

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

An informational, literary, educational, and training magazine
of Ahmadiyya Muslim Community, USA

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

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September 2024

الأحد

Al-Ahad

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**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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



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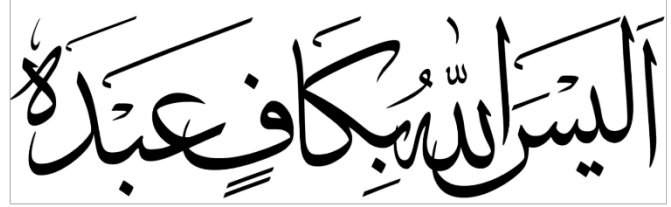
Acronyms for salutations used in this publication

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

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



Is not Allah sufficient for His servant?

39 [Az-Zumar] : 37

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On Envy

Guidance from the Holy Qur'an

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ
فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا



Translation: Or do they envy men for what Allah has given them out of His bounty? If that is so, surely, We gave the Book and Wisdom to the children of Abraham also and We also gave them a great kingdom. (4[An-Nisa]: 55)

Commentary: Jews, who are the children of Abraham, were given the Book and Wisdom and a great kingdom. Now if God has bestowed the same boons upon another people who are similarly descended from Abraham, as the Arabs are, the Jews should have no cause to begrudge them.

At the time when this verse was revealed, Muslims had received only a part of the "great kingdom" and the rest was yet to follow, but the Quran speaks of the giving of a great kingdom as an accomplished fact, because the promises of God are as good as fulfilled. (English translation of the Holy Qur'an by Hazrat Maulawi Sher Ali), [The Holy Qur'an with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (4[An-Nisa]: 55)



Guidance from the Holy Prophet

May peace and blessings of Allah be on him

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ, كَمَا تَأْكُلُ النَّارُ الْحَطَبَ - رواه أَبُو دَاوُدَ

Hazrat Abu Hurairah relates that the Holy Prophet said:

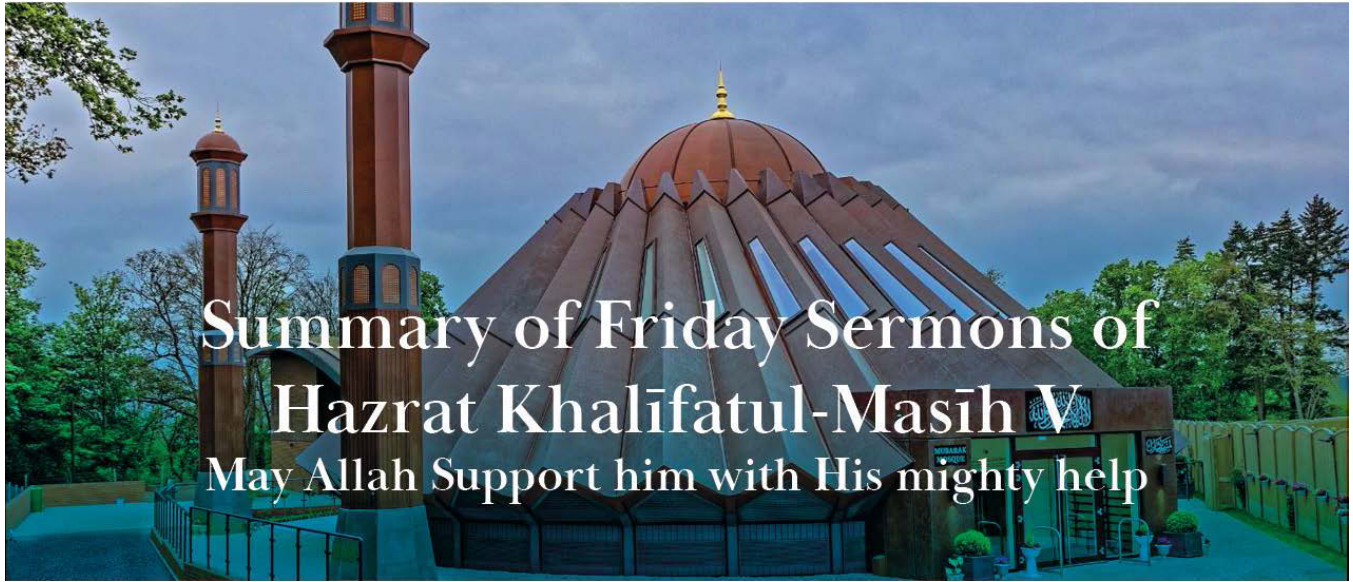
Beware of envy for envy devours good works as fire devours fuel (Abu Dawud) [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 266]



Guidance from the Promised Messiah

May peace be on him

Suspicion is a grave calamity which in no time consumes faith, just as blazing fire consumes dry straw. One who suspects and mistrusts the Messengers of God, God Himself becomes his Enemy and stands up to fight him. He is so jealous of His chosen ones that in this regard none can be His equal. When all sorts of attacks were made against me, it was this very jealousy of God which exploded for my sake. (The Will, p. 24 (footnote), Islam International Publications, UK, 2023)



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

August 2024

2 August 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said that by the grace of Allah, the Almighty, the Annual Convention of UK was held from 26-28 July 2024 at Hadeeqatul-Mahdi, Oakland Farm, East Wordham, Alton. Three days were very blessed, which left a positive impact on Ahmadi Muslims and non-Ahmadi Muslims alike.

Hazrat Khalifatul-Masih V mentioned some impressions and comments by non-Ahmadi guests. He thanked all the volunteers who worked before, during, and after the Jalsa. By the grace of Allah, the Almighty, this is a salient quality of Ahmadi Muslim women, men, and children which is greatly appreciated by even the non-Ahmadi guests and this serves as a form of silent propagation when the workers carry out their duties. All of the Jalsa workers, no matter their duty, have a part to play in this. Every department at Jalsa works diligently

and is worthy of gratitude. In such a large operation, small shortcomings should be overlooked.

Hazrat Khalifatul-Masih V said that the press and media coverage this year was very good. The organization of traffic was also very well done. Usually, complaints are received from the neighbors every year, however this year there were no complaints. Some neighbors thought that the attendance this year was relatively less upon seeing how smoothly the traffic was flowing, although the attendance this year was 2,000 more than the previous year. When they were informed of this they were very surprised. One of the local councilors is an Ahmadi Muslim Missionary and he played a vital role in establishing relationships with the neighbors and the traffic planning. (Edited from the summary prepared by the Review of Religions, 2 August 2024)

9 August 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said that before the Jalsa, he had been mentioning the expedition of Muraisi', and it had been mentioned that Abdullah bin Ubayy said unbecoming things about the Holy Prophet (may peace and blessings of Allah be on him) and adopted hypocritical ways. The mischief of the hypocrites almost led to civil war. Abdullah bin Ubayy bin Salul was disgraced by his own son.

Hazrat Khalifatul-Masih urged prayers for the conditions in Bangladesh. The rebellion against the government has eliminated their power, however the disorder continues. It is said that yesterday there was

some improvement. However, opponents of the Community have taken advantage of the circumstances and have started attacking Ahmadi Muslims. Our mosques have been attacked and burned, similarly, Jāmi'a Ahmadiyya and other buildings belonging to the Community have been attacked, vandalized, and burned. Some Ahmadi Muslims have also been severely injured as a result of being beaten. Many Ahmadi Muslim homes were attacked and burned. There is a state of complete disorder and this is the second time that Ahmadi Muslims have been made to face such difficulties. However, their faith has not wavered in the slightest. They are firm in faith and have said that they

will bear this for the sake of Allah. May Allah bestow his mercy and grace and keep Ahmadis under His protection and may He seize the opponents.

Hazrat Khalifatul-Masih V also urged prayers for the Ahmadis in Pakistan where conditions are worsening. He prayed that may Allah protect them against every evil. These days clerics and others looking for their gain are actively working against Ahmadi Muslims. They are perpetrating cruelties in the name of Allah and His Messenger (may peace and blessings of Allah be on him). May Allah swiftly take them to task.

Hazrat Khalifatul-Masih V also urged prayers for

16 August 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued describing the expedition of Banu Mustaliq. The Holy Prophet (may peace and blessings of Allah be on him) would keep the companions alert by arranging competitions for bravery and moral training. He arranged a race for horses and camels. He also raced Hazrat 'Aisha (may Allah be pleased with her). On one occasion, Hazrat A'ishah won; on another, the Holy Prophet won the race.

During the journey, an incident in Great Calumny occurred, and a false allegation was leveled against Hazrat 'Aisha. She went to go to her parent's home till she was acquitted after the Holy Prophet (may peace and blessings of Allah be on him) received a revelation about her.

Hazrat Khalifatul-Masih V again urged prayers for

23 August 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said that today the Annual Convention of Germany is starting.

Hazrat Khalifatul-Masih V will not be able to attend in person due to the advice from his physician. So he shall take part virtually through MTA and deliver addresses in this way. He prayed for the success of the convention.

Hazrat Khalifatul-Masih V that the Jalsa is a huge favor of God which He bestowed upon us through the Promised Messiah (may peace be on him). He has given us an opportunity to gather and improve our moral and spiritual conditions, where we can draw closer to Allah and improve in righteousness, while also increasing in ties of mutual brotherhood and abstaining from that which is vain. These are some of the objectives for which the Promised Messiah initiated this convention. Hence, everyone should keep these objectives in mind and if they are not being fulfilled then there is no point in attending the Jalsa. The prayers of the Promised Messiah will be accepted in favor of those who strive to fulfill these objectives.

the Muslims in Palestine and prayed that may Allah seize those perpetrating these cruelties and swiftly bring the atrocities to an end.

Hazrat Khalifatul-Masih V urged prayers generally for the Muslim world so that the cruelties being perpetrated against one another may come to an end. May they establish a true connection with God and recognize the Imam of the Age. This alone is the path to their salvation, yet they do not take heed. (From the summary prepared by the Review of Religions, 9 August 2024)

the Ahmadi Muslims in Bangladesh; may Allah swiftly improve their circumstances.

Hazrat Khalifatul-Masih also urged prayers for the Ahmadi Muslims in Pakistan; may Allah swiftly improve their circumstances. He also urged prayers for the oppressed in Palestine; may Allah have mercy on them. May Allah the Almighty grant sense to the leaders of the Muslim world; may they do justice to their roles as leaders, rather than becoming oppressors. It is due to their injustices that enemies become emboldened to commit injustices against Muslims, knowing that Muslims themselves are not just to themselves, so how can they call for justice from them? May Allah the Almighty have mercy upon the Muslim Ummah. (Edited from the summary prepared by the Review of Religions, 16 August 2024)

Hazrat Khalifatul-Masih III (may Allah shower His mercy on him) saw a vision in which an elder said to him that every adult in the Community should recite Salāt 'Alan Nabi, praying for blessings for the Holy Prophet (may peace and blessings of Allah be on him), Subhānallāhi wa bi-Hamdihi Subhānallāhil-'Azeem Allahumma Salli 'ala Muhammadin wa āli Muhammad (Holy is Allah and worthy of all praise, Holy is Allah the Great, O Allah bestow Thy blessings upon Muhammad and the people of Muhammad), two hundred times. Those who are 15-25 years of age recite it at least 100 times, and if children recite it at least 33 times and parents help their infant children recite it at least three to four times. Then recite Astaghfiruallaha Rabbi Min Kulli Zanbinwa Atubu Ilaihi (I seek forgiveness from Allah, my Lord, for all my sins and turn to Him) 100 times. Hazrat Khalifatul-Masih said that he would also include the prayer Rabbi Kullu Shai'in Khadimuka Rabbi Fahfazni Wansurni Warhamni (My Lord everything is subservient to You; My Lord protect me, help me and have mercy on me) to be recited not just in these days but generally as well. According to the vision of Khalifatul-Masih III, the elder said that if these were

recited then you will become safeguarded in a secure fortress, impenetrable by Satan, made with iron walls

30 August 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued to describe the incident of the Great Calumny against Hazrat 'Aisha (may Allah be pleased with her). The motive was not only to attack the honor of a chaste, extremely righteous, pious lady, rather, the greater objective was to destroy the honor of the Founder of Islam directly and to shake the Islamic society dangerously. The hypocrites spread this filthy and vile propaganda in such a manner that simple, yet loyal Muslims were caught in this snare of deception. The names of Hassān bin Thābit (may Allah be pleased with him), the poet, Ḥammah bint Jaḥsh, the sister of Zainab bint Jaḥsh (may Allah be pleased with her), and Miṣṭah bin Uthāthah, have especially been recorded. However, it is a testimony to her lofty character that Hazrat 'Aisha forgave them all, and did not harbor a grudge against them in her heart. As such, it is mentioned that after this occurrence, whenever Hassān bin Thābit would come to visit Hazrat 'Aisha, she would receive him graciously.

