buried in Bahishtī Maqbarah Rabwah, Pakistan. May Allah grant him high status in Jannah.

He was the grandfather to Erma Ahmad LA East, Salma Ahmad & Faraz Ahmad LA Riverside, and Saima Ahmad LA East. He is survived by his ten children and forty grandkids & thirty-seven great-grandkids. (President Los Angeles, CA)

Shahida Khatun mother of Lutfun Nahar of California passes away

Kabiruddin Ahmed of Torrance Halqa informed that his mother-in-law, Shahida Khatun, mother of Lutfun Nahar, passed away in Dhaka, Bangladesh on 21 December 2023 at the age of 85. Inna Lillāhi Wa Innā Ilaichi Raji'oon. [(Surely, to

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

She was the wife of late Ghulam Ahmed, and the daughter of the late Abdul Matin Chowdhury and late Syeda Siddika Khatun of Bangladesh. She was a member of

the Tejgoan Halqa in Dhaka, Bangladesh. She lovingly raised her nine children. May Allah grant her Jannah. (Kabiruddin Ahmed, Torrance Halqa)

Maulānā Dr. Muhammad Jalal Shams passes away



Maulānā Dr. Jalal Shams passed away in the UK on 19 December 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157))]

He was the elder brother of Munir Ahmad Javed, Private Secretary to Hazrat Khalifatul-Masih Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz. He was the father of Atiya-tul-Haye Malik and father-in-law of Jawad Ahmad Malik of Silver Spring, serving as Audio Video Secretary of Maryland Jamā'at. Dr. Muhammad Jalal Shams was in-charge of the Turkish Desk at the London Markaz. He received his PhD in Turkish from Istanbul University in 1984. He was the eldest son of the late Sufi Nazir Ahmad and spent his childhood in Mohammadabad, District Tharparkar, Sindh, Pakistan, during

which he dedicated his life and went to Jami'a Ahmadiyya Rabwah to study.

He is survived by his wife (Tahira Shams), three younger brothers (Zulfiqar Ahmad Qamar (London), Munir Ahmad Javed (London), Naseer Najm (Germany), two younger sisters, three daughters, and one son.

May Allah Ta'ala grant him an exalted place in Paradise and solace to family members. Amen (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Nusrat Alhadith of Maryland Jamā'at passes away

Nusrat Alhadith of Maryland Jamā'at passed away on 24 December 2023. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

She was a Mūṣīyya and a very devout Ahmadi and had a deep love for Khilafat. She was born in March 1939 in Mauritius where her maternal grandfather was the first Ahmadi who did Bai'at in 1915. Nusrat Alhadith was married to Nooruddin Alhadith of Washington, D.C. in 1974. Her Nikah was performed in the London Mosque

by Maulana Abdul Wahab Adam and Hazrat Chaudhry Sir Muhammad Zafrulla Khan (may Allah be pleased with him) was also in attendance.

She had been a resident of Washington D.C. since 1979. She served the Jamā'at in many capacities, including as Lajna President for ten years. She had the blessed opportunity to perform Hajj twice.

Nusrat Alhadith was a loving and pious lady of firm faith. She would routinely write letters to Hazrat Khalifatul-Masih for prayers

and gave Sadaqat for Khalifatul-Masih and whoever from her loved ones were sick or in difficulty.

She is survived by her husband Nooruddin Alhadith and her youngest brother Bashir Ahmad Sookia, as well as eight nieces and two nephews.

Members are requested to pray that Allah Ta'ala elevates her status in Jannat-ul-Firdaus and grants patience and solace to the bereaved family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Rashida Begum Khan mother of Mrs. Dr. Tahir Khan of California passes away

Shahida Khan, wife of Dr. Tahir Khan of Baitul-Hameed Halqa (Alta Loma) informed that her mother, Rashida Begum passed away on 25 December 2023 in Pakistan. She was 95 years old. She was also the mother of Shahid Hameed of Pakistan, currently visiting Los

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

She was a Mūṣīyya from twelve years of age and was buried in Old Bahishtī Maqbarah, Rabwah, Pakistan.

She was regular in her five daily prayers and Tahajjud. She left behind four daughters and two sons. One son, Shahid Hameed is currently visiting the LA area. (Naser Noor, President LA)

Dr. Rashid Khan MD, the brother-in-law of Munir A. Malik of Phoenix, passes away



Dr. Rashid Khan the brother-in-law of Munir A. Malik and elder brother of his wife passed away on 1 January 2024 at his home in Tucson, AZ. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

May Allah Ta'ala grant him Maghfirat and patience to his loved ones to bear this loss? (Arshad

Ahmad, serving as General Secretary Phoenix Jamā'at)

Syed Hameed Tariq brother of Hamida Sayed wife of Dr. Waseem Sayed (National Secretary Tabligh) passes away in Pakistan

Dr. Waseem Sayed (National Secretary Tabligh) informed that Syed Hameed Tariq the brother of his wife Hamida Sayed passed away on 4 January 2024 in Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to

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

He was 66 years old and had been suffering from heart-related issues for some time. May Allah bless him with His nearness and remove sadness and all difficulties

from her family. He was blessed to carry our various Jamā'at duties during his life. He was a gentle soul and was ever ready to be of assistance to everyone.

Dr. Mir Mubarak Ahmed of Joppa, Maryland passes away

Dr. Mir Mubarak Ahmed of Joppa, Maryland (Baltimore, MD Jamā'at) passed away on 11 January 2024, at the age of 87. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was born in Hyderabad Deccan, India, and is fortunate to be a member of the first 5,000 soldiers of the Tahrik-e-Jadid Scheme (Daftar Awwal). He was a Musi and pioneer member of the New York Jamā'at and served as Vice President of the Brooklyn/Staten Island Jamā'at for many years.

Dr. Mir Mubarak Ahmed was a gastroenterologist, and in 1989, he was asked by Khalifatul-Masih IV, may Allah shower His mercy on him, to perform Waqfe Ardi in Sierra Leone and The Gambia in Africa, where he treated over two hundred patients a day.

He also served on the member National Mosque Committee during the period when the Jamā'at acquired the Bait-ur-Rahman Mosque in Silver Spring, Maryland, as well as the Baitul Hameed Mosque in Los Angeles and the original Baitur-Zafar Mosque in

New York.

He leaves behind his wife, two sons, Dr. Mir Ali Ahmed of Atlanta, GA Jamā'at, and Mir Omer Ahmed, Vice President of North Jersey Jamā'at, and four grandchildren. His daughter Nabila Safia Ahmed died 33 days ago.

May Allah the Almighty grant him mercy and forgiveness, elevate his status in Paradise, and grant his family and loved ones patience and forbearance to bear this loss. Amen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Salahuddin Odeh of Kababir Jamā'at passes away



Salahuddin Odeh of Kababir Jamā'at passed away on 31 January 2024 at the age of 85 years. Inna

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

Salahuddin Odeh was the father of Sharif Odeh, Amir Jamā'at Ahmadiyya Kababir, Munir Odeh, Director of Production M.T.A. International, and Ameer Odeh of Canada.

Salahuddin Odeh was a devout Ahmadi and a humble servant of Jamā'at. He was a very pious, kind-hearted, and hospitable person, and

he would take good care of all the guests of the Jamā'at in Kababir with utmost love and dedication.

Members are humbly requested to pray that Allah the Almighty grants him mercy and forgiveness and elevates his status in paradise. May Allah the Almighty grant his family and loved ones patience and forbearance to bear this loss. Amen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Hamid Anwar Khan, Father-in-law of Shahid Naveed of Columbus, Ohio, passes away

Hamid Anwar Khan, Father-in-law of Shahid Naveed and father of Noorul Saba Naveed of Columbus, Ohio passed away on 8 March 2024 at the age of 73 in Rabwah, Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we

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

He spent most of his life in Tarbela, Pakistan and was an active member of Jamā'at doing service to humanity (Khidmat-e-Khalq). After retirement, he moved to Rabwah

with his son who is serving as a missionary. May Allah Almighty grant the departed soul a high station in Paradise and give solace to the family, Ameen. (President Columbus, Ohio Chapter)

Nusrat Begum of Los Angeles Jamā'at passes away

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

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

Dr. Zaheeruddin Mansoor Ahmad, Ex-National Secretary Ta'lim-ul-Qur'an and Waqf-e-Ardi passes away



With great sorrow and a heavy heart, I inform you all that Dr. Zaheeruddin Mansoor Ahmad passed away on 10 March 2024.

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

Dr. Zaheeruddin Mansoor Ahmad was the son of Mian Abdur Rahim Ahmad and Sahibzadi Amatour Rasheed Begum. On the maternal side, he was the great-grandson of the Promised Messiah (peace be on him) and Hazrat Hafiz Maulawi Hakeem Noor-ud-Deen, Khalifatul-Masih I (may Allah be pleased with him), and grandson of Hazrat Sahibzada Mirza Bashir-ud-Deen Mahmud Ahmad, Khalifatul Masih II (may Allah be pleased with him). On the paternal side, he was the grandson of Hazrat Professor Ali Ahmad (may Allah be pleased

with him), a Companion of the Promised Messiah (may peace be on him).

He served Jamā'at Ahmadiyya USA as National Secretary Ta'limul-Qur'an and Waqf-e-Ardi for many years and he also served the Jamā'at in various capacities throughout his life. Members are humbly requested to pray that Allah the Almighty grants him mercy and forgiveness and elevates his status in paradise. May Allah the Almighty grant his family and loved ones patience and forbearance to bear this loss. Ameen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Syed Aashiq Ali and Syed Shabbir Ali, paternal uncles of Missionary Shamshad Nasir pass away

Syed Aashiq Ali, the paternal uncle of Missionary Shamshad Nasir, passed away in Rabwah, Pakistan on 11 March 2024. He was the father-in-law of Missionary Syed Abdullah Nadim of Bay Point CA.

Missionary Shamshad Nasir's paternal uncle Syed Shabbir Ali also

passed away earlier in January 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

This is a great loss for the family and especially for Syed Shaukat Ali father of Missionary Shamshad

Nasir Members are requested to pray for the departed souls that may Allah grant them mercy and forgiveness and elevate their status in paradise. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Mir Daud Ahmad of Maryland Jamā'at passes away in Rabwah, Pakistan

Mir Daud Ahmad Sahib of Maryland Jamā'at MD passed away on 28 March 2024 in Rabwah, Pakistan. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was the brother-in-law of the Late Dr. Zaheeruddin Mansoor Ahmad and Dr. Khaled Ahmad Ata, National Secretary Wasaya.

He was on a visit to Pakistan with his wife, Amtul Basir Ahmad (Baji Suri), and was about to return to the U.S. when he learned about the demise of the Late Dr.

Zaheeruddin Mansoor and stayed there to attend his funeral and burial in Bahishtī Maqbarah Rabwah.

Mir Daud Ahmad was a Civil Engineer with a Ph.D. in Hydraulic Engineering. He came to the U.S. in the mid-1970s and worked at the World Bank for over 25 years. He also worked as Division Chief of the World Bank Commission in China.

He also got the opportunity to serve Jamā'at U.S.A. by purchasing the land of Bait-ur-Rahman Mosque in the 1990s under the guidance of Mirza Muzaffar Ahmad, then Amir

USA Jamā'at. He served as National Property Secretary for many years when Dr. Ahsan Ullah Zafar was Amir Jamā'at USA. He supervised the construction of the extension of Bait-ur-Rahman Mosque (Offices Block) and the Guest House.

The family has informed us that they are planning to bring the body to the U.S. from Rabwah, Pakistan, and the burial will take place in Maqbarah-tul-Salam, Baltimore, MD. (Mukhtar Ahmad Malhi, General Secretary Jamā'at Ahmadiyya USA)

Dr. Ahsan Ullah Zafar, former Amīr Ahmadiyya Jamā'at USA, passes away



Dr. Ahsan Ullah Zafar, former Amīr Ahmadiyya Jamā'at U.S.A. passed away peacefully in his home on 15 April 2024, his 81st birthday. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah

2:157)]

Dr Ahsan Ullah Zafar was a devoted servant of Ahmadiyya Khilafat. He served the Jamā'at Ahmadiyya USA tirelessly in many capacities, including President of a local chapter, Naib Amīr U.S.A., and lastly, served as Amīr Jamā'at U.S.A. from 2002-2016.

He was a man of great qualities: humbleness, gratefulness, the capacity, and courage to forgive, and always helpful to everyone who needed his support. His reverent personality will always be in our memories. A noble and pious soul departed today. His two daughters,

Dr. Subooha Zafar and Dr. Hanna Zafar, his son-in-law, Gregory Francisco Hudson, and his grandchildren, Ibrahim Kashef Zafar, and Safiyya Genoveva Hudson, survived him.

I humbly request all the members of Jamā'at Ahmadiyya USA to pray for the Maghfirat and an elevated station of the departed soul and for patience, steadfastness, and solace of the bereaved family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Nawab Mustafa Ahmad Khan passes away in Lahore, Pakistan

Nawab Mustafa Ahmad Khan passed away this morning in Lahore, Pakistan on 29 March 2024, at the age of 81. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Nawab Mustafa Khan was the grandson of Hazrat Promised Messiah (may peace be on him), son of Hazrat Nawab Amtul Hafeez Begum (may Allah be pleased with her), and Hazrat Nawab Abdullah

Khan (may Allah be pleased with him). He was the youngest of nine siblings (six sisters and two brothers).

Late Nawab Mustafa Ahmad was the father of Ramla Rahman, wife of Dr. Afzalur Rahman, President Binghamton Jamā'at. He was the maternal uncle of Amtul Muiz, wife of Manzoor Rehman of V.A., Sumera Nasir of Pittsburg Jamā'at, Mirza Bashir Ahmad of Maryland Jamā'at, and uncle of

Ansar Ilyas Khan of Philadelphia Jamā'at.

He was a Musi with the grace of Allah Ta'ala, and the Burial will take place in the Bahishti Maqbarah, Rabwah.

May Allah elevate his stature in Jannah and grant patience to his family members, Amin. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Shamim Akhtar of Los Angeles Jamā'at passes away

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

She was a Musiyya and was buried in Bahishti Maqbarah, Rabwah. She was also the eldest Sister of Aslam Malik and Javed Malik and the mother-in-law of Munawar Chaudhry. She was the daughter of Malik Muhammad Abdullah (Amir Jamā'at Bhera, District Sargodha). She was also the great-granddaughter of Hazrat Muhammad Shafi Sethi of Jehlami

(may Allah be pleased with him) and great-granddaughter-in-law of Qureshi Ghulam Hussain Bhervi (may Allah be pleased with him). She was very active in Jamā'at and served as Sadr Lajna Sargodha two times. (Naser Noor, President of the Chapter)

Atika Sadeeqa Din of Los Angeles Jamā'at passes away

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

She was the beloved wife of Amir Uddin, who has been serving in the Los Angeles Jamā'at's

Finance Department for several decades. She was the mother to Falahud Din, Attia Din and Amtul Shukoor of South Virginia and aunt to Imran and Mabroor Jattala; Dr. Tasleem Ansari, Mastoor Mansoor, and Ramzan Jattala. She arrived in the U.S. in the early seventies and joined her older brother late Ikram Jattala.

She was a Mūsīyya and was an

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

The US missionary, Choudhry Munir Ahmad, passes away



The US missionary Chaudhri Munir Ahmad passed away on 26 May 2024 because of heart failure at a hospital in Silver Spring, MD. He was 73 years old. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was born in Kharian,

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

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

He also had the opportunity to play a significant role in establishing MTA Teleport at Bait-ur-Rahman Mosque premises. Hazrat Khalifatul-Masih V (may Allah be his Helper) appointed him

as the Director of MTA International Masroor Teleport, USA where he was serving till his last breath.

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

He is survived by his Wife, Qamar Shahnaz Ahmad, a son Khalid Bilal Ahmad, two daughters, Durre Samin Khan, and Khaula Munir Ahmad, and a brother Chaudhri Naseer Ahmad.

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

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

Hameed Karamat, brother of Nasir Karamat, Secretary of Trade and Industry, Los Angeles, passes away

Hameed Karamat of the UK Jamā'at and brother of Nasir Karamat, Secretary of Trade and Industry passed away on 30 June 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.

(Al-Baqarah 2:157)]

He was ninety years old. He was the father of Nadeem Karamat, Muzaffar Karamat, Tayaba Ijaz, and Khalid Karamat and was the uncle of Fahad Karamat (Torrance Halqa - Bakersfield), Saad Karamat of

Virginia, Mehr Karamat (OC Halqa -Irvine), and brother-in-law of sister Sarah Karamat.

He devoted many years of his life working in the office of Hazrat Khalifatul-Masih V (may Allah be his Helper). [President Los Angeles]

Muhammad Asghar, the father of Waqas Asghar (President Willingboro Jamā'at), passes away in Rabwah

Muhammad Asghar passed away in Rabwah, Pakistan on 4 July 2024. He was the father of Waqas Asghar, President Willingboro Jamā'at. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

He was a Musi and served Ahmadiyya Jamā'at in various capacities throughout his life including as Qa'id Majlis, Sadr, and Amir Jamā'at. He also had the honor of being imprisoned for his faith (اسیرِ راهِ مولا) multiple times

throughout his life.

He was a very brave and courageous person. He was instructed by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) not to leave his village and face the opponents of the Jamā'at. He fulfilled these instructions with dedication and bravery.

Muhammad Asghar is survived by his wife Aziza Siddiq, and three sons, Waqas Asghar (serving as President Willingboro Jamā'at), Nasir Mahmud (Serving as

President Russelheim Jamā'at Germany), Muhammad Basharat (Missionary serving as a teacher in Jāmi'a Ahmadiyya Rabwah), and three daughters, Maria Sadaf, Sadia Sadaf, and Alia Sadaf.

It is humbly requested to pray for the Maghfirat and an elevated station of the departed soul and for the patience, steadfastness, and solace of the bereaved family members. (Mukhtar Ahmad Malhi, National General Secretary, USA)

Mubarak Ahmad Jamil of Queens, NY passes away



Mubarak Ahmad Jamil (1940-2024) son of Ahmad Din and Sardar Begum Jamil of Queens, New York

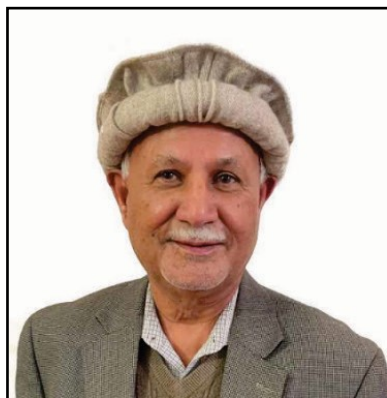
Jamā'at passed away on 11 August 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)].

Mubarak Ahmad Jamil was born in Gujrat (now Pakistan) in 1940. He was a dedicated member of the Ahmadiyya Muslim Community. He pursued his religious education at Jāmi'a Ahmadiyya Rabwah from 1955 to 1962, earning the degree of Shahid and served as a missionary in Lahore and Kohat, Pakistan, before obtaining his Maulawi Alim, Maulawi Fazil, and Master of Arts degrees in Arabic and Islamic Studies from the University of

Punjab. Due to health reasons, he retired in 1967 and immigrated to New York in 1970.

In the US, he served as Za'im of Majlis Ansarullah. His unwavering dedication to the Ahmadiyya Jamā'at and Khilafat was an inspiration to all who knew him. He is survived by his wife, Amtul Musawwar Jamil, children Shibrah, Shuaib, Mudassar, and Muzammil, elder brother Abdul Hadi Nasir, younger brothers Abdul Salam Jamil and Nasir Ahmad Jamil, sister Nasira Din, and several grandchildren. May Allah grant him eternal peace and Jannat-ul-Firdaus. (Emain Message from Shoeb Abulkalam, New York)

Abdul Rashid Fouzi of Baltimore Jamā'at passes away



Abdul Rashid Fouzi of Ahmadiyya Muslim Community, Baltimore Jama'at passed away on 23 September 2024 at the age of 83 years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Abdul Rashid Fouzi was the son of Muhammad Musa of Dera Ghazi Khan, Pakistan. He was a Musi. He graduated from Ta'lim-ul-Islam (TI) College, Rabwah in 1960. He

completed his Master's in History from the University of Punjab, Pakistan in 1962. He joined Rahim Jan & Company intending to pursue a career in chartered accountancy. However, in October 1962, as per the instructions of Hazrat Mirza Nasir Ahmad (Khalifatul-Masīh III), the Principal of T.I. College, he joined the T.I. College faculty. In October 1966, he was assigned to teach at the Ahmadiyya Muslim Secondary School in Freetown, Sierra Leone, by Hazrat Khalifatul-Masīh III and remained there with his family until 1990 and then immigrated to the United States.

Abdul Rashid Fouzi and his family settled in Baltimore, Maryland where he served as President of Baltimore Jamā'at from 1992 to 2001 and as local Finance Secretary from 2001 to 2022. In July 2019, while he was still serving as Baltimore's Finance Secretary, he joined the US National

Finance Office of the Jamā'at at Baitur Rahman Mosque where he served with sincerity and great dedication until his passing away.

Abdul Rashid Fouzi was characterized by his humility, integrity, and profound gratitude. His unshakeable faith in Allah and his unwavering dedication and commitment to Khilafat and Nizam-e-Jamā'at were the cornerstones of his identity.

He is survived by his wife Bushra Fouzi, two daughters Asiya Nazir, wife of Mureed Nazir, and Aliya Mansoor, wife of Mazhar Mansoor, and a son Abdul Quddus Fouzi. All of his three children are members of Maryland Jamā'at.

It is humbly requested to pray for patience, steadfastness, and an elevated station of the departed soul. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Naseer Bajwa of Fort Worth passes away

With a heavy heart, I am informing you that Naseer Bajwa of Fortworth Jamā'at passed away on 12 November 2024 at the age of 74. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)].

Naseer Bajwa was the son of Chaudhary Zahoor Bajwa of Rabwah. He was the younger brother of Muneer Bajwa of Dallas and the elder brother of Zaheer Bajwa, serving as a Missionary in Houston Jamā'at.

I humbly request all to pray for

the Maghfirat and an elevated station of the departed soul and for patience, steadfastness, and solace of the bereaved family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Dr. Masoud Ahmad Malik, Na'ib Ameer Jama'at USA passes away



With a heavy heart, I am informing you that Dr. Masoud Ahmad Malik, Na'ib Ameer Jamā'at USA passed away on 25 November 2024 at the age of eighty-six. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Dr. Masoud Ahmad Malik was born in Gujranwala, Pakistan, in 1938. He received his degree in Veterinary Medicine from Punjab

University, Pakistan, in 1958. He then earned his Master of Science degree in Poultry Science from Colorado State University in 1964. He received his Ph.D. in Animal Nutrition from the University of Nebraska, Lincoln. He got married in 1967 and permanently moved to the USA in 1968. He was a Musi.

Dr. Masoud Ahmad Malik Sahib served the Jamā'at with utmost dedication in various capacities throughout his life. He served as Na'ib Ameer USA from 2013 till his last breath. He served as National General Secretary USA for twenty-five years, from 1988 to 2013. He also had the opportunity to serve as President of the Washington Metropolitan Jamā'at from 1985 to 1988 and as General Secretary of the Washington Metropolitan Jamā'at from 1981 to 1984. In 1981, he was appointed as Za'im 'Ala of Majlis Ansarullah USA by then Sadr of Central Majlis Ansarullah, Rabwah (Pakistan) Hazrat Mirza Tahir Ahmad (Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz) and with this appointment, Majlis Ansarullah was established in the USA for the first time.

He also served as Afsar Jalsa

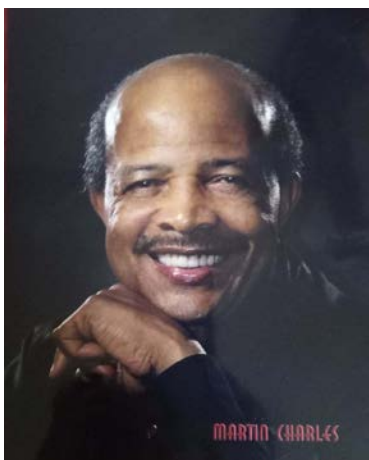
Salana USA in the 1980s and 1990s and also played a significant role in making various arrangements during the USA visits of Hazrat Khalifatul Masih IV (Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz) and Hazrat Khalifatul Masih V (Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz). He also had the blessed opportunity to work with his team to trace many references for Hazrat Khalifatul Masih IV's book "Revelation, Rationality, Knowledge And Truth."

Dr. Masoud Ahmad Malik is survived by his wife Farida Malik, two sons Jawad Malik and Hammad Malik, and a daughter Sarah Masoud Malik. He is also survived by two younger brothers, Mubarik Ahmad Malik and Saeed Ahmad Malik, and two younger sisters, Zahida Bajwa and Qamar Shaheen Bhatti, all of Maryland Jamā'at.

I humbly request all to pray for the Maghfirat and an elevated station of the departed soul and Sabr, steadfastness, and solace of the bereaved family members.

(Ali Iqtidar Bajwa, Acting General Secretary USA Jamā'at)

Ahmad Martin Charles of New York passes away



Ahmad Martin Charles of New York passed away on 6 July 2024. He was ninety years old. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Mrs. Mansoorah Charles wife of Ahmad Martin Charles writes:

Martin Luther Charles was born on 30 May 1934 in Trinidad and Tobago, West Indies. He migrated to the US in 1970 to have a better living and to support his mother in Trinidad.

He was fond of reading books on Islam and desired to become an Ahmadi Muslim. He met missionary Inamul-Haq Kausar and they became friends. He also had a friendship with Nazir Ayaz (the President of the chapter) and Rashid Aladdin. After discussion, he decided to pledge allegiance to the Promised Messiah and did the Bai'at through missionary Inamul-Haq Kausar. He was named Ahmad Martin Luther Charles.

I am a born Ahmadi. The name of my father is Munir Ahmad. He married me (Mansoorah Charles) in 1989 and we remained together for thirty-five years. He was a loving

husband and cared for the family well. We used to go regularly to the mosque for meetings and prayers. He regularly paid his obligatory Chandajat.

In 1990, Mr. Babooram Rambissoon, the ambassador of Trinidad and Tobago visited the mosque and we had a long discussion with Nazir Ayaz and missionary Inamul-Haq Kausar. A group photo of the ambassador, Ahmad Martin Charles, and members of the Jamā'at used to be displayed on the wall of the mosque. The missionary Inamul-Haq Kausar and Ahmad Martin Charles visited a church on Religious Founder's Day in the upper east of Manhattan.

Ahmad Martin Charles started getting sick in the later part of his life. He had surgery for prostate cancer. He had an accident and his leg was seriously hurt and then

could not go to the mosque or anywhere else.

Ahmad Martin Charles went to London and had a Mulaqat with Hazrat Khalifatul-Masih IV (may

Dr. Safeeullah Chaudhri passes away

Dr. Safeeullah Chaudhri passed away on 3 November 2024 after battling several health issues in recent months. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157))].

Dr. Safeeullah Chaudhri was born in Qādiān, India, in 1944 and migrated with his family to Rabwah, Pakistan, at the time of the Indo-Pak partition in 1947. After earning his bachelor's and master's degrees in Pakistan, he was awarded a

Allah shower His mercy on him).

Finally, he got colon cancer which resulted in his death. He was buried in a Washington Memorial Park Cemetery, Long Island,

scholarship to attend Osaka University in Japan, from where he earned his Ph.D. in Inorganic Physical Chemistry in 1973. He came to the United States in 1976, and since 1985, he has raised his family in the Southern New Jersey area.

Dr. Safeeullah Chaudhri is survived by his wife, three daughters, and son. He was the elder brother of Mujeebullah Chaudhary, former President of Philadelphia Jamā'at, and Dr. Hāfiz

marked for Ahmadi Muslims. May he rest in peace. May Allah grant him higher status in Jannah. Amīn

Samiullah Chaudhary, currently President of North Jersey Jamā'at. His son Tariq Chaudhri is a New Jersey Superior Court Judge and has been serving Willingboro Jamā'at for a long time.

I humbly request all to pray for the Maghfirat and an elevated station of the departed soul and for patience, steadfastness, and solace of the bereaved family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Over Nine Thousand and Nine Hundred Gathered for the Annual Convention

A Brief Report on the 75th Annual Convention of the US

Mahmud Ahmad Nagi, Columbus, Ohio

The 75th Annual Convention of the Ahmadiyya Muslim Community, USA, was held at the Greater Richmond Convention Center (GRCC) in the city of Richmond, Virginia, from 4 to 6 July 2025. The proceedings of the convention were televised by MTA8, USA, which was viewed by more than thirty thousand four hundred people from the US, Canada, the UK, Belgium, and Germany.

The Opening Session

Dr. Mirza Maghfoor Ahmad, Amir Jamā'at USA hoisted the flag (Liwa-e-Ahmadiyyat) before the start of the opening session of the 75th Annual Convention of the US.

The opening session started with the recitation from the Holy Qur'ān by missionary Sulman Tariq,

and Mr. Khalid Minhas read in a melodious voice some couplets from the poetry of the Promised Messiah, peace be on him.

Dr. Mirza Maghfoor Ahmad read a message from Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) first in Urdu and then in English.

Hazrat Khalifatul-Masih said, "You must keep your coming generations attached to the Jamā'at. The Jalsa is held for this purpose: that we gather together for the attachment of intellectual, spiritual, and moral progress... Jamā'at has now formed an integrated unity of people from diverse backgrounds. If we want to understand its significance, do not attach our future generation to the Jamā'at in a

true sense, and do not strive to achieve this objective, then the outcome could also be like that of the generations of these early people who became distant from the Jamā'at. Hence, this is a matter of great concern...The immigrants who have come from Pakistan, I would like to say that upon arriving here, do not become immersed merely in worldly priorities, but rather, fulfill your pledge of giving precedence to your faith over worldly matters. Maintain a living connection to your faith and set examples for your children, as otherwise, future generations will face spiritual ruin. In order to fulfill the pledge of Bai'at to the Promised Messiah (may peace be on him), always remember his words 'Do not consider this Jalsa to be worldly festival.' Thus,

when you regard this gathering as a means for attaining religious blessings, you will fully reap the benefits from its programs, not only during these days but also throughout the remaining days of your lives.”

After the inaugural remarks by Amir Jamā‘at, three speakers delivered speeches. Dr. Mansoor Qureshi on, “Allah is Our Witness—He Named Us Muslims.” Ousman Mbowe on, “Prophet Muhammad (may peace and blessings of Allah be on him)—the First and Foremost Muslim” and Habeeb Shafeek on the topic, “Jalsa Salana—Its Background, Aims and Growth through the Years.”

Second Day Morning Session

The first session of the second day was chaired by Dr. Sh. Nasim Rehmatullah, Na‘ib Amir, Ahmadiyya Muslim Community, USA. There were four speeches delivered on the following topics.

1. Billionaires: Islam on Modern Capitalism by Muhammad Chaudhry.
2. The Best Bargain: Sacrificing Wealth and Life to Gain Paradise by Salaam Bhatti.
3. “Lower Their Gaze”—The Way to Preserve Purity and Protect Society by Missionary Matiullah Joyia.
4. Hazrat Maulawi Abdul Karim (may Allah be pleased with him)—“Leader of the Muslims.” By Qasim Rashid.
5. Urdu speech by Missionary Adnan Ahmad:

خدا کے دوست بنو تا وہ بھی تمہارا دوست بن جائے۔

Second Day Afternoon Session

The second session of the second day was chaired by Azhar Haneef, Missionary in-charge and Na‘ib Amir, Ahmadiyya Muslim Community, USA. Munum Naeem delivered a speech on “The Giving Hand: What the Ahmadiyya Movement in Islam Offers America.”

About three hundred non-Ahmadi guests from other religions and organizations were specially invited. Mr. Amjad Khan, National Secretary of Public Affairs, introduced guests. Some of them delivered short speeches. The speakers appreciated the efforts of Jamā‘at Ahmadiyya in bringing peace at the international level. Almost all guests spoke highly about the slogan of the Jamā‘at, “Love for All, Hatred for None.” The following guests addressed the audience:

- Hon. Danny Avula, Mayor, City of Richmond, VA
- Hon. Ghazala Hashmi, Member, Virginia State Senate
- Hon. Kannan Srinivassan, Member, Virginia State Senate
- Hon. Saddam Salim, Member, Virginia State Senate
- Hon. Schuyler Van Valkenburg, Member, Virginia State Senate
- Hon. Joshua Cole, Member, Virginia House of Delegates
- Dr. Scott Weiner, Supervisory Policy Analyst, US on the International Commission
- Prof. Heather Ferguson, Claremont McKenna College, CA

This year’s Ahmadiyya Humanitarian Award was awarded to Hon. Chris Van Hollen, US Senator in absentia.

Concluding Session

The third day started with the recitation from the Holy Qur‘ān and was chaired by Mirza Maghfoor Ahmad, Amir Jamā‘at USA.

The students who excelled in academic activities were awarded medals and prizes. Also, prizes were distributed on Essay competition. On this occasion, ‘Alam-e-In‘ami of Atfāl-ul-Ahmadiyya, Khuddām-ul-Ahmadiyya, and Anṣārullāh were presented to auxiliaries. Central Jersey Majlis was awarded ‘Alam-e-In‘ami, Ansarullah, Atlanta Majlis received Alam-e-In‘ami, Atfāl-ul-Ahmadiyya and Oshkosh Majlis won ‘Alam-e-In‘ami, Khuddām-ul-Ahmadiyya. Congratulations to all

who received these awards.

National Publication Department of Ahmadiyya Muslim Community, USA, held an Essay Writing Competition (both in English and Urdu) in 2020. There were two main topics: Essay Writing Competition on Khilafat and Essay Writing Competition on Ahmadiyyat in the US. Many essays in English and Urdu were received by the Ahmadiyya Gazette, USA. The essays declared first, second and third were published in the Ahmadiyya Gazette, USA and Al-Nur, USA.

At the 75th Annual Convention of the USA held from July 4-6, 2025, prizes were distributed on 6 July 2025, during the prize distribution ceremony.

English Essays:

First Prize: Ahsan Ghulam Mohar, Philadelphia, PA

Second Prize: Nazia Khurshid Ahmad, Georgia

Third Prize: Naser-ud-Din Shams, Zion, IL

Consolation Prize: Khulood Sharif, Lajna Imā‘illāh Boston, MA

Urdu Essays:

First Prize: Qudrat Ullah Ayaz, Milwaukee, WI

Second Prize: Sayyeda Zaheda Begum, Milwaukee, WI

Third Prize: Shazia Basit, Austin, TX and Mansoor Rizwan, South Virginia

(Report by Qudrat Ullah Ayaz, Milwaukee, WI)

The first speech of this session was delivered by Ahsan Mahmood Khan on the topic “Zikr-e-Habib: Mirror of My Master (may peace and blessings of Allah be on him), the Foremost Muslim.” The second speech was delivered by Missionary Syed Shamshad A. Nasir in Urdu on مغربی معاشرے میں اسلامی اقدار کا احیا.

The third speech was delivered by Azhar Haneef, Missionary in-Charge and Na‘ib Amir Jama‘at USA on the topic, “Intrigues Against Early Khilafat and Role of Ahmadiyya Khilafat in Restoring Islam to its Glory.

In his concluding address, Dr.

Mirza Maghfoor Ahmad, Amir Jamā'at USA compared the success story of Americans with the story narrated by the Holy Qur'an for true believers. The story told by Qur'an is that of "Ibad-ur-Rahman," the servant of the Gracious God. Allah Ta'ala defines how to achieve that success in verses of Surah Al-Mu'minūn 2-12. Those who are watchful of their trusts and their covenants are indeed successful. The most important covenant for an Ahmadi is his covenant of Bai'at. And that covenant states, I bear witness to Allah Ta'ala. So, we are bringing Almighty Allah to be our witness that I will fulfill my conditions of Bai'at, which I am pledging at the hand of Masih Mau'ūd ('Alaih-is-Salām). Amir Sahib said that we are not following the prerequisite that God has written in His book for spiritual success. Almighty Allah describes those people who shall succeed spiritually as those who will follow the commandments of Almighty Allah. The reward for fulfilling His commandments is described in Surah Al-Fajr, verses 28 to 31. The Holy Qur'an says: O thou, soul at peace, return to thy lord well pleased with him and he well pleased with thee. So, enter thou among my chosen servants and enter thou my garden.

In the end, Amir Sahib reminded audience of the prayers of the Promised Messiah for success. The prayers of the Promised Messiah (on him be peace) shall certainly be accepted and will not prove to be in vain.

Mirza Maghfoor Ahmad

appreciated the services of volunteers who devoted their time and energy to holding the Jalsa successfully.

In the end, he led silent prayers ending the three-day proceedings of 75th Jalsa Salana, USA.

The total attendance in the Jalsa was 9,713 (Women 4,739 and Men 4,974). International guests are 4,430 from 22 countries. Non-Ahmadi guests 293, volunteers 750, MTA and online viewers 30,427 from the USA, Canada, UK, Belgium, and Germany.

Ladies' Session

Lajna Imā'illāh, USA, held two separate sessions on the second day of the 75th Jalsa Salana, USA. The Talent Awards /Nāsirat Recognition – Holy Qur'an Competition ceremony was also held. All seven speeches on the following topics were delivered by members of Lajna Imā'illāh, USA.

1. Way of the Seekers: Striving for High Moral Values by Nadia Ahmad.
2. The Deceptions in Modern Societies: What is the Ideal Society by Attiya Zafar.
3. The Best Model of Leadership: Khilafat-e-Ahmadiyya by Fareha Hameed
4. Consider the Service of Faith as a Blessing From God by Fizza Nasir.
5. A Journey of Spiritual Awakening: Embracing Islam and Ahmadiyyat by Durr-e-Sameen Prapulla.

6. Strengthening Your Bond with the Promised Messiah (may peace be on him) Through Wasiyyat by Dr. Hiba Tul Waheed Ghani.

7. Jalsa Salana: A Special Gathering by Dhiya Tahira Bakr, National Sadr Lajna Imā'illāh USA.

Special Programs:

Rishta Nata Booth

Risha Nata, Department of Ahmadiyya Muslim Community, USA held events at the 75th Jalsa Salana, USA. They arranged two programs, "Meet and Greet" and "Marriage in Islam."

Wāqifin-i-Nau program for boys and girls

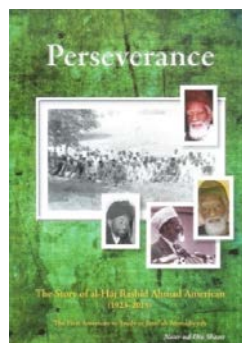
Wāqifin-i-Nau program for boys and girls was held separately in men's and ladies' marquees during Jalsa breaks.

Exhibition:

An exhibition was arranged at the Greater Richmond Convention Center (GRCC), which displayed historical pictures of Khulafā and different special events of the Jamā'at.

AMI Bookstore:

The Isha'at Department of AMC, USA, arranged a bookstall with the help of amibookstore.us which displayed the latest published books of the Jamā'at Ahmadiyya International for sale and viewing.



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



75th USA Jalsa Salana and Jalsa Cares Initiative

1. Convention Scope & Theme:

The 75th Jalsa Salana USA, held July 4–6 in Richmond, brought together nearly 10,000 Muslim Americans under the theme “The Giving Hand: What the Ahmadiyya Movement in Islam Offers America.” The program emphasized service, compassion, and civic responsibility.

2. Keynote & Distinguished Speakers:

1. U.S. Sen. Chris Van Hollen (D-MD) — Awarded 2025 Ahmadiyya Muslim Humanitarian Award; praised Ahmadiyya Muslim Community’s “Voices for Peace” campaign and Humanity First USA’s lifesaving work in Gaza; called for global dignity and self-determination for Palestinians.
2. VA Sen. Ghazala Hashmi — Linked Jalsa’s message to July 4th; affirmed “Love for All, Hatred for None” as a universal truth championed by Huzoor (may Allah be his Helper).
3. VA Del. Joshua Cole — Quoted Qur’an 49:13; stressed belonging and patriotism: “You belong here. This is your country.”
4. VA Sen. Schuyler Van Valkenburg — Welcomed Jalsa to Richmond near the Virginia Statute for Religious Freedom; affirmed “Love for All, Hatred for None.”
5. VA Sen. Saddam Salim — Commended volunteer spirit, seamless logistics, and Jalsa Cares as living the Community’s motto.
6. VA Sen. Kannan Srinivasan — Highlighted unity: love bridges divides; praised Jamā’at’s service locally and globally.
7. Richmond Mayor Danny Avula — Lauded Huzoor (may Allah be his Helper) as a leading Muslim voice for peace; urged leaders to embrace that message.
8. Dr. Scott Weiner (USCIRF) — Stressed global persecution of Ahmadi; expressed solidarity; praised Jamā’at’s roots in peace and service.
9. Prof. Heather Ferguson (Claremont McKenna College) — Applauded Jamā’at as an inspiring force of compassion, modeling mercy and justice daily.

3. Jalsa Cares (July 3):

Pre-Jalsa service day mobilized over 60 volunteers from 10 states: restored neglected graves at East End Cemetery, conducted city clean-ups, distributed 250 meals, and ran fire-safety workshops. The initiative drew recognition from the Red Cross and Richmond civic leaders.

Messages of Unity & Peace: Across all sessions, leaders reinforced how the Community’s motto, “Love for All, Hatred for None,” embodies a lived model of patriotism, peace, and humanitarian service.

4. Media Coverage (Five Key Articles):

1. WVTF / Radio IQ (July 4)
2. Covered riverside clean-up efforts as part of Jalsa Cares, highlighting civic unity. St. Louis American (July 5): Reported on restoration of neglected African American graves at East End Cemetery.
3. Word in Black (June): Featured the racial justice impact of restoring forgotten Black burial grounds.
4. Richmond Free Press (June 26): Previewed convention focus on faith, service, and dialogue.
5. Richmond Free Press (July 10): Reported on turnout (~10,000 attendees), the “Giving Hand” theme, and Senator Van Hollen’s recognition.