In terms of logic and narration, this allegation proves to be clearly false and forged, because except for the coincidental occurrence that Hazrat 'Aisha was left behind by the Muslim army, and then she caught up to it in the company of Safwan (may Allah be pleased with him), the slanderers had nothing else in their hands.

reaching the heavens. (Edited from the summary prepared by the Review of Religions, 23 August 2024)

The Promised Messiah (may peace be on him) said that the fact that the Holy Prophet (may peace and blessings of Allah be on him) was not immediately made aware of the reality of the situation through divine revelation and the fact that he even asked Hazrat 'Aisha that if she was guilty of what was alleged then she should confess shows the great state of difficulty he was also facing. Finally, God revealed a Qur'anic verse that declared Hazrat 'Aisha (may Allah be pleased with her) completely free from any fault in the matter.

Hazrat Khalifatul-Masih V (may Allah be His helper) said regarding the Annual Convention which was held in Germany that the external guests or those who attended for the first time expressed very positive sentiments and were very happy, complimenting the overall environment. Similarly, through the various modes of media, the message of Ahmadiyyat reached millions. As such, the Jalsa is a great means of propagation enabling the message to reach such places where we are unable to reach.

Hazrat Khalifatul-Masih V urged continued attention towards prayers. He prayed that may Allah the Almighty always keep us wrapped in His mantle of grace and mercy. (Edited from the summary prepared by the Review of Religions, 30 August 2024)

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

Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

Special Thanks

The Ahmadiyya Gazette is compiled monthly with much effort and hard work from the following team members. The Editor of the Ahmadiyya Gazette thanks them abundantly and prays that may God Almighty reward them for their sincerity.

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 6. Mr. Nasir Naseer from Milwaukee
- b. Covers and Banner Designers
1. Mr. Raghیب Ahmad
 2. Mr. Qudratullah Ayaz
 3. Mr. Latif Ahmad



Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of 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'oan. [(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,

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

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)

اپنے علم اور معرفت کی ترقی کے لئے
روزنامہ افضل انٹرنیشنل لندن خریدیں اور پڑھیں
زر سالانہ ایک سو ڈالر میں روزانہ افضل سے مستفید ہوں

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Ahmadi Muslims in Bangladesh: A Community under siege amidst political turmoil



Bangladesh is currently engulfed in widespread political turmoil.

One Ahmadi Muslim witness writes on social media: “They are inside Jāmi’a with 40 other students. Rioters attempted to break down the Jāmi’a gate using a gas cylinder and set the gate on fire. The army eventually arrived, causing the rioters to leave the area.”

“In the last twenty-four hours alone, over eighty Ahmadi Muslim

homes in Ahmednagar have been burned and demolished,” Feroz Alam reports. “Our local mosque, including its prayer hall, guesthouse, and the entire ground floor was also razed to the ground.” He continues, “The Jalsa Gah of the Ahmadiyya Muslim Jamā’at in Bangladesh has been severely damaged. Its perimeter and stores were set ablaze, destroying numerous valuable items. Jāmi’a Ahmadiyya, our educational institution, came under attack,

resulting in injuries to many students. Fortunately, the attackers were unable to breach the building before the army intervened.” Further detailing the extent of the damage, he said: “Thus far, 22 Khuddam have been injured, with two in critical condition. Additionally, five mosques and several Mu’allim quarters have been burned and demolished.” (Report by Staff Writer, Al-Hakam, 7 August 2024)

Ahmadiyya Muslim Community Canada holds 46th Annual Convention

Ahmadiyya Muslim Community Canada held its 46th Jalsa Salana on 5-7 July 2024 at Hadiqa Ahmed, on the theme “All goodness lies in the

Quran.”

The Jalsa Salana Canada began on Friday with a recording of Hazrat Khalifatul-Masih’s (may Allah be his

Helper) Friday Sermon from the UK, followed by Jumua and ‘Asr prayers. The formal Jalsa proceedings commenced with a

flag-hoisting ceremony. The opening session started with Principal Jāmi'a Ahmadiyya Canada, missionary Daud Hanif, presiding. The session began with a recitation from the Holy Quran and a poem. Missionaries Imtiaz Sra, and Malik Kaleem Ahmed, and Nai'b Amir Ahmadiyya Jamā'at

Canada, were the speakers.

Secretary Umur-e-Kharijiyya and the Missionary-in-Charge of Canada delivered a speech in the second session.

The third session of Jalsa started with Amir Ahmadiyya Jamā'at Canada Lal Khan Malik

presiding. After recitation from the Holy Quran and a poem, various speeches were delivered.

The attendance was 25,211. (Report by Syed Mukarram Nazeer, Canada Correspondent, Al-Hakam, 9 August 2024)

Ahmadiyya Muslim Community Bosnia holds 20th Annual Convention

Ahmadiyya Muslim Community Bosnia held its 20th Annual Convention on 14 July 2024, at the premises of Hotel Hollywood in Sarajevo.

The first session was presided over by Missionary Wasim Saroya. The convention started with a recitation from the Holy Quran and its Bosnian translation, a poem, and a speech by Mirnes Avdic on "Islam in the Current Age." Nedim Hajibulic, our Mu'allim in Serbia, delivered the second speech on "A Message to the Ummah – Prophecies Regarding the Advent of Imam Mahdi (may peace be on

him)." This was followed by a speech at the Lajna side by Emina Mucaki on "Coexistence in Society and the Teachings of Islam."

In the following session, the following speeches were delivered.

1. "Ahmadiyya Jamā'at and Service to Mankind" by Amar Jahic.
2. The teachings of Islam and how we can establish lasting peace in the world through them, in light of the instructions by Hazrat Khalifatul-Masih V, may Allah be his Helper by Ibrahim Ikhlaf.

Thereafter, prizes for the teams

that participated in the football tournament "Voices for Peace" were distributed and Professor Kadriya Hojich, a member of the state parliament, spoke about his personal experience attending Jalsa Salana. The 20th Annual Convention of Bosnia concluded with a silent prayer. The total attendance was 440. The entire program of Jalsa was conducted in Bosnian, with simultaneous English translation by Dino Sabovic and Emina Muacki. (Report Mufeezur Rahman, Bosnia, Al-Hakam, 9 August 2024)

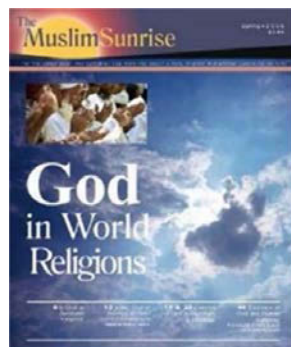
Jinja and Kampala region of Uganda holds convention and peace symposium

On 14 July 2024, the Jinja Region of Ahmadiyya Jamā'at, Uganda held its Jalsa and peace symposium in Namagera. The event was attended by 1755 people. Various speeches were held by Naveed Ahmad Rasheed, the regional missionary, Mugabo Elias, LC1 Chairperson, Reverald Bamuwane Aron, and James Hamba. (Report Batte Ahmad,

Uganda)

A peace symposium was held in the Kampala Region on 21 July 2024. In his concluding speech, Amir and Missionary-in-Charge Uganda, Muhammad Ali Kaire, shed light on the responsibilities of leaders on all levels of society as emulated by the Holy Prophet Muhammad (may peace and blessings of Allah be on him). Mr.

Eriga Raegan Elijah, a political scientist and an international relationship expert who is a member of the Uganda Council of Foreign Mission also attended and delivered a speech. More than 700 people attended the symposium. (Report Batte Ahmad, Uganda, Al-Hakam, 9 August 2024)



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Activities and News of The Ahmadiyya Muslim Community

Sahibzada Mirza Maghfoor Ahmad, Amir Ahmadiyya Muslim Community USA visits NVA Jamā'at and inspects the Newly built hall



On 1 July 2024, Amir Ahmadiyya Muslim Community, USA, Sahibzada Mirza Maghfoor graced the NVA Jamā'at with his presence. He addressed the Jamā'at members briefly and invited them to ask him any questions. A lively discussion followed for about an hour. The session was closed by a presentation of a gift to Amir Sahib followed by prayer. Dinner was served shortly thereafter. After dinner, he inspected the upstairs hall, offices, and downstairs hall, and kitchen of the NVA Jamā'at. (Report by Fouzan Pal, Serving the Ahmadiyya Muslim Community President, NVA Chapter)

A Chinese Company honors an Ahmadi Muslim Software Engineer

Mahmood Ahmad Qureshi son of Qureshi Nasir Ahmad was awarded at the International Conference. A well-known Chinese company honored him in recognition of his innovation in the field of artificial intelligence. May Allah continue to bless him with further progress. Ameen

Mahmood Ahmad Qureshi is also Nazim-e-'Ala, Majlis Ansarullah, USA.



Khuddam and Ansar from Queens and Bronx distribute food on 12 July 2024 under Humanity First



(Forwarded Shoeb Abulkalam, New York)

Khuddam and Ansar from Queens and Bronx distribute flyers on 20 July 2024



(Forwarded Shoeb Abulkalam, New York)

Connecticut-CT holds Tabligh Day

Tabligh Day was held on 21 July 2024 at the Boulevard Flea Market, 500 Ella T. Grasso Blvd., New Haven.



(Report by Saeed Mustafa, Publication Secretary, Connecticut-CT)

Central New Jersey holds Tabligh event at Stalton Road Piscataway on 21 July 2024





(Report by Imran Ahmad, Secretary Publication, Central New Jersey)

Brooklyn, New York distributes flyers

Ahmadiyya Muslim Community, Brooklyn, New York distributed three hundred and thirty flyers. Eighty flyers were also distributed at Prospect Park. Another one hundred seventy flyers were distributed at the mosque. Two Khuddam, three Ansaar and four Itfal participated. (Report by Abrar Hossain, Publication Secretary, Brooklyn, New York)



AMC Detroit chapter participates in the Ann Arbor Art Festival

Detroit Jamā'at had an opportunity to participate in the Ann Arbor Art Festival on 24 July 2024, which spanned over three days and was attended by half a million people. Sixty-five Dā'in Ilallāh, men, women, young and old distributed three thousand flyers. We also handed out around two hundred books of various titles. We had approximately more than 120+ long conversations with individuals who asked questions and were interested in learning about Islam Ahmadiyyat. We also participated in the social media trend attempt, and as a result, we were trending in the state of Michigan on a Saturday afternoon. (Report by Naeem, Publication Secretary Jamā'at Detroit, MI)

Khuddam and Ansar from Queens and Bronx distributed food on 27 July 2024 under Humanity First

Khuddam and Ansar from Brooklyn & Bronx served food to the people in need in the Bronx after the Jumu'ah prayer on 26 July 2024 under the banner of Humanity First. (Report by Shoeb Abulkalam, New York)



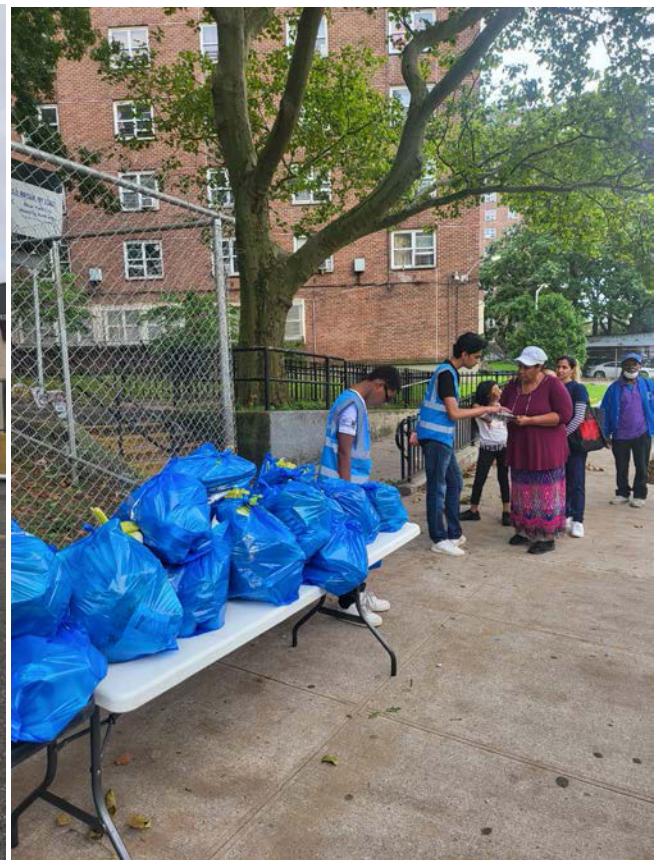
AMC Connecticut Tabligh Table at National Night Out on 6 August 2024