Department of TaQWA



Al-Hamdu Lillah, the annual Ameen Ceremony took place this year on the second day of Jalsa Salana USA. A total of fifty-nine children (Thirty-seven boys and twenty-two girls) representing 29 Jamā'ats had the honor of participating in this blessed event. Each child recited selected verses of the Holy Qur'an in front of the National Secretary, TaQWA. Among them, Adeel Ebrahim Mbowe of the Milwaukee Jamā'at was the youngest, having completed the Nāẓira of the Holy Qur'an at just four years old.

By the grace of Allah, three members also completed

memorizing the Holy Qur'an this year: Hafiz Tahir Ahmad Munawar, Hafiz Mazhar Ahmad Munawar, and Hafiz Sarmed Ahmad. Respected Amir USA recognized their remarkable accomplishment by awarding them certificates on the last day of Jalsa.

Additionally, this year by the grace of Allah, eighteen individuals (six men and twelve Lajna Imā'illāh members) were recognized as Certified Qur'an Teachers after completing a rigorous testing and evaluation process. They were also awarded certificates at Jalsa in acknowledgment of their great achievement.



75th Jalsa Salana USA

The Sacred Striving of Lajna Imā'illāh USA

Sami Fakhra Jadran-Ireland, Lajna Imā'illāh, Maryland, USA

By the Grace of Allah, thousands of devoted members gathered in Richmond, Virginia, on July 4-6, 2025, for the 75th Jalsa Salana USA—marking a blessed return to the Richmond Convention Center for the second consecutive year. As familiarity with the venue deepened, so too did the atmosphere, which radiated comfort, togetherness, and spiritual anticipation.

I am deeply grateful to the National Sadr Lajna, Respected Dhiya Tahira Bakr, who generously responded to my request with reflections full of sincerity and depth. Her words beautifully capture the spirit and dedication of Lajna Imā'illāh throughout this spiritually rich three-day event. In accordance with her guidance, select media have been included to commemorate this milestone visually. Additionally, a graceful glimpse into 75th Jalsa Salana, accompanied by personal reflections, and concluded with a heartfelt Du'a for our youth. The following pages offer a glimpse into the heartfelt Jalsa Salana spirit, quiet strength, and vibrant unity of Lajna Imā'illāh USA that marked this blessed occasion.

National Sadr Lajna's reflections offer insights into key programs and inspiring speeches, spiritual reflections and highlights, Lajna Imā'illāh and Nāsirat activities, the celebration of the 75th milestone, innovations in the Children's section, and a brief overview of Lajna Section attendance.

National Sadr Lajna's reflection and insights— Key programs and inspiring speeches

To start, there was a team that created our Jalsa Salana Bulletin. This provided our program, Jalsa etiquette, what to expect, and served to motivate, guide, and prepare members for Jalsa. It was emailed to members via the local Sadrāt and posted on our website with a link to the Jamā'at USA Jalsa website.

Regarding the Jalsa program and speeches: all speeches were very motivating and inspiring. I noticed that for some, the subject matter of the Jamā'at speeches and Lajna speeches overlapped—that is, (1) societal adverse influences and what Islam/Ahmadiyyat offers, (2) Waqf-e-Jadid and Wasiyyat, (3) History and significance of Jalsa Salana. This was by the grace of Allah. To me, it demonstrated the importance of the matter and divine inspiration.

The speeches were all very well researched and delivered. The topic Way of the Seekers: Striving for High Moral Values was selected because I wanted to follow beloved Hazrat Khalifatul-Masih V's guidance and motivate the membership at large. Hazrat Khilafatul-Masih V (aba) sent a circular to the National Sadrāt worldwide in July 2024 directing us to draw attention to specific moral values—that is, good words in conversation, speaking softly and with due respect, having consideration for elders and young

children, and managing marital disputes. He said these points are important for high morals.

Later in November 2024, in a letter approving my re-election as National Sadr, he stated: "...devise a plan to enhance spiritual and moral development..." Therefore, our national program is Jihad: Striving for High Moral Values, and the Jalsa speeches were on subjects that would promote and nurture this. Speakers, including Tilāwat and Nazm reciters, were selected based on their participation in the previous National Ijtima.

Spiritual reflections and highlights

It is amazing to see how members sacrifice their time to volunteer in planning and implementing the logistics for Jalsa Salana. There are no words to describe it; you have to be a part of it and witness it yourself. We came together from all over the country, virtually and then in person, with one goal: to make Jalsa Salana as comfortable and accommodating for our members as possible.

We were mindful to follow Nizam-e-Jamā'at and remember that we are serving the guests of the Promised Messiah (may peace be on him). Therefore, we acted in accordance with our conditions of Bai'at:

- #4: That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by tongue nor by hands nor by any other means.

- #8: That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavor toward the beneficence of mankind to the best of his/her God-given abilities and powers.
- #10: That he/she shall enter into a bond of brotherhood with this humble servant of God.

Serving our guests and witnessing their smiles and receiving their hugs of appreciation was truly a sign of Jamā'at Ahmadiyya brotherhood/sisterhood. Many came to Jalsa as strangers but left as friends and spiritual sisters.

It is our tradition to formally recognize our new members in Ahmadiyyat. It was an honor for me to welcome them on stage and meet many for the first time—truly a heartfelt moment. We also welcomed guests from the family of beloved Huzoor (may Allah be his Helper), Ghana Lajna National Sadr Hājjah Anisa Nasirudeen Iddrisu and Nai'b Sadr Hājjah Fatiha Mubeena Adusei, as well as non-Muslims and Ahmadi Muslims residing outside the USA.

Another highlight was a request from two female guests to take Bai'at—Al-Hamdu Lillah. By the grace of Allah, the Lajna National Tabligh Secretary and I were blessed to witness one of the Bai'ats from a Maryland guests conducted by our Missionary In-Charge, Azhar Haneef. I pray she remains steadfast in her pursuit of truth and nearness to Allah, becomes a good role model for Ahmadiyyat, and excels on her spiritual journey. Āmīn.

Lajna Imā'illāh and Nāsirat activities

Lajna and Nāsirat were the backbone of this Jalsa. I believe we worked in nearly every capacity and role—from planning, supplies, recruiting volunteers, setup, accommodations, AV, translation, registration, hospitality, Ziyafat, security, discipline, cleaning, first aid, homeopathy, managing

expenses and reimbursements, and more.

Additionally, Lajna members shared expertise from their affiliations with various Ahmadiyya associations—Medical, IAAAE, Women Scientists, Lawyers Association, Education, Al-Furqan, Ahmadiyya Muslim Women Student Association, PAAMA, and others.

To promote learning and industry among Lajna and Nāsirat, we designated a space for book and handicraft purchases. Some books were authored by individual Lajna members, and handicrafts included a competition of items submitted by Majālis across the USA.

We also held our first Youth Hub, offering a dedicated space where youth could socialize, enjoy espresso coffee and treats, and engage in fun and enlightening Islamic activities. These included identifying moral qualities, discussions on women's rights in Islam, a collective calligraphy art project, friendship bracelet beading, and exchanging ideas and positivity.

Celebrating the 75th milestone

For the first time in Lajna Imā'illāh USA history, our activities were displayed alongside the Jamā'at exhibition—Al-Hamdu Lillah. It was an 18×20-foot timeline created by Lajna members that highlighted Lajna's contributions, organized by the years of service under the corresponding USA National Sadrāt, starting from the 1920s to the present. Ma-Sha-Allah.

Innovations in the children's Jalsa Gah (CJG)

I made changes this year to better accommodate mothers with children in strollers and decrease the congestion in hallways. A Children Jalsa Gah (CJG) A and B were created. CJG-B was for mothers with strollers: They entered through a designated door and continued on a pathway designed for them. In the CJG-B, they used the auditorium and two rooms for observing the Jalsa and prayer. We continued to have a room for nursing mothers and special needs. Fundraising items

were provided to the mothers and children in CJG B, so they did not need to move to the CJG-A hallways. After meals, these members were able to move through other parts of the women's Jalsa gah when traffic was less congested.

Attendance and reach

The official total number of Lajna or Nāsirat attendees or guests at Jalsa USA has not yet been officially communicated to me. However, it was announced on the final day of Jalsa that we numbered over 4,000 women and girls, with more than 200 guests in the general, Ma-Sha-Allah.

A graceful glimpse into 75th Jalsa Salana

Respected Shanaz Butt, who served as National Sadr Lajna USA for five consecutive terms (2000–2010), kindly shared the following reflection upon a personal request. "This year held special significance as the 75th USA Jalsa Salana was more than just a milestone—it was a celebration of unity, faith, and selfless service. And it once again reaffirmed the deeper bond we all share: our love for Khilafat, our commitment to serve others, and the blessings of this global family. What touched me the most was witnessing repeatedly the unwavering spirit of volunteerism that defines our Jamā'at. It was my first time volunteering for Lajna security duty. At first, I saw it simply as a logistical task. Our role was to help ensure the safety of members and manage the flow of crowds to prevent any mishaps. But what I had not anticipated was the spiritual richness of this seemingly simple task. Standing there at the bottom of the escalator, I could see the movement of thousands—some reuniting with family, others meeting new friends, some running to reach an event, or simply volunteering. It was a beautiful scene, a living, moving portrait of what the Jalsa truly represents: unity, service, and spiritual renewal. Meeting sisters from across the USA and beyond, exchanging smiles and greetings, sharing hugs, heartfelt

prayers, and warm wishes—these moments were, for me, deeply moving. They reminded me that being a part of this Jamā‘at is not only a blessing but a privilege—one that calls for gratitude, love, and even greater service. I left with a heart full of gratitude for the opportunity to serve and for being a part of the blessed Jamā‘at of the Promised Messiah (may peace be on him). May Allah allow us all to continue serving and growing in our faith, together. Amīn.”

Personal reflection

After compiling these inspiring insights and witnessing the vibrancy of Lajna participation, I felt compelled to share a few reflections from my own Jalsa experience. After nearly thirty years of attending Jalsa Salana USA, this was my first time I am participating without either of my parents—my father, the late Mohammad Abdul Sami Jadran (2016), and my mother, the late Syeda Bilquis Sadaqat Sami Jadran (2024). I expected to feel alone, despite the thousands of presents. Then I remembered the saying of the Promised Messiah (Alaih-is-Salām) from the Jalsa Salana USA website: “The primary purpose of this

Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and – due to their being blessed and enabled by Allah, the Exalted – their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community...”

<https://jalsasalana.us>

By the Grace of Allah, I felt immediately uplifted—eager to participate, be inspired, and earn blessings. I visited various areas, including the Humanity First Exhibition with fellow Lajna members on Saturday evening. The scale and effort behind the 75th Jalsa Salana were evident throughout. I observed with appreciation: improved audio quality in the Children’s section; a dedicated rest area for the elderly; a convenient sitting section in the main Lajna Gah; smooth registration; and a dedicated room for merchandise sales, including the book stall, was well-organized and actively visited. Recently, I learned from the National Bookstore in-

Charge, Respected Mohammad Ahmed Nasir, that “the Lajna Imā‘illāh section has consistently sold more books at Jalsa Salana USA over the past several years. In 2025, the Lajna section’s sales were nearly two-and-a-half times those of the men’s side.” Ma-Sha-Allah!

Heartfelt Du‘a:

Supplication for our youth

This special Du‘a, shared with me by my second-cousin Talat Khan of Maryland on the second day of the 75th Jalsa Salana, deeply resonated with our shared hopes for the spiritual upbringing of children growing up in Western society. It serves as a touching reminder of our collective prayers, so I will conclude this reflection on a heartfelt note—with a supplication that continues to echo in our hearts.

Its essence in English:

“O Allah, make them righteous, bless them with the company of righteous people, purify their hearts from all worldly evils, and fill their hearts with hatred for all Satanic attractions.” Amīn.



National Amilah Meeting in Columbus Ohio in September 2024



Sahibzadah Mirza Maghfoor Ahmad, Ameer US, touring the grounds of the mosque.



Gathered for prayer services in the mosque.



Sahibzadah Mirza Maghfoor Ahmad, Ameer USA, in a meeting with members.



Kitchen in the mosque complex



Mosque and an outdoor gathering site.

National Amilah Meeting in Houston TX in January 2025



Sahibzadah Mirza Maghfoor Ahmad, Ameer USA, touring the grounds.



Murabbi residence.

National Amilah Meeting in Central Jersey NJ in October 2025



Sahibzadah Mirza Maghfoor Ahmad, Ameer USA, touring the grounds.



Existing building at the new property purchased in Central Jersey close to the current location.

A New Muslim Missionary in America



M. Abdul Haq C.F. Sievwright, who some time ago visited India and is therefore well known to the Muslim public of his country, has reached America and taken up his residence at San Diego, South California. From what he has been writing to me since he left Australia, it appears that he has undertaken

this long journey with no other object than establishing an Islamic mission in United States of America. That he should be able to carry on his work depends largely on the funds, and the only direction in which he can look to for aid is, I think, India. I have every hope that if Mr. Sievwright begins his pious work in true earnestness and if he is determined to work in the cause of Islam come what may, Almighty God will not leave his efforts unblessed, and his mission will be a great success. At the same time, I must say that unless he is assisted with funds by the well-to-do Muslims who have the welfare of Islam at heart, he will not be able to carry on his work long. It is much to be regretted that we have not got organized missions to preach the truths of Islam in foreign countries. Some Englishmen who have adopted Islam have made individual efforts, but there are numerous difficulties in their way, and the chief one is no doubt the want of funds. I do not think that the Muslims are quite indifferent to the propagation of their faith, and many of them would gladly assist missions for the propagation of Islam only if they knew it for certain that a mission had been begun in true earnestness and sincerity. One reason of their becoming indifferent

to individual missionary efforts made in the cause of Islam seems to be that they wish their hopes to be realized too soon. It is an error to expect that within a year or two the results of the missionary work should be palpably seen. The missionary only sows the seeds and it must be long time before the harvest is reaped. At the same time, I cannot help remarking that the first necessity for one who undertakes missionary work is not only that he should be perfectly acquainted with the true principles of Islam, but that he should himself lead a truly godly life, for, example is a far better instructive than the precept. I hope that the Indian Muslims would do their best to assist this new propagandic work. I shall be glad to publish any report of the progress of work made by Mr. Sievwright and to acknowledge any sums received for remittance to this new Muslim missionary. Those who wish to make any remittance to this new Muslim missionary. Those who wish to make any remittance directly should send it to M. Abdul Haq C.F. Sievwright, care of General Delivery Post Office, San Diego, Southern California, United States of America. (Ref: The Review of Religions, vol. 5, No. 9, September 1906, pp. 362-3, Qadian, District Gurdaspur, Punjab, India)



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Missionary Muhammad ‘Abd-ur-Rashid Yahya

Missionary to the US (8/1977-5/1981, 6/20/1986-94)

Compiled by Mahmud Ahmad Nagi

Hazrat Mirza Masroor Ahmad, the fifth caliph of the Ahmadiyya Muslim Community International, paid tribute to the Missionary Muhammad ‘Abd-ur-Rashid Yahya at the end of his Friday Sermon on 4 April 2025. He breathed his last at his home on 28 March 2025 (28th Ramadan 1446 AH) while surrounded by all his family members. He was seventy-five years old. Inna Lillāhi Wa Innā Ilaihi Raji’oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

Muhammad ‘Abd-ur-Rashid Yahya was born on the 3rd of Ramadan in 1950. After graduating with honors from Jami’a Ahmadiyya in May 1975, he served as a Missionary throughout his life. He was appointed by Ahmadiyya Jamā’at in Pakistan, South Korea, South Africa, Guatemala, Canada, and the United States. From 1988 to 1994, he served as Regional Missionary in-Charge of the Midwest Region in the USA, where he lived in Glen Ellyn, Chicago. He served as Vice Principal of Jami’a Ahmadiyya, Canada, for nine years and as Sadr Qaḍa Board Canada for five years. He also served six years as a Missionary in-Charge and Amir Jamā’at of the South Africa Jamā’at.

Hazrat Mirza Masroor Ahmad, the Head of the Ahmadiyya Muslim Community, said:

The second mention is of ‘Abd-ur-Rashid Yahya, who was serving as the President of the Qaḍa Board in Canada before his retirement.

The deceased was also a Musi. His father, Mian Sirajuddin, after long discussions, research, and debates with Maulana Sanaullah Amritsari, Maulana Abul A’la Maududi, and Maulana Muhammad Ali, M.A., pledged allegiance to Ahmadiyya Jamā’at at the hands of Hazrat Khalifatul-Masih II (may Allah be pleased with him) in 1945. He was the only Ahmadi in his village, and despite religious differences, the villagers held him in great respect.

After receiving his graduation degree from Ta’lim-ul-Islam College in Rabwah, he enrolled in Jami’a Ahmadiyya and dedicated his life to the service of faith. He entered the field of service in 1975 and was initially posted in various places in Pakistan and then later served in the United States, Canada, and Guatemala. He had the opportunity to serve as the National President and Missionary in-Charge in South Africa, and as a Missionary in-Charge and National President in Guatemala and South Korea. He also served as the Vice-Principal of Jami’a Ahmadiyya in Canada, where he also taught Tafsir-ul-Quran and ‘Ilm-ul-Kalam.

In 2017, he was appointed President of the Qaḍa Board in Canada and served in this capacity until 2023. While in Guatemala, he had the opportunity to engage in a conversation with the spiritual leader of Buddhism, the Dalai Lama, and conveyed the message of Islam to him.

Three sons and one daughter survive the deceased. His son, Qasim Rashid, states that his father had immense respect for the Jamā’at, and any criticism against it was completely intolerable to him. He would fully respond to any criticism levelled against the organization of the Ahmadiyya Muslim Community. After listening to the entire objection, he would make the person realize their mistake. He says, “Throughout my life, I saw my father maintaining his regularity in congregational prayers, especially the Tahajjud prayer. No matter how severe the illness, he would always try to perform congregational prayers. Even in his final illness, he continued in the same way. He also bore his illness with great patience and gratitude, and always expressed praise to Allah, even in his final year when his illness became more severe. His advice to his children, which he repeatedly mentioned, was always to remain connected with the system of Khilafat.”

He further says, “He would encourage me to write about Khilafat on social media with pride and fearlessness, as he believed this was the true solution for the unity of the Muslim world and all of humanity. He fulfilled his pledge of waqf [life devotion] with utmost loyalty. In the 1980s and 1990s, when the Muslim Television Ahmadiyya (MTA) had not started formally, he would personally copy and distribute the sermons of Hazrat Khalifatul-Masih III and IV (may Allah shower His mercy on them) to the people within 24 to 48 hours, ensuring that the message of the caliph reached everyone and a connection with the caliph was maintained.

His nephew, Mansoor Noor-ud-Din, who is also a missionary in Rabwah, says, “I have witnessed him fulfil the responsibilities of waqf with complete sincerity and loyalty for nearly fifty-three years. I saw him with unwavering commitment to waqf, fulfilling his duties as a representative of the Jamā’at, obedient and loving towards the caliph of the time.”

When he was appointed at Jami’a Ahmadiyya, he would prepare his lectures meticulously to ensure that the students would graduate as the best students, missionaries, and preachers. He always said that since

the caliph of the time had trusted him with the responsibility of teaching at Jami'a, he should fulfil this trust to the best of his ability.

Missionary Mirza Muhammad Afzal also remarks that he was a missionary with a very polite and pleasant nature, very hardworking, and dedicated to the service of the Jamā'at. He always prioritized the work of the Jamā'at and never hesitated to offer his cooperation in any task.

Abdul Noor Abid said, "He used to teach us the commentary of the Quran. He taught us with great affection and dedication, making us write extensive

notes, which he would meticulously check. He says these notes continue to benefit us even today."

May Allah the Almighty grant him His forgiveness and mercy. (Al-Hakam, 2 May 2025, pp. 15-16)

He is survived by his elder sister, Razia Sultana; younger sister, Zakia Nasreen; four children, Tayyib Rashid, Qasim Rashid, Ahmad Rashid, and Bareera Rashid; and eleven grandchildren.

May Allah forgive him for all his shortcomings and accept his relentless service to Islam Ahmadiyyat. May Allah Ta'ala grant him forgiveness and elevate his status in paradise.

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Muhammad ‘Abd-ur-Rashid Yahya

Missionary (8/1977-5/1981, 6/20/1986-94)



Muhammad ‘Abd-ur-Rashid Yahya was born on 19 June 1950 at Muradwal village, District Gujrat (presently Mandi Bahauddin). The name of his father was Siraj-ud-Din Ahmad. He was called in the family and by others as Mian Jee. He was righteous and known for his services to the people of the area. He accepted Ahmadiyyat in the year 1947. The father of Abd-ur-Rashid pledged to devote his son’s life for Ahmadiyya Islam even before his birth.

Abd-ur-Rashid received his early education under the guidance of his father who happened to be the headmaster of the school. After that he was admitted to T.I. College, Rabwah and graduated in June 1969. His father then had him admitted to Jami’a Ahmadiyya, Rabwah where he earned his Shahid degree with honor.

First posting of Abd-ur-Rashid Yahya was at Daska, District Sialkot. After some time, Maulana ‘Abd-ul-

Malik Khan, Nazir Islah-o-Irshad appointed him missionary in-charge of district Attock where he served Ahmadiyya Community till June 1976.

He arrived in Washington D.C. on 27 July 1977. He started working with missionaries Mian Muhammad Ibrahim and Masud Ahmad Jhelumī. In December 1978, Syed Mir Mahmud Ahmad Nasir arrived and took over as Missionary in-Charge USA. Muhammad Abd-ur-Rashid Yahya remained in Washington for four years and had the privilege of being in the company of Khalifatul-Masih III (may Allah shower His mercy on him).

He worked as editor Ahmadiyya Gazette USA and the Muslim Sunrise for one and half year.

He left for Pakistan on 21 May 1981.

He was stationed in Rawalpindi and Islamabad in 1982. He was appointed secretary to Mirza Anas Ahmad, Na’ib Nazir Islah-o-Irshad and secretary planning for Tabligh in Pakistan by Khalifatul-Masih IV.

Muhammad Abd-ur-Rashid Yahya was posted again to USA in June 1986 by Khalifatul-Masih IV. He served in Washington for two years. He was asked to serve as in-charge of Chicago West, Chicago East, Zion, Milwaukee and St. Louis in July 1988.

He returned to Pakistan in September 1994 and was posted as missionary in-charge and National President of South Korea for short time.

He was appointed by Khalifatul-Masih IV to South Africa in January 1996 but later was transferred to the office of Wakil-ut-Tabshir, Rabwah. He was asked to go to South Africa to work in Cape Town, Johannesburg and Durban.

He then assumed the charge in Guatemala and remained there from January 2004 to December 2004.

He was then posted in Toronto, Canada from 11 December 2004. In April 2005, he assumed the charge as missionary in Montreal for three years.

He was asked by Khalifatul-Masih to teach in Jami’a Ahmadiyya Canada. Later he was appointed Vice Principle (Administration).

He is blessed with three sons:

1. Tayyab Mubarak Rashid
2. Qasim Rashid
3. Ahmad Rashid

All of them are serving the Jamā’at in different capacities.

(Translated by Dr. Mahmud Ahmad Nagi from Memoirs of Muhammad Abd-ur-Rashid Yahya in Urdu)

I shall give you a large party of Islam

Revelation of *Hazrat* Mirza Ghulam Ahmad

Promised Messiah and Mahdi

May peace be upon him

Concluding Address of Dr. Maghfoor Ahmad, Amir Jamā'at USA

Transcribed by Usman Mobusher and Edited by Mahmud Ahmad Nagi

قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُشِعُونَ - وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ - وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ - وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ - إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ - وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ - وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ - أُولَٰئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ -

(The Holy Quran, 23[Al-Mu'minum]: 2-12)

Most of you have heard the phrase, American dream or American success story. That idea and belief have brought hundreds of thousands of people from all over the world to this land, including most of us sitting here. This is an idea that if you work hard with determination and you follow the rules, you can be successful. That success translates into worldly gains. It defines accumulation of wealth, fulfilling your aspirations, and prosperity for yourself and your family. This is the land of opportunity, they say, but it requires some prerequisites. You cannot achieve those objectives or fulfill your aspirations by sitting at home. First of all, you have to have a desire and determination that you want to do that. You want to be successful. You want to make money to have a comfortable life for yourself, your family, and your children. It also requires extreme hard work. The people who come here witness how many hours they put into it, 16, 18 hours, and that's the only way that you can achieve that success, and also in this country, we have the opportunity to live to exercise freedom and liberty. So, the combination of all these factors makes this American story a success. Some of them, unfortunately, only have dreams or they are chasing their dreams, but the majority of them, barring that they fulfill all their personal obligations with hard work, and determination. They do get prosperity and a comfortable lifestyle. But both of these phrases relate to material success.

There is another dream, and

that is the dream of 'Ibad-ur-Rahman, the servant of the gracious God. And there is another success story, and that is the story of true believers, and Allah Ta'ala defines how to achieve that success by a true believer. The verses I had just recited, their translation is:

“Surely, success does come to the believers, who are humble in their Prayers, and who shun all that which is vain, and who are active in paying the Zakat, and who guard their chastity—except from their wives or what their right hands possess, for then they are not to be blamed; but those who seek anything beyond that are transgressors—and who are watchful of their trusts and their covenants, and who are strict in observance of their Prayers. These are heirs, who will inherit paradise. They will abide therein.”

To achieve the American success story does not mean that you cannot achieve the story that God has described here for the believers. It does not mean that we lose our souls at the expense of our bodies. But unfortunately, that is the case. We are so immersed in these material possessions that we have forgotten God. We work eighteen hours to make money, but we have hardly much time for Prayers. Whenever we survey, thirty to thirty-five percent of us are observing Prayers. They are living in big houses, driving fancy cars, have all the material facilities, but when

it comes to Prayers, somehow, we do not have the time. We are not talking about coming to the mosque and five congregational Prayers. We are talking about just five daily Prayers at home or work or wherever we are. I think this is the way for the ungrateful for all the bounties and favors that God has given us.

That prosperity also breeds some kind of arrogance. We have the money, we have an ego, and it makes us a little bit snobbish. Allah Ta'ala says here, who are humble in their Prayers. He wants us to have humility and modesty. We are doing exactly the opposite of what God wants us to do.

Then God says, Who are prompt and regular in paying Zakat, spending in the way of Allah. We make money, and then we count it, and then here comes the tax time. No evasion from it. You cannot say just like we say to the financial secretary, okay, I will think about it tomorrow. You have to pay 25, 30, and 35% of your tax bracket to Uncle Sam And I just wonder if we have no issue paying those 35%, 30% or whatever it is to Uncle Sam on a regular basis, but some of us, or many of us, are reluctant to pay 6.25% or 10% for the sake of Allah, who has created us and made those environments for our success. We have a lot of excuses. A lot of excuses. I cannot speak to any one of those people, but that's something to reflect upon. Is it fear? Does our fear of the government exceed our fear of Allah? Or does the love for money exceed for love for Allah? There's no other option.

You can choose. There is no other option. I cannot make any other excuse if I do that. That is the fact. We can hide it. We can keep quiet. But the reality is this. But at the same time, we claim that we love Allah.

Then Allah Ta'ala says,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

Those are the people who are going to be successful, they shun what is vain. And if we look at our daily lives, how many vain things we are pursuing. Our activities at home, even though they are not sin, that what we do, but still, if we are doing it at the expense of our righteous deeds, they are a pursuit of the main things. How much time do we spend on the internet or social media? For what? Are we gaining any spirituality? How many idols are we, you know, worshiping? And most important, are the the material possessions. Either we are completely oblivious what God says about these things or we just do not want to think about it or ignore it intentionally.

Then God says here,

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ

'And who are watchful of their trusts and their covenants.' Again, a contradiction I see. When we do this worldly thing, we write a contract. We notarize it. We follow because if we do not, we will be taken to court. We will be punished. But the most important covenant for an Ahmadi is his covenant of Bai'at [allegiance]. And that covenant states that I bear witness to Allah Ta'ala. So, we are bringing Allah Ta'ala to be our witness that I will fulfill my conditions of Bai'at, which I am taking at the hand of Masih-i-Mau'ud ('Alaih-is-Salām).

But honestly, if you reflect, are we fulfilling that covenant? Are we honoring that covenant as much as we honor any worldly agreement? Again, that's something we have to reflect upon. And as I said, we do not have to sacrifice our worldly gains to be righteous. We can make money and still follow the commandments of Allah Ta'ala. We can do all our worldly things and still take time to pray, to recite the

Holy Qur'an, to read the writings of Promised Messiah ('Alaih-is-Salām), or listen to or read a Hadith. You just heard the example of Abdur-Raman Bin 'Auf. He was a wealthy man. He made a lot of money, but he spent it. He probably was the only billionaire or millionaire who was given in this world the glad tidings of going to paradise. So, there's no contradiction between the two. Allah Ta'ala created this world for believers. But the point is: why are we going against the will of God by not following his commandments? Why are we choosing only to be successful in this world and not successful hereafter? The success of this world will end. Believe me, one day we all will die in reality. We leave behind our wealth, our portfolios, our big houses. The only thing we own is 6x4 ft of ground. And all those people who used to come to our houses, all those friends we catered and cared, and lavish parties, were going to hardly be coming over to our graves to say a prayer. A new life will start for them, a new friend, a new group of people. They can have parties, and we will be history. But there is a life hereafter. And Allah Ta'ala describes both these people at many places, but I am just choosing one. Those who choose the world enjoy life here, and they think you live only once, you are here last time, they are mistaken. There is a world after that, and they would be giving an answer. Allah Ta'ala talks about those people:

وَنُحِبُّونَ الْمَالَ حُبًّا جَمًّا

And you love wealth with exceeding love (The Holy Qur'an, 89:21).

I am going to skip the rest of the couple of verses. But then it says, on that day, man will remember:

يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

Man will remember, but of what avail shall be his remembrance? (The Holy Qur'an, 89:24)

It will be late. It is too late. And then that man will say:

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He will say, "O, would that I had

sent on some good works for my life here." (Qur'an 89:25)

He did not follow the prerequisite that God has written in His book for spiritual success. The words of so much regret, but again, it is too late. On the other hand, Allah Ta'ala describes for those people who succeed spiritually and follow His command. This would be the word of the person who would regret it, but contrary to that, the same day Allah Ta'ala would be calling the other person who fulfilled his commandment and say:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً - فَادْخُلِي فِي عِبْدِي -
وَادْخُلِي جَنَّتِي

And thou, O soul at peace! Return to thy Lord well pleased with him and he well pleased with thee. So enter thou among My chosen servants and enter thou my garden. [89:28-31]

This verse is not only for the hereafter. If we follow God's commandment, if we follow His wishes, if we live a life that He wants us to live, if we become true 'Ibad-ur-Rahman, servants of that Gracious God, this will be achieved in this life. We will be at peace with God and He will be pleased with us. We do not have to experience that after death. We can experience here in this world. This is the highest stage of spiritual development. It says the man is well pleased with his Lord and his Lord is well pleased with him. So, there is some reflection that we need to do and see how we can change our lifestyle. How can we be a thankful creation for all the favors that Allah Ta'ala has done to us? He gives us security and comfort, all the material possessions. At least we can thank Him for, that we follow his commands, we do what is obligated on a believer for daily Prayers, spending for sake of Allah, taking care of other people having a high moral conduct, protect our chastity, and this is the secret of success, not the one just American success story. I end this with a speech of Hazrat Khalifatul-Masih II, Muslih-i-Mau'ud, which he delivered a hundred years ago on the first day

of Jalsa Salana in 1925. It is published as Minhaj-ut-Talibeen, an English translation of which is "Way of the Seekers." I will [read] it in Urdu first and then its English translation:

اب میں حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی ایک بات پر اس لیکچر کو ختم کرتا ہوں وہ حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی ایسی بات ہے جس میں آپ نے دکھ کا اظہار کیا ہے اور بتایا ہے کہ اگر ہم نیک نہ بنیں تو ہماری غرض جو اس جماعت کے بنانے سے ہے وہ پوری نہیں ہو سکتی کیونکہ اس صورت میں ہماری جماعت خدا کے فضل کی وارث نہیں بن سکتی اس لئے کوشش کرنی چاہئے کہ ہم ان اخلاق کو پیدا کریں جو حضرت مسیح موعود علیہ الصلوٰۃ والسلام نے ہمارے لئے ضروری قرار دے دی ہیں۔ میں اُمید کرتا ہوں کہ وہ دوست جنہوں نے میرے اس سال کے لیکچروں کے نوٹ لئے ہیں اور جنہوں نے یہ لیکچر سنے ہیں وہ عملی طور پر ان طریقوں کو استعمال کریں گے تاکہ ہم دنیا کو دکھا سکیں کہ ظاہری اعمال میں بھی ہماری جماعت کے برابر اور کوئی نہیں۔ سچ بات تو یہ ہے کہ اگر ہماری جماعت کا ہر ایک شخص اولیاء اللہ میں سے نہ ہو تو دنیا کو نجات نہیں دلائی جاسکتی اور ہم دنیا میں کوئی تغیر نہیں پیدا کر سکتے۔ یاد رکھو ہمارا مقابلہ دنیا کی موجودہ بدیوں سے ہی نہیں بلکہ ہمارا فرض خیالات بد کی رو سے مقابلہ کرنا بھی ہے۔ اور ہمیں خیالات کے اس دریا کا مقابلہ کرنا ہے جو ہر طرف لہریں مار رہا ہے۔ پس ہماری پوزیشن بہت ہی نازک ہے۔ میں احباب سے التجا کرتا ہوں کہ احباب ایسا ہی بننے کی کوشش کریں۔ جیسا کہ حضرت مسیح موعود علیہ الصلوٰۃ والسلام ہمیں بتانا چاہتے ہیں۔ اب میں حضرت مسیح موعودؑ کی دعا پر اس لیکچر کو ختم کرتا ہوں اور خود بھی اس دعا میں شامل ہوتا ہوں۔ حضرت مسیح موعودؑ فرماتے ہیں:- ”میں کیا کروں اور کہاں سے ایسے الفاظ لاؤں جو اس گروہ (یعنی جماعت احمدیہ) کے دلوں پر کارگر ہوں۔ خدا یا مجھے ایسے الفاظ عطا فرما اور ایسی تقریریں الہام کر جو ان کے دلوں پر اپنا نور ڈالیں اور اپنی تریاتی خاصیت سے ان کے زہر کو دور کر دیں۔ میری جان اس شوق سے تڑپ رہی ہے کہ کبھی وہ دن ہو کہ اپنی جماعت میں بکثرت ایسے لوگ دیکھوں جنہوں نے درحقیقت جھوٹ چھوڑ دیا اور ایک سچا عہد اپنے خدا سے کر لیا کہ وہ ہر ایک شر سے اپنے تئیں بچائیں گے اور تکبر سے جو تمام شرارتوں کی جڑ ہے بالکل دور چاہیں گے اور اپنے رب سے ڈرتے رہیں گے۔“ دعا کرتا ہوں اور جب تک مجھ

میں دم زندگی ہے کئے جانوں گا اور دعا یہی ہے کہ خدا تعالیٰ میری اس جماعت کے دلوں کو پاک کرے اور اپنا رحمت کا ہاتھ لمبا کر کے ان کے دل اپنی طرف پھیر دے اور تمام شرارتیں اور کینے ان کے دلوں سے اٹھا دے۔ اور باہم سچی محبت عطا کر دے۔ اور میں یقین رکھتا ہوں کہ یہ دعا قبول ہوگی اور خدا میری دعاؤں کو ضائع نہیں کریگا۔“ حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی یہ دعا قبول ہوگی اور خدا تعالیٰ اسے ضائع نہیں کرے گا۔ مگر تم سوچ لو تم اس کے مصداق بنو گے یا بعد میں آئے والے؟ اگر بعد میں آئے والوں کے حق میں قبول ہوگی تو پھر ہمیں کیا فائدہ؟ اس لئے میں کہتا ہوں حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی دعا کو مد نظر رکھ کر کوشش کرو کہ ہم ہی اس کے مصداق ہوں اور اس نظارہ سے ہمیں ٹھنڈک پہنچے جو حضرت مسیح موعودؑ نے کھینچا ہے۔

I shall conclude this address with a quotation from the Promised Messiah (on him be peace). In this quotation which I shall presently read, he has given expression to anguish and concern that if we fail to become truly virtuous, we shall betray the purpose for which this community has been founded, and we would not become heirs to divine grace. We should, therefore, strive to develop the qualities that have been enjoined upon us by the Promised Messiah (on him be peace). I hope that those friends who have listened to this address and taken down notes will put all these methods of self-improvement into practice, so that we might demonstrate to the world that in our conduct also we continue unmatched.

The truth is that unless every one of us is saintly in his conduct, we cannot bring about a spiritual revolution and the salvation of the world cannot be achieved. We should remember that we have to fight not only prevalent evils but also the strong current of evil thinking. We

have to fight the swollen river of evil thinking that is surging everywhere. Ours is a very delicate situation. I beg you all to try to become what the Promised Messiah (on him be peace) wants us to become.

Now I proceed to read out the prayer of the Promised Messiah (on him be peace), in which I also join. The Promised Messiah (on him be peace) says:

“What shall I do, where shall I find the words that should move the hearts of this people (Ahmadiyya Community). Lord, vouchsafe to me the words and reveal to me the speech which should illuminate their hearts and like an antidote rid them of their poison. My soul is all fevered with eagerness to witness the day when I should find that my community is largely composed of people who have truly forsaken lying and who have entered into a sincere covenant with their God to safeguard themselves against every evil and shall withdraw altogether from arrogance which is the root of all evil, and shall pass their lives in the fear of their Lord.

I pray and I shall continue to do so to the last breath of my life; Allah may purify the hearts of this community of mine; that He may extend His hand of mercy and turn their hearts in His direction. May He lift all mis- chief and rancor from their hearts and grant them true and genuine love for one another. I am convinced that my prayer will be accepted and that God will not permit my supplication to be in vain.”

This prayer of the Promised Messiah (on him be peace) shall certainly be accepted and will not prove

to be in vain. But reflect whether it find fulfillment in us or in those who will come later? Of what use will it be to us if it is fulfilled in favor only of those who come later? I urge you, therefore, to keep in mind this prayer of the Promised Messiah, peace be on him, and strive your utmost that it may be fulfilled in our own persons, and that we may be comforted with viewing the spectacle that the Promised Messiah, peace be on him, desired to witness. (The Way of the Seekers (Minhajut-Talibeen) by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, pp. 115-116, Islam International Publications, UK, Edition 2002)

With this we close the Jalsa. We should be thankful that Allah Ta'ala gave us the opportunity to attend the Jalsa Salana and participate in the activities. May Allah enable us to benefit from all the speeches and all the conversations we had here and reflect upon them, especially all those words of the Promised Messiah (may peace be on him) and his Khulafā which have been said, and you listened. Please give a minute or two, go home and reflect upon them. We cannot be complacent. We cannot come every year and go with the same results.

There has to be some movement. We got to wake up all of us. We got to change our habits. We need a last time reflection. This world is short and God forbid, on the judgment day, we should not say, Kāsh [I wish] I had done something. We would [offer] Du'a now. Please remember that the first foremost prayer should be that the unity of Allah Ta'ala is established over this earth, so, be peace. The people recognize their creator. We should continue to send the Darūd on the Holy Prophet (may peace and blessings of Allah be on him) in daily life. Khalifatul-Masih has been emphasizing, stressing us to increase Darūd Shareef in daily life. We also should pray for the mission of Masih-i-Mau'ūd ('Alaih-is-Salām) that He may enable us to follow the teaching of Promised Messiah ('Alaih-is-Salām) in our own lives and then spread it to the rest of the people. We should pray for Khalifatul-Masih for his long and healthy life and most importantly, pray that we should be obedient and loyal to Ahmadiyya Khilafat and our worldly desires should not come in the way of obeying him. Hazrat Khalifatul-Masih has been reminding us over and over again about the persecution and condition of Ahmadis in Pakistan and some other countries. We cannot imagine in the comfort of our homes what they are going through. It is the extreme situation and unless we constantly pray for them as Hazrat

Khalifatul-Masih has directed us, this is the only way we can attract Allah's mercy. We should also pray for the people in Palestine. May God remove all their difficulties and save them. We should also pray for our martyrs. The enemies of Ahmadis are getting more aggressive, more vocal, and many lives have been lost. Pray for their families. May God give them strength. We should also pray for those prisoners who have been imprisoned in Pakistan and other countries just because they are Ahmadis. We should pray for all the people who have different ailments and have some financial difficulties. We should also pray for the missionaries. May Allah enable them to follow the directives of Khalifatul-Masih to serve the Jamā'at to the best of their abilities. Now we will do Du'a. Please join me. [Respected Amir Mirza Maghfoor Ahmad led a silent prayer.] Amen.

Before we adjourn, I have some numbers. The total attendance this year is 9,713, which is about 130 more than last year. Women are 4,739, and men are 4,974. International guests are 4,430 from 22 countries. Non-Ahmadi guests 293, volunteers 750, MTA and online viewers 30,427 from the USA, Canada, UK, Belgium, and Germany. Now we adjourn, and may God bless you, protect you wherever you go.



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Allah is Our Witness—He Named US Muslims

75 th Annual Convention of the US



Dr. Mansoor Qureshi, Sadr Majlis Ansarullah, USA

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ. هُوَ اجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ. مِلَّةَ
آبِيكُمْ إِبْرَاهِيمَ. هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ
قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

(22[Al-Hajj]: 79). And strive in the cause of Allah as it behoves you to strive for it. He has chosen you, and has laid no hardship upon you in religion; so follow the faith of your father Abraham; He named you Muslims both before and in this Book, so that the Messenger may be a witness over you, and that you may be witnesses over mankind.

In 617, that is the seventh year after the call, the Meccans got together and decided that they had enough. They decided to boycott the Prophet and his followers. They wrote a document declaring that there will be a complete boycott with them, with no trade, no social interactions, and no food or water. The Prophet was isolated in the valley of Abi Talib. This document was signed by the leaders and was hung on the wall of the Ka'ba for all to see. Next three years were some of the most difficult years for the Holy Prophet (may peace and blessings of Allah be on him). More about this later as a unique event took place which was instrumental in ending this boycott.