(Report by Saeed Mustafa, Publication Secretary, Connecticut-CT)

Khuddam and Ansar from Queens and Bronx distribute food in New York City under Humanity First

Khuddam and Ansar from Queens and Bronx distributed food to one hundred and seven families in New York City on 10 August 2024 under Humanity First. A total of two thousand pounds of food was distributed. (Report by Shoeb Abulkalam, New York)



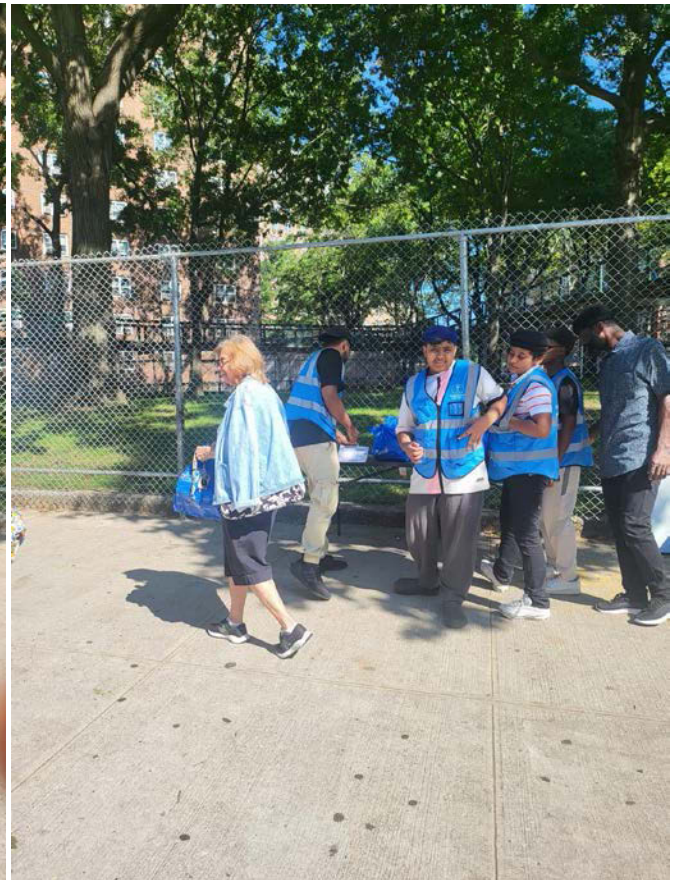
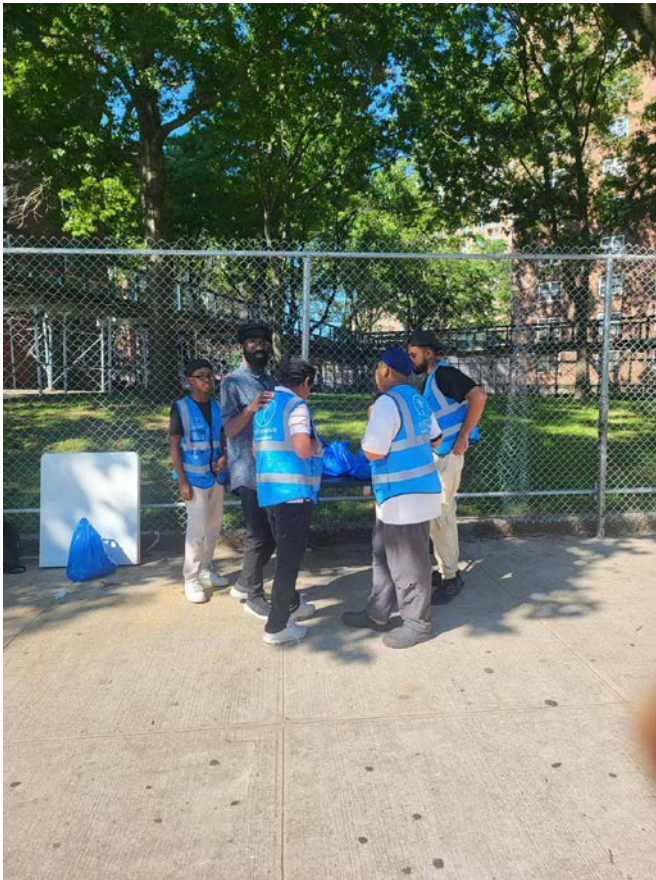
AMC Central New Jersey participates in India Day Parade in New York City

Dā'īn Ilallāh Volunteers from Central New Jersey participated in the India Day Parade in New York City on 18 August 2024. (Report by Imran Ahmad, Secretary Publication, Central New Jersey)



Khuddam and Ansar from Queens and Bronx distribute food in New York City under Humanity First and City Food Bank

One thousand pounds of food was distributed to families in need in New York City in partnership with Humanity First, New York, and the City Food Bank. The food was picked up by volunteers and was packed in the Bronx into bags and distributed to families. (Report by Shoeb Abulkalam, New York)



AMC North Jersey holds an annual picnic at Saddle River Park in Paramus, NJ

Ahmadiyya Muslim Community, North Jersey held their annual picnic on 11 August 2024 at Saddle River Park in Paramus, New Jersey. Ansar, Lajna, Nasirat, and Khuddam enjoyed the camaraderie, BBQ, and Sports. Some Jewish families also participated and were introduced to the members of the Jamā'at. Ladies from the Jewish group joined our Lajna Ima'illah in a volleyball game. The total attendance was about 220, Ansar/Khuddam 120, Lajna and Nasirat 100. (Report by Shakil Ahmad, Publication Secretary, North Jersey)



Mian Abdul Hayee passes away in Sweden

Mian Abdul Hayee passed away in Sweden at the age of eighty-four. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)].

Mian Abdul Hayee was the father of Imran Hayee, former Sadr Ansarullah USA. He was an attorney and had his civil practice in Sialkot, Pakistan, where he was a busy lawyer and always available for Jamā'at cases. He served Jamā'at Sialkot as Secretary of Property for a long time. In 2017, he had an eye stroke, left his practice in 2018, and shifted to the US with his elder son, Imran Hayee. Imran Hayee and his wife were blessed with the opportunity to take care of him well for a few years. However, at the time of his demise, he was with his younger son, Bilal Hayee, serving as the Ambassador of Pakistan in Sweden.

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

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 Shibrāh, 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)

News of Interest

A Member of the Ahmadiyya Muslim Community Killed in Lalamusa, Punjab, Pakistan

The Dawn News published a report on 28 July 2024:

A disperser Zaka-ur-Rahman of Jamā'at Ahmadiyya was killed by two motorcyclists at a dental clinic in Alipur village on 27 July 2024. He received three bullets in the upper part of his body. The killers ran away from the scene immediately.

Gujrat police inspected the crime scene and constituted teams to trace the culprits.

A spokesperson of Jamā'at Ahmadiyya condemned the incident and said that Zaka-ur-Rahman was an officeholder of the Ahmadiyya Jamā'at. He is survived by a widow, a son, and three daughters. The attacks on the Ahmadiyya Muslim community have increased after a Supreme Court judgment of releasing a community member on bail after accepting his review petition. He urged the government and judiciary to take prompt action. (Edited by the Editor of the Ahmadiyya Gazette from the report published the Dawn News on 28 July 2024)

Speech by Lajna Ima'illah at the 74th Annual Convention, USA

Materialism and Faith

Speech by Lajna Imā'illāh at the 74th Annual Convention, USA

Materialism and Faith

Dhiya Tahira Bakr

Sadr Lajna Imā'illāh, USA

نُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know. (61[As-Saff]: 12)

My address is on Materialism and Faith. In the year 2023, four Majalis/chapters Harrisburg, Maryland, LA West, North Virginia, and the National Amila had a view that materialism jeopardized our faith. They made up 19% of our membership (1413, Tajneed 7635). Therefore, a proposal was created to address this threat. It read; "Islam places significant importance on maintaining physical, mental, emotional, and spiritual well-being to lead a fulfilling and purposeful life. Finding inner peace, familial peace, and communal peace is a cornerstone of our faith. As stated in The Holy Qur'an, (13: 29): "Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort." The Promised Messiah

(may peace be on him) foresaw the hazardous destruction of materialism invading our world and causing disintegration of families and degradation of moral values. (Second condition of Bai'at)."

Therefore, these Majalis and the national Amila requested the Shūrā body to, create a plan that aligns practices with Islamic teachings, to educate and empower Lajna and Nasirat to make better choices that promote contentment, mental fitness, their connection to Allah, their faith, and Khilafat.

The Shūrā subcommittee and body at large worked on a strategic plan which was approved by beloved Hazrat Khalifatul-Masih V (may Allah strengthen him with his mighty help) and then the plan was communicated to all the Majalis in

the US. I pray that you have heard about it and are acting upon it. If not, then when you return home ask your local President and Shūrā delegates or go to the Lajna Imā'illāh USA website.

At this moment, I hope to shed more insight on this threat and inspire us to work individually and collectively toward developing peace in ourselves, our homes, and our community and lead a fulfilling and purposeful life.

On September 26, 2021, Hazrat Khalifatul-Masih V (may Allah be his Helper) addressed the Ijtimā about "Safeguarding Yourself from the Toxic Glamour of the World." He stated:

"Technological advancement has also

enabled people to exhibit and promote their beliefs, values, and culture to people across the world. It has enabled those people living in rich, developed nations to showcase their way of living to people living thousands of miles away, in remote villages and towns in the developing world. It has enabled Western countries to promote and export the freedoms and values they proudly espouse as their culture, to the extent that even the poorest and most underprivileged people in the world are now well-served in how people in rich countries live. When they, who are living the most impoverished of lives, see the precipitous development and the luxuries afforded to those living in other parts of the world, it naturally leads to feelings of restlessness and grief at their own desperate plight. At a time when mankind considers itself more civilized and developed than ever before, the reality is that the majority of people in the world are continuing to live at the base poverty level or even below it. Adding petrol to the fire of their torment is the fact that they are now constantly exposed to images of the affluent lifestyles and immense purchasing power of people in developed countries, whilst buying even the most basic essentials for their families remains a daily struggle for them. Thus, instead of bridging the gaps that exist in society, modern technology has served only to shine a glaring light on the inequalities and injustices that exist. In turn, this has naturally fermented feelings of anguish, anxiety and discontent amongst those who are forced to

endure great adversity. We are living in a time of ever-rising materialism and worldliness where, despite being intelligent, and despite having eyes to see with, most people are living a life of spiritual and moral blindness, in which they consider anything that shimmers or glistens to be made of gold. They fail to realize how superficial they have become and remain ignorant of the far-reaching consequences and harm caused by rampant materialism. They will see how all that they have considered as good and progressive has actually triggered a spiritual and moral malice, the like of which perhaps the world has never seen before. They will be forced to admit that the riches of the world have left them spiritually penniless and morally bankrupt. Although we are seeing evidence of this, as increasingly, people are suffering from anxiety, depression and other mental health issues on a far greater scale than ever before; it is my firm belief that the root cause of this is that they have been trapped by their materialistic pursuits and cravings, and above all, because they have abandoned faith in God Almighty. Where men have been corrupted by extreme desire for wealth, women are also certainly involved in this unholy race.”

In the book, “Flowers for Women Wearing Veils,” page 60, there is an address to women by Hazrat Khalifatul-Masih V (may Allah be his Helper), explaining modesty is part of faith. However, beloved Huzoor spoke of modesty in the context of displaying our beauty. He said, “Women should cover themselves in the way God Almighty has commanded, with utmost care and so as not to reveal their beauty.

Further, he reminded us of the verse in the Holy Quran 9:34 which reads, “And those who hoard up gold and silver and spend it not in the way of Allah, give to them the tidings of a painful punishment.” “Some of the companions said that this verse was about gold and silver. Therefore, the companions asked which wealth was the best to collect. The Holy Prophet (may peace and blessings of Allah be on him) replied the most blessed is a tongue which performs Zikr-i-ilāhī/Remembrance of Allah, a thankful heart and a pious wife who helps you in matters of religion” (Flowers for Women Wearing Veils, pp. 8-9).

In a Friday sermon on “Disinclination with Worldliness” on 7 May 2004, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“... Those who are inclined toward the objectives of this world consider the material riches and worldly achievements as a measure of success and in their materialistic pursuit they disregard remembrance of God and are entrapped by Satanic temptations...” He further stated, “Reciting The Holy Quran, 35:6: “O ye men, assuredly the promise of Allah is true, so let not the present life deceive you, nor let the Deceiver deceive you with respect to Allah. Satan could deceive one by accentuating one’s wealth or position in life or lineage.”