As we move forward with this discussion, I want to ask a few questions. Please think of the answers. What is Islam? Who is a Muslim? Who makes that decision? Who can come up with the criteria? Does one have the authority to declare someone a non-Muslim if

they profess themselves as a Muslim? The Muslim clergy has argued about this question for centuries. Not only have they argued, but they have also fought and killed for this reason.

The Holy Prophet (may peace and blessings of Allah be on him) on who is a Muslim

A simple answer is, a Muslim is one who follows the religion of Islam and one who calls themselves a Muslim. If we go to the Holy founder of Islam (peace and blessings of Allah be on him), we find the following tradition.

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

“One who observes the same prayer as we do, faces the same direction (in prayer) as we do, and partakes from the animal slaughtered by us, then such a one is a Muslim concerning whom there is a covenant of Allah and His Messenger; so, you must not seek to deceive Allah in the matter of this Covenant.” (Sahih Bukhari, 391, Kitab-us-Salat, Bab Faql Istiqbalil-Qibla)

So, if someone who follows these recommendations and professes to be a Muslim is declared a non-Muslim by other individuals, clergy, or worldly powers? To answer this question, let's go back 1400 years.

Usama bin Zaid's story: No one declares someone a non-Muslim

A 17-year old young Muslim man was involved in a sword battle against an enemy who was much stronger than him. As you know, these are vicious battles. They can result in extreme injuries. Both are trying to kill each other. Ultimately, the young boy was able to overcome the older, more experienced and stronger opponent and was about to kill him when this man said, “La Ilāha illallāh.” There is none worthy of worship except Allah.

The young man was none other than Usama bin Zaid (may Allah be pleased with him). Usama went ahead and killed his opponent. After the battle, young Usama returned to Madīnah and described the whole story to the Holy Prophet (may peace and blessings of Allah be on him). The prophet asked again. You killed him after he said La Ilāha illallāh? Usama replied in the affirmative. Ya Rasool Allah, he was just saying this to save his life. The Prophet kept on repeating this, you killed him despite the fact that he said La Ilāha illallāh. The Prophet asked, “Did you cut open his heart to check the truth of his claim.” Usama could see the Prophet was upset. He says, “I wished I had not become a Muslim before this day to see the Prophet of Allah upset like that.” (Riyadh as-Salihin 393, Sunnah.com)

There is a great lesson in this incidence for all of us. First and foremost, we can't be the judge of someone's faith. Prophet's stating

“did you cut his heart to check the faith” means faith is inside one’s heart. The Prophet (may peace and blessings of Allah be on him) didn’t expect Usama to virtually open the heart. This was a message for Usama and all of us. We can’t be the judge. Faith is between Allah and the heart of man.

There were hypocrites in the streets of Madīnah. Not once did the Holy Prophet call them non-Muslims.

Beautiful explanation by the Promised Messiah (may peace be on him)

The Promised Messiah (may peace be on him) explained how one can become such a Muslim.

یعنی مسلمان وہ ہے جو خدا تعالیٰ کی راہ میں اپنے تمام وجود کو سوئپ دیوے۔

That’ is, Muslim is one who commits himself wholly to the cause of God Almighty.

(Ā’īna-e-Kamālāt-e-Islam, Ruhani Khazā’in, vol. 5, p. 58)

In other words remember Allah, the Almighty and obey Him and follow His guidance. Give oneself wholly to Him.

By devoting oneself to the Almighty, one becomes a true Muslim and is endowed the light of Allah, which is the light of Islam, the best manifestation of which was our lord and master Hazrat Muhammad Mustafa (may peace and blessings of Allah be on him). We can also capture this light in our hearts. This light shines from us and makes us recognizable as true Muslims. This makes us better human beings. This light or Nur is the proof of true Islam. Unfortunately, it can’t be seen by those who are spiritually blind.

The Promised Messiah (may peace be on him) came to bring true Islam back

In this day and age, the Promised Messiah (may peace be on him) came to show this light again. The recognition of Allah the Almighty and the recognition of the

status of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

He came to reestablish La Ilāha illallāhu Muhammad-ur-Rasulullah in this world. To present the true face of Islam to the rest of the world. Around the time of his advent Muslims were divided into numerous sects, groups, factions and ideologies. Each one claiming to be on the right path. All claim to be true Muslims. How do we know who is the one whom Allah calls Muslim?

The Holy Prophet (may peace and blessings of Allah be on him) helped us there as well.

Tirmidhī 2641, the Book on Faith

قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

My Ummah will split into seventy-three sects. All of them are in the Fire, except one sect.” Sahaba asked: “And which is it, O Messenger of Allah?” He said, “What I am upon and my Companions?”

Two facts are obvious. Whenever the equation is 72:1, or when one sect is singled out by the others, the decision has been made in favor of the one by the Prophet himself. Secondly, he gave a litmus test to recognize one, who is following in the footsteps of the Holy Prophet and his Sahaba.

In 1974, Ahmadis were declared as non-Muslims. All Muslim sects and their leaders joined hands and thought that they would eradicate Ahmadis. 72:1 was established, and the decision was in favor of 1 according to the Holy Prophet himself. Khalifa of the time, Hazrat Mirza Nasir Ahmad (may Allah shower His mercy on him) was able to lead the Jama’at during this difficult time with patience and grace. In fact, Hazrat Khalifatul-Masih III said,

باقی جہاں تک کسی کے مسلم یا غیر مسلم ہونے کا سوال ہے یہ تو میں شروع سے کہہ رہا ہوں۔ اس قرار داد سے بھی بہت پہلے سے کہتا چلا آ رہا ہوں کہ جس شخص نے اپنا اسلام

لاہور کی مال روڈ کی دوکان سے خرید اہو، وہ تو ضائع ہو جائے گا لیکن میں اور تم جنہیں خدا خود اپنے منہ سے کہتا ہے کہ تم مسلمان ہو تو پھر ہمیں کیا فکر ہے دنیا جو مرضی کہتی رہے تمہیں فکر ہی کوئی نہیں۔

“As far as the question of someone being a Muslim or non-Muslim is concerned, I have said even before this amendment that if someone has bought their Islam from a store on the Mall Road Lahore [Pakistan], then it will be wasted. However, you and I, whom Allah has declared a Muslim need not worry about what the world says.” (Al-Fazl, 14 October 1974)

Going Back to the Valley of Abi Talib

Allah the Almighty told the Holy Prophet (may peace and blessings of Allah be on him) that the document written and placed on the wall of the Holy Ka’ba has been destroyed by termites. Most of the wordings has disappeared except the name of Allah. When the Kuffar found this out, they were discouraged to continue with the boycott and the Prophet, and his companions were freed. This is what happens to the man-made documents, rules and constitutions. Ahmadis face such documents again. Allah will destroy those documents and laws as He destroyed the one in Mecca, In-Sha-Allah. It is our duty to be steadfast and patient like the Holy Prophet and his followers. (Shi’b-e-Abi Talib-o-Safar-e-Ta’if (Urdu), Amtul Bari Nasir, Lajna Imā’illāh, Karachi, 2009)

Similarity between Early Muslims and Ahmadi Muslims

Now, do the Ahmadi Muslims pass the litmus test suggested by the Holy Prophet (may peace and blessings of Allah be on him)? Are we following the Prophet Muhammad (may peace and blessings of Allah be on him) and his companions?

First and foremost, Prophethood and Khilafat were seen in the time of the Holy Prophet and is present now with the grace and majesty.

The Holy Prophet and his followers were persecuted for worshipping Allah. The Prophet had animal remains thrown on him while he was offering Salat. Just recently, Ahmadis have been barred from offering Salat even in private. Tahir Mahmood (Shaheed) was arrested for offering Jumu'ah Prayer and died in custody. The Holy Prophet and his followers were persecuted for reciting the Holy Quran. In 1989, a case was lodged against the entire city of Rabwah for displaying Quranic verses on their graves and houses. (persecutionofahmadis.org)

Hazrat Abu Bakr (may Allah be pleased with him) presented everything in his household to the Holy Prophet (may peace and blessings of Allah be on him). Mian Shadi Khan from Sialkot was of meagre resources and did some woodwork. He sold almost all his possessions and presented few hundred rupees to the Promised Messiah (may peace be on him). Shamsuddin Darvish was a handicapped person who joined Nizam-e-Wasiyyat in 1919 but started paying Chanda from 1901 and paid till 1990 in his lifetime. He died in 1960. The Holy Prophet and his followers had to migrate and leave their homeland due to persecution. Ahmadi Muslims have followed in their footsteps. Many sitting in the audience have done that.

At the time of the Battle of Uhud, young boys were eager to participate in the battle. Just recently, the 12-year-old son of Shaheed Laeeq Ahmed Cheema showed the same courage and claimed that he would be willing to take a bullet to his chest for his faith. Young Zahid Hussain in Bangladesh sacrificed his life while on security duty. He joined Ahmadiyyat just four years ago. No certificates needed; no verdicts needed. The Nur of Islam shines from these young souls. (Friday Sermons of Hazrat Khalifatul-Masih

V (may Allah be his Helper) 4/25/2025 and 3/10/2023)

The early Muslims were in love with the Holy Prophet and would sacrifice every ounce of their blood for him. Those who had the courage to watch the videos of the aftermath of the attack on Lahore mosques could once hear Ahmadi Muslims reciting Durood Sharif (Salāt 'Alan-Nabi, praying for blessings for the Holy Prophet) as they were taking their last breaths.

Sayyidinā Bilal (may Allah be pleased with him) was tortured and persecuted on the streets of Mecca in the most barbaric way. He was left on the hot sand to burn and die. Nine brave African souls from Burkina Faso accepted death for the sake of their faith and showed that spirit of sacrifice again. No certificates or verdicts needed. The heavenly light of Islam was shining from them. (Friday Sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper) 1/20/2023)

Women in early Islam were ready to sacrifice themselves and their loved ones for their faith. Ahmadi women are the silent heroes; they have offered their lives and have been incarcerated. They have been supporting their fathers, husbands, and sons to serve Islam. After the Lahore incident, a mother sent her young son to stand at the same spot and offer Salat where his father gave his life, the very next week.

Above all the Holy Prophet and his followers were persecuted for reciting the Kalima and testifying to the oneness of Allah. They were dragged in the streets of Mecca, tortured and murdered for the Kalima. There is no other community currently who is suffering the same fate. Ahmadi Muslims are being abused, tortured and murdered for the sake of the Kalima and God.

These are the Ahmadis who are a true manifestation of Islam. Once the Promised Messiah (may peace be on him) said, "Islam is Ahmadi and Ahmadi is Islam." (Badr, 11/3/1905)

This is what the opponents are troubled by. They don't see anything

but true Islam in most Ahmadis. They are trying their best to find ways to cast them out of Islam.

Ahmadi Muslims pass the litmus test with flying colors. Based on the verse, Allah the Almighty has given us the title of Muslims. This is what the verse I recited says.

"He named you Muslims both before and in this Book, so that the Messenger may be a witness over you, and that you may be witnesses over mankind." (22:79)

Although it has been 1400 years, but they resemble each other as the Promised Messiah (may peace be on him) said, "صحابہ سے ملا، جب مجھ کو پایا۔" One who found me will find the companions of the Holy Prophet (may peace and blessings of Allah be on him). In other words, they will be like the companions of the Holy Prophet. (Durr-e-Sameen Urdu, p. 56, published by Nizarat Isha'at, Rabwah, Pakistan)

Allah's shows His Divine Support in Favor of Ahmadi Muslims

When Allah the Almighty considers one a Muslim, no other certificate or criteria is needed. The Lord of the Worlds comes to their support and assistance, and none can negate that.

قُلْ كَفَىٰ بِاللّٰهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

"Sufficient is Allah as a witness between you and me." (13:44)

Did those who participated in the battle of Badr needed any worldly testimony for their Islam? Their courage, devotion, conviction was apparent from their actions. Allah the Almighty supported their claim by giving them victory against all odds.

Allah the Almighty aligned the Sun, the moon and the earth to certify the Islam of Mirza Ghulam Ahmad of Qadian (may peace be on him). I shall cause thy message to spread to the corners of the earth. All of us sitting here on the other corner of the world can testify that this claim has been fulfilled. Let us all join and say we testify to the Islam of the Promised Messiah.

Ghulam Ahmad Ki Jay. (Tadhkirah, p. 407 and p. 989, Islam International Publications, UK, Edition 2019)

Allah the Almighty showed His support of Islam of Ahmadi Muslims when they were standing under a tree in 1908 with the blessed body of the Promised Messiah (may peace be on him). Opponents were happy.

However, Allah's angels were there and guided those few sad souls to choose a Khalifa. Thus, Khilafat was started against all worldly odds and is still with us and will stay till the end of time, In-Sha'-Allah

A group of so-called scholarly members left the Jamā'at, leaving a 25-year-old man at the helm of the nascent Jama'at with literally pennies in the coffers. They claimed, "Owls will hoot in Qadian – it will soon be deserted!" It is 2025 and the birds of Qadian are singing all over the world.

Allah stood by the Islam of Ahmadi Muslims when Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him) was standing in the airport with his usual easily recognizable appearance. Clear orders of the government to not let him leave but Allah made sure that the government itself wrote Mirza Nasir Ahmad by mistake. You don't need a certificate or constitutional amendment. The hand of Allah can be seen supporting true Muslims.

Allah named Ahmadis as Muslims when the person who called Ahmadis a cancer was blown in the sky. Nothing of his body remained.

The opponents have tried and failed. When Khalifatul-Masih I was elected, they said Ahmadiyyat will be destroyed because the leader is gone, and an old man can't lead, God forbid. When Hazrat Khalifatul-Masih II was elected they said that now Ahmadiyyat is gone because a child is going to lead. When Hazrat Khalifatul-Masih III was elected, they thought now Ahmadiyyat is gone because this person has worldly education, he doesn't know the religion,

governmental forces are against him Ahmadiyyat will be destroyed. Hazrat Khalifatul-Masih IV was elected, and plan was to arrest him and destroy Ahmadiyyat forever. Hazrat Khalifatul-Masih V was elected, they thought this is it, most people outside of Pakistan don't know him, he seems to be an ordinary, simple man. Little did they know that progress and victory was destined as it was, "Woh Badshah Aya" and "Inni Ma'aka Ya Masroor [I am with you, O Masroor (happy one)]." (Tadhkirah, p. 695, p. 1016, Islam International Publications, UK, Edition 2019)

Ahmadiyyat continues to flourish with many souls joining every year, Mosques being built, mission houses, hospitals and schools. Above all, Ahmadiyyat has translated the Holy Quran in more languages than any other community or country for that matter. Worldwide efforts to spread the message of Islam and defend the character of the Holy Prophet (may peace and blessings of Allah be on him)

These divine favors prove that Allah the Almighty has chosen Ahmadi Muslims and has named us Muslims.

Ahmadi Muslims put Allah as the witness that they are Muslims and remain steadfast in their claim of Islam. To be a Muslim is tested.

Ahmadi Muslims stand by La Ilāha Illallāhu Muhammad-ur-Rasulullah and their claim to be a Muslim and live and breathe by it. They have strived in the cause of Allah for their faith.

ہم تو رکھتے ہیں مسلمانوں کا دین
دل سے ہیں خدام ختم المرسلین

(Durr-e-Sameen Urdu, p. 14, published by Nizarat Isha'at, Rabwah, Pakistan)

But when those who say the Kalima but disregard it, the same Kalima can be a curse on them. When they say "I bear witness that there is none worthy of worship

except Allah" but follow only their ego, when they say "I bear witness that Muhammad is his servant and messenger" but instead of following his teaching and guidance, they make their own rules and disregard every teaching of the Holy Prophet (may peace and blessings of Allah be on him). They give false testimony and break their trust. We see many like those around us, but their judgment to Allah the Almighty.

Am I a true Muslim?

However, each one of us has to answer this question. Am I the true Muslim? Am I submitting to the will of Allah? Will I be called a Muslim by Allah the Almighty? In other words, am I at the bottom of the class or am I a Valedictorian? We have to become true Muslims; otherwise, it is a wasted exercise.

"جماعت احمدیہ کے لئے بہت فکر کا مقام ہے کیونکہ ایک طرف تو لاکھوں آدمی انہیں کافر کہتے ہیں۔ دوسری طرف اگر یہ بھی خدا تعالیٰ کی نظر میں مومن نہ بنے تو ان کے لئے دوہرا گھٹا ہے۔"

It is a matter of concern for Jama'at Ahmadiyya since on one hand thousands of people declare them Kafirs (disbelievers). On the other hand, if they didn't become believers in the sight of Allah than they are at a double loss (Al-Fazl, 11/12/1959)

To be called a Muslim by Allah the Almighty requires commitment, obedience, determination, sacrifice, patience, perseverance and actions. We have to leave of practices that displease Allah and adopt virtues which please Allah. Are we performing Salat with care, reciting the Holy Quran with love and devotion, offering financial sacrifice, obeying the representatives of Allah the Almighty, are others at peace from us?

Remember, this peace starts at home. Is my family at peace from me. My wife, my children, my relatives. My friends, neighbors, coworkers, colleagues, fellow students, are they at peace with me? Do they see the light of Islam in me?

Everyone can judge the answer to these questions themselves.

We can't take this title of being a true Muslim for granted. If Allah has named us Muslim, He can take it away, if we are not careful. Hazrat Khalifatul-Masih III said, "Strive in the cause of Allah otherwise, this title will be taken away from you, and another nation will be put forth which will lead Islam to supremacy."

اللہ کی راہ میں جہاد کا حق ادا کرو ورنہ یہ بزرگی تم سے چھین لی جائے گی اور وہ قوم کھڑی کی جائے گی جو اسلام کو دنیا پر غالب کرے گی۔

(Anwar-ul-Qur'an, Hazrat Mirza Nasir Ahmad, vol. 2, p. 538)

May he grant us the steadfastness that was shown by the Holy Prophet and his companions while they were in Shabi Abi Talib.

May Islam's light illuminate us and then shines from us and illuminate the whole world, In-Sha-Allah.

Let us say "Astaghfirullah Rabbi" and make ourselves true Muslims.

May Allah help us become His loyal servants and put us in the list of true Muslims, Ameen.

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ

أَمِنُوا بِرَبِّكُمْ فَأَمَّا * رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

(3[Aal-e-'Imran]: 194). Our Lord, we have heard a Crier calling us unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

Prophet Muhammad—the First and Foremost Muslim

(may peace and blessings of Allah be on him)

Ousman Mbowe



قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

The Holy Quran, 6 [Surah Al-An'am]: 163-164

The path to true success is one that does not come by with ease and applause; it lies quietly in the shadows of patience, endurance, and grit.

Life is not just a series of days to fill, but a means of attaining a higher goal by learning from our own journey, and that of others.

Thus, I'd like us to traverse through history together, to explore the life of "Sirājam-Munīrā" [سراجا مُنِيرَا]— the Illuminating Lamp – in the person of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

He was neither born into power nor was he handed ease.

He began life with deep personal loss, and according to the world's standards, he had every reason to crumble...

But he didn't.

When hardship struck, as it did again and again, he didn't panic, and he didn't blame; he personified true patience in the way he lived,

and in his own words:

الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

“Real patience is at the first stroke of a calamity.”¹

This wasn't theory for him; it was life. Remember the woman who was weeping next to her child's grave, and the Holy Prophet Muhammad (may peace and blessings of Allah be on him) said to her, “Be patient?” Without looking to see who was speaking, she responded by saying, “Go away, for you have not been afflicted with a calamity like mine.”²

Not only was he afflicted with a calamity like hers, but he had to endure the loss of every one of his children during his lifetime, except one.

Each of our trials is uniquely crafted to test the fibers of our souls. In our human fragility, we sometimes question Allah, and in extreme cases, even question His existence in our moments of struggle.

But this wasn't the response of the Holy Prophet Muhammad (may peace and blessings of Allah be on him). When the world around him made no sense, in the silence of the cave of Hira, he turned his heart to Allah, again and again, even when the world gave him every reason not to.

Then, a terrifying and soul-shaking moment took place... The angel Jibril appeared to him. A single moment with a handful of verses; a life-changing event filled with uncertainty, and a sign that something major had begun. But then, came complete silence—silence for a long period known as *Fatratul-Wahy*, the pause in revelation.

Imagine the fear and the sense of isolation he must've felt.

He had no clarity, and no answers, only uncertainty; and yet, he held on. It's not that he soared when everything was clear, but that he stood firm when everything was unclear and murky.

That is what Allah describes as صَبْرٌ جَمِيلٌ — beautiful patience.³

While you and I may not receive

revelation in caves, we all face our own Fatrah — waiting periods filled with silences, struggles, and sleepless nights when nothing seems to move. Like the Holy Prophet Muhammad (may peace and blessings of Allah be on him), we are not asked to fix everything; that's Allah's role. We are asked only to submit and to stand firm even when everyone else is doing the opposite.

The Holy Prophet Muhammad (may peace and blessings of Allah be on him) showed that even in the absence of immediate clarity, there is virtue in submitting to Allah's timeline and not to be reliant on our own; trusting in His words even if we can't see what's next.

During the boycott of Banu Hashim in the valleys of Mecca, the Muslims were completely cut off from the city, isolated, and humiliated. The boycott became so severe that they had nothing to eat except the leaves of wild trees, and the children's cries from hunger were so intense that the people of Mecca could hear them from outside the encampment.⁴

It was during this period that the Holy Prophet Muhammad (may peace and blessings of Allah be on him) lost his beloved wife, Khadijah (may Allah be pleased with her), and his uncle, Abu Talib. Any mention of victory or the belief in the spread of Islam at that time, when everything was falling apart, might be described as being delusional. But being the foremost of those who submit to the Will, Knowledge, and Wisdom of Allah, the Holy Prophet Muhammad (may peace and blessings of Allah be on him) was driven not by visible success, but by truth and trust in the promise of his Creator, a promise which never fails.

A similar situation occurred during the Battle of the Trench, when the companions told him that they had been enduring hunger for days, walking with stones tied to their abdomens to lessen the pain of starvation. In response, the Prophet (may peace and blessings of Allah be on him) lifted his shirt, revealing two stones he had tied to his own

abdomen, showing that he was enduring even greater hunger than they were.⁵

In those dire moments, even the companions who were model believers, reached the limits of what a human heart can bear and they wondered يَصْرُ اللَّهُ مِنِّي “When will the help of Allah come?”⁶

And in response, Allah reassured them:

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

“Surely the help of Allah is near.”⁷

Doesn't this remind you of those moments when your Du'a feel unanswered, when justice seems to be delayed, or when losses seem relentless? We may cry out like the companions: “When will the help of Allah come?”

But remember, that “with patience comes victory, with affliction comes relief, and with hardship comes ease”⁸

After years of rejection in Mecca, the Holy Prophet Muhammad (may peace and blessings of Allah be on him) turned to Ta'if in hopes that its people would welcome the message of Islam. Instead, he was driven out by a mob with stones.

In this weak and helpless state, he didn't question Allah's plan or express resentment. Instead, he turned to Allah with one of the sincerest and moving prayers in our traditions; he said,

“O Allah! To You, I complain of my weakness, my helplessness, and my insignificance before people. Would you put me at the mercy of those who would be hostile toward me, or to my enemy, whom You have given power over me? If you are not angry with me, then I do not care; but your pardon is more dear to me and I seek refuge in the light of Your face... but if this is Your will, then I submit to whatever it is that you decree until I earn your pleasure.”⁹

This was not the voice of

complaint or vengeance, but the voice of pure submission, a clear display of which was acknowledged by Allah in the Holy Qur'an as I had recited in the beginning of my speech,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds.¹⁰

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

"He has no partner. And so I am commanded, and I am the foremost of those who submit."¹¹

Describing these moments in the life of our beloved Prophet (may peace and blessings of Allah be on him), the Promised Messiah (may peace be on him), said,

"We cannot even begin to fathom the extent of the hardships and misfortunes to which the Messenger of Allah, peace and blessings of Allah be upon him, was subjected during the thirteen-year period spent in Mecca after his claim. The heart palpitates even at the thought of them. From this we come to learn about the outstanding courage, open-heartedness, steadfastness, determination and perseverance of the Messenger of Allah, peace and blessings of Allah be upon him. What a magnificent man he was! Mountains of misfortune fell upon him, but he did not waver in the least. He was not weakened or disheartened even for a moment from fulfilling his mission. These challenges could not dissuade him from his objective."¹²

The Holy Prophet Muhammad (may peace and blessings of Allah be on him), describing his own experience at Ta'if, referred to it as a moment of overwhelming sorrow.¹³

It was in this moment of pain

that the Angel of the Mountains appeared to him and offered to destroy the people of Ta'if instantaneously between the mountains. Imagine the temptation and satisfaction of annihilating those who targeted, hurt and ridiculed you. Most of us, if given that power in our moments of heartbreak, would act without pause.

But the Holy Prophet Muhammad (may peace and blessings of Allah be on him) chose mercy over vengeance, hope over hatred, and reformation over destruction.

He said to the angel, "I hope that one day, Allah will bring forth from their descendants people who will worship Him alone, without associating anything with Him."¹⁴

Many of us hold positions of power and influence in our workplaces, and within the Jama'at, and with those positions comes choices to destroy or to help build the lives of those we serve. Do we use our offices to give people a second chance or do we wield our titles like weapons, using them to pull others down, and to make an example out of them?

If the Holy Prophet Muhammad (may peace and blessings of Allah be on him) could show mercy to those who stoned him, what excuses do we have for not showing mercy to those who merely disagree with us?

It is to no surprise that we are told in the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Verily you have in the Prophet of Allah an excellent model"¹⁵ His faith wasn't tied to outcomes, but pure submission. And because of this single act of mercy, Allah blessed his desire and the people of Ta'if ultimately embraced Islam voluntarily during his lifetime.

As the Holy Prophet Muhammad (may peace and blessings of Allah be on him) set out on his migration to Madinah under the covers of the night, after surviving an assassination plot and after years of persecution, loss, and grief,... he turned for one final look

at the city that had cradled his childhood, held the memories of his beloved Khadijah (may Allah be pleased with her), and bore the footprints of the message of Islam.

His eyes fell on Mecca, and his heart broke.

"By Allah, he said, you are the most beloved land of Allah to me. Had I not been expelled from you, I would never have left you."¹⁶

He showed that obedience to Allah sometimes comes with deep personal sacrifice; and that every painful step taken for the sake of Allah, there is a Madinah waiting, filled with new light, new support, and new beginnings.

His love for his homeland was never erased by hostility, and his loyalty to Mecca didn't dissolve under oppression. Sometimes our countries treat us unjustly, so much so that we resent even the least of good things being said about them. Although he hated the actions of his people, he didn't turn with hatred towards his homeland.

Very often, struggles and hardships turn people cold, bitter, and resentful, but the life of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) was nothing short of love, affection, and consideration for others, even in the most difficult time.

His life was not filled only with religious feats, but practical and attainable ways of displaying love and affection towards others.

One such example was described by our beloved mother Hazrat 'A'isha (may Allah be pleased with her), who said:

"I have not seen anyone who resembled the Holy Prophet (may peace and blessings of Allah be on him) in terms of conduct, ways, and manners, more than Fatimah—his daughter (may Allah be pleased with her). Whenever the Prophet (may peace and blessings of Allah be on him) saw her coming, he would stand up for her, take her hand, kiss her, and bring her to sit in his place. And when the Prophet (may peace and blessings of Allah

be on him) visited her, she would do the same for him.”¹⁷

Arabia wasn't known for such displays of affection towards one's children, especially the female. Clearly, he wasn't of those who followed the crowd, but did what was right even if it meant going against the norms of society.

To put things into perspective, when he was seen kissing his grandson, a man came to him, being shocked at what he saw, and exclaimed, "You kiss your children! We don't kiss our children," at which the Prophet (may peace and blessings of Allah be on him) said to him, "I cannot put mercy in your heart after it has been taken away."¹⁸

As parents, we love all our children, but it does happen that we may be inclined towards one child more than the others.

In upholding absolute justice taught by Allah in the Holy Qur'an, the Holy Prophet Muhammad (may peace and blessings of Allah be on him) laid a practical example for us when a man came to him, asking him to bear witness that he had given one of his sons a portion of his wealth. The Holy Prophet (may peace and blessings of Allah be on him) asked if he had done the same for the rest of his children, to which the man said: "No." The Holy Prophet (may peace and blessings of Allah be on him) said: "I will not bear witness to anything. Will it not please you if they were all to treat you with equal respect?" The man said: "Of course." Then the Prophet (may peace and blessings of Allah be on him) said: "Then no (I will not bear witness to this)."¹⁹

Knowing the worth of every human being, and in observing the rights of Allah's creation, he did not focus his caring heart only toward his family and relatives; rather, he was an advocate for even the most oppressed of people in society.

Not only did he decide not to own slaves at a time when slavery was the norm, but he set a standard that would make anyone wonder why they had to own slaves in the first place. He said to slave owners that those whom they call their

slaves were in reality their brothers, and were to be fed and clothed with what they themselves ate and wore, and not to overburden them with work.”²⁰

The companions followed this admonition so well that people couldn't tell the difference between some of the companions and their slaves because of how well they treated them, as their brothers.

This admonition was not just an arbitrary one, but one that was based on the Holy Prophet's understanding of the status given to human beings by Allah, as He said in the Holy Qur'an,

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

“We have indeed honored the children of Adam”²¹

We ought to ask ourselves, do we, as Muslims, have the same honor for our fellow beings as Allah and His Prophet (may peace and blessings of Allah be on him) showed to humanity? Or do we limit such honor only to those we get along with—our friends and close circles? The embodiment of true Islamic teachings requires us to recognize that every individual, even those we don't get along with, possesses inherent worth and deserves to be treated with respect.

After being away for nearly a decade, the Holy Prophet Muhammad (may peace and blessings of Allah be on him) received the glad tidings of performing the pilgrimage in Mecca.²² With 1400 of his companions²³, they set out to the land so dear to their hearts, dressed in ihram, and peacefully marching to perform the sacred pilgrimage they've been longing for. But, at Hudaibiyah, just miles away from Mecca, they were intercepted.

A joyful and positively charged journey was met with a treaty—one that seemed unfair, humiliating, and deeply disappointing.²⁴

Some of the companions were so conflicted that even Umar (may Allah be pleased with him)—the second Khalifa of Islam, who was known for his steadfastness—asked why they had to accept such humiliation towards Islam if they

were on the right path. Hearing this, the Holy Prophet Muhammad (may peace and blessings of Allah be on him) reassured him while remaining calm and tranquil, saying, 'I am Allah's Messenger and I do not disobey Him, and He will make me victorious.'²⁵

That is because he believed when Allah said

وَمَكَرُوا وَمَكَرَ اللَّهُ. وَاللَّهُ خَيْرُ الْمَاكِرِينَ

“And they planned, and Allah *also* planned; and Allah is the Best of planners.”²⁶

He didn't see the treaty as a defeat. He saw it as an opportunity to once again rely on the greater wisdom of Allah, even if it hurt in the moment.

Haven't we all had similar moments to Hudaibiyah? That marriage proposal you thought was the perfect match for you, but it didn't work out; the dream job you almost had, but it slipped through your fingers; that one school you've always dreamt of going to, but got rejected; or you're striving so hard in Allah's path and yet you face hardship or delay in seeing the results you desire?

Like the companions, we may wonder, “Why is this happening when we're trying to do good?”

But the lesson of Hudaibiyah is that sometimes Allah delays your dream not because He's denying you, but because He's elevating you through the trial, and preparing something greater, the like of which He described in the Holy Qur'an as:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

“Verily, We have granted thee a clear victory”²⁷

“Isn't it remarkable that during the previous six years of his life at Medina, the Holy Prophet Muhammad (may peace and blessings of Allah be on him) had gained great victories over his enemies which had crippled and crushed their fighting power, and yet none of them was called “a clear victory” in the Qur'an? That verbiage was reserved for the Treaty of Hudaibiyah, to receive this single honor in spite of the fact that its terms were seemingly so

humiliating that the Muslims were greatly perturbed over this apparently rude rebuff to the prestige of Islam.”²⁸

What happened after the incident of Hudaibiyah is remarkable. Not only did the Muslims get to perform Umrah the following year,²⁹ but the Conquest of Mecca also took place shortly afterwards, with the entire city submitting to the one true God. What seemed like a setback was actually a strategic victory in disguise. But none of this would have happened if the Holy Prophet Muhammad (may peace and blessings of Allah be on him) was not in every sense of the word, Awwal ul Muslimeen—the foremost of those who submit to the will of Allah.

We’ve all seen what happens when leaders conquer other territories; they don’t only retaliate, but often subdue its inhabitants, or even attempt to completely annihilate them.

After surrendering and expecting capital punishment for all the heinous crimes they’ve committed against the Muslims, some of the Meccans fled for their lives when the Muslims took over Mecca. Despite years of torture and multiple attempts on his life, the Holy Prophet Muhammad (may peace and blessings of Allah be on him) forgave the people of Mecca as he did for the people of Ta’if, saying to the Meccans, لَا تُرِيْبُ عَلَيْكُمُ الْيَوْمَ “No blame shall lie on you this day,”³⁰ “You are free to go.”³¹

This act of mercy led to the widespread acceptance of Islam by its staunchest enemies.

In the words of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him), “Swords can win territories but not hearts; force can bend heads but not minds.”³²

Faith isn’t about believing in Allah when you see the wisdom, it’s believing even when you don’t.

There are moments in life when the weight is too heavy; when the

doctor says *cancer*, you fail to achieve a life-long goal, or you lose a child that’s so dear to you; the fear, the humiliation, the loneliness; it doesn’t let up! And your heart cries out repeatedly: “Where is Allah in all of this? Why me?”

This quiet, internal despair, it’s more common than we admit, and it doesn’t mean you’re an evil person; it means you’re human, and you’re hurting.

But do not let the weight of your trials convince you that Allah is far. Sometimes, the closer you are to Him, the heavier the test, and the greater the reward.

We may not face the same trials as the Holy Prophet Muhammad (may peace and blessings of Allah be on him), but we all experience pain, silence, rejection, and struggle. In those moments, we may be clueless on how to respond or react, and that’s OK.

Being a true Muslim isn’t about being perfect; we can’t know the answers to everything, but we can deal with such trials by emulating the ways of the Holy Prophet (may peace and blessings of Allah be on him) who didn’t crumble nor despair when faced with challenges, but stood firm like a pillar, and remained unshaken by the storms through complete reliance and submission to the will and wisdom of Allah in his moments of ease and moments of immense hardship.

May we all live our lives according to his ways and teachings. Ameen

بَارَكَ اللهُ لِي وَلَكُمْ

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24. Five Volume Commentary, vol. 5, p. 2938
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28. Five Volume Commentary, vol. 5, p. 2937
29. The Life and Character of the Seal of Prophets, vol. III, p. 135
30. Sunan Al-Kubra of Al-Baihaqi, No. 18276; Sharah Zarqaani, vol. 3, p. 449
31. The Life of Muhammad by Ibn Ishaq, translation by Alfred Guillaume, p. 553
32. Islam’s Response to Contemporary Issues, p. 31

Jalsa Salana— Its Background, Aims and Growth through the Years

Habeeb Shafeek



Today, we gather with a purpose that transcends the ordinary. This gathering, the Jalsa Sālāna (Annual Convention), is not merely a social event; as participants in a Divine mission, it is a sacred occasion founded on the pure support of truth and the propagation of Islam.

Born in 1835 in Qādiān, India, Hazrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī (may peace be on him), devoted himself to the study of the Holy Quran and to a life of prayer and dedication to worship of Allāh. Finding Islām the target of foul attacks from all directions and the moral and spiritual fortunes of Muslims at a low ebb, he announced under Divine command that God Almighty had appointed him the Messiah and Mahdī, according to the prophecies of the Bible, the Holy Quran, and Aḥādīth (Sayings of the Holy Prophet). In 1889, he began accepting initiation into his Jama'at, which is now established in over 214 countries and territories of the world.

As the Imām and the voice-articulate of the age, the Promised Messiah and Mahdī (may peace be on him), under Divine command, undertook the task of vindicating Islam and presenting its teachings in their pristine purity. In his vast corpus of writings, lectures, discourses, and religious debates, he

argued that Islām was the only living faith through which man could establish contact with his Creator and enter communion with Him. He wrote more than eighty books in Urdu, Arabic, and Persian.

From the beginning, the purpose of the Jalsa Sālāna was not political mobilization, and not merely social networking; rather, it was spiritual rejuvenation, moral reform, and the unification of humanity under the banner of Islām.

The Holy Quran states, “And hold fast, all together, by the rope of Allah and be not divided...” (3[Aal-e-`Imran]: 104)

This is the essence and spirit of Jalsa Sālāna.

The Promised Messiah (may peace be on him) echoed this command, emphasizing the unique purpose of Jalsa Sālāna: “...*You must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for propagation of Islam.*” (Ishtihar 7 Dec. 1892, Majmoo'ah Ishtiharat, vol. I, p. 341, Edition 2019)

He added that other benefits include “increased interaction among all brothers, which will strengthen the loving relationship within the community. One of the key aims of this Jalsa is to develop strategies for the spiritual well-being of Europe and America. For this is now a proven fact that good-natured and sincere people of Europe and America are preparing to enter the fold of Islam.” (Ishtihar December 7, 1892, Majmu'ah Ishtiharat, vol. 1, p. 360, Edition 2019)

The verse “And hold fast, all together, by the rope of Allāh and be not divided...” underscores the significance of unity within the Community and the importance of

individual and communal ties with Allāh. Jalsa Sālāna serves as a Divine platform designed to enhance humanity's connection with God and foster unity among its participants.

Through its guidance towards righteousness, Jalsa Sālāna advocates for Islamic principles that foster mutual harmony based on positive values.

In 2008, a Christian journalist at the International Jalsa Sālāna UK observed, “I came with doubts, but left convinced that this is not a human-made event. Something Divine is at work here.”

Let us recall the first Jalsa Sālāna held on December 27, 1891, in the small, then-unknown hamlet of Qādiān, a 50-mile drive from Amritsar. On that day, the Promised Messiah (may peace be on him), for the first time, called Jama'at members to assemble in Qādiān during the winter month of December, when farmers were less occupied.

Seventy-five faithful companions travelled from far and wide to Qādiān on 27 December 1891. Hazrat Maulawī Abdul Karim Sialkoti read out the Promised Messiah's booklet “The Heavenly Decree.” As a result, a council was taken from the companions, and those present had the opportunity to greet and shake the blessed hands of the Promised Messiah (may peace be on him) and benefit from his company. This was the first Jalsa Sālāna of the Aḥmadiyya Muslim Jama'at. (<https://www.alislam.org/articles/jalsa-salana-history-if-we-live-to-see-27-december/>)

He announced at the end of his book “The Heavenly Decree” that every year, on 27 December, Jama'at members should unite in Qādiān and spend some time in his company.

The Promised Messiah (may

peace be on him) emphasized that meeting him fulfilled the purpose of Bai'at. In his Jalsa Sālāna announcement, the Promised Messiah (may peace be on him) presented four main purposes of this convention: (The Heavenly Decree, pp. 74-75)

1. To increase one's communion with Allah the Almighty
2. To pray for those brothers who have passed away
3. To meet new members and increase in Brotherhood
4. To gain and increase in knowledge

Clearly, this spiritual workshop is designed to enhance participants' comprehension of spirituality, reverence for God, respect for and adherence to the Holy Prophet of Islām, and commitment to lifelong moral and spiritual conduct.

As we observe 75 years of Jalsa in the US, it is also essential to identify some of the key logistical structures that contribute to the overall mission and spirit of Jalsa Sālāna.

The planning, management, and execution of Jalsa Sālāna stand as a powerful testament to the Divine blessings bestowed upon this community. The first Jalsa Sālāna had seventy-five attendees, and participation has grown exponentially worldwide since then.

The second Jalsa Sālāna of 1892, referred to as "The big Jalsa," took place beside a pond in Qadian, where the Promised Messiah (may peace be on him) addressed attendees from a raised platform. (Reference?)

Following the partition of India in 1947, the gathering first moved to Lahore and then to Rabwah, attracting more participants each year. In 1973, His Holiness Mirzā Nāṣir Aḥmad (may Allah shower His mercy on him) invited international delegates, marking it as a global gathering. However, in 1983, due to governmental restrictions in Pakistan, the fourth Khalifa, His Holiness Mirzā Tāhir Aḥmad (may Allah shower His

mercy on him), relocated the headquarters to the United Kingdom, with the last Jalsa in Rabwah drawing over 250,000 attendees.

The International Jalsa Sālāna organization has developed an efficient structure to manage all aspects of events, including venue setup, legalities, program scheduling, and provisions for accommodation, food, and transportation for global attendees. The appointments of administrators for the organization of Jalsa Sālāna are as follows:

1. Afsar Jalsa Sālāna – the officer in charge of the food and accommodation of all participants of Jalsa.
2. Afsar Jalsa Gah – the officer in charge of the program, speeches, and other related activities.
3. Afsar Khidmat-e-Khalq – the officer in charge of security and providing the volunteers and assistants.
4. Montezuma-e-A'la – the officer in charge on the ladies' side who works in coordination with Afsar Jalsa Salana, Afsar Jalsa Gah and Afsar Khidmat-e-Khalq.
5. Each administrator leads a dedicated group of Nazims, along with their respective teams, to execute each responsibility with precision and care.

The Jalsa proceedings commence with the raising of the Lawa-e-Aḥmadiyya and silent prayer shortly after the Jumu'ah service on Friday, followed by an opening address by His Holiness Khalīfatul Masih (may Allah be his Helper), or by the Amīr of individual countries. The program comprises six sessions over three days, featuring nearly a dozen speeches on diverse religious themes.

Lajna Imā'illāh (the Women's Auxiliary) organizes a dedicated program on the second day of the

event.

Each year, countries such as Ghana, Nigeria, the United Kingdom, Germany, Canada, the United States and many other countries witness the gathering of tens of thousands of Jalsa participants, who come together in an atmosphere of peace, discipline, and joy.

Dedicated volunteers of all ages contribute across various departments, including, Exhibition, Matrimonial Affairs, Translation Services, and, of course, the global MTA broadcast and online streaming.

The history of Jalsa Sālāna reflects profound principles of sacrifice, selflessness, and unwavering faith in Allah. An illustrative episode recounted by Hazrat Munshi Zafar (may Allah be pleased with him) centers on the dedication of Hazrat Mirza Ghulam Ahmad (may peace be on him), the Promised Messiah, during the inaugural Jalsa. As financial resources dwindled and food for guests became scarce, the absence of a formal donation system meant the Promised Messiah personally shouldered the costs. With his respected wife, Hazrat Syeda Nusrat Jahān Begum's (may Allah be pleased with her) agreement, he directed Mir Nāṣir Nawwab to sell her jewelry to procure food for the attendees. This exemplary act of sacrifice not only resolved the immediate issue but also underscored the Promised Messiah's deep commitment to hospitality as a sacred obligation.

Two days later, when funds again ran out, the Promised Messiah (may peace be on him) displayed unshakable faith, remarking:

"In obedience [to God] we have exhausted all possible worldly means, now we need not worry; the One whose guests these are will Himself take care of them." (Tarikh Ahmadiyyat, vol. 1, pp. 444 – 448)

Despite significant opposition and persecution, this Divine promise, "I shall cause thy message

to reach the corners of the Earth,” serves as a testament to Allāh’s unfailing support to ensure the message of the Promised Messiah (may peace be on him) reaches every corner of the globe.

Currently, through the blessings of Khilāfat, Muslim Television Ahmadiyya (MTA), and the dedicated sacrifice of Ahmadi Muslims worldwide, we witness the ongoing fulfillment of this grand prophecy.

It is being fulfilled from Qādiān to London, from Burkina Faso to Bosnia, from Germany to Ghana, from Mauritius to Marshall Islands, from Toronto to Tanzania, it is being fulfilled from Nigeria to Norway, it is being fulfilled from Algeria to Australia, from Java to Japan, from Spain to Senegal, so on and so forth. All praises to Allah, we are witnessing the continuous fulfillment of this momentous prophecy: “I SHALL CAUSE THY MESSAGE TO REACH THE CORNERS OF THE EARTH!”

With direct guidance and wisdom from Khilāfat-e-Ahmadiyya, the Jalsa Sālāna, broadcast via MTA International, has become a highly anticipated and widely viewed global event, uniting hearts under the banner of Islām Ahmadiyyat worldwide.

In 2023, the International UK Jalsa had over 39,000 attendees from more than 120 countries and was broadcast live on Muslim Television Ahmadiyya International to thousands worldwide. In short, the global reach of MTA, twenty-four hours a day, repeatedly fulfills the prophecy of the Promised Messiah (may peace be on him): “My community will spread to the corners of the earth,” transforming lives, igniting hope, and advancing the march of Islam globally, just as Allāh had promised His humble servant in 1889.

Today, Hazrat Khalīfatul Masih’s spiritually uplifting addresses are achieving the same objectives as outlined in the original objectives of Jalsa Sālāna by the Promised Messiah (may peace be on him), Al-Hamdu Lillah.

Among the most notable

aspects of Jalsa Salana is the International Bai’at Ceremony, led by His Holiness Khalīfatul Masih (may Allah be his Helper). Held annually at the International Jalsa Sālāna in the UK, this ceremony gathers devotees from over one hundred nations, uniting them under a single hand, mission, and faith. It symbolizes the unity of the Jama’at and fulfills the prophecy of the Promised Messiah (may peace be on him) regarding the assembly of his followers from across the world as one spiritual community.

As such, this spiritual culmination of the International UK Jalsa Sālāna also reverberates a powerful message to the world: Islām Ahmadiyyat is alive, dynamic, and peaceful—and under the shade of Ahmadiyya Khilāfat, it is not only thriving but reviving the religion of Islām!

Keeping this context in mind, here are three examples of how Jalsa Sālāna fosters lasting Taqwa and piety.

The first narrative takes us back to December 1974, as our US delegation prepared to return from its participation in Jalsa Sālāna in Qādiān and Rabwah. Sir Muhammad Zafrulla Khan (may Allah be pleased with him) was our dinner guest in Rabwah. After tea, we asked him for advice before returning to the USA. Stoic and thoughtful, he said:

“Tell your fellow Americans that the long-awaited Messiah has arrived. God Almighty spoke and communicated directly with Hazrat Ahmad, promising him Divine support, sufficiency, and ultimate victory of Islam in the Latter Days.”

Sir Muhammad Zafrulla Khan’s words of conviction and urgency left a lasting impression on our hearts.

Among the many direct revelations imparted by Allāh the Exalted to the Promised Messiah (may peace be on him) is: “I shall give you a large party of Islām. In 1891, we noted seventy-five noble souls in attendance at Jalsa Sālāna in Qadian. In 1991, some 100 years

later, the ‘large party of Islām’ had increased to 66,000 in attendance in Qādiān alone! Al-Hamdu Lillāh!

The second example, highlighting the unique spirit of Jalsa Sālāna, came about on a sunny, cold December 1975 day. American delegates awaited the arrival of His Holiness Mirzā Nāsir Ahmad, Khalīfatul-Masih III (may Allah shower His mercy on him), to deliver the opening address at the Jalsa in Rabwah. Thousands of attendees sat quietly on straw mats while waiting for Huzoor to (may Allah shower His mercy on him) arrive and begin his address.

At that time, simultaneous translation was unavailable. Munawar Ahmad Sa’eed, a dedicated young Khadim, translated Huzoor’s words in real-time. We sat in a circle on stage while he stood in front of us, translating into English. He did this a few times, then suddenly stopped. We observed that he appeared virtually frozen and transfixed, not moving, let alone sharing any translation with us. Clearly, we, the English-speaking guests, were losing the context and the flow of Huzoor’s (may Allah shower His mercy on him) address. When our delegation leader, Naib Amir Muzaffar Zafr, reminded our translator of his responsibility, he assured us that he would continue translating. Yet, we could sense that we were already far behind the live rendition by Huzoor (may Allah shower His mercy on him). Our translator was so mesmerized by Huzoor’s remarks that all he could muster was: “Huzoor’s words are so captivating, please, give me another second...”

We knew instinctively that we were missing a crucial part of the substance of the address.

اس موقع پر حضور آنور ایدہ اللہ تعالیٰ نے تمام غیر ملکی احباب کو جو وفود کی صورت میں جلسہ میں شامل ہوئے تھے کھڑے ہونے کا ارشاد فرمایا۔ حضور کے ارشاد کے مطابق تمام غیر ملکہ احباب کھڑے ہو گئے۔ اس دوران جلسہ نعرہ تکبیر اور اسلامی عظمت کے دوسرے نعروں سے گونج اُٹھی۔

Suddenly, Huzoor (may Allah shower His mercy on him) looked in our direction! He took off his glasses, and with his arm outstretched, he motioned to us and instructed us in English: 'Stand up! Stand up!'

We obeyed immediately! As we stood, the tens of thousands assembled there unleashed a thunderous roar of Na'ra-e-Takbir (slogans in praise of Allāh, the Holy Prophet (may peace and blessings of Allah be on him), and the Promised Messiah (may peace be on him)).

یہ لوگ امریکہ سے آنے والے ہیں جو کہ مغرب کی طرف غالباً دوس ہزار میل کے فاصلے پر ہے اور یہ مشرق کی طرف سے انڈونیشیا سے آنے والے ہیں۔ آسٹریا میں بھی آواز پہنچی اور وہاں احمدی ہوئے اور افریقی کا براعظم جس کو دنیا نے اندھیرا اور ظلمانی براعظم کہا تھا اس افریقہ کے براعظم کے دل میں خدا تعالیٰ نے نور پیدا کر دیا اور یورپ جو بے راہ روی کا مرکز بن چکا تھا اس میں سے یہ پیارے وجود پیدا ہو رہے ہیں۔ کتابوں میں سے یہ الہام کہ میں تیری تبلیغ کو دنیا کے کناروں تک پہنچاؤں گا کیونکہ وہ سیاہی سے لکھا ہوا ہے اور دیواروں پر سے بھی مٹایا جاسکتا ہے لیکن اس کرہ ارض کے چہرہ سے یہ نہیں مٹایا جاسکتا کیونکہ اس کے اوپر ان انسانوں نے اسے تحریر [نہیں] کیا ہے۔ (خطبات ناصر جلد دوم، افتتاحی خطاب ۲۶ دسمبر ۱۹۷۵ء، صفحات ۹۴ تا ۹۵)

These people are coming from America, which is probably nine, ten thousand miles west, and they are coming from Indonesia on the east. The message reached Austria, too, and they became Ahmadi. The African continent, which the world had called a dark and oppressive continent, God Almighty has created light in the heart, and from Europe, which had become the center of misguidance, these beloved people are emerging. The revelation from the books that "I shall cause thy message to reach the corners of the earth" can be erased even from the walls because it is written in ink, but it cannot be erased from the face of this planet because these humans have not written that on it. (Khatabat-e-Nasir, vol. 2, Inaugural Address,

December 26, 1975, pp. 94-95) [Translated by the Editor]

The intense praise continued, although we still did not understand the reason for it. Even our translator forgot that we were standing right there with him.

Huzoor (may Allah shower His mercy on him) was smiling, content to indulge this astonishing outcry of booming waves of Naarey Takbir. As it abated, our translator, shaking with emotion, explained what we had missed.

Huzoor (may Allah shower His mercy on him) had shared that nearby, soldiers had been ordered to remove prophecies of the Promised Messiah (may peace be on him) from the walls of buildings in Rabwah. Huzoor (may Allah shower His mercy on him), speaking as if he were addressing these soldiers, acknowledged politely that they should go ahead and perform their duty, and courteously expressed to them:

"My dear compatriots, feel free, you can remove all the prophecies. Come. You can remove the walls that the prophecies are on, too. If you must, you can even remove the bricks displaying these mighty prophecies of Hazrat Mirzā Ghulām Aḥmad (may peace be on him) of Qādiān. However, do tell me, what are you going to do about these individuals who have gathered here and who are a living, breathing manifestation of the truth of these words that you want to remove? What exactly do you propose to do with them?"

The twenty or more foreign delegates standing there did not initially even comprehend that we were, in that instant, a most humble, living manifestation of the blessed words: 'I shall cause thy message to reach the corners of the earth. I shall give you a large party of Islam.' (Al-Hakam, 27 March and 6 April 1898, vol. 2, Nos. 5-6, p. 13; Lujjat-un-Nur, p. 67, Ruhani Khazā'in, vol. 16, p. 408)

I was born an Aḥmadī Muslim, and as I returned to the guesthouse, I felt an immense sense of gratitude for being part of the esteemed Ahmadiyya Muslim Jama'at community. Al-Hamdu Lillāhi Rabbil-'Alamin.

In December 1973, a heartwarming moment of faith unfolded in Rabwah. On a quiet winter evening, the local Rabwah Sadr Lajna led a group of Lajna members to our doorstep, carrying large bags filled with gifts. They had learned about the non-Muslim guests attending Jalsa Salana and wanted to meet with Sister Nasira Raza, leader of the US Lajna delegation. Despite meeting for the first time, their encounter was marked by genuine warmth and a deep sense of connection.

The Lajna members had brought Christmas presents for the US non-Muslim guests! A thoughtful gesture that touched Sister Nāṣirā Raza's profoundly, leaving her both emotional and curious about the kindness of these strangers."

She quietly inquired, "But why?"

Sadr Lajna explained: "They are the guests of Hazrat Masīḥ Mau'ūd (may peace be on him), they are far from home and their loved ones, this is their Christmas holiday. We wanted to remind them of home in some small way."

As Sister Nāṣirā gathered the non-Muslim ladies in the living room, Sadr Lajna explained to them why she and her members were there. The room fell silent; then the tears began to flow. The immense generosity and empathy of these few local Aḥmadī Muslim women touched their hearts in a way they never expected.

That cold, dark night, four members of Rabwah Lajna embraced the true spirit of Jalsa Sālāna, resulting in the conversion of five non-Muslim sisters to Islām. Four converted right there in Rabwah, including the mother Naib Amīr, Brother Muzaffar Zafr, and another sister converted in Dayton, OH, after conferring with her husband.

This miracle on Christmas Eve in Rabwah highlights the love and kindness that embody the essence of Jalsa Sālāna; it can indeed purify hearts, enhance taqwa, and promote lifelong piety.

These are just a few of the extraordinary spiritual and faith-inspiring aspects of Jalsa Sālāna.

His Holiness Mirzā Masroor Aḥmad, Khalīfatul-Masih V (may

Allah be his Helper) has aptly stated: “The spiritual effects of Jalsa Salana should remain with you the entire year.”

In conclusion, we pray: “O Allah, Accept our humble efforts. Count us among those who came to Jalsa not just with their bodies, but with their hearts. Allow us to be grateful and worthy recipients of prayers sincerely supplicated by

Hazrat Promised Messiah on behalf of all those who endeavor to attend Jalsa Sālāna. May we return home, transformed, purified, and inflamed with love for Allah Ta‘ala, His Holiest of Prophets, and His Khalīfa, Ameen.”

“All praise be to Allāh, the Lord of the Worlds.”

‘Lowering their Gaze’ – The Way to Preserve Purity and Protect Society

Matiullah Joyia



فُلْ لِّلْمُؤْمِنِينَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْۚ ذٰلِكَ اَزْكٰى لَهُمْۚ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ

(24[An-Nur]: 31). Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do.

Introduction:

Let me begin with a question: What’s the value of a single glance?

It seems so simple — something we do a thousand times a day. A moment. A flicker. A glance. But in the sight of Allah, that single glance may hold the weight of a mountain — the difference between rising in His nearness or falling into the whispers of Satan.

We are living in a world that glorifies the gaze — a world that makes billions off where your eyes land. From social media algorithms to billboard ads, to movie trailers and video platforms — everything is designed to capture your attention and pull your gaze away from modesty, purity, and ultimately, Allah.

But Islam teaches us the opposite. Not to let our eyes wander, but to train them. Not to follow our desires, but to master them. And this — this! — is not a restriction. It is a path to power. It is a declaration of freedom. Freedom from addiction. Freedom from manipulation. Freedom from a society spiraling into moral decline.

The command to “lower your gaze” is not about closing your eyes. It’s about opening your heart — to Allah. It’s about preserving your dignity. And it’s about protecting a society that is on the brink of collapse.

Dear brothers, especially my young brothers:

If you want strength, discipline, focus, purpose, and honor — if you want to build a life that attracts Allah’s love

— then start with this one simple act: Lower your gaze.

Today's World:

We are living in a world that proudly waves the flag of “freedom” — but behind that flag, hides a dark reality: a culture of unchecked desires, broken homes, shattered mental health, and moral decay. The society around us has normalized immodesty and celebrated shamelessness — and the consequences are devastating.

Take marriage, the very foundation of any stable society. In the United States, nearly half of all first marriages end in divorce, and the number climbs even higher — up to 67% — for second marriages.¹

Then come the children — caught in the crossfire. According to the Pew Research Center, the U.S. now has the highest rate of children living in single-parent households anywhere in the world. As of 2023, over 7.3 million single mothers are raising children alone, often struggling with emotional, financial, and parental responsibilities all by themselves.²

Our youth — the future of this world — are also in deep crisis. Porn addiction has reached epidemic levels, rewiring young brains and feeding anxiety, depression, and even self-loathing. Many parents watch in helpless silence as their children fall into the grip of desires they never meant to invite.

We cannot claim progress while women in this country continue to live in fear. Shockingly, every 1 in 5 women has experienced sexual assault. Even more alarming, 81% of women reported experiencing some form of sexual harassment in their lifetime.³ Over one million abortions are performed in this country every year.⁴ The CDC reports over 2.4 million cases of Sexually Transmitted Diseases annually.⁵

All of this weighs heavily on the mental state of society. Depression is soaring. Suicide has become a silent killer. In 2023, over 49,000 people died by suicide, with one American ending their life every 11 minutes. By the time this speech is over, 2 people somewhere in this country will have taken their own lives.⁶

Dear brothers, these are not random stats. These are signs — clear signs — that when society removes modesty from its core, it loses its soul. The world may call it “progress,” but Allah calls it self-destruction.

The West Once Valued Modesty:

You know, it wasn't always like this. There was a time in history when European women lived a modest life, and they looked up to Muslim women of the East for their chastity and dignity. In *Gender in the Premodern Mediterranean*, Sarah Secord cites *The Travels of Ibn Jubair*, noting how Christian women in Sicily imitated Muslim women in both speech and clothing, wrapping their cloaks and wearing veils.

Modesty was once a respected standard in Europe. In fact, the name “Chastity” was among the most common for girls in medieval times. About 250 years ago, in cities like London, it was considered improper—even scandalous—for women to wear perfume in public. Even 150 years ago, modest dressing was well observed across Europe.

But all that changed rapidly. Under the banner of so-called “women's freedom,” the West slowly bid farewell to modesty. The Promised Messiah (may peace be on him) foresaw this shift and warned that such unrestrained gender-mixing and moral permissiveness would lead to spiritual and social collapse. He wrote:

“If you usher in freedom today, you will sow a poisonous seed... A life of shameless promiscuity is now led in parts of Europe as a result of such thinking... Islamic teachings safeguard society by keeping men and women apart. Free mixing destroys family life and leads to frequent suicides...”⁷

Dear brothers, nearly every problem we see in today's society — from porn addiction to depression, from sexual harassment to broken homes, from STDs to suicide — all point back to one root disease: a loss of modesty. Whether we call it promiscuity, immodesty, or unchecked gender mixing — the symptoms are many, but the cause is one.

The Power of Gaze:

Allah the Exalted, in His perfect wisdom, knows that human nature is weak and that many are tested through their natural attraction to the opposite gender. This attraction is not evil in itself — Allah has placed it for noble

¹ American Psychological Association, <https://www.petrellilaw.com/divorce-statistics-for-2022/>, <https://www.modernfamilylaw.com/resources/top-10-divorce-statistics-you-need-to-know/>

² Pew Research Center, <https://www.americanprogress.org/article/the-economic-status-of-single-mothers/>

³ National Sexual Violence Resource Center, <https://www.nsvrc.org/statistics>,

⁴ Pew Research Center, <https://www.pewresearch.org/short-reads/2024/03/25/what-the-data-says-about-abortion-in-the-us/>,

⁵ Center for Disease Control and Prevention, <https://www.cdc.gov/sti-statistics/annual/index.html>,

⁶ Center for Disease Control and Prevention, <https://www.cdc.gov/suicide/facts/data.html>,

⁷ *Essence of Islam*, vol. 3, pp. 327-329

purposes, such as marriage, family, and procreation. But Allah also knew it could become a source of temptation and spiritual downfall if not properly controlled.

To safeguard individuals and society, Allah revealed a preventative measure — a powerful tool to guard modesty. Allah states in Surah An-Noor:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

“Say to the believing men that they should lower their gaze (eyes) and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do.”⁸

The question then arises, why the eyes? Our eyes are not just receptors of light — they are gateways to our soul. What we see feeds what we think. Pure sights nourish pure thoughts — but lewd images pollute the mind and lead us away from Allah.

The renowned scholar Ibn Qayyim explained this process of sin through the eyes so accurately. He wrote:

“The gaze is the origin of most problems that afflict a person. For the glance gives birth to *khatra* (a fleeting thought), then the fleeting thought gives birth to *fikra* (a developed thought), then the developed thought gives birth to *shahwa* (desire), then desire gives birth to *Irada* (will), which then strengthens and becomes a firm resolve (عزيمة جازمه), and unless something stops it, the sin is only a step away.”⁹

This is why the Qur’anic injunction is so precise — it doesn’t just stop the act, it stops the thought before it even begins.

A Warning:

It is vital to understand that the eyes are one of Satan’s primary tools for temptation. The Holy Prophet Muhammad (may peace be on him) warned us:

“The (lustful) glance is one of the poisonous arrows of Satan.”¹⁰

In another narration, the Prophet (may peace and blessings of Allah be on him) said:

“The adultery of the eyes is a lustful gaze.”¹¹

Today, this warning is more relevant than ever. With just a few clicks, anyone can access illicit content online — instantly and anonymously. Even in public or mixed gatherings, one can pretend to be modest, while secretly indulging in forbidden gazes. But even if the world is fooled, we must remember — Allah is not.

In Surah Al-Mu’min, Allah Almighty reminds us:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

“Allah knows the dishonesty of the eyes and what the hearts conceal.”¹²

In fact, sometimes, Allah may even expose a person’s inner intentions to those close to Him. During the Khilafat of Hazrat Usman bin Affan (may Allah be pleased with him), while he was delivering a sermon, a group of Bedouins walked into the mosque after casting lustful glances. Hazrat Usman (may Allah be pleased with him) immediately remarked:

“I see some people entering the mosque while Zina (adultery) is pouring from their eyes.”¹³

This is a powerful reminder that nothing escapes the gaze of Allah — not even the intentions behind our glances.

Great Rewards Promised:

You are living in an age of unprecedented moral challenges — and that means you also have the opportunity for unprecedented spiritual success.

Every time you lower your gaze, you are proving to Allah: Ya Allah, I choose You over my desire.

Every time you scroll past something immodest without pausing, you are saying: Ya Allah, I seek Your nearness.

Every time you walk away from a flirtatious exchange or shut down that lustful video, you are building your *taqwa* — your shield.

And remember: the greater the trial, the more magnificent the reward. That is why Islam has promised

⁸ Holy Quran, 24:31

⁹ Ibn al-Qayyim, *ad-Da’ wa-d-Dawa’*, Ed. Muhammad Ajmal al-Islahi, Mecca: Dar ‘Alam al-Fawa’id, 2008, p. 350

¹⁰ Ibn Kathir, *Ma’arif-ul-Quran*, p. 408

¹¹ Ibn Majah, *Hadith* 3975

¹² Holy Quran, 40:20

¹³ *Ashrafut-Tafasir*, vol. 2, p. 157

immense blessings for those who safeguard their gaze. The Holy Prophet Muhammad (may peace and blessings of Allah be on him) said:

“On the Day of Judgment, every eye will shed tears — except the eye that refrained from looking at the forbidden.”¹⁴

In another Narration, he said:

“The Hellfire is forbidden for the eye that was lowered in obedience to Allah, avoiding the prohibited.”¹⁵

Indeed, lowering the gaze becomes a gateway to spiritual ascension. It is through this act that a believer begins to taste the joy in his prayers. The Holy Prophet (may peace and blessings of Allah be on him) once said:

“When a believer’s eyes fall upon something tempting and he lowers his gaze, Allah instills in him the sweetness of prayer whose pleasure he will truly feel.”¹⁶

It means that such a blessed soul begins to enjoy their worship, to experience their faith—not as a ritual, but as a living light.

Hazrat Khalifatul-Masih I (may Allah be pleased with him) once quoted the great reformer Shah Ismaeel Shaheed (may Allah shower His mercy on him), who said:

“Allah the Almighty places a special Noor — a divine light — in the heart of the one who lowers his gaze out of His fear.”¹⁷

Practice of Prophets and Companions:

On one occasion, the Prophet left his mosque and saw men and women mixing in the street. This disturbed him, and he immediately instructed that women should walk along the sides to maintain separation.¹⁸

This simple incident reflects how deeply the Prophet cared for the moral and spiritual health of his Ummah. Through his guidance, he laid the foundation for a society built on modesty, dignity, and self-respect.

Following his Sunnah, the Promised Messiah (may peace be on him) and his companions were known for the same blessed practices. Hazrat Dr. Hashmatullah (may Allah be pleased with him) reports:

“We never saw Huzoor (may peace be on him) stare at someone. I humbly believe it was this very temperament of modesty that was instilled in all those who took Huzoor’s Bai‘at too – due to this, all members of the Jamaat would lower their gazes and this habit of lowering their gazes was the means of creating modesty within them. It was this that gave life to true faith within hundreds of thousands.”¹⁹

One powerful example is of a companion, Hazrat Munshi Ismaeel Sialkoti (may Allah be pleased with him). One day, he saw a beautiful woman approaching. Satan whispered to him: “Just glance at her — it’s harmless curiosity.” But he replied, “Why should I look at her?” Satan argued again: “You’re not looking with evil intent, just admiring Allah’s creation.” But Munshi Ismaeel resisted.

Later, as she walked past again, Satan made one last attempt: “Just take a look; at least find out whose sister or daughter she is and which house she has come from.” But again, he refused. At that moment, a tall figure appeared before him in a vision, weeping. Surprised, Munshi Ismaeel asked who he was. The figure replied:

“I am Satan — and I weep because if every believer were to become like you, we would have no one left to mislead.”²⁰

Guarding All Senses:

It’s important to remember that guarding modesty is not just about the eyes — it involves every part of the body through which sin can enter.

The Holy Prophet Muhammad (may peace and blessings of Allah be on him) warned us to be vigilant over all senses. He (may peace and blessings of Allah be on him) said:

¹⁴ Tafsir Durri Manthur, vol. 5, 119

¹⁵ Al-Sunan Al-Kubra Lil-Nasa’i 8818, Also in Conditions of Bai‘at and Responsibilities of an Ahmadi by Hazrat Mirza Masroor Ahmad (aba), p. 29

¹⁶ Musnad Ahmad, Musnad of the remaining Ansar, Chapter on the Hadith of Abu Umama Al-Bahili Al-Şudayy Bin ‘Ajlān, also in Rauḍat Al-Muḥibbīn wa Nuzhat Al-Mushtāqīn, p. 101

¹⁷ Tafsir, Haqiqat-ul-Furqan, 24:31

¹⁸ Tafsir Ibn Kathir, under verse 24:32 commentary, published by Darussalam, Abridged version, also in Abu Dawud 5:422, Also in Sahih Al-Jami’ As-Saghir

¹⁹ Jalsa Salana Rabwah, 1964 speech, also in Al-Hakam <https://www.alhakam.org/a-companion-remembers-the-promised-messiah/>,

²⁰ Ashab-e-Ahmed, vol. 1, pp. 195-196, Also in Al-Hakam <https://www.alhakam.org/paragons-of-chastity-and-what-we-can-learn-from-them/>,

“The Zina (adultery) of the eyes is looking; the Zina of the tongue is speaking; the Zina of the ears is listening; the Zina of the hands is striking; and the Zina of the feet is walking. The soul desires, and the private parts either confirm it or deny it.”²¹

In another Hadith, the Holy Prophet gave this powerful promise:

“Whoever guarantees me the chastity of what is between his legs and between his jaws, I guarantee him Paradise.”²²

The Promised Messiah (may peace be on him) echoed this Hadith beautifully in one of his couplets:

دو عضو اپنے جو کوئی ڈر کر بچائے گا
سیدھا خدا کے فضل سے جنت میں جائے گا
وہ اک زباں ہے، عضوِ نہانی ہے دوسرا
یہ ہے حدیثِ سیدنا سیدالوریٰ²³

True modesty and chastity purify the heart and mind, paving the way for Taqwa (righteousness). Without purity, there is no Taqwa.

Our beloved Imam, Hazrat Khalifatul-Masih V (may Allah be his helper), repeatedly emphasizes this in his sermons and addresses. Beloved Huzur (may Allah be his Helper) once said:

“Allah first commanded believing men to lower their gaze, because purity is essential for finding Allah. Without purity, one cannot attain Him. Before women are told to observe purdah, men are commanded to avoid anything that may stir their passions — including looking at women, watching indecent content, and chatting with non-mahram individuals online.”²⁴

Through the Help of Allah:

The moral collapse we see in the West today is rooted in immodesty disguised as freedom. When society removed the boundaries between men and women and erased the line between modesty and vulgarity, it opened the door to a wave of social evils and spiritual decay.

We now live in a world where female objectification is a billion-dollar industry. It surrounds us — on billboards, in commercials, across social media. Inappropriate content is just a click away, and companies profit from it. Some platforms have even gone as far as creating AI-generated female chatbots for romantic interaction — a clear sign of how far this culture has strayed in the pursuit of profit and pleasure.

The Messenger of Allah warned us:

“This world is sweet and green, and surely Allah will make you its stewards to test how you behave. So be cautious of the world — and (the temptation) of women.”²⁵

As Ahmadi Muslims, it is our duty to reject this moral decline and follow the noble examples of the Holy Prophet, the Promised Messiah and their companions.

And if we ever stumble, we must never lose hope. Even Hazrat Yusuf (may peace be on him) acknowledged human weakness:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

“Surely, the soul is ever inclined to evil — except those shown mercy by my Lord.”²⁶

My brothers, we cannot fight these temptations alone. We need Allah’s help. The Qur’an reminds us:

وَالَّذِينَ إِذَا فَعَلُوا فَجِيسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

“(Truly righteous are) those who, when they commit a shameful act or wrong themselves, remember Allah and implore forgiveness for their sins — and who can forgive sins except Allah? — and they do not persist knowingly in what they have done.” (Holy Quran, 3:136)

²¹ Fath Al-Bari, 11:28

²² Sahih Bukhari, Hadith 6474, <https://sunnah.com/bukhari:6474>.

²³ Durr-e-Sameen, Urdu, p. 131

²⁴ How to safeguard oneself from the ills of society, p. 22

²⁵ Sahih Muslim, Hadith 2742

²⁶ Holy Quran, 12:54

This means that true repentance requires a genuine commitment not to return to sin. And when we sincerely strive for purity, Allah's mercy opens the way back to Him.

Conclusion:

My dear young brothers,

We are living in a time unlike any other — a time when temptation is just one tap away, and immodesty is not only normalized but celebrated. We are surrounded by screens that never sleep, algorithms that know our desires, and a society that no longer believes in spiritual boundaries.

But you... you are not just anyone.

You are the youth of the Ahmadiyya Muslim Community.

You are the legacy of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) and the Promised Messiah (may peace be on him). You were born not to blend in, but to stand out — as a beacon of righteousness in a world that has lost its way.

Every time you lower your gaze, you are telling the world:

“I choose dignity over desire.”

Every time you guard your eyes, your heart, and your screen, you are proving:

“I value my soul more than fleeting pleasure.”

Remember, in this age of digital darkness, modesty is not a weakness — it is your strength. Chastity is not a restriction — it is your freedom. And lowering the gaze is not old-fashioned — it is revolutionary.

As mentioned earlier, the Holy Prophet (may peace and blessings of Allah be on him) promised that on the Day of Judgment, every eye will weep — except the one that was lowered for the sake of Allah.

So let us choose to be among those blessed souls.

Let us rise as the generation that didn't just scroll with the world, but stood for something higher. Let us build a community where shame is in sin — not in modesty. Where self-control is admired, not mocked. And where the gaze is lowered, but the rank with Allah is raised.

May Allah Ta'ala make us among those who are pure in heart, strong in faith, and victorious over the trials of our time. May Allah bless us all, Ameen!

The Giving Hand: What the Ahmadiyya Movement in Islam Offers America

Munum Naeem

[Edited transcript of a speech delivered at the 2025 Annual Convention of the Ahmadiyya Muslim Community USA]

The “Giving Hand” that I am going to discuss is not a poetic metaphor. It is the lived spirit of a Divine mission.

In this context, I will explore the social, spiritual, and moral values that the Ahmadiyya Muslim Community contributes to the nation we proudly call home—the United States of America.

Since the beginning of time, prophets have come to guide mankind. Abraham, Moses, Jesus, and Muhammad (peace be upon them)—each brought messages of unity, peace, and transformation. Their sole mission was to call people

to God and to establish communities aligned with God's commandments.

The Holy Quran beautifully describes such spiritual communities by stating:

“You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah.” (Qur'an 3:111)

The words “**You are the best people raised**” are not a statement or a privilege, but a Reminder of Great Responsibilities placed upon such spiritual communities.

It is in this Divine spirit, as

prophesied by the Holy Prophet of Islam, Muhammad (peace and blessings of Allah be upon him), that the **Promised Messiah and Mahdi, His Holiness Mirza Ghulam Ahmad (peace be upon him)** appeared in the Latter Days, not to bring a new religion, but to revive Islam's true teachings as taught by the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and to establish a community as commanded by God.

He profoundly declared: “My purpose is to create a community, which, by the number of its righteous people, should cast a

wholesome influence on humanity at large, so that a fountain of Divine love and compassion for mankind may emanate from the hearts of people to become a mighty river for the benefit of mankind."

He further stated: "The purpose of my teaching is: Believe in God as One without associate and have sympathy with God's creatures and be of good conduct and think no ill. Be such that no disorderliness or mischief should approach your heart. Utter no falsehood, invent no lies, and cause no hurt to anyone, whether by your tongue or your hands." (*Kashf-ul-Ghita'*, Ruhani Khazā'in, vol. 14, p. 187)

The community he divinely founded in 1889 is the **Ahmadiyya Muslim Community**, established to enjoin good, forbid evil, and serve as a moral example to mankind.

In the United States, the Ahmadiyya Muslim Community was established over a century ago in 1920.

Rooted in Islamic principles of compassion, justice, and peace as guided by the Holy Qur'an, the teachings of the Prophet Muḥammad (peace and blessings of Allah be on him), and the meticulous reinforcement of those teachings by its founder, His Holiness Mirza Ghulam Ahmad (peace be on him), our community offers this Nation something profound:

"A Giving Hand" — A "Spiritual and Moral force" that Heals and Uplifts. And at the Heart of this Giving Hand is a deep and abiding love for God Almighty.

حضرت مسیح موعود علیہ السلام فرماتے ہیں: "اس خدا کو پہچاننے کے لئے بہت کوشش کرو جس کا پانا عین نجات اور جس کا ملنا عین رستگاری ہے۔ وہ خدا اسی پر ظاہر ہوتا ہے جو دل کی سچائی اور محبت سے اُس کو ڈھونڈتا ہے۔ وہ اسی پر تجلی فرماتا ہے جو اسی کا ہو جاتا ہے۔"

The Promised Messiah (peace be upon him) taught us: Make a determined effort to recognize God, the attainment of which is true salvation, and whose meeting is ultimate liberation. God appears to him who seeks Him with the truth

and love of the heart. He shows His Light to those who belong to Him. (*Kashf-ul-Ghita'*, Ruhani Khazā'in, vol. 14, 188, translation by the Editor)

Such a spiritual foundation of the deep love of God transforms "ordinary people" into "extraordinary contributors" to society.

Our country today faces a spiritual and moral vacuum. Depression, materialism, and division are on the rise. Islam offers a way — not away from the world, but through it — with God as our compass.

The Promised Messiah (peace be upon him) has addressed the challenges of modern life with timeless wisdom. He stated:

"What is the aim of religion? It is only that man should have full faith in the existence of God and in His perfect attributes and then deliver himself from his carnal passions and develop a personal love for Him." (Fountain of Christianity (*Chashma-e-Masihi*), p. 24, *Islam International Publications, UK, Edition 2007*)

What does it mean that Man should obtain deliverance from his passions? It means to rid oneself of uncontrolled human desires and inclinations that lead one away from moral and spiritual discipline. These include **Selfishness, Greed, Anger, Pride, Lust, Jealousy, and Hatred. And the Promised Messiah (peace be upon him) further explains that the level of such efforts to control should include a strong belief and faith, and more importantly, such efforts should be out of the utmost love of God.**

"This understanding of religion" as a path to "spiritual elevation and Divine love" is what inspires the mission of our community. It is the Driving Force behind "The Giving Hand" that uplifts, heals, and serves through moral transformation and sincere devotion.

Our community promotes the spiritual dimension through our mosques and religious gatherings.

We emphasize prayer, reflection, and study of sacred texts — vital to nurturing a strong connection with God for achieving inner peace.

For continued moral and spiritual guidance, our community is united across over two hundred countries under the leadership of one spiritual guide, the divinely appointed successor to the Promised Messiah (peace be upon him), the Khalifa (Caliph) of the time, His Holiness Mirza Masroor Ahmad (may Allah strengthen his hand). Under his leadership, our community is constantly reminded of our moral responsibilities, encouraged towards peace, compassion, service, and guided to reject all forms of extremism. We are inspired by him to embody the true teachings of Islam—praying for those suffering, standing firmly for justice, and serving humanity with humility and dedication.

Before moving forward on serving "Humanity with Humility," allow me to share a brief story as an example of the spirit of this "giving hand" of Humanity:

It was mid to late March 2020, when we were bunkered in at home due to the devastating COVID-19 Virus, gripped with fear, watching the death toll rise, and witnessing New York City become the epicenter of that Deadly Virus. One evening, I received a call from New York City. This call was from a member of our community from Queens who shared a dire need in his city for cooked food and groceries for the devastated elderly, sick, and others suffering loss of wages. He asked permission to mobilize volunteers to "cook, locate, and deliver food."

This was not a government mandate for him; it was a selfless act, despite the danger and lack of protection from this deadly virus.

Considering the huge risk to the community volunteers, I consulted our National Amir (National President), and he gave immediate approval. Within hours, teams were activated in Queens and Brooklyn. Soon, twenty-six cities had food pantries serving over a million meals in that time frame.

I share this story to ask a

powerful question: **Why do people help others, even when there is a huge risk to themselves?**

Let me come back to the answer shortly.

At the core of the Ahmadiyya Muslim Community lies service to humanity—not as charity, but as a sacred duty, inspired by the Quran, the Prophet Muhammad (peace and blessings of Allah be on him), and the personal example of this Community's founder.

Let me ask another question: What is the purpose of our creation? Why did God create us?

The Holy Quran (Chapter 51, verse 56) answers this very question, stating: "And I have not created the Jinn and mankind except to worship Me." The simple answer to my question from this verse is that we are created to worship God.

Then the next question is: What is this Worship of God?

We believe God Almighty created human beings to adopt His attributes and to "worship Him" in a manner He defined in the Holy Quran: Chapter 2, Verse 178:

"It is not righteousness that you turn your faces to the East or the West, (it means for the rituals of offering your prayers) but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing."

As commanded by God, the Promised Messiah (peace be upon him) consistently linked "the principle of Service to Humanity" to spiritual growth and one's relationship with God. He declared:

"The service of one's fellow beings means to strive for their benefit purely for the sake of God

..... All in need of help should be helped out of one's God-given capacity, and one must do their best for their betterment, both in this world and in the hereafter. (Ā'ina-e-Kamālāt-e-Islam, Ruhani Khazā'in, vol. 5, pp. 60- 62 (English translation from The Essence of Islam, vol. 1, pp. 22-23)).

This powerful sentiment reflects how this community sees selfless service—not as an extra act, but as essential to religious fulfillment and spiritual growth.

It is this belief that answers the question I presented about COVID-19: **Why do people help others, even when there is a huge risk to themselves?** Service, as taught to us, is inseparable from faith—it is a lived expression of Divine love. It is a part of our worship.

Ahmadi Muslims across America turn this spirit into action through nationwide blood drives, neighborhood clean-ups, responding to every major disaster in our country, providing relief, running various food pantries, providing educational support and medical care to society's most vulnerable — regardless of race, religion, or background.

I want to point out that our blood drives are no longer the simple drives that have been carried out for decades by our community. Since the 911 incident, our Blood Drives have become an intensive "Muslims for Life" campaign where we emphasize the sanctity of life. This campaign alone has donated thousands of pints of blood to save thousands of lives.

Another powerful expression of this commitment to serving is through **Humanity First**, an international relief agency founded by the Ahmadiyya Muslim Community nearly thirty years ago to expand its commitment to serving humanity. Humanity First is registered as a separate, non-religious, independent Humanitarian Relief organization to engage all those outside of our community who want to join hands to serve.

Active in 65 countries, it has aided over 16 million people

through food programs, digging water wells, building healthcare facilities and medical missions, Gift of Sight Cataract Surgeries, building schools and training centers, and providing relief at every major disaster, which is a testament to our mission of service on a global scale, including throughout the United States.

Besides spiritual, moral, and social values, another "Giving Hand" of our community is our unique role in promoting peace and bridging divides through interfaith harmony.

In his book "A Message of Peace," the Promised Messiah (peace be upon him) outlines his vision powerfully, offering a "timeless path to reconciliation and coexistence" in a diverse world.

He states, "For God Almighty," the essential requirement of our faith is:

"To actually pursue the path of gaining His favor and to have the welfare of His creation at heart and to treat others with goodness and sympathy and to respect all the holy Prophets and Messengers from God, and to accept them as reformers and to not discriminate between them and to serve all mankind irrespective of denominations. This is the essential requirement of our faith." (A Message of Peace, p. 30, UK Edition 2007). Ruhani Khazā'in, vol. 23 pp. 458-459)

This profound guidance of Interfaith harmony defines the Ahmadiyya Muslim Movement's global mission to build bridges across religious and cultural divides. In the U.S., this takes form through interfaith dialogue and mutual respect. Our mosques and community centers are bridges. They welcome people of all backgrounds to engage and connect.

In December 1896, a landmark interfaith conference was held in Lahore, British India, drawing speakers from Hinduism, Christianity, Islam, Sikhism, Arya Samaj, and even atheist viewpoints. Although unable to attend due to illness, the Promised Messiah (peace be upon him) submitted a profound essay titled "*The*

Philosophy of the Teachings of Islam.” His words, read aloud over four hours by Maulana Abdul Karim Sialkoti (may Allah be pleased with him), captivated an audience of over 7,000 people, who “unanimously voted” to extend the session to hear it to the end. It was later hailed as the most impactful address of the event. This profoundly insightful treatise has been published and is still available today from the Ahmadiyya Muslim Community’s bookstore: amibookstore.us

Since then, the Ahmadiyya Muslim Community has organized thousands of interfaith dialogues worldwide, including in the United States, to “build bridges of mutual respect and understanding,” bringing together members & leaders of all faiths for interfaith harmony and better understanding.

Along with the Interfaith Harmony, our Muslims for Peace Campaigns are in the forefront in educating Muslims and non-Muslims about the misconception of Jihad, as the founder of our community tells us: My mission is to put an end to religious warfare and replace it with spiritual reformation, inner purification, and peaceful propagation of Islam. (Summary from British Government and Jihad, Ruhani Khazā’in vol. 17, p. 8)

Our transparent practice of faith, paired with sincere dialogue and outreach, plays a key role in dispelling misconceptions about Islam. In addition to interfaith harmony, our community is deeply committed to global peace.

In today’s increasingly polarized and unstable world, our spiritual leader, His Holiness Mirza Masroor Ahmad (may Allah strengthen his hand), has made urgent appeals for peace, justice, and restraint.