We are also warned in The Holy Quran, (57:21-22); Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and a rivalry in multiplying riches and children... And the life of this world is nothing but temporary enjoyment of deceitful things. Hazrat Khalifatul-Masih V also explained in the Friday sermon on “Disinclination with

Worldliness” in 7 May 2004 that the Holy Prophet (may peace and blessings of Allah be on him) said;

“... His biggest trepidation for his people was that they would get worldly-minded and consequently get distant from the truth. He said each Ummah (people) goes through a trial and the trial for his people would be through wealth.”

In a sermon, dated 24 April 2015, on Religion, Morality, and Material Success, Hazrat Khalifatul-Masih V stated,

“Hazrat Muslih Mau‘ūd (may Allah be pleased with him) delivered a Friday sermon on the correlation between morality, material gain, and religion. This also included the Islamic viewpoint on the matter and how the Holy Prophet (peace and blessings of Allah be on him) demonstrated this through his practices. Hazrat Muslih Mau‘ūd stated further that it is difficult to separate religion, morality, and man's material needs. A religious person cannot separate morality from religion, and he also does not abandon the thought of having material needs. Indeed, this would stop the cycle of material progress. However, although correlated these matters are also distinguishable. Islam alone makes the correlation between spirituality, morality and material success.” For example, the call to prayer, said at least 5 times a day, the subliminal messaging to the soul and conscious motivation in the words “come to Salaat/Prayer, come to success, impacts our very being.

Hazrat Khalifatul-Masih V said,

“However, a vast majority of Muslims do not understand the reality of religion and connect morality and material gain to religion rather excessively, so much so that they drive people away from religion.” (April 24, 2015, on Religion, Morality and Material Success).

How does this drive people away? The elite and affluent seem to not only look good, and have nice homes but are in high positions that direct the work of the majority. And sometimes may not listen to the less fortunate, and make decisions that do not take into consideration their capacity or trials. The affluent may not take the time to view situations from the lens of the lesser. This can frustrate the lesser and make them feel inferior, unheard, and invisible. Therefore, the less fortunate retreat and move away. Interestingly each of us could be either affluent or the less fortunate at any point in time because there is always someone above or below us, we are striving to get ahead and there are bound to be setbacks. Progress and advancement are a slippery slope.

We are fortunate as Ahmadi Muslims that the Promised Messiah (on whom be peace) saved us from these issues and guided us to follow the blessed model of the Holy Prophet (peace and blessings of Allah be on him) who of course taught moderation in everything, humility and humbleness. Therefore, no matter where we are positioned, up or down, we accept the will of Allah, with grace and dignity and continue to strive, serve and sacrifice without disturbance in our peace.

Khalifatul-Masih V said,

“The Promised Messiah (may peace be on him) taught that most certainly worship of God is most important, one's own self also has rights as does one's wife and neighbors. In order to fulfill these rights, we have to employ three kinds of resources. Firstly, prayer and worship of God, secondly control one's emotions and ponder over

human psychology, and thirdly be honest in one's employment or profession and seek knowledge of world sciences” (April 24, 2015, on Religion, Morality and Material Success.)

It appears that the Western world gave precedence to worldly matters over faith. Hazrat Khalifatul-Masih V (may Allah be his Helper) said,

“The Promised Messiah (on whom be peace) was sent for the reformation of both these extremes. It is at such times that God sends His people to the world who keep things in perspective and employ faith in faith's context, morality in its context, and worldly matters are dealt with in their context. The three aspects are correlated: faith, morals, and worldliness. Excellence in spirituality definitely leads to the reformation of morals, and good morals definitely lead to better material conditions. However, it is not necessary that a person who has material gains will also be moral or that one who has good morals will also be spiritual. God wishes to bring man closer to Him. For this, He has made moral reformation and material success conditional to spirituality or being religious. God states a true believer is granted all kinds of success.” (April 24, 2015, on Religion, Morality and Material Success)

So why do we concern ourselves with material wealth to the extent of losing our faith or causing people to leave the community when we read in The Holy Quran, (65:3-4); “And he who fears Allah, He will make for him a way out; and will provide for him from whence he expects not.”

Just a year ago, on September 1, 2023, beloved Hazrat Khalifatul-Masih V addressed the Centenary of

Ahmadiyyat in Germany and the Responsibilities of Ahmadi Muslims.

Hazrat Khalifatul-Masih V said,

“All praise belongs to Allah, for today the Jalsa Salana (Annual Convention) is being held in Germany at a grand scale after a gap of four years. He prayed that may Allah enable all the attendees to achieve the true purpose of Jalsa. They should not be happy merely upon the fact that they have been able to convene again and will be able to meet one another. Rather, the foremost purposes for which the Promised Messiah (may peace be on him) established this convention is to progress in spirituality, in religious knowledge, to increase in connection and love for God, to completely follow the Holy Prophet (may peace and blessings of Allah be on him) and love him, and for the love of the world to diminish and to give precedence to faith.” (Khalifatul-Masih V, Jalsa Salana, Germany Address, 1 September 2023)

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that the year 2023 also marked 100 years since the establishment of the Ahmadiyya Muslim Community in Germany. Initially, there were only a few Ahmadi Muslims in Germany. Then, as the conditions in Pakistan for Ahmadis worsened, they started migrating to Germany as well. They came to Germany on account of their faith, and so they may practice their faith freely without fear of persecution. If worldliness and materialism have pulled us away from the religious duties that the Promised Messiah has reminded us of and which our pledge of allegiance warrants, then 100-year celebrations are of no value. Celebrating in worldly means holds no value. If worldliness and

materialism have pulled us away from the religious duties that the Promised Messiah has reminded us of and which our pledge of allegiance warrants, then 100-year celebrations are of no value.

Hazrat Khalifatul-Masih V said that whilst explaining whether giving precedence to faith over the world means abandoning the world altogether, the Promised Messiah said that he does not want his people to become lazy. They should certainly be occupied with their businesses. However, it should not be that they do not even find time for prayers. Being a Muslim, one cannot adopt two paths; they cannot claim faith, but their actions reflect the world.” (Jalsa Salana, Germany Address, 1 September 2023)

The lens of materialism as a significant threat to our faith needs to be clear. Our beloved Khalifa, the Promised Messiah and the Holy Prophet Muhammad warn of this. It seems to appear that almost every decade we are reminded to be alert and on guard. So far I have mentioned the warnings from Hazrat Khalifatul-Masih V sermons and addresses in the years 2004, 2015, 2021, and 2023 in addition to the Holy Quran and guidance from the Promised Messiah (may peace be on him). When will we learn? When mental illness from anxiety and depression seeps into our community threefold related to the ill effects of materialism? When, we abandon our prayers because we are shopping in the market or internet and instead of making five daily prayers, we make two? When we abandon collective prayers at the mosque because we are working on a job and thus only 1% of our membership attends the mosque for collective prayers and 5% attend Jumu'ah prayers.

During the years 2015–2018, 13.2% of American adults aged 18 and over used antidepressant medications in the past 30 days. Use was higher among women

(17.7%) than men (8.4%). [Products, Data Briefs, Number 377 - September 2020 (cdc.gov)] Do we want to mirror the American way of seeking medical treatment for our inner peace instead of turning to Allah and holding strict to practicing His teachings?; When will we realize the satanic effect of materialism? Is it when our children in large numbers delay a Rishta in pursuit of material prestige and then our community growth is stunted while Islam espouses marriage as half of our faith?

The goal is to not allow worldliness to take precedence over one's faith which then causes anxiety and depression when we feel that we have not obtained our materialistic accomplishments. And later discontentment and unhappiness occur leading to a disturbance within the self, marriage, family, and civil relations. Or when members leave our Islamic faith because they have placed materialism as a priority in religious practice.

The Promised Messiah (may peace be on him) in Malfuzat, vol. 1 states,

“Some people derive apparent comfort and satisfaction through leadership, others find contentment and satisfaction through their own wealth and status, while others still are satisfied on account of their good-looking and intelligent children and grandchildren. However, this pleasure and other cannot grant humans true comfort and real satisfaction... when a person is separated and distanced from that which they love, they are overwhelmed by grief and throbbing anguish.” [Mirza Ghulam Ahmad, Malfuzat, vol. 1, pp. 106-107, Islam International Publication, UK (2018)]

However, hearts find comfort in the remembrance of Allah when materialism falls in line with service to Allah and his creations. We then find purpose, balance, and peace. Striving to acquire a profession, skill, or ability to volunteer or sacrifice to become a life devotee, a Wāqifāt-i-Nau brings purpose to our material and worldly gains. Financial sacrifices for Tarike Jadid, Waqf-e-Jadid, Wassiyat, and even for the construction of the Lajna USA National Conference Center, create a balance in our material gains and fulfillment. Spending in the way of Allah can lead to contentment and peace. This protects us from Satan's attacks through materialism.

Hazrat Khaalifatul-Masih V (may Allah be his Helper) said,

“Those who wholly become devoted to the world become susceptible to the attacks of Satan. On the other hand, those who remain concerned about the progress of faith are known as the People of Allah and always overcome Satan and his ploys. Just as one progresses in business. God has called striving to progress in faith a sort of business.” (Jalsa Salana, Germany Address, 1 September 2023)

The Holy Prophet (may peace and blessings of Allah be on him) stated,

“He who accepts Islam and is bestowed provisions, that suffice for his needs and Allah makes him content and with what He has given him has achieved true prosperity”. (Muslim)

Hazrat Khaalifatul-Masih V quoting from the Promised Messiah (may peace be on him), said:

“That it is our duty to convey the message of Ahmadiyyat to the world..., one should always remember that we have not accepted Ahmadiyyat to attain the world, rather, we have done so to establish a living connection with God. One who has pledged allegiance has done so by abandoning that which is vain, but if they do not progress in their knowledge, then what benefit will their pledge render them? Some people's faith falters because they do not progress in knowledge, or they come up with their own explanations. If we pay attention to religious knowledge, then our faith in God will also increase.” (Friday Sermon, September 1, 2023)

So, sisters seek knowledge from the Holy Quran and ponder on its guidance:

وَلِكُلِّ وَّجْهَةٌ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الخَيْرَاتِ۔
 اَيِّنْ مَا تَكُونُوا يَأْتِ بِكُمْ اللهُ جَمِيعًا۔ اِنَّ اللهَ
 عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

And everyone has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allah will bring you all together. Surely, Allah has the power to do all that He wills. (2[Al-Baqarah]: 149)

وَإِذَا أَرَادَ اللهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِّنْ دُونِهِ مِنِّ وَّالٍ

Surely, Allah changes not the condition of a people until they change that which is in their hearts. (13[Ar-Ra'd]: 12)

اِنَّ الْمَصَدَّقِيْنَ وَالْمَصَدَّقَاتِ وَاَقْرَضُوا اللهُ
 قَرْضًا حَسَنًا يُضَعْفُ لَهُمْ وَلَهُمْ اَجْرٌ كَرِيْمٌ

Surely, the men who give alms and the women who give alms, and

those who lend to Allah a goodly loan—, it will be increased manifold for them, and theirs will also be an honorable reward. (57[Al-Hadid]: 19)

Now the objective is for you and me to create a self-care plan that aligns our worldly pursuits with the Islamic teachings and practices. Educate and empower ourselves through prayer, daily recitation of the Holy Quran, connection to Khalifat, keeping company among the righteous, frequenting the mosques, making your home a paradise and spending in the way of Allah. Your mental fitness will sharpen, your faith will increase, and your peace will manifest. Ameen.

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Hazrat Mirza Ghulam Ahmad. Malfuzat, 2018 volume 1, pp. 106-107,

Flowers for Women Wearing Veils, pages 8, 9 and 60.

Speech by Lajna Ima'illah at the 74th Annual Convention, USA

Unity—From the Cosmos to Sisters Testimony to the Existence of God and Tauhīd

Speech by Lajna Imā'illāh at the 74th Annual Convention, USA

Unity—From the Cosmos to Sisters Testimony to the Existence of God and Tauhīd

Mariam Abiola, Willingboro Jamā'at, New Jersey

قُلْ هُوَ اللَّهُ أَحَدٌ۔ اللَّهُ الصَّمَدُ۔ لَمْ يَلِدْ وَلَمْ يُولَدْ۔ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say, 'He is Allah, the One; 'Allah, the Independent and Besought of all. 'He begets not, nor is He begotten; 'And there is none like unto Him.' (112[Al-Ikhlās]: 2-5)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا۔ وَهُوَ الْعَزِيزُ الرَّحِيمُ۔ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا۔ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ۔ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ۔ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving. Who has created seven heavens in harmony? No incongruity canst thou see in the creation of the Gracious *God*. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will *only* return unto thee confused and fatigued. (67[Al-Mulk]: 3-5)

In Surah Ikhlas, we are told by Allah to proclaim, to let it be the essence of our lives, that every breath bears witness to the fact that we were created by Him for His worship. That is our duty, our goal and In-Sha-Allah, it will be our highest achievement. Everything revolves around His oneness or unity, we are from Him, and to Him we return.