He has addressed world leaders at the UK Parliament, US Congress, Dutch Parliament, New Zealand Parliament, and UNESCO. He has also written directly to the heads of

state, calling for peaceful resolutions, justice, and restraint. Through his sermons and global Peace Symposiums, he urges Ahmadi Muslims everywhere to meet with the leaders of their respective countries and convey his message of “peace, justice, and compassion.”

Let me pause here. As this Jalsa (Convention) coincides with the July 4th weekend, I would like to extend to everyone very warm **Independence Day greetings.**

حضرت مسیح موعود علیہ السلام فرماتے ہیں: یہ ایک واقعی امر ہے کہ مسلمانوں کو خدا اور رسول کا حکم ہے کہ جس گورنمنٹ کے ماتحت ہوں، وفاداری سے اس کی اطاعت کریں۔

The Promised Messiah (peace be upon him) guides us in Ruhani Khazā’in, vol 14, Kashf-ul-Gitta, page 186:

“It is a matter of fact that Muslims are commanded by God and the Messenger (may peace and blessings of Allah be on him) to obey faithfully whichever government they are under.” (Translated by the Editor)

In summary, these teachings remind us that our obedience to our government and our service to our nation “are not just civic duties,” they are “sacred responsibilities” rooted in our faith.

The Ahmadiyya Muslim Community’s belief in lasting peace through justice, fairness, and universal human rights closely aligns with America’s founding ideals.

Our advocacy efforts for civil rights, respect for the rule of law, and proactive involvement in social justice initiatives help shape a more equitable and harmonious society. The bipartisan Ahmadiyya Muslim Caucus and our annual “Day on the Hill” events, where hundreds of

Ahmadi Muslim delegates from across the nation meet with lawmakers in Washington, D.C., further reflect our active civic engagement and commitment to the National good.

By demonstrating a deep commitment to American values and engaging constructively with broader society, we help strengthen the social and cultural fabric of “the United States.”

Our deep commitment to “**education, civic engagement, and community development**” also enriches OUR country in meaningful ways.

The Promised Messiah (peace be upon him) emphasized knowledge and service, teaching that for the service of faith and for upholding the Word of Allah, it is essential to study the modern sciences diligently.

Inspired by this guidance, **Ahmadi Muslims in America** have thrived across professional fields, including medicine, scientific research, engineering, education, law, business, and entrepreneurship. They actively contribute to civic life, offering their skills and talents for the betterment of American society.

I will close by reiterating that the Ahmadiyya Muslim Community USA offers our nation Social, Moral, and Spiritual values as “The Giving Hand”—a living testament to faith in action and the lived spirit of a Divine mission. Our service, our sacrifice, and our commitment to peace are not just social efforts; they are spiritual obligations.

I pray, in a world aching for healing, that we may all be the hands that serve, the hearts that heal, and the minds that build—always with humility, and always as a reflection of our faith. May we all strive to be that Giving Hand. May Allah enable us to do so. Ameen.

Zikr-e-Habib

Mirror of my Master—The Foremost Muslim

Speech at 75th Annual Convention USA

Ahsan Mahmood Khan, National Secretary Umūr Khārijīyya



قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ۔ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ
وَأَنَا أَوَّلُ الْمُسْلِمِينَ۔

(6[Al-An'am]: 163-164). Say, My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. He has no partner. And so am I commanded, and I am the first and foremost of the Muslims.¹

Allow me to take you back to the year 1835.

In a small laboratory in Germany, a chemist named Justus von Liebig was conducting an experiment. It was an experiment that would change how humanity sees itself. For thousands of years, people have tried to capture their own clear reflection. They would look in pools of water, or polished stones. The ancient Egyptians tried copper; the Greeks and Romans tried bronze. But the images were always distorted and flawed.

Then, in 1835, Liebig achieved what generations before him could not. He bonded a delicate layer of silver on a clear sheet of glass and created a surface that produced, for the first time, a clear reflection. 1835 was the year the modern mirror was invented.

But something, of course, even more remarkable happened that same year.

Far from European laboratories, in the quiet village of Qadian, India—Another mirror came into the world. In 1835, Hazrat Mirza Ghulam Ahmad (may peace be on him)—the Promised

Messiah and Mahdi—was born.

He was sent by God at a time of deep spiritual darkness to help the world see Islam clearly again. The Islam that was lived, breathed, and perfected by his Master—the Holy Prophet Muhammad (may peace and blessings of Allah be upon him).

Two mirrors.

One, crafted by human hands, to show the physical reflection.

The other, raised by the hand of God, to reveal the perfect spiritual reflection.

Respected Amīr, esteemed speakers, and my dear brothers and sisters and children—

In the sacred tradition of Jalsa Salana, I have the great honor, and the humbling privilege, of speaking today on Zikr-e-Habib: the loving remembrances of our beloved, the Promised Messiah and Mahdi (may peace be on him).

The title of my talk today is: “Mirror of My Master (may peace and blessings of Allah be upon him): The Foremost Muslim.”

Let’s pause for a moment and ask—what truly made the invention of the mirror in 1835 possible? It wasn’t just silver on glass. It was how they came together: the purity of the silver, the smoothness of the glass, and the precision with which they were joined to reflect a flawless image.

In a similar way, the world had long been searching for the true Messiah and Mahdi, who would reflect the light of the Holy Prophet (may peace and blessings of Allah be upon him). But for centuries, there were only distortions—false mirrors, unclear reflections.

Then came the Promised Messiah (may peace be on him). Allah combined in him two perfect qualities: deep love for the Holy Prophet (may peace and blessings of Allah be upon him), and complete obedience to him.

Love. And obedience. This was the union which produced a perfect spiritual mirror.

How much love did the Promised Messiah (may peace be on him) have for the Holy Prophet (may peace and blessings of Allah be upon him)?

Once, before going to sleep, he was reciting *Durood*—sending blessings on the Holy Prophet (may peace and blessings of Allah be upon him). That night, he saw a vision: angels were roaming the earth, searching for a person who truly loved the Holy Prophet (may peace and blessings of Allah be upon him), someone worthy of reviving Islam. But the angels kept looking and hadn’t found him yet.

Then, when they came upon the Promised Messiah (may peace be on him), they stopped—and declared:

هَذَا رَجُلٌ يُحِبُّ رَسُولَ اللَّهِ

“This man truly loves the Holy Prophet (may peace and blessings of Allah be upon him).”²

This love was so pure that he once wrote in a Persian couplet:

بعد از خدا بعشق محمد منورم
گر کفر این بود بخدا سخت کافر

¹ Holy Qur’an, 6:164-165

² Barāhīn e Ahmadiyya, Ruhani Khazā’in, vol. 1, p. 598

“After God, I am intoxicated with love for Muhammad (may peace and blessings of Allah be upon him).

If this is kufr (disbelief), then by God, I am the greatest of disbelievers.”³

But it wasn't just his supreme love for the Prophet (may peace and blessings of Allah be upon him). It was also his perfect obedience to him. There are too many examples to share, I'll just share a few.

Hazrat Mirza Din Muhammad (may Allah be pleased with him) recalled how the Promised Messiah (may peace be on him) would gently wake him for prayer by sprinkling water on his face. When asked why not just call his name, he replied,

“Because this was the way of my Master, the Holy Prophet (may peace and blessings of Allah be upon him).”⁴

Once, when a guest stood up to answer a knock at the door, the Promised Messiah (may peace be on him) stopped him, saying:

“You are my guest. I will answer the door. The Holy Prophet (may peace and blessings of Allah be upon him) taught us to honor our guests.”⁵

His obedience to the Prophet was literal and exact. Every action was through the blessed prism of the *Usvatul Hasana* - or excellent model - of the Holy Prophet (may peace and blessings of Allah be upon him).

Even the Promised Messiah's (may peace be on him) inner nature—his subconscious thoughts—mirrored his Master. He once remarked: “We have repeatedly experienced that whenever something aligns with our natural disposition, a Hadith is certainly found in support of it — even if we were unaware of it beforehand.”⁶

The Promised Messiah (may peace be on him) once said,

“Whatever blessings of Allah we have received are entirely due to the grace of the Holy Prophet (may peace and blessings of Allah be upon him). Without him, we are nothing—not even dust.”⁷

That is the essence of a mirror: absolute subservience and obedience.

A mirror has no color of its own, no voice, no ego. It does not question what it reflects, nor does it add, subtract, or reshape the image. It does not cast its own shadow, or seek attention for itself. It simply turns toward the light—and reflects it, fully and faithfully.

The Promised Messiah (may peace be on him) wrote in Tadhkiratu-Sh-Shahādātain:

“That light of Prophethood which [the Holy Prophet Muhammad (may peace and blessings of Allah be upon him)] possessed in a perfect manner, has been granted to me as a reflection, due to my obedience to him.”⁸

So, this love and obedience, bonded together, produced the perfect spiritual reflection.

A subject as profound as how the Promised Messiah (may peace be on him) mirrored his Master (may peace and blessings of Allah be upon him) cannot be captured in a single speech. But today I will shed light on just three areas of the Promised Messiah's (may peace be on him) life:

—His unshakable trust in Allah,

—His fearless resolve in the face of opposition,

—And his deep, continual turning to prayer as the lifeblood of his mission.

Miracles through prayers

Let's start with miracles through prayer. The Promised Messiah (may peace be on him) placed his trust in God with such unshakable conviction that it echoed in moments of deep compassion, especially at times when people from far and wide would come to him for treatment. And in this, we see a mirror—a living, luminous reflection—of the life of his beloved master, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him).

Take, for instance, the famous incident from the Battle of Khaybar.

Hazrat Ali (may Allah be pleased with him), a mighty warrior of Islam, was suffering from a severe eye infection. He could barely open his eyes—let alone fight. But the Holy Prophet (may peace and blessings of Allah be upon him) called for him. And then, with a gesture full of love and divine trust, the Prophet (may peace and blessings of Allah be upon him) applied his blessed saliva to Hazrat Ali's eyes and prayed. In an instant, Hazrat Ali's pain vanished. His vision was restored as if he had never been afflicted at all. And not long after, he led the Muslims to victory in that battle.

This miracle—this act of healing through faith and prayer—was not a moment frozen in history. It found its perfect reflection in Qadian.

A young girl, Amtullah Bibi from Khost, Afghanistan, once visited Qadian and was suffering from severe inflammation in her eyes. She could barely open them. No treatment had worked. In her pain, she ran to the Promised Messiah (may peace be on him) and pleaded, “Please, blow into my eyes so I may be cured.”

The Promised Messiah (may peace be on him) gently applied his saliva to her eyes, prayed silently, and said with affection:

“Go, my child. By the Grace of Allah, you will never have this trouble again.”

³ Ā'ina-e-Kamālāt-e-Islam, Ruhani Khazā'in, vol. 5, p. 160.

⁴ Sīrat-ul-Mahdi, vol. 3, p. 20

⁵ Sīrat-e-Tayyiba, p. 110

⁶ Fiqh-ul-Masih, Urdu, p. 77

⁷ Al-Hakam, 18 May 1908, p. 4

⁸ Tadhkirat-ush-Shahādātain, Ruhani Khazā'in, vol. 20, p. 63

From that day until her old age—she never experienced that pain again. Regarding this incident, Hazrat Mirza Bashir Ahmad (may Allah be pleased with him) writes:

“For 60 years the spiritual amulet of the Promised Messiah (may peace be on him) did for this child what no medicine had been able to achieve.”⁹

Then there was the story of Mufti Fazlur Rahman (may Allah be pleased with him). His wife had just given birth and was suddenly struck with tetanus. He sought guidance from the Promised Messiah (may peace be on him), who suggested medicine and instructed to report back. An hour later, Mufti Sadiq reported no improvement. The Promised Messiah (may peace be on him) then recommended a different medicine and told him to administer that and report back in another hour. She still had not improved, so the Promised Messiah (may peace be on him) prescribed another medicine, but her condition worsened further. Hour after hour passed, and the Promised Messiah (may peace be on him) prescribed remedy after remedy—and now at this point, her condition was grave and near death. It was now 2 am. After trying all remedies over the course of 5-6 hours, the Promised Messiah (may peace be on him) said to Mufti Sadiq,

“Now we will turn fully to prayer and will not stop until she recovers.”

That night, Mufti Sadiq returned home and told his dying wife,

“There are no more medicines. Now, the Promised Messiah (may peace be on him) is praying.”

And it was at that moment, when medicine ceased and only prayer remained, that she felt her strength returning. By morning, she was completely cured.¹⁰

And sometimes... even when life could not be saved, the Promised Messiah (may peace be on him) still did not stop praying.

Hazrat Pir Sirajul Haq Nomani (may Allah be pleased with him) tells the story of a young man brought to Qadian by his elderly mother. He was gravely ill. Despite all efforts by the Promised Messiah (may peace be on him), the young man succumbed to his illness and the will of Allah, and passed away. His mother was inconsolable.

At his funeral, the Promised Messiah (may peace be on him) led the Janāzah prayer—longer than any had ever experienced. So long that some worshipers grew anxious, others even fainted. When the Janāzah prayer ended, the Promised Messiah (may peace be on him) turned to his companions and said:

“I prayed for this young man—and I did not stop praying until I saw him enter through the gates of Paradise.”

That same night, the mother saw a dream—her son, at peace, in Paradise. She later said it was the prayers of the Promised Messiah (may peace be on him) that comforted her broken heart.¹¹

Brothers and sisters, this is what it means to be a *mirror* of the Prophet (may peace and blessings of Allah be upon him). In his book *Kashti-e-Nuh (Noah's Ark)*, the Promised Messiah (may peace be on him) explains the concept of reflection:

“God is One and Muhammad (may peace and blessings of Allah be upon him) is His Prophet... After him there is no Prophet except one who is cloaked in the mantle of Muhammad (may peace and blessings of Allah be upon him), by way of reflection. For a servant cannot be separated from his master, nor is a branch separable from its root. Thus, one

who completely annihilates himself for his master is bestowed with the title of *Nabi* [Prophet] by God. Such a one does not break the seal of prophethood.”

And he continues:

“When you look into a mirror, although it may seem like there are two—you and your reflection—in truth there is only one. The distinction lies between what is real and what is its image. Such is the Will of God in appointing me as the Promised Messiah.”¹²

The battlefield

Just as the Promised Messiah (may peace be on him) mirrored his Master (may peace and blessings of Allah be upon him) in healing the sick through heartfelt prayers and divine grace, he also mirrored him in facing fierce opposition.

As we know, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) faced many moments when his life was in grave danger—but each time, Allah's protection prevailed. The Promised Messiah (may peace be on him) pointed to five such moments during the Prophet's life: when the Quraysh surrounded his home, when he retreated in the Cave of Thaur, when he was surrounded at the battle of Uhud, when he was served poisoned meat, and when the Persian emperor plotted to kill him.

The Promised Messiah (may peace be on him) explained that just as the Holy Prophet (may peace and blessings of Allah be upon him) faced these five pivotal moments, he too faced five trials that threatened his mission. Instead of swords, he faced unfounded accusations. Instead of battlefields, he was put on trial in court. Instead of armies, he faced false charges and fierce opposition.¹³ But Allah protected him.

In the case brought by Dr

⁹ The Promised Messiah by Mirza Mubarak Ahmad, 1968, pp. 37-38

¹⁰ Sirat Masih Mau'ūd, Shaikh Yaqoob Ali Irfani, pp 203-204

¹¹ Tazkiratul-Mahdi, Pir Sirajul-Haq No'mani, pp. 79-80

¹² Noah's Ark, (Kashti Nuh), English, p. 26

¹³ Friday Sermon, Hazrat Khalifatul-Masih V, January 30, 2009

Martyn Clark, the Promised Messiah (may peace be on him) was falsely accused of murder, but the key witness admitted to lying, and thus Martyn Clark was humiliated. The Promised Messiah (may peace be on him) writes in Kitab ul Bariyyah:

“This victory was like the victory of Badr—it was the first triumph granted to me.”¹⁴

Once, a baseless libel case was filed by a Hindu named Mr. Karam Din against the Promised Messiah (may peace be on him). The judge presiding over the case was also Hindu. During the proceedings, Karam Din’s lawyers privately spoke with the judge and began conspiring with him. They told him,

“He is a shikar (hunted prey) in your hands. You can wring his neck like a bird if you wish. If you let him go, you will be an enemy of the people.”

The judge was convinced and began plotting how to make things as difficult as possible for the Promised Messiah (may peace be on him). He even boasted that he had the power to imprison people without granting them bail. But in the wisdom of Allah, one of the judge’s clerks happened to overhear this conversation—and the news reached the Promised Messiah (may peace be on him).

The Promised Messiah (may peace be on him) was lying down, and upon hearing the word *Shikar* he sat up, his face turned red and his eyes widened and he said in a loud voice, so loud that those outside the room could hear:

“Kya mein uska shikar hoon? Mein uska shikar nahi hoon. Mein shair hoon. Aur shair bhi, khuda ka shair. Wo kar ke to deikein.”

“Me, his hunted prey? I am not prey. I am a Lion. The Lion of God. Let these people put their hands on the Lion of God and see what happens.”

¹⁴ Kitab-ul-Bariyyah, Ruhani Khazā’in vol. 13, p. 180

He then held out his hands and said,

“What can I do? I have many times submitted to God that I am prepared to wear the shackles of steel on my wrists, but God tells me every time, I will not let that happen. I am standing guard over you and no one dares lay his hands on you.”

And this is precisely what followed. The two judges involved in the case were suspended, their conspiracy had failed.¹⁵

The Promised Messiah (may peace be on him) in *Tiryaq ul Qulub* likened the victory in the Karam Din case to the victory in the Battle of Uhud, where the Holy Prophet (may peace and blessings of Allah be upon him) faced apparent hardship and suffering, but ultimately was victorious.¹⁶

Sometimes, in the life of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), the enemy was defeated even before the battle began. The Prophet (may peace and blessings of Allah be upon him) said one of the unique bounties that Allah blessed him with was prestige:

نُصِرْتُ بِالرُّعْبِ — Nusirtu bir-ru’b

“I was granted victory through awe and prestige.”¹⁷

That means, Allah would strike fear into the hearts of the Prophet’s enemies—weakening them before a single sword was drawn. In the same way, the Promised Messiah (may peace be on him) once saw a dream where he was surrounded by wasps, which he interpreted as enemies. They were so numerous they were covering the Earth. Then upon waking up, Allah revealed to him these same words that were spoken by the Holy Prophet (may peace and blessings of Allah be upon him): Nusirtu Bir-ru’b, that he would be granted victory over his

¹⁵ Tafsir-e-Kabir [2004], vol. 6, p. 359; Friday Sermon, Al Hakam, vol. 2, Issue 57

¹⁶ Tiryaq-ul-Qulub

¹⁷ Sahih al-Bukhari, Book of Jihad, Hadith 2957

enemies through awe and prestige. Allah then revealed to him:

Sabr Karo, Khuda Teri Dushman Ko Halaak Karde Ga.

“Have patience, God will destroy your enemy.”¹⁸

And of course, this revelation would come true over and over and over again.

Once, a Hindu judge was hostile and showed obvious religious bias against the Promised Messiah (may peace be on him). He sarcastically asked the Promised Messiah (may peace be on him),

“Do you claim to show Divine signs?”

The Promised Messiah replied,

“Yes. God shows signs through me.”

And then at that very moment, the Promised Messiah paused and appeared to fall into silent prayer, then looked up at the judge and said:

“I can show you any sign you wish.”

The judge was visibly stunned not expecting this reply, and a gasp swept through the courtroom. Awestruck, the judge let the matter drop and moved on.¹⁹

This was the “raub,” the aura, of the Promised Messiah (may peace be on him) bestowed by Allah, in the same manner that was bestowed on his beloved Master (may peace and blessings of Allah be upon him).

In 1880, Allah revealed to the Promised Messiah (may peace be on him):

إِنِّي مُهِنٌ مَنَ أَرَادَ إِهَانَتَكَ

“I will humiliate him who seeks to humiliate you.”²⁰

Once, in front of a courtroom, an arrogant and biased judge confronted the Promised Messiah (may peace be on him) and asked, “Has God ever told you that He will humiliate those who try to humiliate you?” The Promised Messiah

¹⁸ Tadhkirah, English edition, p. 912

¹⁹ ibid

²⁰ Tadhkirah, English edition, p. 43

replied calmly and with dignity,

“Yes. My Lord has indeed revealed to me: Whosoever seeks to humiliate thee shall himself be humiliated.”

The judge then said in a taunting manner,

“And what if I were the one to humiliate you?”

Without hesitation, the Promised Messiah (may peace be on him) answered,

“Whoever it may be, God will humiliate him.”

The judge, taken aback, repeated his challenge again and again. And each time, the Promised Messiah (may peace be on him) responded with the same unshakable resolve.²¹ Finally the judge backed off. The courtroom was stunned. *nusirtu bi'r-ru'b*. “he was granted victory with awe”

The Promised Messiah (may peace be on him) silenced his opponents just as his Master (may peace and blessings of Allah be upon him) did—through the power of truth, not force. In *Barāhīn e Ahmadiyya*, he writes:

“O seeker after truth... listen to this with attention, that God Almighty, desiring that the blessings of the Holy Prophet (may peace and blessings of Allah be upon him) should continue to be manifested throughout and that the perfect rays of his light and of his acceptance by God should continue to confound his opponents and to silence them, has, of His mercy and wisdom, ordained that He manifests the blessings of His accepted Messenger through the humble personalities of some of his followers who obey him completely, with utter humility and lowliness and by falling on the threshold of servitude they are

completely lost to themselves. They are so honored as God finds them utterly devoted to the Holy Prophet (may peace and blessings of Allah be upon him), so much that they become like a clear mirror for the reflection of those blessings.”²²

Tolerance

Finally, let us look at the Promised Messiah's (may peace be on him) tolerance in the face of abuse. Allah says in the Holy Qur'an:

“Alas for mankind! There comes not a Messenger to them but they mock at him.”²³

We saw this in the life of the Holy Prophet (may peace and blessings of Allah be upon him). The supreme tolerance, and then the forgiveness and forbearance of the Prophet (may peace and blessings of Allah be upon him) when persecution reached its peak. How beautifully the scene of Taif was captured by my dear friend Ousman Mbowe in his speech on Friday.

And this was mirrored in the life of the Promised Messiah who endured all forms of abuse.

Once in Ludhiana, a mob chased the Promised Messiah (may peace be on him) and pelted his room with stones. On another occasion, in Lahore, the Promised Messiah (may peace be on him) was returning from the mosque, walking peacefully with his companions. Out of nowhere, a man—who seemed enraged and claimed to be the Mahdi—rushed forward and struck him with force. The Promised Messiah (may peace be on him) stumbled from the blow and nearly fell to the ground. His companions immediately seized the attacker, but the Promised Messiah (may peace be on him) insisted not to harm him. Even while he was detained, the attacker was hurling abuses at the Promised Messiah (may peace be on him), but Hazrat Masih

Mau'ūd (may peace be on him) insisted on patience—not punishment, and he let the man go.

The attacker's own brother, Paighambra Singh, had once been an opponent of Ahmadiyyat himself. But when he witnessed the unmatched grace and restraint of the Promised Messiah (may peace be on him), something shifted in his heart. Soon after, he came forward and, at that very spot where his brother had once attacked the Promised Messiah (may peace be on him), he publicly accepted Ahmadiyyat and pledged Bai'at.²⁴

The Promised Messiah (may peace be on him) often received letters laced with abuse—and many arrived with unpaid postage. Despite knowing their vile content, he would pay the fee himself, read them without bitterness, and even reply.

Once, he received a slanderous article from Maulawi Muhammad Hussein. He wrote a response without a single harsh word, and even included a prayer.²⁵

As the abusive letters increased, a companion told the postman to stop accepting unpaid letters. When the Promised Messiah (may peace be on him) found out, he smiled and said, “These people write these letters anonymously, fearing legal action, but it should be allowed to continue.”

On another occasion, when the Promised Messiah (may peace be on him) had gone to Delhi, an opponent would arrive daily outside the house and shout abuse, swearing incessantly. Huzoor (may peace be on him) in response said to his blessed wife Hazrat Amman Jan (may Allah be pleased with him)

“Prepare a glass of some sweet drink and send it to him, his throat must get dry by the abuse he keeps shouting.”²⁶

The Promised Messiah (may peace be on him) once said:

²¹ The Promised Messiah, by Mirza Mubarak Ahmad, 1968, p. 39

²² Barāhīn-e-Ahmadiyya, Part III, p. 242

²³ Holy Qur'an, (36:31)

²⁴ Sirat Hazrat Masih-i-Mau'ūd by Hazrat Sheikh Yakub Ali Irfani, pp. 442-443

²⁵ Friday sermon 11/26/2010

²⁶ Sirat al-Mahdi vol II narration 1383

“I possess such control over myself, and God Almighty has made my soul so submissive to the Will of Allah, that if someone were to sit before me and went on uttering—for an entire year—the most filthy and obscene profanities that one could imagine, ultimately, they would be embarrassed themselves and would have no choice but to concede that they were unable to weaken my patience.”²⁷

This was not just ordinary restraint. It was extraordinary character. It was the pristine reflection of his Master, the Holy Prophet Muhammad (may peace and blessings of Allah be upon him).

The wall

The enemies of the Promised Messiah (may peace be on him) tried everything to stop him—false accusations, violent threats, intimidating letters, even physical attacks. But in January 1900, opposition took a bizarre new form: the building of a literal wall.

One of the Promised Messiah's (may peace be on him) own cousins, Imām ud Din, who was a bitter enemy, owned land adjacent to the Promised Messiah's (may peace be on him) home. And as the owner, one day he decided to build a 10-foot wall blocking the path between the Promised Messiah's (may peace be on him) home and the mosque. Visitors could no longer reach the Promised Messiah easily, and even his family struggled to attend prayers. The local officials couldn't stop it, because the land belonged to Imām ud Din. Offers of money were refused. Taunts and threats followed. Imām-ud-Din even planned to build a larger wall to trap the Promised Messiah (may peace be on him) inside his own home. It was a very difficult and desperate time for Huzoor (may peace be on him) and his companions.

Some companions urged that

they should leave Qadian and move the mission of the Jama'at elsewhere. But the Promised Messiah (may peace be on him) turned instead to Allah—and soon received a revelation:

الرَّحَى تَدُورُ وَ يَنْزِلُ الْقَضَاءُ

The mill will revolve and the Divine Decree will descend.”²⁸

The revelation continues: “This means that the case will take on a new aspect as happens when a mill revolves rotating away the part that was visible and bringing into view the part that was not within sight...This is the grace of Allah which has been promised; it will surely come and no one can turn it away....”

The Promised Messiah (may peace be on him) knew that this revelation was foretelling about the wall. He said,

“God informed me through this prophecy that He shall bring to light a fact because of which the conquered would become the conqueror and the one who is the conqueror would become the conquered.”²⁹

The revelation was announced and publicized. God had spoken.

Not long after, indeed a fact was brought to light. When the city files were researched, it was discovered through court records that the land didn't belong solely to Imām-ud-Din—it was co-owned by the Promised Messiah's (may peace be on him) late father, which meant the wall was illegally built.

The mill had begun to turn.

With this astonishing and sudden discovery, it was decided to take the matter to court. The Promised Messiah (may peace be on him) was taken to court numerous times to defend his own character and he was always victorious. But this was the first time a court case was brought by the Promised Messiah (may peace be on him) himself, and that only after every other avenue to convince Imām ud

Din had failed.

The judge, upon hearing the case, immediately decreed that Hazrat Mirza Ghulam Ahmad (may peace be on him) had won the case. Not only would Imām ud Din have to tear down the wall, but he would have to pay the Promised Messiah (may peace be on him) for damages.

After twenty long months, the wall finally came down—and soon after, Mirza Imām ud Din passed away. His brother, Nizam ud Din, was forced to pay the outstanding fine, but the Promised Messiah (may peace be on him), despite winning the case and enduring their deep hatred, told his lawyers not to collect a single rupee. And when Nizam ud Din later fell gravely ill, it was none other than the Promised Messiah (may peace be on him) who personally cared for him.

My dear brothers and sisters, just as a mirror follows every movement of the object it reflects—capturing each turn, each gesture without fail—this incident of the wall demonstrated the complete arc of the Promised Messiah's reflection of the Holy Prophet's example: patience in adversity, trust in God, acceptance of prayer, and mercy in triumph.

As I recited in the opening verses, when the Holy Prophet (may peace and blessings of Allah be upon him) reached the zenith of his prophethood, Allah bestowed upon him the divine honor to proclaim that he is *Awwal-ul-Muslimeen*, the first Muslim. In fact, the Holy Prophet (may peace and blessings of Allah be upon him) himself was a mirror. He became the mirror reflecting Divine Attributes. He was not just the first to believe—he was the foremost in every virtue. He was Usvatul Hasana - the most excellent model.

And 1400 years later, Promised Messiah (may peace be on him) became such a flawless reflection of his Master (may peace and blessings of Allah be upon him) that Allah revealed to him:

قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

²⁷ Life of Promised Messiah, Maulawi Abdul-Karim, p. 88

²⁸ Tadhkirah, English, p. 452

²⁹ Hayat e Tayyiba, pre-print

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His servant?

39 [Az-Zumar] : 37

“Say I have been commissioned and I am the first (and foremost) of the believers” ³⁰

Is there any greater testament to being a perfect mirror of the Holy Prophet (may peace and blessings of Allah be upon him) than being conferred the rank of Awwal-ul-Momineen.

Hazrat Hakeem Maulawi Noor-ud-Din (may Allah be pleased with him), his most devoted companion and the first to accept him, most beautifully captured how perfect of a mirror Hazrat Masih Mau'ud (may peace be on him) was to his Master (may peace and blessings of Allah be upon him) when he said: Before taking the Bai'at, I used to see the Holy Prophet (may peace and blessings of Allah be upon him) in dreams. But after the Bai'at, I now see him in a state of wakefulness.” ³¹

Closing

I'll end with one final thought. When we look back at 1835—the invention of the physical mirror and the birth of the Promised Messiah (may peace be on him), the perfect spiritual mirror of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him)—it is more than just some remarkable coincidence. There is a significance to it. A reminder of how a perfect mirror had a time and a place, as did the advent of the Messiah.

But it should remind us that as Ahmadi Muslims, mirrors are not for admiration, they're for self-reflection.

After all, this is the purpose of *Zikr-e-Habib*—to reflect on the life

of the Promised Messiah (may peace be on him) so that we can reflect on our own. Are we living the way the Promised Messiah (may peace be on him) wanted his Jama'at to live?

When we are asked to make financial sacrifices, do we look in the mirror and see our sincere potential, or do we see convenient excuses?

When we are asked to consider a marriage proposal, do we make long checklists of what we want in a spouse, or do we look in the mirror and instead note what we ourselves lack?

When we hear a Friday sermon urging us toward humility, honesty, or patience, do we think of others who need to change—or do we look in the mirror and ask: is Huzoor talking about me?

Today's world is full of distorted mirrors—false voices, confused ideologies, and self-made religions that blur the image of Islam—pulling us away from the Prophet (may peace and blessings of Allah be upon him), from the Jama'at of the Promised Messiah (may peace be on him), and from Khilafat.

When we focus on self-reformation, only then can we say we have truly recognized the mirror that God bestowed upon the world in 1835.

I close with the words of Hazrat Khalifatul-Masih (may Allah be his Helper) who, in his address at Jalsa Salana Qadian last year, called upon us to act on what we learn from the life of the Promised Messiah (may peace be on him) as the reflection of his Master (may peace and blessings of Allah be upon him). He said:

“Let not our words alone speak for us; rather,

let us demonstrate through our actions that we truly honor our acceptance of the Promised Messiah (may peace be on him). We must strive to establish a standard of love and devotion for the Holy Prophet (may peace and blessings of Allah be upon him) that reaches the highest levels in the sight of Allah.” ³²

May Allah enable us to follow the instructions of our Imām. May He enable us to appreciate the reflection of the Promised Messiah (may peace be on him)—and see in this pristine light of our Master, Muhammad (may peace and blessings of Allah be upon him).

I leave you with the beautiful poetry of the Promised Messiah (may peace be on him), who wrote:

مصطفیٰ پر ترا بے حد ہو سلام اور رحمت
اُس سے یہ نور لیا بارِ خدا یا ہم نے
جب سے یہ نور ملا نُورِ پیہر سے ہمیں
ذات سے حق کی وُجود اپنا ملایا ہم نے

May Thy peace and blessings, without end, be on Mustafa (may peace and blessings of Allah be upon him);

From him we obtained this light, O God Almighty.

Ever since we received this light from the Messenger's light

We have aligned our very being with the essence of God's truth ³³

³⁰ Tadhkirah, English, p. 58

³¹ Hayat-e-Nur, p. 194

³² Jalsa Salana Qadian 2024, Closing Address of Hazrat Khalifatul-Masih V (may Allah be his Helper)

³³ Durr-e-Samin, p. 16

Jalsa 2025: A Special Gathering

Dhiya Tahira Bakr, National Sadr Lajna Imā'illāh USA

الرَّكِبْتُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ
الْعَزِيزِ الْحَمِيدِ

The Holy Qur'ān (14[Ibrahim]: 2). Alif Lam Ra. This is a Book which We have revealed to thee that thou mayest bring mankind out of every kind of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy —

Jalsa Salana is a conference that promotes unity. Thousands gather like bees to reach the Queen Bee, for us, we try to reach Khilafat in spirit or in person. We strive to absorb the nectar of Ahmadiyyat. Many families prepare for this as a vacation. Vacation is usually a time to relax, enjoy the company of family, and tour things of interest. We plan the location, route, and itinerary of activities. We make the sacrifice of time and money or have saved for it. Then we depart enthusiastically on the journey, regardless of whether it will be smooth or turbulent.

In general, vacations are usually rooted in frivolousness and ostentation. If you Google the word vacation, you will find it means: 1. An extended period of leisure and recreation, especially one spent away from home or travelling. 2. The action of leaving something one previously occupied (https://www.bing.com/)

In my opinion, the first definition of vacation is influenced by our Nafsi Ammarah which means the self that incites to evil (The Philosophy of the Teachings of Islam, p. xxvii, Islam International Publications, UK, Edition 2017). Do not misunderstand that a vacation will cause you to do evil. The correlation that I am making is that a vacation will usually be opposed to the attainment of high moral values. It concentrates on fulfilling one's natural state of satisfying one's basic desires and pleasures.

However, attending a Jalsa Salana is more like the second definition of a vacation because we are leaving something we previously occupied like our worldly pursuits. Jalsa offers the opportunity of nurturing the Nafsi Lawwamah (The reproving self). According to Mirza Ghulam Ahmad, the Promised Messiah (may peace be on him), Nafsi Lawwamah is the state which desires that man should be in a good state and should practice good morals... but he/she cannot completely achieve this success (The Philosophy of the Teachings of Islam, p. 2). This state is weak, and you will move forward and backward. Therefore, the need for the third state of man, the Nafsi Mutmainnah or Soul at Rest. The Promised Messiah (may peace be on him) explains that the soul at rest is when a person is delivered from all weaknesses, is filled with spiritual powers and establishes a relationship with God Almighty, without whose support it cannot exist. In this state, man has found comfort in God, pleasure with God and God is pleased with him/her. In the Holy Quran chapter 89:28-31 (Al-Fajr), it states that it is these chosen servants who will enter His garden" (The Philosophy of the Teachings of Islam, p. 2). The commentary 3342 elaborates that "this is the highest state of spiritual development, man becomes immune to all moral weaknesses and frailties and is braced with a peculiar spiritual strength. And that it is in this life, not after death, that he gains a great spiritual transformation and access to Paradise. The Promised Messiah (may peace be on him) further explains that:

"If the natural state of a person is subjected to the control of the directions of divine law it becomes his moral state and deeply affects his spirituality." (The Philosophy of the Teachings of Islam, p. 3)

Where can we find this place that promotes and nurtures our morals and spirituality? It is a Jalsa Salana. A special gathering and fountain head which provides an infusion of life. If we look at a man who becomes dehydrated, he becomes physically weak, mentally shallow and spiritually subdued, his will to live declines and his sense of thirst increases. However, when he receives an infusion of fluid, usually of normal saline, his veins receive nourishment, oxygen is transfused to his organs, toxins are now removed and his will to live returns, usually at a more heightened and appreciative level. We have experienced this phenomenon when we fast and learn the prayer of appreciation when given the opportunity to quench our thirst. Ibn 'Umar said that the Holy Prophet (may peace and blessings of God be upon him), used to say at the end of a fast:

"Thirst has disappeared, and veins have received nourishment and God willing, reward has been secured." (The Muslim Book of Fasting; Ramadan and its Blessings, Sheikh Mubarak Ahmad, 1979, p.19)

Jalsa Salana is an annual gathering or convention, a well-established institution of Jamaat Ahmadiyyat held nationally around the world and internationally. It infuses life into the servants of Allah and the guest of the Promised Messiah (may peace be on him). We are reminded not to think that Jalsa is like ordinary human gatherings. It is our normal saline. It provides us with a pathway to demonstrate high moral qualities, receive a bolus of spiritual nourishment and In-'Sha-Allah, secures the favors of Allah. Members of the Jama'at, male and female, the young and old, all participated in these Jalsas with great zeal and love.

In 1891, the Promised Messiah (may peace be on him), for the first

time, called Jamaat members to assemble in Qadian during the winter month of December. The purpose was to take counsel for the formation of members who would act as judges in regard to the first spiritual challenge, the Promised Messiah (may peace be on him) had given to Muslim clerics that year in his book 'The Heavenly Decree'. Seventy-five companions travelled from far and wide to Qadian on December 27, 1891. During the congregation, Hazrat Maulawi Sialkoti read out 'The Heavenly Decree'; counsel was taken from the companions, and those present had the opportunity to shake the blessed hands of the Promised Messiah (may peace be on him) and benefit from his company. This was the first Jalsa Salana of the Jamaat. At this occasion, the Promised Messiah (may peace be on him) announced that, from now on, every year a Jalsa Salana will be held in December as during winter months farmers were not busy with harvesting crops and due to holidays. The Promised Messiah (may peace be on him) said:

"So, in my opinion, these dates should be from the 27th – 29th of December. Hence, from this day, if we live to see the 27th December, all our friends should, to the best of their ability, come and listen to Divine words and join in supplication for the sake of Allah." (The Heavenly Decree, pp.73-74, Islam International Publications, UK, Edition 2006, Tarikh Ahmadiyyat, vol. 1, p. 441)

Today, the year is July 2025, 133 years after the first Jalsa Salana with millions of people attending around the world, Al-Hamdu Lillah!!! For many we have made attending the Jalsa Salana our vacation or at least part of it. As a community we are blessed to hold Jalsa Salana this month on three continents: in the United States of America, Canada, and the United Kingdom, Ma-Sha-Allah, Al-Hamdu Lillah/All praise to Allah.

This demonstrates the true

purpose of a Jalsa; to bring people together, unify them in faith, perform congregational prayers and drink from the well of knowledge. Seeking knowledge ranks higher than worship and the most insatiable person is the seeker after knowledge, said the Holy Prophet (Wisdom of the Holy Prophet by Zafrulla Khan, p. 85, Islam International Publications, UK, Edition 1995). His thirst for knowledge is always present.

Reflecting on the dehydrated person: Performing our secular duties, engaging in socialization and attracted by the glitz and glamour of this life, we can become spiritually dehydrated. Our moral receptacles become empty. We crave to quench our spiritual thirst.

From Wikipedia, "The sense of thirst is a craving for portable fluids resulting in the basic instinct of animals to drink. It is vital for organisms to be able to maintain their fluid levels within very narrow ranges. The goal is to keep the interstitial fluid, the fluid outside the cell, at the same concentration as the intracellular fluid, the fluid inside the cell" <https://en.wikipedia.org/wiki/Thirst>. In the definition of dehydration and the craving for portable fluids: Think of Jalsa Salana as also a portable fluid which can quench our spiritual thirst. We can now watch and listen to it on MTA, cellular phones, computers and travel great distances to attend. We can keep our religious obligations and our spiritual development within the same concentration, juxtaposition.

This is a contemporary lesson for the person seeking to maintain an equilibrium between their secular life and material goals with their moral life and spiritual goals.

According to the Promised Messiah (may peace be on him), the institution of Jalsa is exclusively founded on defending the truth and establishing the supremacy of the Lord of Islam and making it prevail over all other religions and ideologies.

There are many lessons found in the Holy Quran to guide us. Chapter 5:49 (Al-Ma'idah) explains:

Now, we have revealed unto thee this Book comprising the truth, fulfilling that which was revealed before it of the Book, and as a guardian over it. Judge, therefore, between them by that which Allah has revealed, and follow not their vain desires in preference to the truth which has come to thee. For each of you We have prepared, according to the capacity of each, a path or a highway, to enable you to approach the fountain of revealed guidance. Had Allah so willed, He would have made you all one people, but He wishes to try you by that which He has given you. Then try to outstrip each other in the pursuit of good. To Allah shall you all return; then will He enlighten you in respect of all that wherein you differed.

Jalsa Salana USA 2025 marks a milestone: Our 75th Jalsa Salana. Al-Hamdu Lillah. When searching for the significance of the number 75. One may find on the internet: "...The number 7 is associated with spiritual growth and higher knowledge, while the number 5 represents change, adventure, and freedom. Together, they create a harmonious energy that invites us to embrace our personal power and pursue self-improvement." (What does the number 75 mean spiritually, David Lewis-Spiritual Meaning)

This is a befitting description of what we gain from this spiritual gathering. Divinely guided, Jalsa Salana is held regularly every year. Reflecting on a few of the aims and objectives and their blessings, the Promised Messiah (may peace be on him) describes Jalsa Salana as:

1. "...all friends, should try to the utmost of their ability to come here only for the sake of Allah to listen to His words and to participate in supplications."
2. "Such truths and words of wisdom should be heard during this meeting as are essential for the increase of faith, conviction and knowledge..."
3. "The newcomers into the Jamaat will come...and will be

able to see the faces of their brothers (sisters) who preceded them in faith and this personal acquaintance will continually develop into closer friendship and love...”