Surah Mulk reminds us that Allah has created death and life that He might try us—and distinguish who is best in deeds. Who can fashion their life to win Allah's pleasure, who is willing to steadfastly face the storm of trials with courage and trust in Allah, to guide and protect?

Yes, we have our talents, faculties and abilities but we are not nearly without flaws. But look at the

creation. The systems at play in our body from the nervous, circulatory, and respiratory systems? Do we see flaws? Look to the physical world, the water cycle, photosynthesis, the life cycle of animals, and plants and look again at the heavens, the planets... flawless perfection. We are asked to look again and again at the creation... to stop and notice around and within ourselves to acknowledge the ultimate truth.

The whole universe is subject to one uniform law, and its constituent parts unite to form a glorious harmony of structure and motion. If this harmony or equilibrium between different things is in the least disturbed, universal chaos would result. But God has kept all the laws that regulate the world under His exclusive control beyond the reach of man. This supreme

principle operates everywhere in the creation of the universe and intrinsically possesses poise and balance. Had there been an absence of absolute justice (balance) in the operation anywhere in the universe, utter disorder would have ensued and the result would be no existence. Chaos cannot create anything aside from more chaos. Balance and symmetry in the inanimate world are expressed in terms of absolute justice and equity, clearly indicating that not only is the universe the handiwork of one Wise, All-Powerful, Creator, but it is this same single Supreme Being who constantly maintains the running of this enormous edifice. An in-depth study of the universe reveals the amazing fact that despite its almost limitless vastness, there is not the slightest evidence of any

contradiction between the laws of nature and the creative process which they govern. This state of perfect unison and the creation of the harmony inevitably leads one's mind to God—the Supreme and Perfect Creator, the One and Only God.

The Quranic statement regarding perfect harmony and order can be found in Surah al-Anbiya'; (21:23) "If there had been in them (the heavens and the earth) other gods beside Allah, then surely both would have gone to ruin."

Nowhere in the vast expanse of the universe does there appear to be the slightest sign of duality? Everything continues to run in smooth and perfect harmony in relation to each other, and in relation to all other spheres in creation. The eternal march forward for evolution would be inconceivable without this perfect universal harmony. If there had been more than one maker, then more than one law would have governed the universe. For each god, it would have been necessary to create the universe with his own special laws and hence disorder and confusion would have been the inevitable result and the whole universe would have gone to pieces. As to evolution, what makes a thing better than the earlier state is the reorganization of components that add to its quality and beauty. In short, disorder is ugliness and order is beauty. This is exactly the nature of evolution that we observe on earth. In other words, we can describe life as the outcome of balance and poise, and what ensues from their absence is death. If mankind had understood this in-depth message of the Holy Quran, and had acknowledged and adhered to the Unity of God, it would have been a different world indeed. This perfect symmetry throughout the Universe compels us to believe that there has to be a Supreme Creator and Designer of the Universe.

In terms of the evolution of religion and spirituality, we see the same principles at play. In the last verses revealed of the Holy Quran, Allah describes that on this day, the religion has been perfected and named Islam. God determines which of His living creation acts in the most befitting manner. He knows our hearts and the intention and our thoughts making Him the Best and Final Judge in respect to our actions and deeds. In (17: 82), Allah states: "Truth has come and falsehood has vanished. Indeed, falsehood is ever bound to vanish."

In comparative terms applicable to the evolutionary processes, it is the direction that would determine the fate of a living object. If a thing is moving towards death, it constantly loses some of its quality of life and the converse is also true. As is apparent in the plant and animal kingdom, when something is born or originated, it grows, flourishes then it begins to deteriorate, however, as soon as it is born or originated it begins to get closer to annihilation or death- that is the counter for its expiration date is on immediately. Again, I am talking about physical evolution.

Between these two opposite ends lie innumerable stages of comparative life and death. These are the only two directions in which every living being in the universe is moving. Things are improving or deteriorating while they are moving upwards or falling downwards. Whichever life form moves along the course to a comparative state of higher consciousness seems to be moving in the direction of man. Every species of a lower order, when seen from the vantage point of a higher species, appears to be relatively closer to death. Each step that it takes in the direction of life is a step in the direction of comparative perfection and beauty. Although there is an end to everything which moves towards death, no end lies in the direction of

life because this path leads to Allah, and Allah is infinite.

Mankind is challenged to look around the universe and detect any flaw in God's creation. One is amazed that this challenge was given to mankind through Prophet Muhammad (may peace and blessings of Allah be on him) at a time when the understanding of people regarding the earth and heavens was not nearly as advanced if not outright naive based on ancient philosophy, and superstition. This challenge is repeated once again, coaxing man to explore the vast expanse of the universe in search of a flaw. Mankind has also been asked to travel the earth and see what the end of various civilizations, how they rose and fell, and the outcome of rejecting God's message and His messengers. So even with wealth, intelligence, and what seemed like power during their time, nations and peoples were humbled who were not able to spiritually evolve and humbly submit.

The Promised Messiah, Mirza Ghulam Ahmad of Qadian beautifully summarizes the Unity and Oneness of God, and His everlasting attributes, he writes:

The Holy Quran teaches us that, by virtue of all His excellences, God is One and has no partner. He suffers from no shortcomings. He comprehends all perfect attributes and manifests all holy powers. He is the Originator of all creation and Source of all grace. He is the Lord of reward and punishment, and everything returns to Him. He is near despite being far, and is distant despite His proximity. He is above everything, but we cannot say that there is anyone below Him. He is the most Hidden, but it cannot be said that anything is more manifest than He is. He is Self-Existent and everything subsists because of Him. He sustains everything but nothing sustains Him. Nothing has come into being or sustains itself without

Him. He encompasses everything, but we do not know in what way. He is the Light of everything in heaven and earth. Every light shines through Him and every light is a reflection of His Being. He is the Lord of the universe, there is not a soul that is not sustained by Him and not a soul that exists by itself. No soul possesses any power that has not been granted by Him.

His favors are of two kinds. (1) Favors that are granted without any effort on the part of anyone. These have always been in existence, e.g., the heavens, the earth, the sun, the moon, the planets, water, fire, air, and all the particles of the universe that have been created for our sustenance. He provided for our sustenance even before we had come into existence, or had done anything to deserve them. Can one say that the sun or the earth was created on account of one's deeds? These favors came into existence before man was created and have not resulted from any of his actions. (2) Favours that are bestowed as a result of people's actions. These are too evident to require illustration. [Lecture Lahore (Islam in Comparison with other Religions of India), Islam International Publications, UK (2008), pp, 8-9].

Unity of Allah as it Relates to the Duties of Sisters to the Community and One Another

Establishing and preserving unity among Muslims is a fundamental teaching of Islam and as sisters in faith, we have a responsibility to reflect the type of community in which we want to live and hope to live for generations to come.

In the Holy Qur'an (3: 104), Allah states: "And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies

and He united your hearts in love so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided."

Establishing and maintaining unity amongst mankind is of utmost importance as it is one of Allah's commandments. And that disobedience is everything that is opposite to this verse – to be divided, not remembering the favors He has bestowed upon us as human beings, disunity of hearts which eventually leads humans to quarrels, backbiting, fighting, war, and ultimately the hell fire.

I'm sure everyone here is very familiar with the phrase "united we stand, divided we fall.

From the Holy Quran, (49: 11), "Surely all believers are brothers, so make peace between brothers and fear Allah that mercy may be shown to you."

Surah al-Nahl (16:91): "Indeed Allah requires you to abide by justice, to treat with grace, and to give like the giving of kin to kin."

Allah's laws are absolute and supreme; they are a blueprint to live a peaceful and fulfilling life. Each and every Muslim has to apply him or herself to seeking Allah's pleasure by exhibiting steadfastness and obedience. Part of what Allah requires of us as a community is that we find the balance in our relationships with one another so that every individual can grow both spiritually into a useful person of his/her community – Islamic and secular.

To achieve this goal, various organizations have been established by the Khulafa to safeguard the rights of different groups of people within the Jamā'at- such as age, race, nationality, education, gender and so on. This is to ensure that individual as well as civil liberties are protected and established within

the community.

As Muslim women, we are encouraged not only to safeguard ourselves by protecting the rights of our relatives and loved ones but also the rights of those who are not tied to us by familial relationships.

In the following Hadith, The Holy Prophet (may peace and blessings of Allah be on him) advised people to stand in straight rows and to keep their shoulders and feet aligned with those of their companions.

Narrated Anas bin Malik: The Holy Prophet (may peace and blessings of Allah be on him) said,

"Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion." (Sahih al-Bukhari 723, Chapter, Call to prayers)

This hadith informs in a very simple but profound manner on how unity is promoted in Islamic society. When we are commanded by our dear Holy Prophet (may peace and blessings of Allah be on him) to stand shoulder to shoulder during salat, it means that we are not to care about the status of anyone in society as per wealth, education, race, family, position, etc., but to simply see ourselves as worshipers of Allah, which will definitely help promote an environment of unity amongst our religious peers. The Holy Prophet (may peace and blessings of Allah be on him) said, "All the Muslims' blood is of equal value, and all the Muslims are like one hand against others, and the lowest of rank among them moves around freely under their protection. (Sunan Ibn Majah 2683, Chapter on Blood Money)

One of the aims and objectives instructed by Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad, the second Khalifa upon the

establishment of Lajna Imā'illāh is as follows: Each Lajna member shall endeavor to be constantly active in promoting unity among the Jamā'at as enjoined upon every Muslim by the Holy Qur'an, The Holy Prophet (may peace and blessings of Allah

be on him) and the Promised Messiah (may peace be on him) and she should always be prepared to offer every sacrifice for this cause.

May Allah allow us to exhibit the beauty of Tauhid in our daily lives, physically and spiritually. May

we use every opportunity to show the Oneness of God is at the forefront of our hearts and minds and may we be counted together as the righteous helpers in the way of Allah, Ameen!

Speech by Lajna Imā'illāh at the 74th Annual Convention, USA

Al-Wasiyyat—A Transformation of Faith

Speech by Lajna Imā'illāh at the 74th Annual Convention, USA

Al-Wasiyyat—A Transformation of Faith

Amatul Muid Anderson Georgia/South Carolina

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve. (2[Al-Baqarah]: 275)

I am humbled, and indeed quite honored to be standing before you at this august gathering. This is a gathering of women of extraordinary faith.

You, whose very lives are a testament of devotion to Allah, You, Readers of the Qur'an, You Reciters of divine prayers, you keepers of the salat, You, mothers of the Waqf-e-Nau determined by you to have been born only to serve.

May my words serve to inspire you. May they enter your heart and remain with you for eternity. Ameen.

I am here to share with you details of a journey to Wasiyyat that started decades ago. Your beloved Khalifa Hazrat Mirza Masroor Ahmed (may Allah be his Helper), is calling you

to Wasiyyat. Wasiyyat is only one of the many systems that we have that demonstrate a level of comment to the service of Allah. There are many ways to serve.

- Accepting Jamā'at office,
- Becoming a missionary,
- Performing Waqf-i-Ārdī,
- Another way to serve is by becoming a Waqf-i-Zindagi or being the partner of one of these...

But this Wasiyyat is special. The details are clearly outlined in the book Al Wasiyyat written by the divine founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmed (may peace be on him) in 1905. I invite you to read the book. The English is rendering is called, "The Will."

Wasiyyat is directly related to lifestyle choices. It involves inheritance and monetary sacrifice. It also requires a change of one's personal character. Wasiyyat promises immense rewards, coupled with prayers, and a special burial place. In a nutshell to pledge Wasiyyat or to become a moosi, the devotee promises to pay the Jamā'at, at least one-tenth of whatever income she receives from the moment of the pledge until Ahmadiyya her dying day.

This is the salient feature of Wasiyyat but, believe me, it is just the beginning.

Before I go into my story, let me inform you that many details of this ongoing journey of mine, have been laid out in an article printed in the latest issue of the Ayesha magazine.

Now, I don't want to bore you so, I will attempt to share an angle of that story that you won't find in the magazine. You can always read that article, for the background story.

When you read, you will learn that at one point, I gave up on becoming a Musiyya. Yes, I gave up. I gave up on the process, the bureaucracy, not the pledge. I was **tired** to the point of confessing that perhaps Allah did not want me to be a Musiyya. But you see, great things always come after a trial.

The Holy Quran says in (94: 6-7):

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا

Surely there is ease after hardship. *Aye*, surely there is ease after hardship.

I gave up on mankind, that bureaucracy, but not on Allah. Due to the necessary systems of Nizam-e-Jamā'at, there might likely be some glitches.

So be prepared for that and like "my people" say, "Hang in there anyhow."