4. “Prayers will be offered for the forgiveness of such brothers (sisters) in faith who pass away during the year...”
5. “The purpose of the speeches at Jalsa Salana is also to increase the knowledge of the participants...They should listen to them carefully and remember the main points...” (Rules & Regulations of Tahrik Jadid Anjuman Ahmadiyya, 2016.)

The Holy Quran states in 6:39: There is not an animal that moves about in the earth, nor a bird that flies on its two wings but are communities like you. We have not left out anything in the Book. Then to their Lord shall they be gathered together.

Further, Allah revealed to the Holy Prophet Muhammad (may peace and blessings of Allah be on him): He it is Who enables you to journey through land and sea... (10:23) and Allah is He Who has subjected the sea to you that vessels may sail thereon by His command, and that you may seek of His bounty and that you may be grateful, 45:13.

Where can a person experience the ride of a heavenly vessel on earth? We have locomotives but none uses a moral GPS (compass) or taqwa (fear of Allah/righteousness) for traffic control. None give the guidance that when there is turbulence, buckle up and tighten your prayers. None directs you when in possible harm the emergency exit is through remembrance of Allah.

When the newcomer attends the Jalsa, we pray that she sees the light of Allah. Khalifatul-Masih IV, Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him) refers to the light from 81:2-3 (When the sun is wrapped up, And when the stars are obscured). The Quran refers to the Holy Prophet (may peace and blessings of Allah be on him) as Sirajan Munira which

literally means the ‘radiant sun’ and the Holy Prophet refers to the company of the pious people who borrowed from his light, as shining stars, who in the absence of the sun still emit enough light to guide the wayward (the stubborn, perverse, headstrong and the seekers of truth):

اصحابي كالنجوم فبايهم اقتديتم اهتديتم

My Companions are like the guiding stars; whomsoever you follow, you will be led to the right path. [Mishkat-ul-Sahabah. Publisher: Al-Maktab Al-Islami, Beirut] (Revelation, Rationality, Knowledge and Truth, 1998, Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV, p. 587).

Can we become the guiding light for our guests and new members?

We hope our newcomers and guests experience the practicality and application of our Ten Conditions of Bai‘at (our pledge of allegiance to our Messiah and Mahdi and faith). In particular, during this Jalsa, we should show the unity of God, a relationship with Him, good behavior, dedication to our namaz/time for prayer, kindness, sympathy, shun arrogance and exhibit a strong bond of brotherhood/sisterhood. In regard to the speeches, we hope it increases their knowledge and touches the heart as we invoke the prayer of the Promised Messiah (may peace be on him):

“Rabbi Allim-nee maa hu wa Khairun inda-ka/ Lord, teach me that which is better in Your estimation.” (Tadhkirah, p. 790, Islam International Publications, UK, Edition 2019)

Finally, we should hope that our guests leave understanding the true Islam, witness our emulation of the hadith that the Muslim is the one from whose tongue and hand people are safe, and feel our community motto of “Love for All, Hatred for None.”

This 75th Jalsa Salana, is a grand reminder of the seventy-five companions who were in attendance at the first Jalsa Salana 133 years ago. I went to the book,

The Heavenly Decree, to find the names of these Seventy-five companions. They were listed on pages 50 to 51. I read each name, looking to recognize one.

Will you leave a legacy for your children to know that you attended a Jalsa Salana? Will you follow in the footsteps of these 75 companions and be listed in the registrar of our annual Jalsa? In the 41 years of my conversion to Ahmadiyyat, my children and I have only missed one Jalsa while they were under my wing. This is probably true for others. The one that we missed was because I was in the hospital. My life was threatened by cancer. And when members came to visit me prior to departing for Jalsa Salana, my heart sank because I could not go. The only thing on my mind was missing Jalsa and the only thing I could do was request prayers, pray for them and pray for myself. Today many in attendance are present with their children, grandchildren and maybe even great-grandchildren. Al-Hamdu Lillah. One of the most beautiful blessings for a mother is to see her adult children also realize the significance of a Jalsa Salana and lay the seed for their children to propagate its truth. If we live to see another Jalsa announced, do not miss it.

An extension to this special gathering is to attend Jalsa Salana in the United Kingdom under the wing of our Khalifa. Some will have the opportunity to sit in his company and others shake his hand, just like in the time of the Promised Messiah (may peace be on him). Our Khalifa is a personification of the continued presence of the Promised Messiah (may peace be on him), Allah-o-Akbar/God is Great. Never neglect this blessing.

I end with the words by the Promised Messiah (peace be upon him):

“Bai‘at, our pledge is devoid of all blessings and is a mere formality if one does not care to meet me. Since—due to physical inability, lack of resources, and long distances—it is not

possible for everyone to stay in my company or to visit me a few times every year, and most hearts are not yet endowed with such ardent desire that they should bear the greatest troubles and hardships for the meeting, it seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments. If they lay aside a small sum on a daily or monthly basis, through planning and saving, they will have enough provisions for the journey, and it will seem as if the journey was undertaken free of cost.” (The Heavenly Decree, p. 73, Islam International Publications, UK, 2006)

He then concluded with prayers,

“I conclude with the prayer that everyone who travels for [attending] this Convention that is for the sake of Allah: May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of

bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Aameen! Aameen!!” (Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat, vol. I, p. 342)

As we enter into the last day of our Jalsa Salana, let’s remember the Promised Messiah (may peace be on him) who laid the foundation for Jalsa and prayed for its continuation through Khilafat, be like the 75 listed companions who attended Jalsa Salana, emulate the meaning of the number 75 to use your personal power to self-reform, and ask Allah to make us the stars that reflect His light and the transfusion of spiritual fluid that vitalizes the true Islam for our future generations and mankind. Amen.

Way of the Seekers: Striving for High Moral Values

Nadia Ahmad

وَلَتَكُنْ مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(3[Aal-e-`Imran]: 105). And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

(29[Al-`Ankabut]: 70). We will surely guide in Our ways those who strive after Us. Verily Allah is with those who do good.

The topic of my speech is “Way of the Seekers: Striving for High Moral Values,” including an exploration of navigating, repelling, and avoiding social ills and adopting Islamic principles and behaviors.

I will mainly be drawing from the book entitled “Way of the

Seekers” by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), our Second Khalifa, based on the speech he gave at the Jalsa in Qadian in 1925. It may have been delivered a hundred years ago—but as I was reading, I was amazed by how relevant each point remains today. I will also incorporate some of the Conditions of Bai’at, along with some connections from my life and ideas I have for applying these teachings to our current-day world.

The main points we will be going through today include: Defining what morality is, why we should achieve it, and what our aim should be. We will also define sin, what it looks like, and how to protect against it. We will discuss how to best raise our children, how to achieve purity, and some virtues and vices in different contexts. In-Shā`Allah, by the end, I hope to equip everyone with the skills

necessary to strengthen their willpower to successfully fight against evil.

But first—where did the need for *Way of the Seekers* come from? A hundred years ago, people were coming to the Second Khalifa, saying they knew all the Islamic teachings but were still falling victim to sin. His initial response drew attention to the importance of developing *Taqwa* (fear of God/righteousness) to achieve our life purpose. Well, what *is* our purpose in life? Allah answers in the Holy Quran:

“And I have not created the Jinn and the men but that they worship Me.” (Qur’ān 51:57)

To achieve this, we must become an imitation/image of God. Fortunately for us, Allah sent spiritual teachers to help with this. For us as Ahmadis, in addition to the Holy Quran, Ahadith, and early Islamic sources, we also have the

Promised Messiah's teachings and guidance from each Khalifa as treasures of knowledge and wisdom.

Now, let's move to defining morality. Morality has both moral and spiritual components. Morals are our actions that relate to human beings which are interhuman. Our actions that relate to God are considered spiritual. Both tend to be very interconnected. If we want to be pious and religious, we have to excel in both. They constitute our *Khulq*, which is morality in Arabic. While other religions define morality as something innate that does not require much thinking, Islam defines morality as a person's natural faculties acting in line with their reasoning. It involves having a course of action and *consciously deciding* whether to choose or reject it. So, a good deed only counts as moral if we're doing it intentionally. It also must be consistent with the attributes of Allah, who will be our judge.

Hazrat Muslih-i-Mau'ud, may Allah be pleased with him, explains how and why pleasing God should be our motive for attaining high morals: "We practice morals to win the approval of God. This does not mean we expect to have something in return for our moral effort, but only that we return our thanks to Him, for what He has already done for us. Thus, the discharge of this moral obligation, the expression of our gratitude, should enable us to acquit ourselves well." (The Way of the Seekers by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Muslih Mau'ud, p. 31, Islam International Publications, UK, Edition 2002)

What are we supposed to aim for to become the most good or "perfect" person morally? In Surah Al-Qariah (101:7-10), it says, "Then, as for him whose scales are heavy, he will have a pleasant life. But as for him whose scales are light, hell will be his resort."

This indicates that a moral person is someone whose sum of virtues is greater than vices; "In Islam, a moral person is one who honestly and sincerely exerts himself to do right, so much so that his virtues cover and score out his

faults." (The Way of the Seekers, p. 32).

Other religions harshly say if you commit one sin, you'll be condemned as immoral. In Islam, we have the *Shariah* (Islamic laws) to guide us, their purpose being "exercises to help promote the really good life, the life of the heart." Huzoor says,

"This does not mean, however, that occasional wrongdoing is permitted in Islam. No. That is not so. Deliberate wrong doing is a kind of holiday from moral life. It is rebellion; and certainly, rebellion is not permitted."

Another question is whether it's possible to teach and improve our morals. To quote Hazrat Muslih Mau'ud, "why not?." If you ask people if they think it's possible, they'll say it is for others but not themselves. But that kind of attitude won't get us anywhere. The example of the prophets should be what we aspire toward, and they are advised in the Holy Quran to:

"Continue to admonish, for admonition always helps" (87:10) [The Way of the Seekers, p. 33]

(Admonish here meaning to advise or urge someone earnestly). The verse shows the Holy Quran encourages an optimistic perspective to not give up on the endeavor of bettering ourselves. The Promised Messiah (may peace be on him) puts it beautifully:

"Think not you are sinners. Will your prayers be heard? Do not think like this. Man makes mistakes, but a time comes when he is able to overpower his sinning self. This power to overpower the sinning self is also built into the nature of man. Water puts out fire. This is part of its nature. Howsoever you may heat it, when water drops on fire it must put it out. That is natural. So is man a purifier by nature. Every man has this purifying property. Do not feel defeated because you have been involved in sin. Sin is like a stain on the surface of a piece of cloth. It

can be washed away. Your habits, your dispositions may be dominated ever so much by your passions. Pray to God weeping, crying. He will not let your prayers go to waste. He is full of compassion" (*Badr* 1907) (The Way of the Seekers, p. 34).

To continue on this point of optimism, the second Khalifa explains how, if we look at each individual as a whole and each of their qualities, we will find the world is more good than evil, contrary to what most expect in a world that has embraced pessimistic thinking. If anyone needs more convincing on this point, historian Rutger Bregman has written a book—*Humankind: A Hopeful History* I highly recommend.

Now we'll turn to the thing that holds us back from achieving high morals—sin. Sin is explained as any activity which renders the human soul sick and incapable of viewing the face of God. It's inevitable that difficulties will appear as tests, and "small defects exist in everyone. Doctors cannot point to a single perfectly healthy body." *But what causes sin?* Four main roots are explained.

(1) Ignorance, as we fail to think of our purpose and the consequences of our actions after life, also encompasses wrong knowledge and poor judgement to make right choices.

(2) Social contacts and companions, as "man is a born imitator."

(3) Bad habits, such as laziness and unorganized hours of daily life.

(4) The power of traveling thoughts. This one is explained by the story where a student asked for advice from the Promised Messiah, worried he was having agnostic thinking.

The Promised Messiah suggested he change his seat, and he was cured. In addition to these four, the sin-infected conditions are described to be "rooted in greed, aggression, fear, love, and excess of desire," lax parental control, and a lack of will-power. The lax parental

control point highlights the fact that our upbringing is vital to our moral development and a primary means for safeguarding against sin.

The power of prayer really cannot be understated in its potential for transforming ourselves and our children morally and spiritually. There's a prayer for unborn children—"Shield us, O Allah, against Satan. and keep Satan away from whatever Thou might bestow upon us"—that should protect them against inheritable sinful qualities. But once they're born, it also needs to be paired with moral training. There are steps detailed in the book for how to raise a child and why (which especially new and young mothers—in fact, all mothers—should read), heavily emphasizing a regular routine of healthy eating and changing of diapers, how to treat your child—children will mimic parents so only demonstrate ways you want them to act including by not lying to them, and explaining how to handle when they make a mistake. In your attitude toward your children, a positive approach is best: "Tell the child that it is nice and good. The Holy Prophet (on him be peace) said:

"Do not invoke curse on your children." (Sunan Abi Dawud 1532, Chapter Kitab al-Salāt, sunnah.com)

The aim is that your child should be moral and able to make others moral, serve the Jamaat, and have a genuine, strongest love for God. I know it's a busy world and children spend a lot of time out in schools, however, in a recent This Week with Huzoor, Huzoor (may Allah be his Helper) explained parents still have duties to their kids during time off school. It's summer break right now. Huzoor advised that if children are taught about their faith/virtues even for half of these days, that has the potential to have a strong impact on them.

Prayers need to persist as kids grow into teens and adulthood and have to make big choices. I am tremendously grateful to my parents who support me in my choices and pray so much for me. I

attend a university over two hours away from home. Still, I willingly make my way almost every weekend to the Masjid, probably going even more than when I lived at home. My parents trusted and prayed for me, and going to this school actually ended up strengthening my faith. They could have been unfair by letting only my brothers attend and not I, but they weren't. I think it goes to show how as parents, you don't need to coddle your children but have trust in Allah. If you're wondering why I chose the school, it was because it was the best I got into in terms of academics. My parents understood that my education mattered most.

Regardless of age, we can all reach for the concept of Islamic purity—of both the heart and of the mind. Allah says, "*Whether you disclose that which is in your minds or keep it hidden, Allah will call you to account for it*" (Qur'an 2:285).

It's actually our inner condition that matters most to God. To achieve purity, first, we must understand why good is good and bad is bad, second, know the context of when a right action should be done and a bad action avoided, and third, know our own faults.

We can keep this in mind as we now go through some virtues and vices.

Let us start with some major internal vices—lack of steadfastness: lack of perseverance, to start a task and leave it unfinished, which relates to laziness. A major one is the use of intoxicants—taking intoxicants of all kinds like alcohol, opium, cannabis, snuff, etc. For the harder drugs, it's said, "Certain intoxicants breed the habit of lying, I will not name people who addicts to apsure them embarrassment, but the fact remains that intoxicants damage nerves, therefore, do not become

addicted to any." (The Way of the Seekers, p. 73).

I feel it can help to build a bit of an aversion to these immoral behaviors, including by increasing our education to know how terrible the effects of drinking and doing drugs are on the body. But we should also remain kind and empathize with people who struggle with using them, praying for both them and ourselves to be protected.

On to vices relating to others: backbiting, ingratitude, divulgence of secrets, discourtesy—"not to meet people with a smiling countenance; it injures the feelings of the other person and breaks ties of love," and anything purposely intended to harm another person and their reputation. Surah Al-Ahzab condemns this, saying:

"And those who malign believing men and believing women for what they have not earned shall bear the guilt of a calumny and a manifest sin" (Qur'an 33:59).

Another vice is fatuity and silliness, meaning to be foolish and childish, being short-tempered, and uncivilized. We definitely see this at play in politics and war—leaders making baseless threats but then these do/can lead to real anxiety and conflict. The second Huzoor explains that this kind of temperament reveals cowardice.

Now for national vices: procrastination, lack of a sense of responsibility, poor standard of obedience, to be dirty and unclean—not only will others be disgusted because of the stink, it also causes disease which could destroy a nation. After mentioning rebellion, he urged against using harsh language (swearing). Using harsh language is a sign of people's inner weakness and harms future generations who will feel shame and mortification if we use it. It also connects with the fourth condition, not to harm others with our tongue. I figure that swearing in your head also counts as an impurity of the mind.

A risk of accumulating vices is widespread corruption, to which

Hazrat Khalifatul-Masih II said:

“There are people who are addicted to slander and spreading scandals about others. For instance, they would declare: Everyone here is vicious and a crook. In the beginning, some people protest against the calumny and try to stamp it out; but gradually their protests become milder and they adopt a passive attitude. In the end they too begin to give credence to the calumny.” (The Way of the Seekers, p. 114)

Unfortunately, we see this online with non-Ahmadis in their attitude toward the Promised Messiah (may peace be on him) and us as his followers. They should remember that the Holy Prophet (may peace and blessings of Allah be on him) has said: He who ascribes an evil to others, himself comes to suffer from it.” (The Way of the Seekers, p. 114)

The last group of vices is those relating to God: despair, when one loses all hope of ever solving one's difficulties. This is the result of a lack of reliance on and faith in God. To harbor evil in the heart: God created the human heart to make it His home. That is why the heart is called the House of God. He who tarnishes the heart, stops God from entering His house. Lastly, all evils which are related to others are also related to God. For example, ingratitude to man is ingratitude to both man and God.

Having gone through all the groups of vices, how do we determine which evils we individually suffer from? We can begin with self-examination. Next, ask a sincere friend to help realize things you yourself wouldn't. Look at others, and try to identify which virtues or vices you yourself also possess. I found this one really intriguing—to ask your enemy.

We made it to virtues! The internal virtues include bravery, alertness, promptitude, thankfulness, to think well of others, industriousness, love of virtue, the wish to help others without hesitation, and fighting for your rights. Part of its root involves righteous indignation—to show

resentment on the sight of evil. Also, steadfastness—to persist in doing what's right, along with fortitude—courage in pain or adversity, and the capacity to excel—to compete with one another in good works. Living in the US, we need to have dignity—the refusal to imitate others without need or purpose. We should embrace our hijabs and modest clothing with dignity. A virtue related to belief is the search for truth and ready acceptance of truth. Regarding those who are struggling, commiseration, which is more than pity, to suffer the suffering of others. Finally, a golden virtue is to remember to be moderate in everything.

Virtues relating to others include: generosity, loyalty, friendship, forgiveness with understanding the circumstances, self-sacrifice, to make interest-free (benevolent) loans, cooperation, and to show respect to people regardless of station. Another is search for peace: to try to bring about peace and harmony, which should always be our goal and embodiment as Muslims. Reconciliation is one path toward achieving this. One of my favorites, cheerfulness, relates to the seventh condition of Bai'at, “That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.” Each of those qualities embodies the character we should adopt, which if we contemplate it, would be better for us, as it encourages more harmonious social relations.

National virtues are a great topic for us, as we're all gathered together at the US Jalsa. It includes obedience and cooperation to authority, to work for the security of the country, submit to punishment when guilty, publicize the virtues of others, and protect national honor by contradicting false charges against the nation. It's also our duty to impart knowledge and provide moral education which we can do by setting a good example in schools—or if you're older—volunteer to teach at Tahir Academy! It's a very fun and rewarding experience!

It brings us to virtues pertaining directly to God: To carry out fully all duties under divine law, duties to God and to man. Purity of mind. To place reliance on God: To try hard but at the same time firmly to believe that divine succor alone brings success. To remonstrate with those who are disrespectful towards God and to try to persuade them through argument. And to convey the truth. Don't forget to do Tabligh.

To best help those who initially asked him how to achieve high morality, Hazrat Muslih Mau'ud explains the concept of the ego and will-power, as well as how to control and strengthen them. The Khalifa must be referring to ego in the psychological sense, as the consciousness able to mediate between our instinctual desires (known as the id) and ideal ones (of the superego). He says, “You control the ego not by starving it, but by learning the art of controlling it.” (The Way of the Seekers, p. 95)

Here are the factors to help foster the ego and strengthen the will: a wish to survive; will to crush all opposition; foster determination to achieve whatever may be needed; capacity to resist harm; foster steadfastness; prudence which strengthens self-control; promote caution, alertness, cleverness, and farsightedness; aversion to being praised and refusal to listen to it; development of self-respect and dignity; generate hope; and adopt cheerfulness and good humor. Part of the “cure” lies in thinking about God's self-sufficiency, which should help us not be too critical of others. Concentrate your attention on God and devote yourself to this goal. The Holy Quran says: We cite in evidence those who pursue their efforts vigorously. (Qur'an 79:2). “When a project occupies the whole expanse of the mind, then alone can success be achieved in it.”

The second Khalifa provides 14 Quranic verses along with what thought processes related to them will help strengthen willpower. I will just go through some that stood out to me.

“Surely, We have created man in the best mold” (Qur’ān 95:5).

We should think: God has invested me with the best faculties. Whatever good can be achieved by any other person can be achieved by me also. (The Way of the Seekers, p. 107)

We can apply this to today when people compare themselves, for example on social media—and think “I could never achieve that” but actually their potential for good is very great, according to what God has bestowed on them. Acknowledge that this life isn’t eternal. It’s transitory, so not a moment should be wasted. We’re also reminded that God is closer to man than his mind, and can instantly resolve doubts. Another verse relevant to the US Lajna Imā’illāh:

“O ye who believe, be mindful of your duty to Allah, and keep company with the righteous” (Qur’ān 9:119).

We should realize that those who keep company with the righteous do not encounter ill fortune. I hope this draws your attention to the value of Halqa meetings (and Umūr Talibaat meetings for young Lajna), which offer us time in smaller groups for more in-depth individual reflection and interpersonal discussion, also building sisterhood! You can do your best to try and make these gatherings fun, and make your best efforts to attend every time, In-Shā’-Allah.

The last main section of the book is titled: “When Knowledge of Evil Fails to Uproot Evil: Some Suggestions.” (The Way of the Seekers, p. 90)

First, one needs to accept that they have flaws and have a will to fix them. A realistic, strict action plan for our mental training is laid out. Launch an all out attack on the very first day against the fault that has to be gotten rid of. Cultivate the habit of practicing the

virtue which one is seeking to acquire. Adopt a habit of thinking and reflection. Consider the pros and cons before an action. Give up something lawful, for example, a food or sleep to help strengthen your will in another area. Aim high and do not be content with anything less. Have recourse to prayer. Reading the book Barakat-ud-Du’a or *Blessings of Prayer* by the Promised Messiah (may peace be on him), In-Shā’-Allah, will help you understand how to increase the likelihood of acceptance of your prayers.

One suggestion is *Istighfar*: praying for forgiveness, where the sinner seeks divine forgiveness for the sins committed in the past. It includes praying to ward off sins to which one is prey and also to pray to God that the tendency towards sin be suppressed altogether. The end of the third condition of Bai’at says, “that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.” It tells us that *Istighfar* and having gratitude to God are key parts of our spiritual duty.

The next suggestion is deeper and deeper knowledge of God, involving true knowledge with an enlightened understanding of divine attributes. We should allow them to envelop our soul, study them at close quarters, and try to imbibe their true spirit. I’m trying to start applying this by journaling about Allah’s attributes. We’re encouraged to reflect, why should I not give to Allah’s creatures that which He, in His Infinite grace has given to me? This connects with condition IX: “That he/she shall keep himself/herself occupied in the service of God’s creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.” I feel this reminder of who we’re doing everything for is a great source for when you need motivation to strengthen your

willpower. In addition, there’s a Nazm by Hazrat Mirza Tahir Ahmad I learned recently that we can repeat to ourselves: *Waqt Kam Hai, Bohut Hain Kaam Chalo*. Time is short, there’s much work to do, let us go! This should be a great reminder to help eliminate procrastination! (Kalaam-e-Tahir by Hazrat Mirza Tahir Ahmad, p. 62, Islam International Publications, Edition 2008)

Hazrat Muslih Mau’ūd explains the concept of *Taubah* (repentance) before God with an awakened conscience. It involves genuine remorse over past sins, fulfilling obligations left unfulfilled, seeking pardons of each person affected, doing compensatory favors to those who have suffered at one’s hands, and having a firm resolve to not commit an evil act again. (Adapted from the Way of the Seekers, pp. 91-92)

Contemplate the hadith, Takhallaqoo bi Akhlaqillah: Adorn yourselves with divine qualities. We are to persist in doing good as a duty. Huzoor presents the story of a disciple and spiritual mentor. The disciple wondered why the mentor persisted in prayer even when it was not accepted. The mentor replied: “You do not know that I have been offering the same prayers for the last twenty years and I have not lost patience. You have heard the divine answer only three times and have lost hope. My business is to pray. It is for God to accept or not to accept. He is doing His will as I am doing my duty. It so happened that on the fourth night, the divine response came: All the prayers you have made so far are granted. Thus, a man’s duty is to continue to pray under all conditions and never give up. Not un-often, an act of external virtue initiates an inner process which gradually wipes a person clean.” (Adapted from the Way of the Seekers, p. 92)

As I was reading to prepare for this speech, what amazed me was the very hopeful approach to morals our religion aspires for us. The Promised Messiah pointed out that morals do not merely mean the absence of evil but also the presence of Good. It is not denied that self-

control is a road to morality, but it is not the only road.” The second Khalifa elaborates, “Man was created, not for not doing certain things, but for doing certain things... Negation is at best a precaution. It means to remove the obstacles which stand in the way of the realization of the ultimate goal. It is a means, never an end. If the purpose of man’s creation was no more than negation or extinction, where was the need for his creation? This purpose was being served better without his creation...Man was created not to negate but to affirm...Therefore, the real issue is what should man become, not what he should not become.” (The Way of the Seekers, p. 94)

The basis of our faith is hope and anticipation. In fact, the Quran condemns despair in Surah Yusuf.

“The Holy Prophet (on him be peace) is reported to have said that God will treat His servant as he expects to be treated. Therefore, no system which breeds despair could be called Islamic.” (The Way of the Seekers, pp. 95-96)

Fear can generate nothing more than negative forces. We must not forget that Allah’s mercy encompasses everything. (The Way of the Seekers, p. 97)

This reminds me of the fifth condition of the Pledge of Allegiance, “That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.”

One of the final points of the book is that purity of heart breeds reform of conduct and vice versa. The Khalifa had a revelation leading to an understanding, “love creates love.” What this means is, if we try to become the thing we wish to be, embody the virtue we wish to obtain, we should physically act it out until it also reflects internally. Kind of like the saying, fake it till you make it. (The Way of the Seekers, p. 100)

Why does all this matter to us as Ahmadis? The book ends with a prayer of the Promised Messiah, and a reminder. “He has given expression to anguish and concern that if we fail to become truly virtuous, we shall betray the purpose for which this community has been founded, and we would not become heirs to divine grace.” (The Way of the Seekers, p. 115)

The Promised Messiah (may peace be on him) announces,

“Unless every one of us is saintly in his conduct, we cannot bring about a spiritual revolution and the salvation of the world cannot be achieved. We should remember that we have to fight not only prevalent evils but also the strong current of evil thinking.” (The Way of the Seekers, p. 115)

He also said that we shall withdraw altogether from arrogance, which is the root of all evil. The second Khalifa ends by encouraging us to “reflect whether [the Promised Messiah’s prayer] find fulfillment in us or in those who will come later? Of what use will it be to us if it is fulfilled in favor only of those who come later?” (The Way of the Seekers, p. 116)

This speech was only a preliminary discussion of the topic. It will only be effective if we plan to apply what we’ve learned. Here I

will provide some action items we can all take after Jalsa to set on our path. Read and continue to reflect on the full book, *Way of the Seekers*. Start reading and you will want to read more! Journal, for self-reflection and about your relationship with Allah, reflecting on His attributes. When it comes to gaining religious knowledge, seek to learn, understand, and even memorize.

Memorization encourages continuous reflection, as the repetition truly helps the knowledge stick. It can also help you be able to readily draw on Islamic teachings for the purposes of sharing knowledge, including for Tabligh. Make connections with how the Islamic concepts relate to your life and contribute to your overall understanding of religion in addition to your relationship with Allah. Much like how we all memorize our Lajna/Nāsirat pledges, it could be helpful to memorize the Conditions of Bai‘at. This way we can continuously remember to apply them in our everyday lives. If you’re a fan of the internet, follow the *Review of Religions Grow Podcast* which just started a week ago to help you build a growth mindset. And you might have noticed—my speech was essentially the theme for our new Lajna Workbook. In-Shā’-Allah, we will have the chance to explore this topic more deeply all together as we continue on this journey of striving for high morality.

Going back to the verses I recited in the beginning, have trust that Allah will guide us toward our goals as long as we have good intentions. Let us become the group as Ahmadis—and as Lajna—and as Nāsirat—and the young children as well—who embody goodness, invite to it, and prosper. Āmeen.

Deceptions in Modern Societies: What is the Ideal Society?

The Islamic Society

By Attiya Zafar, Maryland

Let me begin with a story. The Holy Prophet Muhammad (may peace and blessings of Allah be on him) said, "There was a man—a Rabbi. And one night, when he went to sleep, he felt uneasy. He had a need that he could not solve. And that need... You and I have felt as well.

So, the man said to himself, "I will go out tonight, and the first person I meet, I'm going to give them charity. Because if I solve someone else's problem, Allah will solve mine."

That night, he went out. The first person he came in contact with, he gave him charity, and ran. The next morning, people in the city were laughing.

He asked, "What happened?"

They said, "Someone gave charity last night... to a thief!"

The man heard this—he's a rabbi, an Imam. He thought, Allah is not going to accept that charity. I wanted an orphan, not a thief. I'll go out again tomorrow.

So, the next night, he went out again. And the next morning, he woke up—everyone was laughing even more.

He asked, "What happened now?"

They said, "Someone gave charity last night to a woman who sells herself." The man was frustrated. Allah won't accept that either, he thought. I'll go one more night.

On the third night, he went out again, gave charity, and this time, the next morning, people were rolling on the floor laughing.

"What happened?" he asked. "Who was given charity this time?"

They said, "Someone gave charity to the richest man in the city!" You can imagine what people are thinking here. Even the companions are laughing.

But what the people didn't know was what happened after each night.

The first night, the thief took that charity and said, "This is enough for me. He didn't steal from anyone else."

The second night, the woman took the charity and said, "I don't have to dishonor myself tonight. She stayed home and protected her family."

And the third night, the king—the richest man—received the Sadaqa and said, "If someone like me to be given charity, then I should be giving even more. I'll go out tomorrow and give to the poor." (Ṣaḥīḥ al-Bukhārī 1421, Chapter: If one gives an object of charity to a wealthy person unknowingly)

And then the Holy Prophet (may peace and blessings of Allah be on him) said, "Do not disdain doing the least good, even greeting your brother with a cheerful face (Muslim). [Gardens of the Righteous, Riyadh as Salihin of Imam Nawawi, translated from Arabic by Muhammad Zafrulla Khan, p. 33, Hadith 121]

This story about these three people shows a deeper deception in society. At first, people laughed and dismissed the charity as pointless because of who received it. But what they didn't see was the hidden transformation. The thief stopped stealing. The woman stayed home and protected her honor. Even the wealthy man was inspired to give. The deception lies in how society teaches us to judge worth based on labels and status. This is exactly what modern society does—it distracts us with shallow judgments, telling us who deserves our attention or care, who is 'worthy' or 'empowered'.

Just like in the story, society today still laughs—just in different ways. They mock the small deed. They idolize the big number.

Let's imagine something for a second. It's the year 570 AD. The Holy Prophet Muhammad (may peace and blessings of Allah be on him) was just born. And you are immortal, and you start saving \$100,000 every single day without even spending a cent. 1,455 years go by. It is today, July 5th, 2025. You've saved 53 billion dollars. And you still wouldn't even have half of the money amassed by Elon Musk.

This is how twisted our view of success has become. We chase these numbers and compare our lives to billionaires, thinking that's what matters. But the man who gave a charity changed three lives, if not more. Who do you think is richer in the sight of Allah?

We are all women here, so let's focus on the deceptions in society regarding women.

True happiness, they tell us, is labels and status: nice clothes, a luxury bag and a large house. But a recent study showed that women have the most rights today than they have ever had before. But we are the most unhappy we have ever been. (<https://neurosciencenews.com/women-happiness-psychology-23862/>)

What does the West tell us is an ideal woman? A woman who gets up at 7 am, grabs her Starbucks and fights to wear as little clothes as possible because that empowers her. But a woman who looks like you and I is oppressed.

What is an Ideal woman in an ideal society? A woman who makes her own decisions, a woman who marries whom she chooses, a woman who is educated and can run a business. A woman with dignity and self-worth.

How does a woman gain self-worth? We have been countless drawn away to believe that culture and social media have figured it out. Apparently, we all need to marry a tall, handsome six-foot man by 25.

Have 2 - 3 kids by the age of 30. Have a career, but no, wait, don't... because then how will you do the Tarbiyat of your children? So apparently a woman needs to build a career like she didn't have a child. Raise a child like she doesn't have a career and look like she doesn't have a child or a career. Don't be loud, don't complain just suffer in silence.

Let's take a step back from all these deceptions. What is the image of an ideal woman in Islam?"

Let me tell you about a self-made business mogul, one of the wealthiest women in Mecca, and the first believer in Islam. Hazrat Khadijah (may Allah be pleased with her). She was 40, successful, and independent when she noticed a young merchant named Muhammad (may peace and blessings of Allah be on him). He was 25, known for his honesty, and she saw his potential. So, she proposed to him, and they got married despite their 15-year age difference. In a society where younger men marrying older women was unheard of, their love was built on respect and not baseless traditions.

The Western media will then come in and shout that women are not allowed to be educated in Islam. Let's debunk that, shall we? Did you know that the first university in the world was actually founded by a Muslim woman?

Her name was Fatima al-Fihriya, and in 859 CE, she established the University of Al-Qarawiyyin in Morocco. It's the oldest existing university in the world. Older than that of Oxford University, which was founded 200 years later. Most of its founders attended Fatima's university or were influenced by her work.

And she was not an exception.

The Holy Prophet Muhammad (may peace and blessings of Allah be on him) said, "Seeking knowledge is a duty of upon every Muslim (male and female)." (Sunan Ibn Majah 224, the book of the Sunnah)

The next idea we are fed is that we need to have children in order to

have self-worth. People will ask, "You've been married for a week, any news???"

Let me tell you about Hazrat 'A'isha (may Allah be pleased with her), who was one of the greatest scholars of her time. She taught Islamic law, medicine, and theology. Men traveled from distant cities just to sit at her feet and learn.

Yet she never had children. Are we to look down on her? Is she any less of a woman?

What about a woman who lost not one, not two, but seven children?

In her town, a witch came and told her she had placed a curse on her, that it was her curse that the children kept dying.

But this woman stood firm in her faith. She told the witch, "This is not from you. I believe in Allah." And she held onto Sabr — the kind of patience only the righteous can understand.

After all that loss... Allah granted her an 8th child. A son.

That son's name was Sir Muhammad Zafrulla Khan — a man who went on to become the first Foreign Minister of Pakistan, the first Muslim President of the International Court of Justice, and a global voice for justice and Islam.

This was the story of Husain Bibi, a woman who suffered quietly, patiently, faithfully, and Allah gifted her with a son who was a gem to a nation. I could go on and on. (Extracts from My Mother by Muhammad Zafrulla Khan, Islam International Publications, UK)

Hazrat Maryam (may Allah be pleased with her) had no partner. Hazrat 'A'isha (may Allah be pleased with her) had no children. Hazrat Khadijah (may Allah be pleased with her) found her best match at 40 years old.

It turns out that the best women of all time, the leaders of women in heaven, are those with destinies that seem imperfect in human eyes. Can you imagine today if any of these women walked among us, would we recognize them? Or would we say *Oh Bechari*, she's not married. Oh, poor thing, she doesn't have

children. Oh wow, she's over 30, she won't ever find a match. Isn't this a deception? We think we know what is best for everyone. We quietly judge. Just like the man in the first story, who gave charity and people judged. ONLY ALLAH KNOWS!

Everyone has their struggle. Maybe yours isn't with relationships, or children, or getting into college. Maybe your struggle is something quieter, like thinking you're better than others. Maybe your struggle... is arrogance and ego. Just like Iblis...

Is this the Islamic Society? Are we uplifting our women like Islam has done? Or are we limiting them for not having enough children or for having a career?

Because if Women do talk back, if they get their master's degrees or their PhDs like Hazoor (may Allah be his Helper) has told us countless times... You know what some people call them nowadays? "Modern Muslims" (Aap Nay Bbhi Suna Ho Ga. Yeh to Bari Modern Hai)." Hazrat Mirza Masroor Ahmad, Khalifatul-Masih 5 (may Allah be his Helper), Address at National Waqifat-e-Nau Ijtimaa, 27 February 2016, Bait-ul-Futūh Mosque, London)

Please don't call women who have career goals or high standards "modern Muslims." I have heard this term a lot. THERE IS NOTHING MODERN about female empowerment in Islam. In Islam, we have always had our rights. We never misunderstood the value of a woman. We didn't debate whether she had a soul. We didn't blame her for the original sin. We didn't burn her at the stake, thinking she was a witch. That confusion? That crisis? That was never ours. Islam honored and elevated women long before Western feminism.

We were never behind. We were always ahead. And the world is just now realizing what Islam gave us all along. You know who restricts us? MEN who do not understand true Islam. WOMEN who don't understand true Islam and put culture and tradition above it.

Now, let us ask the question..., "What is an ideal society?"

We're always offered the same answers from the Western POV: Money, Freedom, Beauty, Followers.

But Islam didn't follow the trend. Islam defined it.

The 5 am club? We have Fajr.

Meditation? We have Salāt.

Discipline obsession? We structure our lives around the five daily prayers. Fasting for detox? We have Ramadan.

Manifestation? Du'a.

Trusting the process? Sabr.

What the world calls wellness, we call worship. But why do we seem to only trust it or do it when it's packaged and sold to us nicely on social media?

We are so distracted that we never realize that we have a hole inside of us. A GOD sized hole. That is the real deception in modern society: To disconnect us from our Creator. Everything around us is built to pull us away from Allah. That's the mission.

So, what should Ahmadi Muslim women be chasing? Salvation, the Aakhirah, and the hereafter.

The two most important days in your life are the day you're born and

the day you find out why. Why are we here? Allah doesn't say "worry about it" or "Stress over it." You know what Allah says in the Holy Qur'an (33:49)? He says "Trust me."

Allah knows and is waiting for us to reclaim our purpose to be on this earth. And we have found it dear sisters. It is right here. I look at all of you and I see myself improving a thousandfold just being in your great company. The Promised Messiah has told us to keep the company of the righteous SOBHAT-E-SALAHEEN because one lamp lights another. (Lecture Sialkot, p. 48, Islam International Publications, UK, Edition 2007)

So please hold on to each other's hugs, and learn from your sisters, we are Lajna after all.

What does Lajna Imā'illāh mean? It means MAID SERVANTS of Allah. Our purpose is literally in the name. That is how we achieve the ideal society. So why don't we answer the call? Whenever Jamaat duties come calling, why don't we say Labbaik? I am ready to serve.

In the Holy Qur'an, it says, "Indeed, Allah will not change the condition of a people until they change what is in their hearts." (Surah Ar-Ra'd, 13:14)

This verse is a powerful reminder that true change starts from within. This is our Jihad-e-Akbar. If we want improvement in our lives, our communities, or our connection with Allah, we must begin by transforming our hearts, intentions, and actions.

The ideal society shapes itself around the true teachings of Islam.

So, let us all unite through our love and devotion for each other; let us not judge our sisters. Let us instead be inspired by them. Do not be deceived by what this society is telling us. Don't look down upon women who marry after the age of 40, for they are Hazrat Khadijah (may Allah be pleased with her), Don't belittle your daughters who have no children, for they are Hazrat 'A'isha (may Allah be pleased with her). Don't tell your girls not to seek education, for they are Fatima al-Fihriya.

For these are the Leaders of Women. These are the Maid Servants of Allah. These are the sisters who will lead us to the Ideal Society. May Allah enable us to become true maid servants of Allah, Ameen.

The Best Model of Leadership: Ahmadiyya Khilafat

Fareha Hamid

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

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

that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

Today, I have the honor of speaking on a topic that is not just close to our hearts, but essential to our unity, spiritual growth, and our identity as Ahmadi Muslims — "The Best Model of Leadership: Khilafat-e-Ahmadiyya."

A simple Google search of the qualities of great leaders rendered the following results: courage, the ability to build personal

relationships, humility, a great vision, empathy, love, integrity, etc.

It is no coincidence that the leadership of Ahmadiyya Khilafat embodies a culmination of all of these qualities and more! Above all, what makes Ahmadiyya Khilafat the best model of leadership is that it is Divinely established and guided. After the demise of the Promised Messiah (may peace be on him), this spiritual leadership fulfills the prophecies in the Holy Quran and Ahadith.

Hazrat Huzaifa bin Yaman (may Allah be pleased with her) narrates that the Holy Prophet (may peace and blessings of Allah be on him) prophesied,

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

The Promised Messiah said about the Ahmadiyya Khilafat in his book “Will,” p. 7:

“And this promise is not for my person; rather, the promise is with reference to you, as God [addressing me] says: ‘I shall make this Jamaat who are your followers, prevail over others till the Day of Judgment.’”

The above words are a great prophecy of the establishment of Khilafat after his demise, just as was prophesied in the hadith quoted above. By mentioning the time of his Khilafat to last until the Day of Judgment, the Promised Messiah (may peace be on him) has explicated the silence of the Holy Prophet (may peace and blessings of Allah be on him) at the end of the hadith, for Khilafat to remain till the end of this world.

This Hadith not only prophesies Ahmadiyya Khilafat in the latter days, but it also distinguishes it from other forms of leadership, and shows its universal superiority over all leaders, not just within the Muslim Ummah, but in the entire world! Hence, all spiritual and material success can only be achieved by following the Ahmadiyya Khilafat.

Khilafat is a leadership rooted in Taqwa and its goal is to lead us all towards doing good. Our beloved Khulafā are chosen through prayer, not politics. Through Divine decree, not divisive debates. This leadership is free from the contamination of greed, for power and wealth. Our Khulafā lead not with ego, but their lives are models of humility and piety.

The Khalifah has a direct and strong connection with Allah the Almighty. His decisions, words, and actions, are aligned with Allah’s commands, and that is the key to the success of the Ahmadiyya Muslim Community. The Ahmadiyya Khilafat unites the Jamaat under a single leadership, being a perfect embodiment of the saying, “in unity there is strength.” Allah says in the Holy Quran,

“O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end” (4[An-Nisa’]: 60).

Despite cultural, racial, and national differences, the absolute obedience to the Khalifah ensures that millions of Ahmadis remain united with love under the cool shade of Khilafat, and the community continues to thrive despite countless challenges. Al-Hamdu Lillah.

Inspired by Divine wisdom and guidance, the Khalifah leads the Jamaat through all trials and tribulations. For instance, through various phases of the persecution of Ahmadi Muslims, Ahmadiyya Khulafā have consistently urged a dignified response of peace, patience, and prayer to every challenge. This prevents Ahmadis from resorting to violence or dividing as a community.

Our Jamaat will never forget the remarkable leadership of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Khalifatul-Masih II

(may Allah be pleased with him), during the partition of India. Amidst the turmoil and uncertainty of the time, he led the Ahmadis safely through the perilous migration with wisdom and foresight.

He selected a barren land near the Chenab River [Chiniot, Pakistan] for resettlement. Despite its dry and inhospitable conditions, Hazrat Khalifatul-Masih II (may Allah be pleased with him) persisted. With Divine support and his determination, the land was miraculously transformed, becoming suitable for habitation and agriculture. A desolate land became a vibrant, organized city and Rabwah was established as the new Markaz, becoming an enduring symbol of faith and resilience. His visionary leadership safeguarded the Community from dispersion and ensured unity and progress during one of the most challenging chapters in history. No group of people would willingly place such deep trust in their leader and accept decisions that profoundly affect their lives without absolute confidence that he truly cares for them and acts in their best interest.

At the heart of the community’s unity lies this mutual bond of love and trust between the Khalifah and his followers. The Khalifah is the only leader in the world who has a personal connection with the members of his community. He takes the time to meet them and directly communicates with them by lovingly responding to their letters. He listens to their concerns and worries, and shares in their joys. He prays for them and gives them comfort. He provides a protective shade over them, like a nurturing mother does for her children.

Perhaps all of us who are present here can relate to the experience of a personal Mulaqat, or writing a letter to beloved Huzoor (may Allah be his Helper) for prayers, maybe for success in upcoming exams, or upon the birth of a child, or the loss of a loved one, and receiving a reassuring prayerful response. Each and every Ahmadi can confidently say that they love their beloved Khalifah and would

even be willing to put their lives on the line for him. The same cannot be said for any other leader. In fact, worldly leaders cannot even imagine forging such close relationships with members of their communities.

In his book Blessings of Khilafat, Hazrat Khalifatul-Masih II (may Allah be pleased with him) lovingly writes,

“You have someone who has true sympathy for you; who truly loves you; who considers your pain and sufferings to be his own; and who is always praying to Allah for you. You have someone who is always anxious for your well-being, who puts himself into trouble for your sake, and who prays restlessly before his Lord for the sake of your comfort and peace.” (Blessings of Khilafat by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II, p. 6, Islam International Publications, UK, Edition 2013).

The Khalifah sees his leadership, not as a position of power or pride, but as a burden of responsibility to his people.

In contrast, worldly leaders have other goals and objectives. In his Friday Sermon on June 6, 2014, Hazrat Mirza Masroor Ahmad, Khalifah-tul-Masih the 5th (may Allah be his Helper) emphasized that there can be no comparison between a Khalifah and a worldly leader, saying, “Whilst worldly leaders have secular goals, they are only concerned about increasing their territories and worldly borders. This is their main objective; they aim to subjugate and capture other countries. This is true whether it is a democracy or a dictatorship.”

It is not at all surprising that world leaders are frequently found guilty of wrongdoing. We live in a world where over 68% of countries score below 50 on the Corruption Perceptions Index—meaning, the majority of governments around the

world are perceived as corrupt or seriously flawed (Transparency International, 2024). The Ahmadiyya Khilafat remains a rare beacon of incorruptible leadership. A system where power does not corrupt—because it was never sought, only bestowed by Allah the Almighty.

The Muslim world is not very different. Muslims are suffering from deep-rooted fragmentation because they have deprived themselves of the blessings of Khilafat. The Islamic world is plagued by distress, mutual enmity, and turmoil, to say the least. Various sects and self-proclaimed scholars offer their own conflicting interpretations about halal and haram. Some Muslim political groups have unsuccessfully attempted to create their own misconstrued version of Khilafat!

The Promised Messiah (may peace be on him) has written extensively about the state of Muslim rulers. He said,

“Rulers of the time who are considered as elders of the faith, are in fact inclined wholeheartedly towards the embellishments of this world... They turn to what God has forbidden and are not inclined towards righteousness... This is the reason they are in everyday decline.” (Summary of the Friday Sermon by Hazrat Khalifatul-Masih V (may Allah be his Helper) about “Corruption among Muslim Leadership,” on 15 April 2011, prepared by the alislam team)

The Ahmadiyya Khilafat, on the other hand, cares deeply and works tirelessly for the betterment of the entire Muslim Ummah. For example, during the partition of India, Hazrat Khalifatul-Masih the 2nd (may Allah be pleased with him) demonstrated excellent leadership for the Muslims of the time. He played a crucial role in the formation of Pakistan by not only advising the political leaders of the time in their decision-making, but also praying to Allah the Almighty

for this cause. Qaid-e-Azam, Muhammad Ali Jinnah [Founder of Pakistan], thanked Huzoor (may Allah be pleased with him) for his prayers and support for Pakistan’s cause. Huzoor did not seek any political power for himself, but he was involved purely to serve the interests of the Muslims at large. That is despite opposition and ongoing persecution of his community!

A distinguished [Indian] Muslim leader, Maulana Muhammad Ali Jauhar, paid tribute to the work of the Ahmadiyya Movement in fighting for an independent Muslim state with these words,

“It will be ungrateful if we do not mention (the Second Khalifa) and his well-disciplined Community who have devoted all their efforts, irrespective of doctrinal differences, towards the welfare of the Muslims.

The time is not far away when the attitude of this organized sect of Islam will provide guidance for the Muslim nation in general and for those persons in particular who are idly sitting under the domes of Bismillah and making boastful and empty claims of service to Islam.” (A Man of God by Iain Adamson, p. 71, First published in Great Britain 1990 by George Shepherd Publishers, Maggs House, Bristol)

Driven by the teachings of the Holy Quran, the hearts of Ahmadiyya Khulafā ache for all of humanity, and they have always upheld the mission to extend care and compassion beyond geographical and cultural boundaries. For example, Hazrat Hakeem Maulawi Noor-ud-Deen, Khalifatul-Masih the First (may Allah be pleased with him) devoted himself to serving humanity as a physician. In

his personal clinic, he gave free treatment to patients in need. In 1917, Noor Hospital Qadian was inaugurated, which continues to provide state-of-the-art health care to this day. (Tariq Commemorative Edition on Hazrat Khalifatul-Masih IV by Khuddam-ul-Ahmadiyya, UK, p. 45)

Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III (may Allah shower His mercy on him), made exceptional contributions to education and healthcare, particularly in West Africa. At a time when Christian schools often denied admission to non-Christian students and hospitals turned away those who held different religious beliefs, he launched an initiative under the Nusrat Jahan Scheme to make these services more accessible and started a revolution in West Africa. In the 1970s, he raised an extraordinary amount of funds to build dozens of hospitals and schools in remote parts of Africa.

While mentioning the progress of the Nusrat Jahan Scheme, during his second day address at the Jalsa Salana UK 2021, Hazrat Khalifatul-Masih V (may Allah be his Helper) stated that under this scheme, thirty-seven hospitals are operating in twelve African countries, where forty-nine central and fourteen local doctors are serving. There are 593 schools in eleven countries, where twenty-one central teachers are serving. (Al-Hakam, 13 August 2021, Issue 178, p. 17)

Continuing on this path of healing, Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (may Allah shower His mercy on him) launched Humanity First, the non-profit and impartial organization whose purpose is to serve and protect human life and dignity by fighting hunger, disease, and natural disasters all over the world.

Through their humanitarian initiatives, the Khulafā are beacons of peace, providing equal opportunity and access to universal healthcare. Their efforts shine a light of hope on the forgotten people

of the world. Ahmadiyya Khilafat has infused this noble spirit of service into all members of Jamaat Ahmadiyya, who selflessly dedicate themselves to humanitarian causes.

Moreover, Ahmadiyya Khilafat exemplifies model leadership through unwavering commitment to absolute justice and achieving World Peace amid various global conflicts.

While other leaders attend “Peace Conferences,” our Khalifah (may Allah be his Helper), launches actual humanitarian missions - not to showcase power, but to serve the powerless. In his ongoing initiatives to encourage peacebuilding and bring an end to conflicts, he launched the Annual National Peace Symposium and the annual “Ahmadiyya Muslim Prize for the Advancement of Peace,” an international peace award for individuals or organizations that have demonstrated an extraordinary commitment to the cause of peace.

Whether speaking at parliaments, meeting with politicians and dignitaries, or writing letters to spiritual and world leaders, his compassionate and foresighted leadership continues to prove essential in addressing the pressing challenges of our time. He plays a crucial role in raising awareness about global issues that require urgent attention and provides key guidance to address these problems. In turn, he calls them to the teachings of Islam and the One True God.

Huzoor (may Allah be his Helper) courageously calls out the unfair policies and failures of powerful leaders and organizations meant to ensure justice for the weaker nations. He has repeatedly warned of the dangers of nuclear proliferation and the catastrophic consequences of war.

In an address to the Dutch audience at Jalsa Salana Holland 2019, Huzoor (may Allah be his Helper) showed the powerful Western nations the mirror of their injustices. He said,

“Modern society is consumed by self-interest

and greed. Disorder, conflict, and warfare are on the rise and the principles of equity and justice are being consistently discarded. This is illustrated by the foreign policies of many powerful and rich countries. It has been a constant theme of modern history that dominant powers have sent their armies to distant lands, on the pretext of establishing peace, but time has proven that their real objective has been to protect and enhance their vested interests.”

I cannot think of any other world leader who so explicitly condemns the hypocrisy of powerful nations for committing injustice.

While fearing backlash, others remained silent in the face of the brutal slaughter of innocent people in Gaza and in other parts of the world, our beloved Huzoor (may Allah be his Helper) practiced profound courage by condemning the brutality, and warning the perpetrators to fear Allah and desist from their cruelties, becoming a strong and steadfast voice of the voiceless.

While many leaders and dignitaries actively seek Huzoor’s advice and guidance regarding policy, countless others testify to the strong leadership provided by our Khalifah (may Allah be his Helper). For example, at the European Parliament in 2012, Dr. Bishop Amen Howard of Switzerland remarked on Huzoor’s address, saying,

“His Holiness has changed my entire perspective on Islam. I used to be afraid of Islam. If people listen to Mirza Masroor Ahmad, then the world will change. My question is why can’t all the Muslim leaders all over emulate this kind of gentle religious doctrine that tends to unite people irrespective of race, beliefs, and background? If there will

exist another three men like His Holiness with his message of peace, love for all and hatred for none, I truly believe the world will transform into a better place...Your leader speaks very simply and very softly. Yet despite this, he does not hold back in his comments. Whatever he believes, he says without fear. This is what distinguishes him.”

My dear sisters, we are the fortunate ones who have been blessed with the gift of Khilafat, which is transforming the world through its exemplary leadership. The Ahmadiyya Khilafat, the embodiment of the second manifestation of Allah’s power in this age; the only true and Divine leadership, is the means to salvation for all people in all nations!

Therefore, as those who have

been blessed to be guided by its leadership, we hold a great responsibility.

It is our duty to listen to the guidance of Khilafat, to obey it sincerely, to pray for our Khalifah daily, and to let his love and guidance shape our lives. May Allah enable us to do so, Ameen! The Ahmadiyya Khilafat, Zindabad!

Consider the Service of Faith, a Blessing from God

Fizza Nasir

Imagine a mother alone in the heart of a barren desert. The scorching sun blazes overhead. There is no shelter, no water, no sign of life. Her infant son cries in thirst, and she begins running—desperately—between the hills of Safa and Marwa, searching for water. Seven times she travels between them, driven by both desperation and faith.

That mother was Hazrat Hajirah (may peace be on her). Her unwavering trust in Allah and her complete submission to His command became one of the most enduring symbols of devotion in human history. She was left in the desolate valley of Mecca with her infant son, Hazrat Ismail (may peace be on him), and she asked her husband, Hazrat Ibrahim (may peace be on him), “Has Allah commanded you to leave us here?” He did not answer. Then she asked him again saying: “Are you leaving us here by the command of God?” Hazrat Ibrahim (may peace be on him) was unable to speak and just pointed towards the sky. She understood this and her heart did not waver. With complete certainty, she said, “Then Allah will not let us perish.”

The Holy Qur’an says:

(2[Al-Baqarah]: 110).
“And whatever good you send on before for yourselves, you shall find it with Allah.”

This verse is not merely a

reminder—it is a divine promise: no sincere service is ever wasted. Every sacrifice, every effort, every silent prayer—Allah sees it, records it, and rewards it.

At first glance, Hazrat Hajirah’s situation seems one of hardship and abandonment. But that very test became an act of worship. Today, millions of Muslims retrace her footsteps during Hajj. The water of Zam Zam—granted by Allah in response to her devotion—not only quenched her child’s thirst but continues to flow to this day.

Her story shows us that when one submits to the will of God and embraces His service as an honor, what appeared to be difficulty becomes a legacy. What looked like isolation became divine nearness. And what started as a sacrifice became a blessing for all of mankind.

Hazrat Hajirah (may peace be on her) didn’t see her trial as abandonment—she saw it as an opportunity to serve. A woman whose footsteps became sacred. A woman whose faith transformed a barren desert into the cradle of Prophethood. Her story is not just history. It is a living message to all of us:

When you serve Allah with sincerity, you may feel alone—but you are never unseen. You may face hardship—but you are never abandoned. Because *whatever good you send forward, you will find it with Allah.*

So, as we reflect on our topic today— “*Consider the Service of Faith a Blessing from God*”—I want to ask you all this question:

“What legacy will you leave behind in this world?”

Centuries after Hazrat Hajirah’s (may peace be on her) unwavering stand in the desert, another woman would etch her name into the earliest chapters of Islamic history, not through sword or shield, but through her heart, her wealth, her wisdom, and her unshakable faith. She was the first to recognize the truth of Islam, even when the world had not yet heard the message of Islam, she believed in it wholeheartedly. She didn’t stand on the battlefield—but without her, the battle may never have begun. She financed the mission when there were no supporters. She offered her home as a sanctuary when there was no safe space. She comforted the Messenger of Allah (may peace and blessings of Allah be on him) when he was rejected and ridiculed. Her sacrifices were quiet, but they were revolutionary.

Hazrat Khadijah (may Allah be pleased with her) teaches us that you do not need a public platform to make an eternal impact. Service done in private, out of love for Allah and His Messenger (may peace and blessings of Allah be on him), becomes part of the very fabric of history. Hers was a legacy of quiet power, sacred sacrifice, and unwavering belief—and a reminder

to us all that no service done for the sake of Allah ever goes unseen or unrewarded.

From the wealth of Hazrat Khadijah (may Allah be pleased with her), we turn to the strength of another woman—one who had nothing to give but her unwavering conviction.

Hazrat Sumayya (may Allah be pleased with her), an elderly woman and a slave in pre-Islamic Mecca, stood at the opposite end of society. She had no fortune, no protection, and no worldly status. Yet, her heart carried a light that no tormentor could extinguish.

Dragged into the scorching desert, beaten, insulted, and tortured, she was commanded to denounce her belief in the One God. But her lips did not betray her heart. Her faith did not waver. Even as a spear pierced her body, ending her life in this world—it could not pierce her soul's loyalty to Allah and His Messenger (may peace and blessings of Allah be on him). She became the first woman martyr in Islam.

To the world, her story may appear as one of suffering. But in the sight of Allah, it is one of glory. She wasn't remembered for riches or titles—but for courage, resilience, and her love for her Creator.

She reminds us that serving the faith does not require wealth or power—only sincerity, sacrifice, and steadfastness.

And just as Allah raised noble women in the early days of Islam, He raised another remarkable woman at the very inception of the Ahmadiyya Muslim Community—Hazrat Nusrat Jahan Begum (may Allah be pleased with her), the wife of the Promised Messiah (may peace be on him). She was not just a companion in name—she was a true partner in mission. In an era where women were often confined to the background, she stepped forward with grace, resolve, and unmatched devotion to the cause of Ahmadiyyat Islam.

Hazrat Amman Jan (may Allah be pleased with her), as she is lovingly remembered, lived a life of quiet dignity and determined

service. She supported the Promised Messiah (may peace be on him) not just as a wife but as a devoted helper in his mission. She opened her home to guests and seekers, endured financial difficulties, bore the weight of false accusations, and raised children who would become pillars of this Community—all while maintaining a deep spiritual connection with Allah.

It was Hazrat Amman Jan (may Allah be pleased with her) who stood steadfastly beside the Promised Messiah (may peace be on him) through every trial—from the plague to intense opposition. Her prayers, her strength, and her sacrifices formed the spiritual atmosphere of Qadian itself. Her home was a haven of hospitality, a place where devotion to Allah was lived, not just spoken.

And she didn't just serve behind the scenes. She was among the very first to pledge allegiance (Bai'at) to the Promised Messiah (may peace be on him) and among the earliest women to organize spiritual gatherings for women. Through her, the foundations were laid for what would become Lajna Imā'illāh. The women auxiliary was established by Hazrat Khalifatul-Masih II, may Allah be pleased with him in 1922. (The constitution of the Lajna Imā'illāh, p. 1, published by Lajna Imā'illāh, USA)

So, from Hazrat Hajirah (may peace be on him) in the barren desert, to Hazrat Khadijah (may Allah be pleased with her) in the heart of Mecca, to Hazrat Sumayya (may Allah be pleased with her) who became the first woman martyr, and Hazrat Amman Jan (may Allah be pleased with her) who helped lay the foundation of a spiritual movement—what unites all these women?

They came from different centuries, different walks of life, different social classes and educational backgrounds. Some were wealthy, others had nothing. Some were publicly known, others quietly served behind the scenes. But what they shared was a heart devoted to Allah—a soul that saw faith not as a duty, but as a blessing.

This is where the legacy begins.

When we hear the word “service,” we often think of action—volunteering, donating, teaching, organizing, or standing up for truth. And yes, these are all noble acts of service in the path of Allah. But true service of faith begins in the heart—with sincerity, with humility, and with a deep awareness that we are not doing a favor to our religion; rather, faith is doing a favor to us.

Allah states in the Holy Qur'an:

"Whoever strives, strives only for the benefit of his own soul." (Surah Al-Ankabut, 29:7)

This verse reminds us that every act we do for the sake of faith—whether it is small or large—benefits us before anyone else.

Not all services are visible. Not all sacrifices are loud. Some of the most beautiful services to faith happen in silence—through patience, through personal struggle, through pain that no one sees but Allah. Today, service may look like:

- A young Nāsirat picking up trash or giving out water
- A mother waking up early to bring her children to the Mosque
- A secretary quietly sending reminders, or checking in on someone who they haven't seen in a while
- Or sisters organizing food for families, never seen on stage, but ensuring others are fed
- Or those that are cleaning up after everyone leaves

Khalifatul-Masih V (may Allah strengthen his hand) said at the UK Jalsa Salana in 2022:

“Every service that you do for the Jama'at is like planting a seed—its fruits will blossom in ways you may never see, but Allah sees them all.” (Review of Religions, June 2022 Edition)

When we begin to see service not as a favor, we do for the Jama'at, but as an honor Allah has granted us, our mindset transforms. We start to feel gratitude for every

chance to contribute, no matter how humble it may seem.

So, whether we are leading a project or silently supporting it, we must ask ourselves: Are we raising our daughters to view faith as a blessing or as a burden? Do they see their Jama'at duties as chores, or as honors? That mindset begins with us.

As Huzoor (may Allah be his Helper) profoundly stated: "Let it be crystal clear that in no respect is a woman's status less than that of a man." (UK National Waqf-e-Nau Ijtima, 25 February 2017)

This reminds us that the spiritual strength and service of our women are equally essential to the progress of our Jama'at.

My dear sisters, Allah does not leave the efforts of His servants unrewarded. In fact, the Holy Qur'an promises:

(9[At-Taubah]: 120).
"Surely, Allah suffers not the reward of those who do good to be lost."

Have you ever noticed that people who serve regularly in Jama'at, no matter how busy, always seem content? They may not have perfect lives, but they live with purpose because they know they are giving their time and energy to something eternal.

Even children notice this. A child who sees their parents rise early for Fajr, recite the Qur'an loudly, say Salam when they meet

others and prepare for Jama'at programs learns that service is not an inconvenience, it is a blessing woven into daily life.

Our elders who built mosques with their own hands... our mothers who taught Qur'an in their homes... our youth who gave up careers to serve full-time... these are not just members of a community; they are builders of a legacy.

And you and I are part of that legacy. We are the inheritors. And the question before us is:

"What will we add to it?"

No matter your age, skill, or stage in life—you have something to offer.

- If you're young, offer your energy.
- If you're a student, offer your time and ideas.
- If you're a parent, offer your children the example of service.
- If you're elderly, offer your wisdom and prayers.
- If you feel you have nothing—remember, even your smile, your silence, your Sabr... is a form of worship.

Let's not wait to be asked. Let's start seeking opportunities to serve. Today, say to yourself:

"O Allah, I am ready.
Choose me to serve You.
Use me for Your cause. Let me not waste the life You've blessed me with."

Because the greatest tragedy is not that we face hardship.

The greatest tragedy is when we're given the chance to serve—and we walk away from it.

Let us end where we began, with the question: What legacy will we leave behind?

Those before us gave everything—not because they had nothing to lose, but because they understood a profound truth: whatever is given for the sake of Allah is never lost.

They knew that the highest honor in this life is to serve the faith with every blessing Allah has bestowed—our time, our knowledge, our health, our wealth, and our youth.

So today, I leave you with this question: When the call to serve comes, how will you respond?

Will you hesitate?

Or will you exemplify the countless who came before us, who when called, gave all they had and left behind just Allah and His Messenger?

May Allah enable each of us to recognize the opportunities to serve our faith.

May we embrace them wholeheartedly, may we never take them for granted, and may He accept even our smallest efforts as steps toward His eternal pleasure. Ameen.



Embracing Islam and Ahmadiyyat: A Journey of Spiritual Awakening

Durr-e-Sameen Prapulla, North Virginia

Born into a devout Hindu family in a small town in Karnataka, India, my spiritual journey began at a young age. I was named Prapulladevi, a name that embodied purity and devotion reflective of the values instilled in me by my family. Growing up, I was surrounded by rituals and practices that deepened my connection to God, particularly through the worship of Lord Ganesha, a Hindu deity I held in high regard.

As I matured, my curiosity about religion and spirituality grew, especially during my time as a freshman medical student at Mysore Medical College. The study of human anatomy and the marvels of the human body instilled in me a sense of awe for the Creator and His intricate design. Alongside my academic pursuits, I delved into practices such as “Sahaja Sthithi Dhyana Yoga - The Art of Living” out of my own curiosity about the art of yogic meditation techniques.

It was during this period of exploration that I encountered individuals from different faith backgrounds who came to attend the course seeking the concept of universal religion, whose perspectives on God and spirituality intrigued me. Our discussions opened my eyes to the diversity of religious beliefs and sparked a curiosity within me to understand more about other religions.

On November 26, 1996, praying for my mother's health led me to have a serious conversation with my favorite idol, Ganesha, during worship. Exhausted, I fell asleep in my hostel room and awoke to a loud noise. I discovered a wall hanging, unfamiliar to me, with the words “LO, I AM WITH YOU ALWAYS” from the New Testament Bible. I learned that my Christian roommate had nailed it on the wall, and it just fell off to gain my attention I assume. She later urged

me to accept Jesus as my Savior and gave me a New Testament Bible to read.

The next day, as I was reading the New Testament for the first time, something within me urged me to focus on a specific page. The passage read, “For we are the temple of the living God! And so the Lord says, ‘You must leave them and separate yourselves from them’ (2 Corinthians Chapter 6, Verses 14-18). These words deeply resonated with me, leading me to agree that I should abandon idols and seek God within myself. Perhaps the Bible and Christianity could guide me in this journey.

Two years later, on December 24, 1998, I was eagerly preparing for the Christmas celebration when I came across an article in the Indian Express newspaper titled “To All ye Faithful” by Abu Abraham. The article discussed a book titled “Jesus the Man” by Australian theologian Barbara Theiring. It mentioned the Dead Sea Scrolls, suggesting that Jesus was born on March 7. The article also touched upon the uncertainty surrounding the date of Christ's birth, the idea that he was an illegitimate child, and how his opponents called him the ‘Man of a lie.’

For the first time, I found myself deeply confused about the figure of Jesus. If he is indeed God, then why is there so much controversy surrounding his existence?

I began to question if there was more to this story of Jesus that I had yet to discover. This newfound uncertainty left me feeling lost and depressed, yearning for clarity and understanding amidst the swirling confusion.

Unable to find peace and sleep, I found myself in the midst of the night, organizing the scattered books in my room. As I sorted

through the chaos, my eyes fell upon the Quarterly Journal Magazine “MINARET,” a publication I had received from a student who had attended an Art of Living advanced meditation course three years prior.

Within its pages, I stumbled upon a fascinating scientific investigation related to Jesus' crucifixion and his purported death. The article, titled “Shroud of Mystery” by M. Alikoya, was published in December 1997.

Shortly thereafter, my curiosity piqued, and I felt a strong desire to delve deeper into the article and understand the religious beliefs associated with it. Eager to learn more and uncover the origins of the published piece, I promptly penned a letter to the contact address, requesting additional details regarding the intriguing article.

To my astonishment, I received a prompt and honest response after just a couple of months. Not only did I receive the requested information, but I was also pleasantly surprised to receive a posted copy of the article titled “Christianity, a Journey from Facts to Fiction.” Accompanying this enlightening read was a book titled “The Life of Muhammad (sa), which further enriched my exploration into different faiths and beliefs.

“Christianity, A Journey from Facts to Fiction” by Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him). I read it slowly, repeatedly, and was greatly impressed by the article, feeling delighted to my heart's content. The material was excellent, and I felt that the author handled the situation based solely on rationality, without relying heavily on scriptural references. At times, it made me feel that the author was too rational and went to an extent that I had never considered before. However, the entire text addressed the subject

comprehensively, leaving no room for ambiguity or suspicion. For the first time, I realized that religion and faith could also be analyzed from this perspective, rather than solely relying on blind faith, which is far from reality. After reading the entire book, a strange transformation occurred within me, clearing all the cobwebs in my heart and mind.

The very next day, I read the book "The Life of Muhammad" by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him). I read the entire book in a single night and was deeply moved to tears and thrilled as I went through the spiritual journey of the Prophet Muhammad (may peace and blessings of Allah be on him). For the first time, I learned about a religion that worships the Almighty as He is, without giving Him any form or shape. After reading the detailed cardinal doctrines about the Prophet (may peace and blessings of Allah be on him), I was greatly touched by the sufferings of the Prophet (sa) and his companions in the path of establishing the Unity of God.

As I reached the last page of the book, the verse quoted, "This day have I perfected your religion for you and complete My favor on you and have chosen for you Islam as religion" (The Holy Quran, 5:4), made me hold the book so close to my heart. Tears flowed freely, and I cried for what seemed like an eternity. My soul completely submitted to the Word of the Almighty, as He Himself mentioned with His own words, stating that the religion He has chosen for mankind is Islam.

In January 1999, I drafted my very first letter to the author of the book "Christianity: The Journey from Facts to Fiction," our beloved Khalifatul Masih IV (may Allah shower His mercy on him). In the 15 pages of a handwritten letter narrating my entire journey, the response I received was lines saying, "Welcome to Ahmadiyyat, the True Islam." I was surprised by this response, as I had unknowingly accepted Ahmadiyyat. I felt as

though I had reached my destination.

Soon after, learning about Ahmadiyyat got easier with frequent acquaintance and correspondence with our beloved Khalifa (may Allah shower His mercy on him), my beloved Khalifatul-Masih IV (rh) responded with immense care and compassion in his letters, offering solace and prayers for the challenges and tears I faced. Through his guidance and support, I found the strength to navigate the adversities of everyday life and remain steadfast in my faith.

As I began reciting the opening Chapter of the Holy Quran, Surah Al-Fatihah, with its English translation, I started to experience a range of emotions. I would write about my dreams to Khalifat-ul-Masih IV (may Allah shower His mercy on him), and as the days passed, reciting this very first chapter of the Holy Quran became a great weapon for me to combat any difficulties in my daily life.

Later, by God's grace, I became acquainted with the Ahmadiyya Muslim Community in Bangalore and received the Initiation (Bai'at) form from the Ameer, respected Shafiulla, to initiate myself. However, after reading all ten conditions of Initiation, I experienced a setback, as I found myself pondering those conditions; it took me a full six months to regain my composure. I pondered whether I could uphold my faith.

It was a monumental decision to make all by myself, without informing my loving parents who held me so dear. I was truly at a loss. At one point, I considered staying as I was but practicing my faith, yet that seemed impossible. It was becoming increasingly challenging for me to accept my beloved Almighty in any form other than as a mere man-made idol.

Then, one fateful night as I drifted into slumber, reciting the sacred verses of Surah Fatihah - the only prayer I knew, a dream unfolded before me, painting a tapestry of Divine guidance and profound revelation.

In this ethereal vision, I found

myself amidst my beloved family in a verdant garden, the melodic flow of a river serenading our joyous gathering. As the heavens opened, a gentle drizzle descended, painting the sky in hues of twilight. A rainbow arched gracefully across the river, its vibrant colors casting a spell of enchantment. Spellbound by its beauty, I was compelled to approach this celestial marvel.

As I drew closer to the rainbow, tiny raindrops shimmered in the fading light, and a mysterious force gently lifted me from the earthly realm, my family moving further and further away from me. Ascending the rainbow, I found myself transported to a land of stark beauty - a vast desert devoid of life, save for a singular black stone building, a cube-like structure, the HOLY KA'ABA standing in solemn reverence.

In this barren expanse, a group of cloaked figures, adorned in pristine white garments, knelt in reverent prostration. A voice, gentle yet commanding, echoed through the desolate silence, beckoning me forth with familiarity. "We were waiting for you. Why are you so late?" I just joined them and offered my prayers.

When I woke up, I could hear the morning call to prayer from the mosque close to our home.

The very next day, August 2000, Al-Hamdu Lillah (praise be to Allah), I happened to sign my Bai'at (initiation) form, and a couple of months later, I received a letter stating that it had been accepted and signed with his blessed hands, by our beloved Khalifatul Masih IV (may Allah shower His mercy on him), in March 2001, and the Khalifat-ul-Masih IV also named me Pakeeza Durr-e-Sameen.

Since my first name, "Prapulla," means "Purity," a flower drenched in the early morning dew and not associated with any pagan meanings, with the permission of our beloved Khalifa, I kept my name as Durr-e-Sameen Prapulla.

To my utter astonishment and sheer delight, then, the eagerly awaited letter from London arrived,

this time in a large envelope containing a photograph. As a novice, I humbly requested our beloved Khalifa to send his photograph because I still did not know what he looked like.

Upon seeing his blessed image, a wave of emotions engulfed me, as it humanized the intellectual, spiritual, and rational understanding of the human mind, which perceives the Creator as the One God.

Additionally, a smile graced my

face as I observed the signature beneath the photograph, little realizing that this moment would mark a significant turning point in my life, destined to have a profound impact on my future. Al-Hamdu Lillah!

With sheer delight, I humbly stand before you all this day. All the prayers of my dear Khalifah have been accepted, and with his loving prayers, I was blessed to get married to a loving, pious Ahmadi Muslim. We have three Waqf-e-Nau

children (devoted to the service of Islam) and the past twenty years are blessed with many capacities serving this blessed community of the Promised Messiah (may peace be on him). Al-Hamdu Lillah.

Salli 'ala Nabiyyina, Salli 'ala Muhammadin, Salli 'ala Imamina, Salli 'ala Muhammadin. (May the blessings of Allah be on the Holy Prophet Muhammad, our Prophet and our Leader.)



Strengthening Your Bond with the Promised Messiah Through Wasiyyat

Dr. Hiba Tul Waheed Ghani

إِنَّ الدِّينَ يُبَايِعُوكَ إِنَّمَا يُبَايِعُونَ اللَّهَ. يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ. وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا -

Today, I am honored to speak about a sacred pledge — Al-Wasiyyat — a bond of faith and commitment that unites our hearts with the mission of the Promised Messiah (may peace be on him). Allah reminds us in the Holy Quran:

Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So, whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward. (48[Al-Fath]: 11).

Through Wasiyyat, we are called to rise above worldly distractions and commit ourselves wholeheartedly to a legacy rooted in faith, sacrifice, and sincere devotion. This divine system is supported and protected by the Hand of Allah, promising blessings and enlightenment not only for our own selves but for generations to come. Today, let us reflect on how this blessed commitment can enrich our lives, strengthen our connection with the Promised Messiah (may peace be on him), and guide us on the path to eternal success.

To strengthen any relationship, we must first understand its foundation. The Promised Messiah (may peace be on him), Hazrat Mirza Ghulam Ahmad of Qadian, was sent by Allah in the latter days as the reformer of the age. His mission was to revive the true teachings of Islam, defend the honor of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), unite humanity under the banner of Tauheed- the Oneness of God, and re-establish a living connection between man and his Creator. He

called people not only to believe in Islam but to *live* it — to embody its teachings in word and deed, becoming spiritual beacons for others.

The Promised Messiah (may peace be on him) wrote,

“Since God Almighty has informed me, through recurrent revelations, that the time of my demise is near, and since these revelations have been of such force as to shake me to the very core of my being—turning my heart cold to this life—I have deemed it appropriate to write a few words of admonition and advice for my friends and other such persons as may wish to derive benefit from my words.” (The Will, p. 1, Islam International Publications, UK, 2023)

This alone should cause us to reflect deeply. It ought to compel us to consider the significance of the institution of Wasiyyat.

The Promised Messiah (may peace be on him) goes on to explain in his will that the mission of prophets is often completed after their lifetime. He highlighted two key points: first, the Khilafat which is “the second manifestation of divine power,” like Hazrat Abu Bakr (may Allah be pleased with him), continued the mission of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) through Khilafat; second, the establishment of the *Wasiyyat* system.

In the revelation to the Promised Messiah (‘Alaih-is-Salām), Allah said:

“We shall always cause to remain the manifest

signs to testify your truthfulness.” (The Will, p. 2, Islam International Publications, UK, 2023)

This revelation affirms that both Khilafat and Wasiyyat, established by the Will of Allah, are not ordinary signs — they are powerful, everlasting proofs of His divine Support. Their light will continue to shine before the world, and their influence will never fade. These sacred institutions will stand as timeless pillars of guidance, inspiring generations to come. Moreover, it is made clear that both of these signs will serve as lasting testaments to the truth of the Promised Messiah (‘Alaih-is-Salām).

As his followers, our connection to the Promised Messiah (may peace be on him) is not passive. It is an active commitment to uphold his teachings, follow his example, and sacrifice for his divine mission. One of the most powerful ways to do this is through Wasiyyat. Wasiyyat — or “The Will” — is a divinely inspired system to preserve and advance the devotional legacy of the Jama’at. It is a framework for creating a community of pious, God-fearing individuals wholly devoted to their faith.

There are three core dimensions of Wasiyyat: Spiritual, Moral, and Communal.

At its heart, Wasiyyat serves as a path to self-purification and moral refinement. The Promised Messiah (may peace be on him) made it clear that those who enter the system of Wasiyyat must strive to live a life of righteousness, prayer, and devotion. This is not a one-time declaration but an ongoing journey — one that calls the believer to constantly reform themselves and draw closer to God.

Wasiyyat requires not only belief but character. A Musi must embody the moral standards laid out by Islam and emphasized by the Promised Messiah (may peace be on him) — truthfulness, humility, justice, kindness, and compassion. Wasiyyat is a constant reminder that our behavior reflects our faith.

Wasiyyat is also about building a righteous, unified community. The financial sacrifice required by the system is meant for the progress of the Jama'at — funding education, mosques, humanitarian aid, and the global propagation of Islam. A Musi's financial sacrifice made sincerely for the sake of Allah becomes a source of divine blessing. When a person gives with a pure heart, Allah not only accepts it but rewards it in ways unseen and unexpected. As noted in a hadith narrated by Hazrat Abu Hurairah (may Allah be pleased with him) that the Prophet (may Allah's peace and blessings be upon him) said:

“While a man was walking through a barren tract of land he heard a voice proceeding from a cloud saying: Water the garden of So and So. Thereupon, the cloud advanced in a certain direction and rained its water over a rocky piece of land. The streamlets flowed into a large channel. This man followed the channel till it encircled a garden and he saw the owner of the garden standing in its midst working with his spade spreading the water. He asked him: Servant of Allah, what is your name? He told him his name, which was the same that he had heard from the cloud. The owner of the garden then asked him: Servant of Allah, why did you ask me my name? He answered: I heard a voice from the cloud from which this water has come, saying: Water the garden of So and So; and I would like to know what do you do with it. He said: Now that you ask me I will tell you. I

estimate the produce of the garden, then give away one third in charity, use one third for my family and self and restore one third to the garden.” (Muslim) [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 118, Hadith Nos. 565]

This hadith beautifully illustrates that what we sacrifice in the way of Allah never goes unnoticed, instead becoming a source of Divine provisions. But even beyond finances, Wasiyyat creates a group of individuals who are deeply invested in the mission of the Promised Messiah (may peace be on him) and the future of the community.

Together, these three dimensions show that Wasiyyat is not about wealth or burial of the individual — it's about *willingness*. It's about becoming an active, faithful servant of Allah, someone who uses their God gifted talents, moral strength, and community presence to advance the cause of Islam. It fosters a lifestyle rooted in sacrifice, integrity, and accountability before God.

Hazrat Khalifatul-Masih V (may Allah be his Helper) beautifully summarized this when he said:

“The Will covers everything – the reasons for the advent of the Promised Messiah (peace be upon him), the purpose of Khilafat and its need and importance. It also covers the topic of piety and righteousness.” (Address of Hazrat Khalifatul-Masih V to National Amila, Lajna Imā'illāh Sweden on 24 November 2021)

This means that Wasiyyat is not an optional elite club for the wealthy or pious; it is an invitation to every sincere soul to live with purpose, to think beyond themselves, and to be part of a global sacred movement.

The system of Wasiyyat is a spiritual covenant that invites Allah's grace and protection into the

lives of its followers. Many Mūṣiyān have experienced profound blessings and support from Allah as a direct result of their unwavering commitment to this sacred promise.

These inspiring stories reinforce the timeless truth that true faith and sacrifice are never left unattended by Allah. Those who remain loyal to Wasiyyat are enveloped in His mercy, provision, and protection.

The Promised Messiah, peace be upon him, said,

“Rejoice and be happy that the field of achieving nearness to God is vacant and there is no other competitor, every nation is busy loving the world and no one is paying attention to matters which please God. Now is the time to enter this door, fulfilling all its requirements so you may become recipients of the special prize from God.” (The Will, p. 11)

To our young sisters: you are not too young for Wasiyyat. Wasiyyat is not about how much you earn, but about how much you are willing to advance in Taqwa and nearness to Allah. Hazrat Khalifatul-Masih V (may Allah be his Helper) said, “The people who join this institution should, according to the Promised Messiah (may peace be on him) be such, who desire a virtuous end and are regular in their worship. For this purpose, the best time is when one is young... Therefore, Khuddam-ul-Ahmadiyya, Saff-e-Dum of Ansar-Ullah and Lajna Imā'illāh should try their best to take part in this divine scheme.” (Concluding Address, Jalsa Salana UK 2004)

Even a student giving a small amount monthly can be among those whose sacrifices are beloved in the sight of God. Begin now — not when you are wealthy or settled, but when your heart is already aligned with the mission of the Promised Messiah (may peace be on him).

Hazrat Khalifatul-Masih II (may Allah be pleased with him) said,

“When this system attains maturity, it will provide not only for missionary work but will also help to abolish want and distress by making adequate provision for the needs of all individuals. An orphan will not have to beg, nor will a widow have to ask for charity, nor a needy person to suffer anxiety. The system will be a mother to children, a father to youth and will afford security to women. Under this system, not by means of compulsion or coercion, but out of real affection and goodwill, a brother will be eager to help his brother. Nor will such sacrifice be in vain. Every giver will be recompensed many times over by God. The rich will not suffer loss nor will the poor suffer privation. Nation will not fight nation, nor class will contend against class. The system will put everyone under an obligation. (New World Order of Islam (Nizam-e-Nau) by Hazrat Muslih Mau’ud, p. 138, Islam International Publications, UK, Edition 2017)

Wasiyyat isn’t just charity—it’s a holistic economic system designed to create widespread social justice, minimize inequality, and foster global harmony.

History has shown us the power of this system. The early Musis were not always wealthy or prominent. Many lived humble lives, but their sacrifices bore immense fruit. They laid the foundation for missions, mosques, and divine revolutions across the globe. We are living today under the shade of the trees they planted. Hazrat Muslih Mau’ud (may Allah be pleased with him) once said that the system of Wasiyyat is a divine tree whose fruits would nourish generations. Are we planting the seeds today for our own children to benefit from?

Hazrat Masih Mau’ud (may peace be on him) said,

“This is a seed that has been planted by the Hand of God. He will nurture it and make it grow. And He will water it with His Own Hand, and He will grant it shade to protect it. It will grow and blossom, and its branches will reach out in every direction, and it will become a mighty tree.” (The Will, p. 15)

Wasiyyat is a system planted by God Himself — one that will bear spiritual fruits across generations. It reassures every Musi that their sacrifice, sincerity, and devotion are part of something eternal and divinely protected. Each financial contribution, prayer, and act of service nurtures this “tree” and becomes a source of continuous reward for the Musi.

Wasiyyat strengthens your bond with the Promised Messiah (may peace be on him) by serving as a living commitment to his divinely inspired mission. It is not merely a financial pledge, but a personal declaration of loyalty to the values he stood for — piety, service, sacrifice, and deep connection with Allah. By practicing Wasiyyat, you align your life with his teachings, making his vision for a righteous and spiritually awakened community a daily reality in your actions and choices.