It got to the point where I began to question myself, But I kept paying my 1/10th.

Part of the Wasiyyat scheme includes being buried in the cemetery with other Musiyan. According to our beloved founder (may peace be on him), that 1/10th does not buy our way into Jannah but it is our purity of faith that attracts Allah's attention to us.

So, I said to myself, "If they bury me in a shroud at sea, Allah would surely be able to find me, if indeed He wanted me.

If you care to read about it. All of that drama has been included in the Ayesha magazine article. After so many trials, I gave in and didn't bother the Markaz until the Makaz found me.

Let me take you back a bit to my life before Islam.

As a Christian, I was taught

about tithing, that is, when one gives ten percent of one's income to the church. Tithing is found in the Bible in Leviticus (27:30).

It states, "A tithe, of everything from the land whether grain from soil or fruit from the trees, belongs to the Lord."

This is restated in the Bible in the Book of Numbers 18:26, The Book of Deuteronomy 14:22, and Second Chronicles, 31: 5.

When I read the same thing in Al Wasiyyat, it wasn't a strange thing to me. It was, instead, quite reassuring because it gave me another thread of continuity among religions. It helped me to stitch together my old faith and identify the truth in my newfound religion, Islam.

I read the book Al-Wasiyyat with an open heart. I knew very well what I needed to do, but I felt myself willing but impure. I felt that I was not at a level in my spiritual life, nor were my worldly affairs in order. I saw women and men who were already practicing what I had yet to learn. They were steeped in the recitation, remembrance and practice of the beloved prophet saws.

It was like standing before a steep and slick mountain where the sweetmeats were on the other side and I had not even begun to climb. I was not ready in any way to take the first step into the commitment of Wasiyyat.

The text of the book makes several references to death. What more do we live for but to meet our maker in the best possible form? I felt such a connection to the message of the ultimate sacrifice, to die away from this life and demonstrate devotion and dependence on His benevolence by not hoarding what He provides.

Now we all need a few angels in our lives. Let me not forget to mention a dear soul, Sr. Khadija Malik, former president of Lajna,

Milwaukee Wisconsin, may Allah elevate her soul, and May He have exceptional mercy on her and grant her paradise. She was my 1st teacher in Islam. In her day, she was a peaching sister and a lifelong friend. She was the ship that steered me to this shore. And she was knowledgeable in Islam. She answered my many questions with patience and without hesitation. Overall, she taught me that simplicity in life can be empowering just as pledging Wasiyyat has been empowering.

There was another sister who gave me words of wisdom when I needed them. It's funny how Allah will send what you need right on time. I remember a conversation that I had with this dear sister, Noor Jawad, If you are present, Sr. Noor, please forgive me for mentioning your name, but I did... lovingly. You probably don't even remember this, but we were talking casually in the mosque one day about faith. I was new to Islam and I was always reading and being told about how we have to study and follow the teachings in the Holy Qur'an. That we should immolate the life of the Holy Prophet Muhammad (may peace and blessings of Allah be on him) because his sunnah was the embodiment of the Qur'an. Really, I felt very small among giants. Everyone else had already been climbing towards righteousness. I was just beginning. Everything was missing from me. I just didn't measure up to the giants before me. Here, I was, I had sacrificed all that I knew before, to grasp this religion, but yet I was a mere baby to these lofty teachings that I was so privileged to have found and embraced. I told Sr. Noor that day, that I did not see myself to be as pure as the Holy Prophet Muhammad (may peace and blessings of Allah be on him). To this, she laughed. She probably wanted to crack up laughing but she didn't. She smiled then chuckled

politely and said to me, "You will never be as pure as the Holy Prophet. None of us will ever be as pure as he, but we are all still striving." She then told me that he had special protection from Allah, and that we would never reach his status. I was so relieved.

You see, I take myself very seriously, probably too much so. But it took just a tender bit of consideration from a dear sister for me to get over that barrier that held me back. You see, I had been studying Ahmadiyyat for two years. But then, I immediately signed the bait. I knew at that moment that I would one day take that bold step toward Wasiyyat without hesitation. This was the state that I was in before I signed the pledge to become a Musiyya.

I was confused like some of you must be confused. I was hesitant like some of you must be hesitant. I could see the wisdom in making that step, but I didn't jump right in.

For those of you who have already taken that step, I'm sure that you can relate to some of what I am saying. There is this thing about being seen by men. There's this movement towards keeping up with the Joneses. But you know that keeping up with the Jones has never brought the satisfaction that you thought it would. Most of the Joneses are living on borrowed money called credit anyway. Many of the Joneses are at the brink of bankruptcy but they won't tell you that. With Wasiyyat all of your debts have to be paid in full at the time of your death, or at least before you are buried.

Just in case some of us are not familiar with the term Keeping up with the Joneses, Let me explain. According to Wikipedia,

Keeping up with the Joneses is an idiom in many parts of the English-speaking world referring to the comparison to one's neighbor as a benchmark for social class or the

accumulation of material goods. To fail to "keep up with the Joneses" is perceived as demonstrating socio-economic or cultural inferiority. The phrase was coined by a 1910s comic strip of the same name.

So, as you look at your neighbors' house, or the clothes and cars that your co-workers or friends have, You feel compelled to appear to outdo them in all observable means. That sets up a competition based on appearances rather than righteousness.

For me, becoming a Musiyya was like soaring above the earth looking down on who I used to be. The act of signing, in and of itself, separated me from the bloodline of the society; a society that could keep me trapped inside and unable to see my Lord. The blood of that society is money; goods and services that manage you without you managing them. Pledging Wasiyyat has increased my dependence on Allah as my Sustainer. I have tied that bloodline to Allah, Ar-Razaaq, the Great Sustainer.

What Wasiyyat has done for me?

Wasiyyat has made me more generous. The Holy Prophet Muhammad (may peace and blessings of Allah be on him) said, "Give gifts, for gifts take away hatred." "Since I pledged to be a Musiyya, I have become more generous than I had ever been in my life."

He has also said that we should share what we have with those we suspect are in need. I collect gifts throughout the year to be shared at appropriate times. I have since created special opportunities to relieve the suffering of others.

The 1/10 that I am supposed to give has turned into much more giving than that. I have joined community-based charitable projects and sought out local members who could benefit from

these advantages. I have opened a school in Ghana, Global Doors K-Junior High. We offer children from the village an internationally inspired education. They then gain the opportunity to compete with others attending more expensive schools. We have laid the foundation for our graduates to open a bright future for themselves and their families. Among our graduates are medical doctors, engineers, teachers, traders, Ph.D. students, hairdressers, and nurses. Some have traveled abroad to extend their studies. Some are studying here at universities in the United States.

Finally, getting a Wasiyyat number after so many attempts let me know that Allah really did see me in my efforts to climb nearer to Him. It was a reminder that my efforts had not gone unnoticed. The Divine had heard my cries begging to come nearer to Him.

When we ask Him to make this or that easier or open a door that seems to be closed, sometimes we feel so separated from Allah... even though we pray.

Sometimes we forget that He is not our servant, but we are HIS servants. Allah says in the Holy Qur'an: "Surely I will show you my signs but ask me not to hasten."

He says that He is closer to us than our jugular vein, but we can't really see Him there. But I saw Him there when finally, I had a Wasiyyat number.

I feel that I am further along my journey. Stinginess, selfishness and greed are no longer on my plate. That does not mean that I am 100% free of these attributes, but now I can focus on a few other things that I need to clean up before I make my final transition. These things that I am focusing on are not tied to the dunya (the life of this world). But they are tied to the Nafs, the soul, the inner self.

When I pray for an increase in

finances, I don't ask for more money. I ask Allah to increase my Chanda. When I get ready to spend discretionary funds or, money not earmarked for Chanda or bills, I always ask myself, "Is this a wise use of Allah's money?" I ask, "In what way does this purchase draw me closer to Allah?" I have pocket money that is designated for charity. Besides that, I have a separate account designated for charity. I don't worry about what I didn't get to buy for myself. If my funds run out before I get to my personal needs, I know that I did not budget properly. I charge myself with going back and redoing my budget because Allah does not leave me wanting... for anything. My heart is in doing even more than I have been able to do in the past. In-Shā'-Allah, May Allah enable me to do so.

But this speech is not really about me, it's about you. It's about how Wasiyyat can grant you the freedom that you long for. It's about how you can rest in the bounty of Allah without worry. It's about casting all that you have before Allah, who is the owner of it all, anyway. So, I say to you, don't just jump in.

First, you have to know that you belong to Allah, who is The Mighty owner of the House... and that all that you have belongs to Him --as do you.

If you belong to this world of goods and services, then be a servant of goods and services. If you know that you belong to Allah, don't stand at the brink while testing the water. Drink from the fountain and I tell you it will not fail to quench your thirst. Know too that Allah sees you in your hesitation, in your

confusion and in your desire to please Him. He is ready to catch you when you allow Him to catch you as you fall freely into His All-Powerful Hands.

May Allah bless each and every one of you.

I conclude in the words of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), recorded by Tirmidhi, "A generous person is close to Allah, close to paradise, close to people, and far from hell. However, a miserly person is far from Allah, far from paradise, far from people, but close to hell. Allah loves more an ignorant person who is generous than a worshipper who is miserly."

And again, he said, "Use my money to buy my heaven."

Speech by Lajna Ima'illah at the 74th Annual Convention, USA

How Khilafat Empowers Women?

Speech by Lajna Imā'illāh at the 74th Annual Convention, USA

How Khilafat Empowers Women?

Dr. Munazza K. Alam

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

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. (24[An-Nur]: 56)

There is a misconception in the rights of women and forces us to subservient. But Ahmadi Muslim society today that Islam suppresses remain uneducated and women around the world are

eradicating this misconception—empowered by the prayers and support of our beloved Khalifatul Masih, Hazrat Mirza Masroor Ahmad (may Allah be his Helper).

As members of the Ahmadiyya Muslim Jamā'at, we are blessed to have the institution of Khilafat—the successors of the Promised Messiah (may peace be on him), Hazrat Mirza Ghulam Ahmad—who guide, protect, and pray for Ahmadi Muslims worldwide. We listen to our beloved Khalifa's Friday sermons every week, we write to Huzoor (may Allah be his Helper) for prayers or advice for various academic, professional, and personal endeavors, and we pray for our Holiness's health and safety.

As members of Lajna Imā'illāh—the Ahmadiyya Muslim Women's Association—we are directly empowered as women, sisters, mothers, and members of society. The Lajna auxiliary was founded by the second Khalifa, Hazrat Mirza Bashiruddin Mahmood Ahmad (may Allah be pleased with him) in 1922 because he felt that the success of the Ahmadiyya Jamā'at crucially required vigorous participation from Ahmadi Muslim women—not just Ahmadi men—and called upon Ahmadi Muslim women to play a role in the progression of Islam Ahmadiyyat.

In an exposition to the ladies of Qadian on December 15, 1922, Hazrat Khalifatul-Masih II wrote:

“In order to fulfill the aim and objective of the purpose of our creation, the efforts of women are as necessary as that of men. In my opinion, the perception of what Islam expects of women has not dawned upon them and how their lives should be spent whereby they can, attaining the pleasure of God, become the inheritors of the bounties of Allah Almighty, not only in the hereafter but in this world as well.”

Among the 17 ideas outlined for the tasks and roles of Lajna Imā'illāh, two in particular stand out to me.

It is necessary for ladies to strive together to increase their knowledge and to relay their gained knowledge to others. (No. 1)

There is a need for essays to be read out in gatherings regarding various topics in Islam, especially contemporary issues. They should be written by the members of the organization themselves so that in this way, the faculty for the usage of knowledge can be fostered. (5)

These two ideas put forth in the creation of Lajna Imā'illāh are reflected in the many ways in which Lajna and the Nasirat auxiliary (for girls ages 7-15 empower Ahmadi Muslim women. Learning, sharing knowledge, writing, and public speaking are some of the most powerful skills one can have. They can benefit an individual in their personal lives, in school settings, and also in the workplace.

For people who say that Islam denies educational opportunities for women, these ideas are propagated by misinformation in the media, extremists who are trying to push their own agenda, and people who conflate their cultural notions with religion.

Islamically, education is given the utmost respect. There is a Hadith or saying of the Holy Prophet Muhammad (may peace and blessings of Allah be on him)—who himself was not literate—“The acquisition of knowledge is obligatory upon every Muslim man and woman.” This Hadith specifically mentions that women are required to seek and obtain an education. He also said, “Seek knowledge, even if you have to go to China”—meaning that this pursuit of knowledge is something that we should all strive for, even if it means hardship or traveling far and wide and throughout life “from the cradle

to grave.”