Moreover, Wasiyyat connects you to the continuing system of Khilafat, which upholds and advances the mission of the Promised Messiah (may peace be on him). Obedience to Khalifa and participation in this sacred institution embed you within the legacy of the Promised Messiah. Through sincere sacrifices, regular prayers, and service to humanity, you don’t just follow his teachings — but strengthen your relationship with the Promised Messiah (may peace be on him) in a profound, ongoing way.

Entering Wasiyyat spiritually

reboots one’s connection to the Imam and Allah—accelerating moral discipline and controlling ego.

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

“This is such a revolutionary system ... with the blessings of this system, the long spiritual journey that would have taken years to finish will be covered in days...” (Jalsa Salana UK 2004)

How beautifully the Promised Messiah (may peace be on him) expressed his deep love and concern for every Musi by bestowing upon them the gift of three profound and comprehensive prayers mentioned in Al-Wasiyyat. He wrote:

“At the end we pray that Allah may help every sincere person in this matter and that He may kindle the fire of faith in his heart and that they may meet their death when Allah is pleased with them. Āmīn.” (The Will, p. 29).

These heartfelt supplications are a reflection of the unique bond he shared with each Moosi — a bond sealed with his prayers in their favor. May Allah continue to bless every Musi with the fruits of this priceless legacy. Ameen.

In conclusion, if we truly claim to follow the Promised Messiah (peace be upon him), then we must strive to live by the standards he set in Al-Wasiyyat—his divinely inspired Will. Wasiyyat is a profound pledge — an expression of devotion that places one’s life, resources, and purpose in the service of Allah. It is through this system that we help fulfill the mission of the Promised Messiah (may peace be on him). Let us not be content with words alone—let our actions reflect our sincerity. To truly follow him, we must walk the path he laid out, with conviction, sacrifice, and unwavering devotion. May Allah Ta’ala enable us to do so. — Ameen.

Ongoing Political Repression in Pakistan



AHMADIYYA
MUSLIM COMMUNITY
United States of America

Submitted by Amjad Mahmood Khan, Esq.
National Director of Public Affairs
Ahmadiyya Muslim Community USA

Mr. Chairman and Members of the Commission:

Thank you for inviting me to provide written testimony on the subject of “Pakistan: Ongoing Political Repression.”

On a number of prior occasions before this body, most recently here, I have testified about the religious repression endured by members of the Ahmadiyya Muslim Community, who remain among the most persecuted Muslim communities in the world. The U.S. State Department, the U.S. Commission on International Religious Freedom and numerous human rights non-governmental organizations have documented the systematic persecution endured by the Ahmadiyya Muslim Community at the hands of religious extremists and state and quasi-state institutions in numerous countries around the world, including Pakistan, Algeria, Indonesia, Bangladesh, Kazakhstan, Kyrgyzstan, Saudi Arabia, Egypt, Libya and Syria.

I focus my testimony on Pakistan, a country of particular concern for the Ahmadiyya Muslim Community and for the U.S. Government. Several recent developments in that country signal a deeply disturbing escalation in the ongoing persecution of Ahmadi Muslims. Last year, a group of independent United Nation experts “expressed grave concern regarding a reported upsurge in discrimination and violence against Ahmadi Muslims in Pakistan, including extrajudicial killings, arbitrary arrests and detentions, attacks on places of worship and curtailment of free expression, peaceful assembly and association.”¹

In prior testimony before this Commission over the years, I have outlined the important historical and legal markers that inform why Ahmadi Muslims are the subject of abuse by state institutions and groups that the Government of Pakistan is unwilling or incapable of controlling. I have discussed how Pakistan’s Constitution strips the ability of Ahmadi Muslims to self-identify and profess to be Muslims and how Pakistan’s criminal anti-blasphemy provisions include anti-Ahmadi laws that criminalize any activities by an Ahmadi Muslim that may be perceived as “posing as a Muslim.” For over fifty years, Ahmadi Muslims have been subjected to state-sponsored religious repression that has led to the deaths of over 400 Ahmadi Muslims and the imprisonment of hundreds more.

For this statement, I limit my focus on the ongoing political repression of the Ahmadiyya Muslim Community in Pakistan. The Ahmadiyya Muslim Community in Pakistan faces severe and institutionalized political repression, culminating in their disenfranchisement as citizens. Importantly, the Ahmadiyya Muslim Community remains a victim to political repression under past, successive and current governments in Pakistan. No elected government in Pakistan has instituted any changes or reforms to alter the Ahmadiyya Muslim Community’s persecuted condition. And even some former government officials who, at present, are most vocal against political repression in Pakistan have previously never expressed any opposition to the political repression of Ahmadi Muslims when they were in office. For its part, the Ahmadiyya Muslim Community holds no political allegiance or affiliation with any party in Pakistan and remains a purely spiritual and religious community.

From 1985 to 2002, Pakistan employed a separate electorate system that put non-Muslims and Ahmadi Muslims on a separate voting list where they could vote only for minority candidates for minority seats in Parliament.²

¹ *Pakistan: Experts Urge Immediate End to Discrimination and Violence Against Ahmadis*, Office of the High Commissioner for Human Rights (OHCHR), (July 2024), available at: <https://www.ohchr.org/en/press-releases/2024/07/pakistan-experts-urge-immediate-end-discrimination-and-violence-against>

² Ahmadiyya Muslim Community, “Ahmadis and Elections in Pakistan,” October 11 2024, available at: <https://persecutionofahmadis.org/voting-rights/>

On February 27, 2002, President Musharraf passed Chief Executive Order No. 7, which eliminated the separate electorate system and reinstated a joint electorate system whereby all Pakistani citizens, regardless of their religious persuasion, could vote as equal citizens. At that time, the International Community heralded this step as a victory for Pakistan's democracy.

But only four months later in 2002, owing to pressure from extreme religious groups, President Musharraf passed Chief Executive Order No.15, which explicitly stated that the "status of Ahmadis [remains] unchanged." Under this measure, Ahmadi Muslims could only vote in Pakistan if they (1) declare themselves to be non-Muslim; (2) declare the founder of the Ahmadiyya Muslim Community to be an imposter; and (3) add their names to a separate supplementary list.

Pakistan concretized the 2002 executive orders through the Election Act of 2017, which, under Section 48A, mandates that Ahmadi Muslims continue to be segregated via a separate voter list, and that remains the present situation. However, for Ahmadi Muslims living in Pakistan, such a list—with contact information of registered Ahmadi voters—has very real and dangerous consequences since it has been used by extremists to target them. Furthermore, the voter registration forms are blatantly discriminatory toward Ahmadi Muslims. All new voters must complete Form A, which requires a faith declaration. "Muslim" and "Qadiani/Ahmadi" are distinct options, clearly implying that Ahmadi Muslims are non-Muslim. Moreover, even if Ahmadi Muslims were to check the box as "Muslim," they must affirm under oath that they denounce the founder of the Ahmadiyya Muslim Community. Due to this systematic discrimination, Ahmadi Muslims cannot and did not vote in good conscience during the last federal, provincial, or local elections, and unless serious reform is made, Ahmadi Muslims cannot and will not vote in good conscience in future general elections either.

Thus, the existing legal framework governing voting demands Ahmadi Muslims to either renounce their faith to vote as Muslims, which Ahmadi Muslims would never do in good conscience, or be categorized under a discriminatory separate list.³ Most notably, Ahmadi Muslims are Pakistan's only religious community who face this legalized form of political repression as it relates to the right to vote. Therefore, while all other Pakistanis vote under a joint electoral list, Ahmadis are the only section of the populace that are effectively deprived of the right to vote, in clear violation of Article 25 of the International Covenant on Civil and Political Rights, under which Pakistan has acceded without meaningful reservations. Tragically, the disenfranchisement of Ahmadi Muslims adversely impacts all Pakistanis since Ahmadi Muslims are among Pakistan's most literate and educated citizens.

Another crucial issue concerns Pakistan's citizenship forms and applications. The Government of Pakistan designates religious affiliation on passports. All Pakistani Muslims seeking passports or passport renewals must fill out a form in which they denounce Ahmadi Muslim beliefs and declare Ahmadi Muslims to be non-Muslim and the founder of the Ahmadiyya Muslim Community, Mirza Ghulam Ahmad, to be an imposter. In other words, the Government of Pakistan forces all Pakistani Muslims seeking passports to swear under penalty of perjury their explicit opposition to Ahmadi Muslims.

Similarly, to obtain a national identification card, the National Database and Registration Authority (NADRA) of Pakistan has instituted a form with a mandatory category marked "religion." For an Ahmadi Muslim, if he or she selects or writes "Islam" or "Muslim" in the "religion" category, he or she must then sign a separate attestation declaring the founder of the Ahmadiyya Muslim Community, Mirza Ghulam Ahmad, to be an imposter—something no Ahmadi Muslim in good conscience would ever do. Alternatively, if an Ahmadi Muslim selects or writes "Ahmadiyya" in the "religion" category, he or she must then sign a separate attestation declaring that he or she is not Muslim—again, something no Ahmadi Muslim in good conscience would ever do. Thus, an Ahmadi Muslim confronts an absurd and patently discriminatory government-run process and cannot ever obtain a national identification card in good conscience.

In 2025, perhaps the most disturbing element of political repression of Ahmadi Muslims in Pakistan concerns the rise of Tehreek-e-Labbaik Pakistan (TLP), a prominent political party that has made attacks on Ahmadi Muslims its prime reason for existence. A high-level summary of TLP's extreme campaign of terror against Ahmadi Muslims is presented below, and a more thorough chronology is attached herein as an Appendix A.⁴

- Mosque Demolitions and Worship Suppression
 - Jan. 16, 2025 (Daska): 100-year-old mosque demolished.
 - Mar. 7, 2025 (Karachi): Mosque sealed; 40 arrested, including children; 6 charged.
- Mass Arrests and Legal Harassment
 - Feb. 28, 2025 (Sargodha & Daska): Dozens arrested including minors and the disabled.
 - Mar. 14, 2025 (Pasrur): 29 Ahmadis arrested for congregational prayer.

³ Human Rights Watch, "Pakistan Denies Voting Rights to Religious Community, December 8, 2023, available at <https://www.hrw.org/news/2023/12/08/pakistan-denies-voting-rights-religious-community>

⁴ All data obtained by official sources of the Ahmadiyya Muslim Community in Pakistan and corroborated by official news accounts.

- Desecration of Graves and Public Intimidation
 - Mar. 21, 2025 (Azad Kashmir): 76 Ahmadi graves desecrated.
 - Mar. 15, 2025 (Lahore): Violent anti-Ahmadi rhetoric at Lahore High Court Bar Association.
- Targeted Killings
 - Dr. Sheikh Mahmood (May 16, 2025, Sargodha): Assassinated inside a hospital.
 - Tahir Mahmood (May 11, 2025, Karachi): Died in prison after torture.
 - Muhammad Asif (April 24, 2025, Kasur): Shot dead for being Ahmadi.
 - Laiq Cheema (April 18, 2025, Karachi): Beaten to death on the way to Friday prayers.

These acts perpetrated by the TLP constitute a deliberate campaign to instill fear and disenfranchise a religious community from political participation.

In sum, the political repression of the Ahmadiyya Muslim Community is systematic, state-backed, and inseparable from broader electoral suppression. The denial of voting rights and the discrimination faced with passport and national identification application forms are a form of religio-political apartheid. These acts are not only unconstitutional within Pakistan's own legal framework but a clear violation of binding international human rights obligations.

Finally, I wish to make several broader observations on this subject. The constitutional model of Pakistan presents itself as an "Islamic Republic" with the enforcement of religious freedom as a principle. Nominally, Pakistan's Constitution, along with other constitutions of Muslim countries, purport to guarantee freedom of conscience and religion. But what many of these constitutions give with one hand, they take away with the other.

Most notably, the Constitution of Pakistan specifically deems members of the Ahmadiyya Muslim Community to be non-Muslim, depriving them of their essential professed identity as Muslims. This constitutionally enforced apostasy is amplified by legislation that criminalizes any manifestation of the Islamic faith by Ahmadi Muslims and denies fundamental rights of citizenship, including voting, to that community. Additionally, this constitutional-legal framework of religious exclusion has created a climate of impunity, leading to the murders of hundreds of Ahmadi Muslims, and has engendered extremism, as reflected by the recent spate of attacks by the TLP attacks against the community. By legislating a particular understanding of Islam as supreme, Pakistan has marginalized not only Ahmadis but also other non-mainstream religious groups, including Christians, Jews and Hindus. In particular, the blasphemy laws are routinely used to target these and other vulnerable religious communities.

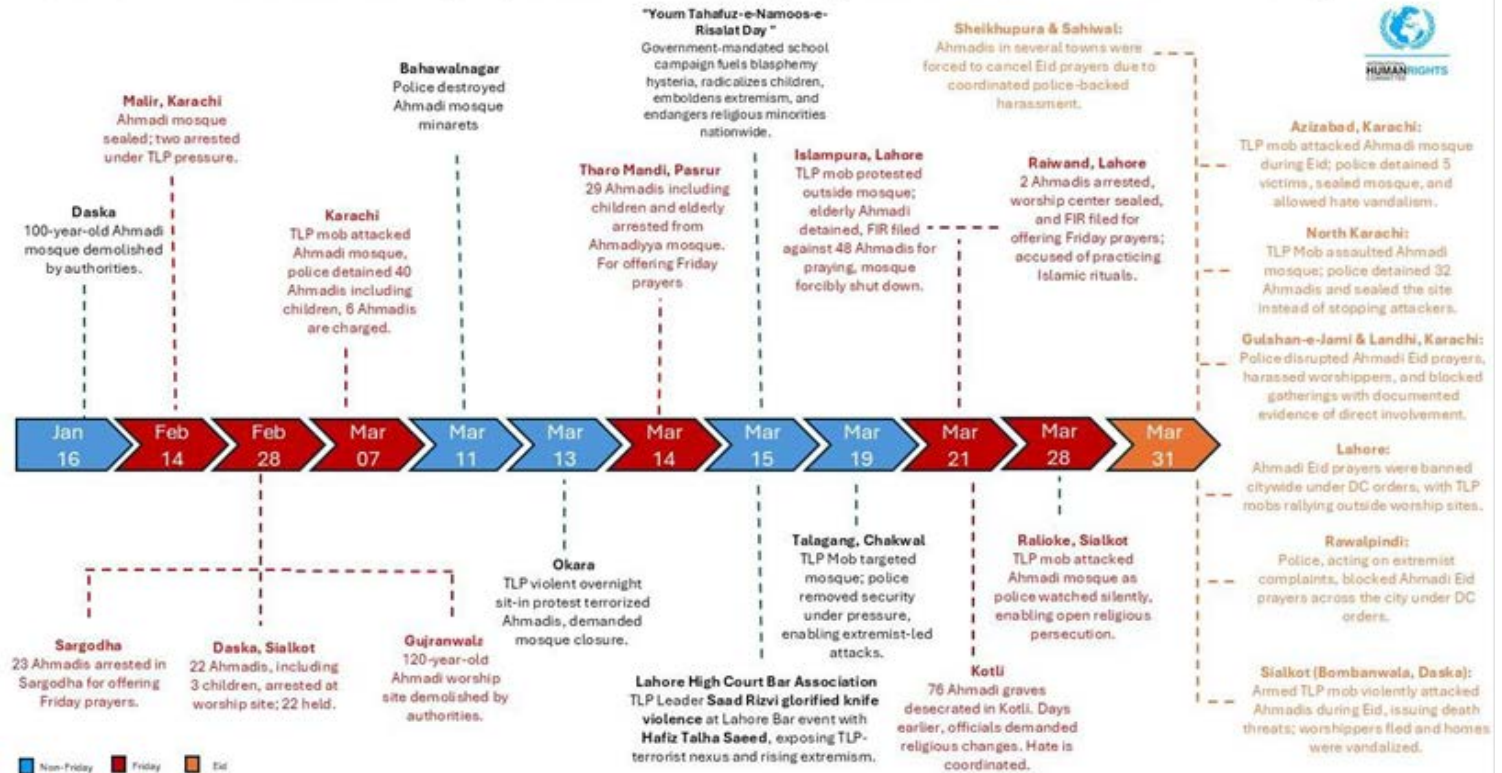
The Ahmadiyya Muslim Community recommends an alternative model for Pakistan based on the Medina Charter established by the Prophet Muhammad (peace be upon him). If implemented, this model would enforce the freedom of religion as it was set forth by the Muhammad. In this model, although the State will remain Muslim and will not relinquish their Muslim identity, it will have to recognize all the sects of Islam, without distinction or interpretation, and all faiths without discrimination as part of the Muslim identity. This model will lead to a revolutionary model for the separation of mosque and state that would be tailored for Muslim countries. This model will operate on a non-sectarian basis, soundly rejecting the notion that any government should have the power to define the bounds of any faith. Accordingly, it will also allow anybody to vote, to have all the social rights enforced by the Constitution irrespective of religious creed or sect. In Muslim-majority countries, that means there can be no restriction under the law for who is deemed Muslim. This model will reflect the true definition of "equal citizenship" in Pakistan consistent with international human rights instruments.

Mr. Chairman, I conclude my written testimony with the following recommendations for this Commission:

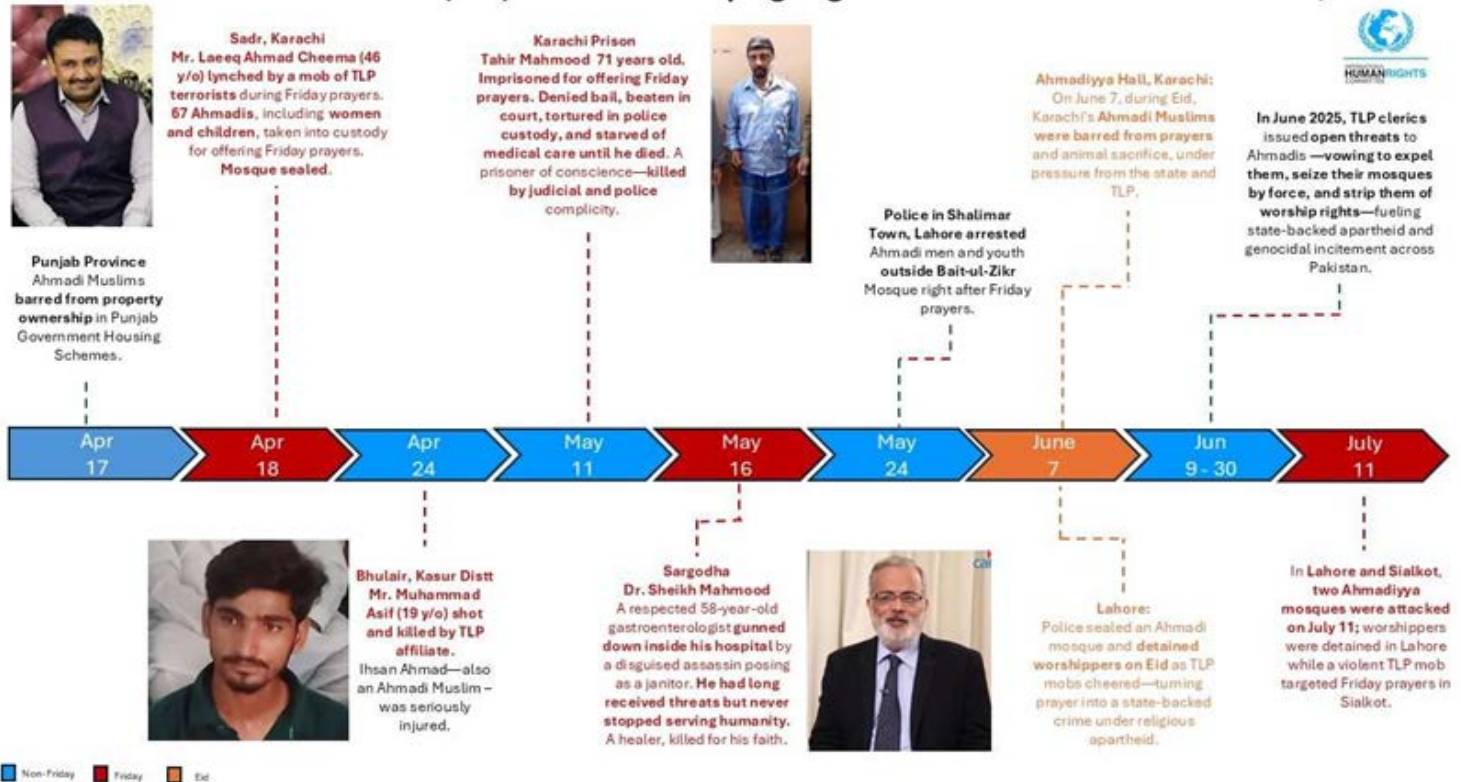
1. Call on the Government of Pakistan to Repeal Section 48A of the Election Act of 2017 and allow Ahmadi Muslims to vote alongside all other Pakistanis as equal citizens without religious conditions.
2. Remove passport and national identity declarations and attestation pertaining to Ahmadi Muslims.
3. Demand accountability for TLP-orchestrated violence and state complicity in attacks against Ahmadi Muslims, especially ahead of the next elections.
4. Stop local and provincial police from desecrating Ahmadi Muslim mosques and burial sites.
5. Protect the rights of accused Ahmadi Muslims in criminal proceedings and allow independent trial monitors.
6. Remove restrictions on freedom of religion or belief and end anti-Ahmadi legislation and penal code provisions (e.g., Sections 298-B and C) that discriminate against Ahmadi Muslims.
7. Combat impunity for attacks on Ahmadi Muslims by effectively investigating allegations and by prosecuting those responsible.

See: Appendix A attached

Tehreek-e-Labbaik Pakistan (TLP) Terrorism Campaign against Ahmadi Muslims in Pakistan, 2025



Tehreek-e-Labbaik Pakistan (TLP) Terrorism Campaign against Ahmadi Muslims in Pakistan, 2025



Biography of Amjad Mahmood Khan

For over two decades, Amjad has handled some of the most complex and high stakes litigation cases in the country, including disputes related to commercial contracts, corporate control, civil fraud, business torts, intellectual property, energy, insurance, unfair competition and the False Claims Act. Amjad's diverse clients include Fortune 500 companies, A-List artists in music and motion pictures, fashion retailers, mortgage lenders, energy companies, technology firms, major airlines, municipalities and religious institutions. Amjad has extensive stand-up trial experience, having won multiple significant jury verdicts, including a \$12.5 million award. Amjad has also briefed and argued numerous appeals in state and federal courts.

In 2023, Amjad was named to the *Los Angeles Business Journal's* list of "Leaders of Influence: Litigators & Trial Attorneys" as one of "the very best litigators and trial attorneys in the region," noting that Amjad "is frequently called on to take on difficult litigation cases of prominence because of his relentless advocacy, creative decision-making and cool demeanor under pressure." For eight consecutive years (2012-2019), Amjad was named a "Rising Star" by *Super Lawyers* magazine.

Prior to joining Brown, Neri, Smith & Khan LLP, Amjad was litigation counsel at Akin Gump Strauss Hauer & Feld LLP, associate at Latham & Watkins LLP and judicial clerk to the Honorable Warren J. Ferguson at the Ninth Circuit U.S. Court of Appeals. Amjad received his J.D. in 2004 from Harvard Law School. While in law school, Amjad served as editor-in-chief of the Harvard Human Rights Law Journal and as a teaching assistant to Professor Scott Brewer (Contracts, Jurisprudence). Amjad graduated summa cum laude from Claremont McKenna College in 2001, with a B.A. in Government and English (Literature).

In addition to his litigation practice, Amjad devotes a considerable portion of his time to pro bono matters. Amjad has special expertise in asylum and refugee law, deportation defense and providing legal aid to disaster victims. Amjad was co-chair of Latham & Watkins' global human rights and refugee practice group. Amjad has first chaired over two dozen successful immigration and asylum matters. Amjad has received numerous awards and accolades for his pro bono work, which includes sharing the 2012 Muslim Advocates Thurgood Marshall Award. Amjad has also served as an expert witness in asylum cases and has testified six times before the U.S. House of Representatives on the human rights abuses of religious minorities in the Near East and South Asia. Amjad also served as a member of the Council on Foreign Relations and Pacific Council on International Policy.

Since 2014, Amjad also serves as an Adjunct Professor at UCLA Law School, where he has taught hundreds of students "Fundamentals of U.S. Contract Law" and has earned the "Continuing Lecturer" status for his teaching excellence. Amjad's academic work focuses on transnational legal studies, comparative constitutional law and national security. He is a recognized expert on religious freedom in the Islamic world, and his scholarship has appeared in prestigious journals, including *Harvard International Law Journal*, *Harvard National Security Law Journal*, *Harvard Human Rights Journal* and *Richmond Journal of Global Law and Business*.



A view of Jalsa Salana Qadian at the time of Hazrat Khalifatul Masih II^(ra)

Essay Writing Competitions for 2026

Rules:

The essay can either be in English or in Urdu.

The scope and extent of coverage of a topic depends on the age of the participants.

The text of the essay must be typed in Word or an equivalent application. Essay should be provided in the original text file and not in a PDF. Pictures and graphics should be attached as graphic files and should not be inserted in the text file.

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

References should be properly mentioned at the end of the essay. Reference to a website is not acceptable if the source is available in print. References to Internet are generally discouraged. References to books should include the following:

1. The author(s), or editor(s)
2. The title (in italics)
3. The edition
4. The publisher's name
5. Year and place of publication

Translation of a quote should list the source of the translation. If the translation is by the author, it should mention that the translation is by the author.

Must be submitted online via email at publications@ahmadiyya.us. Please mention your phone number to call, your chapter and your auxiliary affiliation.

Prizes:

Essays will be judged by the auxiliary groups. The top three positions in each group will be awarded prizes. Select submissions will be considered for publication.

Topics:

Topic Area: Signs of Latter Days (Submit by 15 February 2026)

- Signs of the latter days in the Holy Quran and their fulfillment
- Signs of the latter days in Hadith and their fulfillment
- Signs of the latter days in Islamic literature and their fulfillment
- Signs of the latter days in world religions and their fulfillment
- Signs of the latter days (comprehensive view, an overview or an aspect)

Topic Area: Rejuvenation of Islam (Submit by 15 June 2026)

- Concept of God
- Status of the Holy Prophet, may peace and blessings of Allah be upon him
- Beauties of the Holy Quran
- Salvation through Islam
- Death of Jesus - Holy Quran
- Death of Jesus - Hadith
- Death of Jesus - global witness
- Truth of the Promised Messiah, may peace be upon him

Topic Area: Heavenly Schemes Launched by the Ahmadi Khulafa (Submit by 15 December 2026)

Comprehensive view, an overview or an aspect of the fruits of a scheme or schemes launched by an Ahmadi Khalifah or by Ahmadi Khulafa.

(publications@ahmadiyya.us)

History Quiz Competition

Know Your History Challenge

All competitions will be held by four auxiliary groups: 1. Atfal. 2. Nasirat. 3. Lajna. 4. Khuddam and Ansar.

Chapter Level Competitions to be held in January/February 2026 will advance three members from each group to regional level.

Regional Level Competition to be held in March/April 2026 will advance three members from each group to national level.

National Level Competition to be held in May 2026 will advance the winners and the runners up in each group.

Questions will be posed from the following publications in the order they are listed:

Ahmadiyyat in America (1992)

Ahmadiyya Gazette April-September 2020 (Hundred Years of Ahmadiyyat in the US).

Fath-e-Azeem (the Great Victory) (2023)

Ahmadiyya Gazette USA Centennial Souvenir Edition Oct 2020 – Sep 2021

Ahmadiyya Gazette USA Oct 2021 – Sep 2022 (Special Issue on Inspired Souls)

Ahmadiyya Gazette March-June 2024 on Ahmadiyya Mosques in the US

African American Journey to Islam (2020)

The US Souvenir 1889-1989 (1989)

Khuddam Souvenir (1989)

Jalsa, A Historical Review (75th Jalsa Souvenir)

The Ahmadiyya Gazette May-June 2025 - Jalsa Salana Issue

Ahmadiyya Gazette USA Oct 2022 – Apr 2023 100-Year Timeline of Ahmadiyya Islam in the US

NY Souvenir 1989 (1989)

Annual Report of the Central Lajna Imaillah 1981-1982 (English, 1982)

Statistical Charts on the Progress of Ahmadiyyat (English, 1987)

Bait-ur-Rahman Inauguration 1994

US 50th Jalsa Souvenir (1998)

Fulfillment of a Grand Prophecy (2000)

Khuddam 25th Ijtima Anniversary Souvenir (2003)

Bait-ul-Jami Inauguration (2004)

Why Islam is My Choice (2007)

Faith Affirmed – A Journey to Ahmadiyyat Islam (2008)

By the Dawn's Early Light: Short Stories by American Converts to Islam (2009)

Perseverance (2016)

USA Khilafat Centenary Souvenir (2008)

Ahmadiyya Mosques Around the World (2008)

Al-Nur April-September 2020

General Resources:

Writings of the Promised Messiah, may peace be upon him (Ruhani Khaza'in).

Discourses of the Promised Messiah, may peace be upon him (Malfuzat).

Correspondence of the Promised Messiah, may peace be upon him (Maktubat-i-Ahmad).

Review of Religions

Al-Hakam

Badr/Al-Badr

Al-Fazl

Tarikh-i-Ahmadiyyat

Moslem/Muslim Sunrise (English, since 1921)

Ahmadiyya Gazette USA (English, since 1950)

Al-Nur USA (Urdu, since 1979)

(publications@ahmadiyya.us)

Miracle in the Desert

The Story of the Three Mosques in Tucson Arizona

Arrival of Ahmadiyyat in the West

Fulfillment of “I shall cause thy message to reach the corners of the earth”

(Revelation of the Promised Messiah, may peace be on him)

Story by Dr. Zafar Qureshi

First Yousuf Mosque: The First Ahmadiyya Muslim Mosque in the West



The first Yousuf Mosque in Tucson Arizona



Dr. Rashid A Khan

This story of the Ahmadiyya Muslim community is one to be shared for generations to hear. I would like to start by thanking my wife Mrs. Terri Qureshi. Throughout this journey, she has been by my side and provided her undivided love and support to help me build the beautiful mosques we have today. This story connects to the Promised Messiah’s revelation,

“I will cause thy message to reach the corners of the earth.”

Who would have thought that a community established in a small town of Qadian, India would reach 7,985 miles away to another small town in the United States of America, Tucson, AZ.



The first purpose-built Ahmadiyya mosque in West that was demolished due to road expansion by the city and was replaced with a new building. (Picture provided by the Qureshi family, Tucson AZ.)



Late Muhammad Yousaf Qureshi



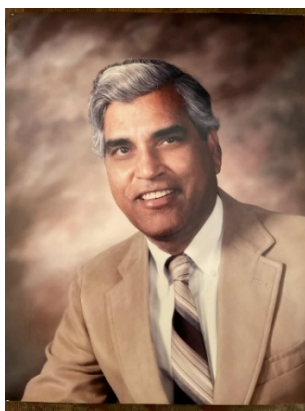
Mohammad Yousuf Qureshi

The story begins in the mid-1960s when two Ahmadi physicians, Dr. Rashid Khan and I, Dr. Zafar Qureshi, arrived in the desert town of Tucson, Arizona. We noticed that this new land of opportunity was full of Allah's bounties, and decided to help immigrate our respective families here. At this time my father, Mohammad Yousuf Qureshi, suggested that he had a heartfelt desire that a mosque be built for his family. With the arrival of these few families, a mosque was needed so that they had a spiritual home to practice their faith. To fulfill my father's wishes, I was fortunate to have my brother-in-law, Mohammad Ishaq Qureshi, who also drove and pushed me to look at various properties that could be suitable for a mosque. As we were searching, I would consult back with the Ahmadiyya Headquarters in Rabwah Pakistan, writing to our beloved Khalifa, Hazrat Khalifatul-

Masih III (may Allah shower His mercy on him) for guidance.

By the grace of Allah, we were able to seek out three properties: a church that was on sale, a small 1,000 sq. ft. land in the middle of downtown, and a 10-acre parcel of land that was about 10 miles away from downtown Tucson.

Sheikh Mubarik Ahmad, the missionary in charge of the USA at the time, objected to a big parcel away from town, diverting our focus on the other two properties. After consulting with his advisor, Khalifatul-Masih III (may Allah shower His mercy on him) rejected the idea of converting the church into a mosque and suggested a small Mosque of our own in the middle of town. My father also liked the idea, so we were able to purchase the lot in downtown Al-Humdu Lillah.



Dr. Zafar Qureshi

Shortly after purchasing the land, my father, Mohammad Yousuf Qureshi came to visit. When visiting the newly purchased land, he cleaned a small area of land and offered first salat in the dirt with my brother-in-law (M. Ishaq Qureshi), my brother (Mubashir Qureshi), and me. That significant moment was the start of the new mosque. We requested an estimate for the construction of the mosque, it came to be \$60,000. However, at that time, I only had a total of \$45,000

in my savings account, of which \$14,000 was used to pay for the purchase of the land. At that moment, I turned to Allah and prayed, "Oh Allah! I had a total of \$45,000 in savings, of which I paid \$14,000 for the land. Now I have only \$31,000 left. How will I build this mosque?"

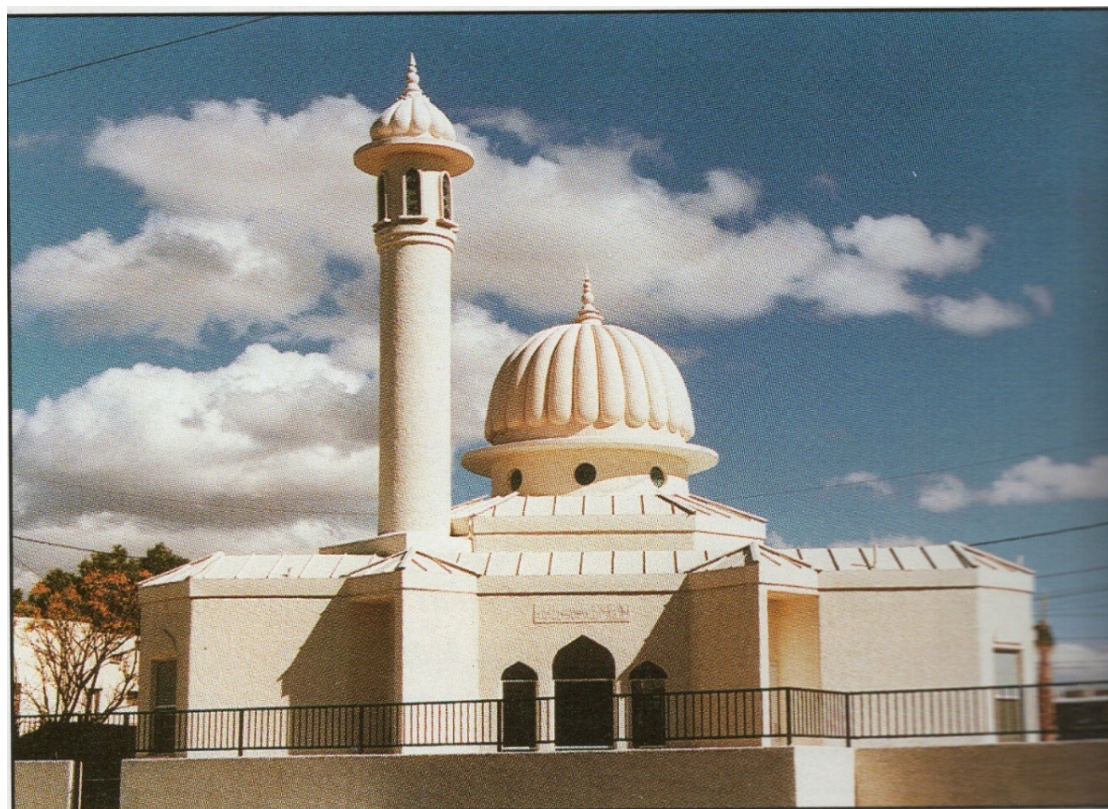


*Dr. Muhammad Zafar Qureshi of
Tucson, Arizona*

By coincidence, a few days after I got the estimate, I got a call from a real estate agent asking if I would be

interested in selling the lot that I was holding to build a home for his family. I was hesitant because I was holding on to it to build a home for my family. I had purchased that land for \$60,000. I told the agent that I would sell it for \$125,000. Al-Hamdu Lillah, it was sold at the asking price! This allowed me to cover the closing costs and still left me with enough to cover the construction of the mosque, as well as recoup 100% of my investment, "Al-Hamdu Lillah, Allah Ta'ala, I love you!" The construction of the mosque was completed in 1983 with a simple design, a hall with two detached bathrooms and a small kitchen. When presenting the new mosque to Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him), he noticed something was missing and suggested a small dome be built on the southeast corner of the hall. I followed through on his suggestion and later had a dome designed and constructed.

Demolition of First Yousuf Mosque, and the Reconstruction of the Second Yousuf Mosque



The reconstructed Yousuf Mosque.



Hazrat Khalifatul-Masih IV presiding over the opening of the reconstructed Yousuf Mosque on 21 October 1987. (SSA)

In 1986, the city of Tucson decided to widen the part of the road (Speedway Boulevard) where our mosque was located. The easement they needed required demolition of a small corner of our mosque. We could not allow this and decided to take a stand by going to City Hall. We debated about the spiritual value of the building and how it was crucial to the needs of the families that were living here and any new immigrants coming to the area. We also emphasized the importance of the community and how the mosque keeps it bound as a whole. It was another feat we were successful. After understanding our proclamation, the city gave us a generous compensation to rebuild the mosque, Al-Hamdu Lillah. We immediately contacted our beloved Khalifa at the time, Hazrat Mirza

Tahir Ahmad (may Allah shower His mercy on him), who advised us to send him a copy of the plot plan and a copy of the city of Tucson building and zoning rules and regulations. The information was then forwarded to the Jama'at's architect, Chaudhry Abdul Rasheed, who provided us with a design of the most beautiful mosque. Utilizing the designs, we started construction later in the year. We were blessed to have Sheikh Mubarik Ahmad, USA's Missionary in-Charge, lay the foundation with the blessed brick of Aqsa Mosque in Qadian.

The supervision of construction was provided by various Amila members who provided countless volunteer hours to see the completion of the mosque. After almost a year of hard labor, the mosque was completed in 1987.

Khalifatul Masih IV honored us with his presence by agreeing to come to Tucson and inaugurate the mosque. It was known that he kept his promise to my late father, and we were extremely blessed by it. Due to the inauguration of the mosque, multiple events were able to be held, including a major press conference. This was only the beginning.

The financial compensation that the city had given us was not only generous enough to build the new mosque but also sufficient enough to allow the purchase of seventy-five cemetery lots at South Lawn Mortuary in Tucson. Allah's blessings were reflected in all things that began to unfold after the construction of our beautiful mosque.

Hajira House—Third Place of Prayer

In 2004, I was blessed to go to London and had a meeting with Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (may Allah shower His mercy on him), and told him about our community and how it had grown immensely since the construction of the original Yousuf Mosque. I shared how the mosque was usually filling up quickly with male members, leaving the ladies and children to have to stand outside and face all kinds of weather conditions. Hazrat Khalifatul-Masih IV smiled and said, “Then do something for them!” That’s all it took for me to come back excited and start looking for land where we could build a community center. The idea was to make a center that would be all inclusive, it would have a guest room, additional space for prayers, offices, and a kitchen. The dream to build Hajira House began to flourish.

By the grace of Allah and with the blessing bestowed on us by the Khalifa, we were able to locate two lots belonging to a local community college. Those lots were being used as a parking lot. I set up a meeting with the college administration board and appealed to them to sell the lots to us because of the spiritual value it has for us. I offered them \$50,000 for both lots. However, the College Board did not agree after receiving the offer and expressed that they would get an MIA (Member, Appraisal Institute) certified appraisal and that would

be the amount I would need to pay. Knowing we needed it, I agreed. Yet another blessing bestowed on us by Allah was that the property was appraised at \$35k because it was designated for parking-only zoning. The College Board honored their words, allowing me to purchase the land for \$35k. I then had the property rezoned to meet our needs.

It was time to move to the planning phase. As this was meant to be a community center, I wanted to mirror the image of the mosque we had already built. A contractor was hired to duplicate the Yousuf Mosque with a 50% larger capacity. The cost of construction was estimated to be around \$420,000. I had been in medical practice for decades and had saved enough to build the Hajira house; Allah Ta’ala had different plans. Earlier, I had invested in a partnership with a commercial real estate company in Casa Grande, AZ. The partnership had sold their land and distributed proceeds to all partners. Al-Hamdu Lillah, I received exactly \$420k matching the estimate to build the Hajira House! Hajira House was completed in 2005. The new zoning after purchasing the land was for residential purposes only, but the Jama’at was granted special permission by the Mayor of the City of Tucson to have the ability to offer prayers, hold special gatherings such as, Jumu’a (Friday Prayers), Ramadan, ‘Id events and other Jama’at activities.

Throughout this journey, as I look back, I cannot help but be grateful to Allah Ta’ala and how he blessed me at every step of the way. Whenever I was worried as to how I would commit to such a bearing task, He delivered. I was always reminded that He is our provider, and He will never give me a burden that is too hard to bear. Every step of my life has been blessed by the Almighty, and I will be ever grateful in His remembrance. Ameen.

These miracles would not have been possible without the generosity of the Jama’at members who donated solar panels, and all other members who donated their time, money, and furnishings. To name a few: Dr. Rashid Khan, Mohammad Ishaq Qureshi, Mubashir Qureshi, Mohammad Azhar Qureshi, Mohammad Arshad Qureshi, Mohammad Anwar Qureshi, Mohammad Sohail Qureshi, Mohammad Tariq Qureshi, Akram Kashmiri, Majid M. Khan, Anees Shaikh, Muzaffar Khan, Syed Sajid Ahmad, Malik Munir, and many others, whose names I may have forgotten, I humbly apologize.

May Allah enable all the upcoming generations to follow in these blessed footsteps of the elders before them and continue to make sacrifices as the elders before them. Ameen!