For Ahmadi Muslim women in particular, the institution of Khilafat has particularly upheld these rights through the creation of Lajna Imā'illāh and Nasiratul Ahmadiyya, and the activities of these auxiliaries—which empower Ahmadi Muslim women to learn, teach, lead, speak, and thrive.

I would now like to share a bit about my story and how I am empowered in my professional endeavors today by my connection to Khilafat.

I am an astronomer studying exoplanets or planets outside of the solar system. I studied physics as an undergraduate and went on after that to pursue a PhD in astronomy and astrophysics at Harvard University. Today, I am an astronomer and research scientist, and my work focuses on using observations of exoplanets to characterize their atmospheres.

Fairly regularly, my work requires me to give talks, lectures, and seminars—all of which I can do with ease by the Grace of Allah thanks to my early training starting in Nasirat. I know for me personally, that writing and delivering speeches on various topics for Nasirat Ijtimas starting from the young age of seven has played a seminal role in shaping my public speaking abilities.

My personal inspiration to do research includes the wisdom of the Holy Qur'an as well as Hazrat Muslih Mau'ūd's (may Allah be pleased with him) message for youth from a sermon in 1936. It reminds me that as an Ahmadi Muslim, pursuing research and contributing to scientific knowledge is an act of worship, helping to fulfill a prophecy of the Promised Messiah (may peace be on him) that Ahmadi will become successful in every field In-Shā'-Allah. In this sermon, Hazrat Muslih Mau'ūd wrote:

“You should make yourself more proficient, and more capable, not only in your religion but also in every secular activity, every skill, and every profession. So much so that there is no field left in which the world can find anyone more competent than the members of Jamā‘at Ahmadiyya.”

You become the most skillful blacksmith; you become the most accomplished carpenter; you become the supreme architect; you become the best chemist; you become the ideal doctor; you become the most flawless artist; you become the most immaculate fabric weaver; you become the perfect designer of devices. When you stand up with this determination and resolve and spread wide into the countries of the world, then God’s angels will shower favors upon you, and whatever work you do, even if it appears to be a secular task, you will be rewarded for it. It is because every step that you take will be to complete the promise of God which is that the Jamā‘at Ahmadiyya will become dominant in the world.

Thus, the blacksmith, who tries to outstrip the rest of the world in forging iron for the sole reason that there is a promise of God that Jamā‘at Ahmadiyya will dominate the world, and he wishes to partake in the completion of this prophecy, then he is not forging iron, but he is in fact engaged in worship.

Among you, the engineer, who is trying to overcome the whole world in advancement in engineering for the reason that there is a promise of God that Jamā‘at Ahmadiyya will dominate the world, and he wishes to partake in the completion of this prophecy, then he is not doing engineering, but he is in fact engaged in the worship of Allah.

Similarly, the farmer among you, who is increasing his yield with the intention and determination that there is a promise of God that Jamā‘at Ahmadiyya will dominate

the rest of the world, and he wishes to partake in the completion of this prophecy, then he is not doing farming, but he is in fact engaged in the progression of faith.

Therefore, progress in every profession, every skill, and every art, and become free of the confines of countries and territories—since a righteous person cannot be kept restrained by the enclosures of any state or land. Thence, you will observe the showers of Allah’s blessings upon you.’

So because this is a promise of God, members that work toward the fulfillment of this promise by pushing forward and reaching the highest echelons of their fields are actually engaging in acts of worship.

I personally have never felt that being an Ahmadi Muslim woman has hindered my career aspirations in any way. I am inspired by Hazrat Muslih Mau‘ūd’s (may Allah be pleased with him) words, encouraging Ahmadi Muslims to enter and excel in every secular activity, skill, and profession to fulfill the promise of God that Jamā‘at Ahmadiyya will become dominant in the world. In light of this promise, I believe that being an Ahmadi Muslim woman will help me achieve my career aspirations.

We have this idea that there is a split between worldly and religious pursuits. And this is true, but education is one of these pursuits that serves both purposes. While we can gain worldly success through educational pursuits, this sermon reminds us that education is also a religious pursuit because this pursuit in itself contributes to a promise of God showing that Jamā‘at Ahmadiyya will triumph, In-Shā‘-Allah.

The Second Khalifa, who also founded Lajna Imā‘illāh, made it clear that “no Ahmadi Muslim woman should ever consider herself inferior to any man or remain hidden in his shadow. In all

respects, men and women are equal. At the same time, Hazrat Muslih Mau‘ūd (may Allah be pleased with him) made it clear Ahmadi Muslim ladies “are duty-bound to serve their society and to strive for its prosperity, especially by conveying the teachings of Islam.”

He said, “If a Muslim woman directly responds to such allegations by proudly exhibiting her faith and using her intellect and positive experiences to educate those ignorant of Islam’s teachings of how it has protected women’s rights, it will hold much greater weight than if any man responds on her behalf... Islam has greatly emphasized the importance of educating girls and ladies so that their potential is unlocked, and they become assets to their community... Furthermore, being educated will enable mothers to nurture and guide their children in a way that they develop into well-rounded and responsible citizens who contribute positively to their communities.”

Our current Khalifa is extremely supportive of research, and specifically, Ahmadi Muslims excelling in research. In his 2019 address to the UK Ahmadi Muslim Research Association, our beloved Khalifa stated, “In many verses of the Holy Quran... Allah the Almighty has mentioned the creation of the Heavens and the Earth. And he has instructed us to reflect upon the true purpose of our creation. He has encouraged us to use our brains and to ponder upon His creation and to search for new roads of human progress and innovation through research and reflection.”

In fact, he has not only encouraged Ahmadi Muslims to make the Nobel Prize their minimum goal but has also said that Ahmadi Muslims should contribute to the second golden age of Islam in science.

“You must all consider it your mission to pursue excellence within

your chosen fields. You must leave here with a firm determination in your hearts to follow in the footsteps of Dr. Abdus Salam and those outstanding Muslim scholars and researchers who left behind a rich legacy of knowledge many centuries ago.”

In some Muslim countries, women are barred from seeking an education and from seeking careers, but there is no basis in Islam for that practice. Islam does not deny career or educational opportunities for women.

I personally believe that it is important for women to pursue scientific endeavors because it can be a way for a woman interested in science and research to strive for something greater while simultaneously impacting their communities. To pursue science as a Muslim woman, it is all the more important to show the world that we are not limited by but rather enriched because of our faith and identities.

While pursuing my career, it is very important to me that I maintain purdah in both my appearance and my mannerisms. I wear my full burqa and hijab at all times when I am outside of the house, which includes every work-related event or gathering I've ever attended. I have operated telescopes at national observatories, presented at conferences, and met with Nobel Prize winners in my full purdah in

venues all over the world. I do not shake hands with men and I have found this practice to be especially effective for setting a physical boundary from the start with the non-related men I meet. I have met some people who believe that doing purdah or refusing handshakes might disadvantage women from opportunities in their careers, but I have not found this to be the case in my experience. I have never felt that doing purdah has hindered my ability to be a professional scientist in any way. In fact, many people have told me that they admire my courage and respect me more for doing purdah even though it sets me apart in professional settings. We live in a world today in which society is moving toward being more inclusive of people from all different backgrounds, which includes Muslim representation in STEM and other fields. Moreover, we have a right to dress in our purdah as Muslim women and discrimination against it is illegal. We should not be afraid to show the world who we are.

Al-Hamdu Lillah, I am able to maintain my religious commitments alongside my work without any hindrances. I have a private office space, which I use for reading my daily prayers without any disturbance while I am at work. As for Ramadan, it is a blessing from Allah Ta'ala that I have had an understanding and supportive

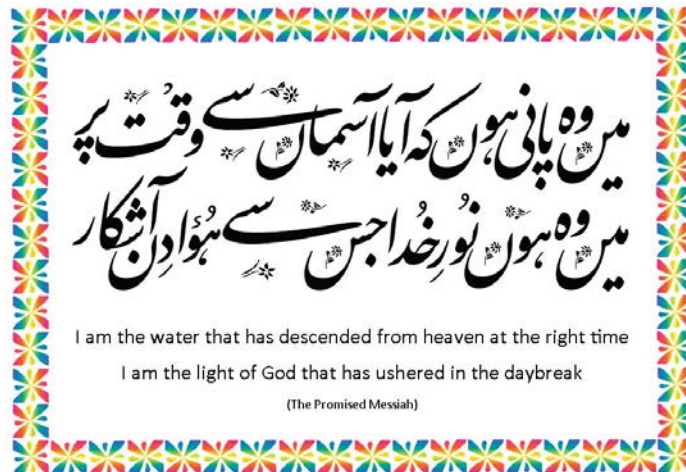
advisor and mentor. My thesis advisor was from the Canary Islands of Spain, which is close to Morocco and as a result, has Muslim influences. During Ramadan, my advisor allowed me to work remotely for the entire month so that I could go home and be with my family while I was fasting. My advisor is very supportive of this arrangement. In fact, last year, a few weeks before Ramadan she asked me, “Why are you still here on campus? You should be at home with your family preparing for Ramadhan.”

There are countless blessings in Khalifat, including empowering women, and in Huzoor, we have somebody who is a constant mentor pushing us to strive harder and do better—while also keeping us grounded, not to get lost in the glitz and glamor of the world.

We are so blessed to have Ahmadiyya Khalifat because our Khalifa cares and prays for each and every member of the Jamā'at including its women.

Khalifa ke hum hain, Khalifa hamara, wo dil hai hamara, aqa hamara [We are Khalifa's. Khalifa is ours. He is our heart. He is our master].

May Allah the Almighty support Huzoor and may we continue to strive toward embodying the true spirit of Lajna Imā'illāh. Ameen.



Speech by Lajna Ima'illah at the 74th Annual Convention, USA

Female Companions of the Holy Prophet

May peace and blessings of Allah be on them

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May peace and blessings of Allah be on them

English Translation by Dr. Amtul Rahman Ahmad

Allah says in (82: 9-10) of the Holy Qur'ān:

وَإِذَا الْمَوْءَدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

And when the girl-child buried alive is questioned about, 'For what crime was she killed?'

The vast Arabian desert, once a silent witness to the tragic fate of young innocent girls buried beneath its sands, represents a dark chapter of pre-Islamic ignorance. It was not merely the burial of potential, dreams, hope, or life itself. Yet, from this very desert emerged a beacon of hope—The Holy Prophet Muhammad (may peace and blessings of Allah be on him), who proclaimed the sanctity of every daughter, every woman.

Do you also hear the echoes of the age of ignorance? Those sighs that have taken residence in the winds. The Arabian desert is vast, and on one dark night, a father quietly lifts his daughter and takes her out into the field. He sits her down beside him and begins to dig a hole. Then he carries his daughter and lays her in it. The little girl starts to cry, pleading, Father, father, what is this you do? Her father hastily starts to cover her with soil, silencing her voice. Her sobs and hiccups grow louder, and then they begin to fade. The voice

calling "father, father," slowly fading into silence. And the father walks away from her. A father meant to be a protective canopy like the sky for his daughters. He buries his daughter and now is at peace. He is now free from the taunts of fathering a girl.

Respected Nawwab Mubarak Begum captures this incident as follows:

"Keep in mind, my sister, those times when the living were buried. The walls of the home would weep when you came into this world."

"When the mercy of the world (The Holy Prophet Muhammad) arrives, he becomes your supporter. You too are called a human; he grants you all your rights."

The echo of the past questions me, asking what are you doing with this life that you live today, thanks to the grace of the Holy Prophet Muhammad (may peace and blessings of Allah be on him)? Are

you living this life for Allah, or for the world?

Beloved Huzoor (may Allah strengthen his hand) would inquire from us:

"You are the embodiment of the companions of the Holy Prophet Mohammad (peace be upon him), but tell me truthfully, do you possess the same spirit for faith that the companions had? Do you have the same light within you that was in the companions? Are your children as virtuous as those of the companions? Therefore, if we wish to see progress, we too must cultivate that faith, that passion, and that sincerity and loyalty."

My dear sisters, now I want you to keep two words in your mind:

"Awwaleen" – The earliest and "Akhareen" the latter. "The 'Awwaleen' were the earliest female companions of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), whom I shall speak of. 'Akhareen' refers to the latter, which includes both you and me."

It is the custom of the times that as the era moves further away from the time of the messenger, moral weaknesses begin to creep into people.

If today I do not compare the women of the earliest times with the women of the latter times, then my speech is of no benefit. I can narrate to you many incidents of the female companions, but if we do not reflect according to the advice of our beloved Huzoor, then my speech is of no benefit. Until we think of bringing ourselves in line with the example of the female companions and go home with that thought, my speech is of no benefit.

In Surah Al-Ahzab, Allah, the Almighty has addressed wives of the Holy Prophet Mohammad (may peace and blessings of Allah be on him) about many things, and all those verses are also beautiful examples for us.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدْنَ
الْحَيَاةَ الدُّنْيَا وَرَبَّبْتُمْهَا فَتَعَالَيْنَ أُمَتَّعَكُنَّ
وَأَسْرَحَكُنَّ سَرَاحًا جَمِيلًا - وَإِن كُنْتُمْ تُرِيدْنَ
اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

O Prophet! say to thy wives, If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner. But if you desire Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared for those of you who do good a great reward. (33[Al-Ahzab]:29-30)

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ
اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي
فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا - وَقَرْنَ فِي
بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَائِلِيَّةِ الْأُولَى
وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ - إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا - وَادْكُرْنَ
مَا يُتْلَى فِي بُيُوتِكُنَّ مِن آيَاتِ اللَّهِ وَالْحِكْمَةِ .
إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا -

O wives of the Prophet! You are

not like any other women if you are righteous. So be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech. And stay in your houses with dignity, and do not show off yourselves like the showing off of the former days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Surely Allah desires to remove from you all uncleanness, O Members of the Household, and purify you completely. And remember what is rehearsed in your houses of the Signs of Allah and of wisdom. Allah is the Knower of subtleties, All-Aware. (33[Al-Ahzab]:33-35)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ
أَمْرِهِمْ - وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ
ضَلَالًا مُّبِينًا

And it behooves not a believing man or a believing woman, when Allah and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allah and His Messenger, surely strays away in manifest error. (33[Al-Ahzab]:37)

Hazrat Khalifatul-Masih II said,

“If you reflect, you will find yourself far behind the female companions of the Holy Prophet Muhammad (may peace and blessings of Allah be on him). He further stated that the sacrifices they made, risking their lives, were so beloved to Allah Almighty that He granted them success swiftly. The tasks which other nations could not accomplish in centuries were achieved by the male and female companions within a few years.”

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ
حَشِيَ رَبَّهُ

They truly exemplified what is described in (98: 9): “Allah is well

pleased with them, and they are well pleased with Him. That is for him who fears his Lord.”

Now, allow me to guide you to the journey of the earliest ones! As I speak, windows to the past are unfolding before me.

"In the first window, I see Hazrat Aminah (may Allah be pleased with her). What was it about her that Allah favored, choosing her to give birth to the Mercy to the Worlds, the Leader of the Two Realms, the Pride of the Two Worlds, Prophet Muhammad (peace be upon him), and caused her to return to Her Lord six years later? At that time, Hazrat Aminah took him to visit her family in Medina, accompanied by Hazrat Umm-i-Aiman (may Allah be pleased with her) as a servant, who later brought him back to Mecca.

Hazrat Ummi Aiman (may Allah be pleased with her) had a speech impediment. When she would greet someone, instead of saying 'Salamu Allahi Alaikum' (which was the custom), she would say 'Salam La Alaikum' due to her impediment. Therefore, the Holy Prophet (peace be upon him) permitted her to say 'Salamun Alaikum' or 'Assalamu Alaikum' instead, and this practice continues to this day.

Looking through the second window, I see Hazrat Khadijah (may Allah be pleased with her). Khadijah bint Khuwailid, the first wife of the Prophet, was a successful businesswoman. Hazrat Muslih Mau'ud (may Allah be pleased with him) narrated that upon marrying the Prophet (peace be upon him), Hazrat Khadijah (may Allah be pleased with her) was aware of her wealth and his modest means. Anticipating that he might need to ask for financial assistance, which could be challenging for him, she offered all her wealth and slaves to

the Prophet (peace be upon him). He responded that if she had indeed decided to give him all her wealth and slaves, he would not wish for any human being to be called his slave.

Overjoyed by this, Hazrat Khadeejah was immensely pleased. The Prophet (peace and blessings of Allah be upon him) then went to the Ka'ba and proclaimed that Khadijah had bestowed all her wealth and slaves upon him, and he freed all the slaves.

Hazrat Muslih Mau'ūd (may Allah be pleased with him) further writes that today, if someone comes into wealth, they might say, "Let's buy a car, build a mansion, or take a trip to Europe." Alternatively, if a wife bestows her wealth upon her husband, he may pursue his own desires, disregarding his wife's rights. He might even claim that since the wealth is now his, she should serve him, compelling wives to submit. However, the Holy Prophet (peace be upon him) was of such stature that he expended wealth solely for the sake of Allah Almighty and emancipated slaves. Thus, he was indeed worthy of that wealth as the perfect exemplar for humanity.

In the third window of the past journey, I see Hazrat Fatimah (may Allah be pleased with her), the beloved daughter of the Leader of the Prophets. She despised ostentation and preferred simplicity. Once, Hazrat Khadijah gave her fine clothes and jewelry for a wedding, which she refused to wear, opting instead for simple attire. She was raised amidst hardships, witnessing the persecution of her father and the noble companions. She was married to Hazrat Ali (may Allah be pleased with him). What did her dowry consist of? A bed made of palm branches, a leather mattress filled with palm leaves instead of cotton, a water skin, two clay pots, a hand mill, a bowl, and a prayer mat. She was a woman of great piety,

patience, and contentment. Her nights were spent in worship and performing supererogatory prayers, and her days fasting. She did all the household work herself, grinding grains until her hands were blistered. Carrying water in the water skin left marks on her chest. Sweeping the house and sitting by the hearth darkened her complexion due to the smoke. Hazrat Ali was the 'King of Spiritual Poverty,' and Hazrat Fatimah fully supported him in their life of poverty, enduring many days of hunger. Once, both husband and wife had been hungry since dawn. Hazrat Ali earned a dirham from labor, with which he bought barley and returned home late at night. She welcomed her husband, ground the barley, baked bread, and placed it before Hazrat Ali. After he had eaten, she sat down to eat. Most of their days were spent in hunger, but she never said, "If you cannot feed me, then divorce me."

It was the era of Islamic conquests, and the spoils of war had begun to arrive. She requested a servant for household chores. The Prophet (peace be upon him) said, 'I cannot give you a maid because I also have to arrange for the sustenance of the people of Suffah, who have left their homes for a life of poverty.' Upon hearing this, both husband and wife returned home.

In Surah Ad-Dahr, Allah Almighty mentions the righteous in the following manner:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا
وَأَسِيرًا

And they feed, for love of Him, the poor, the orphan, and the prisoner. (76[Ad-Dahr]: 9)

Looking through the fourth window, I am met with the sight of Hazrat 'Aisha (may Allah be pleased with her). She stood as the youngest and profoundly adored wife of the Prophet Muhammad, peace and blessings be upon him. Her intellect was a treasure trove of knowledge,

rapidly enriched by the Prophet's wisdom in an astoundingly brief interval. Her influential contributions to the Hadiths and her aid in the formation of Islamic jurisprudence are well-recognized. The simplicity of her chamber was such that she would draw in her feet, creating space for the Prophet's prostrations. On the day of the Battle of Uhud, Hazrat 'Aisha encountered Hind bint Amr, who was laden with the bodies of her husband, son, and brother upon a camel. As 'Aisha (may Allah be pleased with her) sought news of the battle, Hind, despite the sorrow of her loss, affirmed that if the Prophet was unharmed, then all was indeed well. 'I shall lay them to rest now. If he is unscathed, then there is no cause for concern. I will bury these ones anyway!

The sacrifices of the female companions can never be forgotten. Forever cherished in memory. The Prophet's wives were beacons of simplicity, embodying patience and resilience. Their homes were modest, yet they were rich in the truest treasures: faith, patience, humility, love, honesty, and a spirit of assistance.

They spent their earnings in God's pleasure willingly. They were shining examples of high moral character and unparalleled in communal affairs. Being content with their current circumstances and helping others was part of their daily routine.

Their sacrifices were not merely of their wealth but also of their feelings, emotions, comfort, and luxuries. Once, when the Prophet Muhammad (peace be upon him) called upon the women for financial contributions to the faith, Hazrat Bilal's cloak, which he had spread out, was filled with their jewelry. The women rushed forward, stumbling over each other to give whatever they had.

In the same spirit, Jamā'at e

Ahmadiyya has given rise to Lajna. Lajna, if asked for a hundred, will surely gather and give two hundred.

In the narration of Bukhari, it is mentioned that Hazrat Anas (may Allah be pleased with him) recounted the day of Uhud when people faced defeat and withdrew from the Prophet Muhammad (peace be upon him). I saw Hazrat 'Aisha and Hazrat Umm Sulaim (may Allah be pleased with them), who had tied their garments securely. I could see the anklets on their shins as they hurriedly carried water skins. Then, they both were pouring water into the mouths of the people.

It is narrated from Hazrat Abdullah bin Masood (may Allah be pleased with him) that on the day of Uhud, the women followed the Muslims, killing the enemy's injured soldiers. When the Muslims, defeated, resolved to return to Madinah, Hazrat Umm-i-Aiman (may Allah be pleased with her) began to cast dust upon their faces, chiding some with the words of disappointment.

Hazrat Khalifatul-Masih V narrated in his Friday sermon: When Saad bin Muadh (may Allah be pleased with him) caught sight of his mother, he called out twice, 'O Messenger of Allah! My mother! O Messenger of Allah! My mother!' signaling her approach. The Prophet (peace be upon him) addressed her, "Lady, it is with profound sorrow that I inform you that one of your sons has been martyred in this battle." Her gaze locked onto the Prophet's (peace be upon him) face. Drawing near, she declared, "O Messenger of Allah! Having seen you unharmed, know that I have 'roasted and eaten my grief."

The phrase "roasted and eaten my grief" is indeed an unusual expression. It speaks volumes of the deep love and affection she held. Grief, which often devours the heart, could not overpower this woman. With remarkable courage,

she proclaimed that the loss of her son would not consume her so long as Muhammad, the Messenger of Allah (peace be upon him), remained. Instead, she would devour her sorrow.

Allah has beautifully summarized the qualities of the "Awwaleen in Sure Al-Ahzab, (33: 36).

Reflecting on the latter ones, just as the Holy Prophet Hazrat Mohammad (peace be upon him) brought forth such exemplars in his time, so has his true servant, Mirza Ghulam Ahmad, manifested those examples in the present day, as a testament to his truthfulness. If there were believing women then, there are believing women now. If there were obedient and truthful women then, there are obedient and truthful women now. If there were fasting women and those who gave charity then, there are fasting women and those who give charity now. And my dear sisters, if there were women who remembered Allah and preserved their chastity then, there are women who remember Allah and preserve their chastity now.

Ahmadiyyat today has indeed brought forth exemplars akin to the female companions of the past. The distinction lies in the fact that, as per Surah Al-Waqi'ah, such shining examples among ordinary Muslim women were more prevalent in earlier times, whereas now they are less so.

Recollecting the Lahore tragedy of May 2010 fills me with pride, for we bore witness to the remarkable fortitude of the widows and daughters of the latter ones—an echo of the steadfastness of the earlier female companions. Their stories, though separated by time, are united in their essence. The narratives brimming with patience, spirituality, and divine love remain unchanged. The mothers and sisters of the martyrs have set a precedent

for the world with their extraordinary resilience and strength. Equally heartbreaking are the tales of the missionaries' wives, who, like my own mother, single-handedly raised children. Our fathers were alive, yet in devotion to Allah and their sacrifice, their families often faced life's challenges in solitude. These living examples of the latter ones fostered by Ahmadiyyat, stand as irrefutable evidence that Hazrat Mirza Ghulam Ahmad was truly the embodiment and devoted follower of the Holy Prophet Muhammad (peace be upon him).

Fast forward to our times, and we find that the desert has transformed. Where there was once barrenness, now bloom flowers and fruits.

During a meeting with beloved Huzoor at the physicians' association, he emphasized the importance of gender equity. I felt as if I had been lifted from the grave of Arabia. The daughters of the desert are now daughters of the world, unburied, standing tall, their potential unleashed.

As we honor the 'Awwaleen', the earliest female companions who stood firm in faith and action, let us also commit to be the 'Akhareen', the ones who carry their legacy forward. As we remember the Awwaleen we also find Aakhreen who collected more than a million dollars when asked for 700 thousand.

I am sure and so would be you that were it be a time of Jihad with a sword today, our Lajna would be seen with swords in their hands fighting on the battlefield or will be found doing wound care on the injured, quenching the thirst of the dying soldiers or singing poetry encouraging the fighters, same as the Awwaleen were in the battlefield of Uhud.

Let us be the ones who ensure that the deserts of ignorance,

wherever they may be, are transformed into gardens of opportunity and equality.

I will end with the couplets from Hazrat Nawwab Mubarak (may Allah be pleased with her):

There is no parallel to the example of Ahmad, it shows the straight path. The Muslim who forsakes the world finds God in this world.

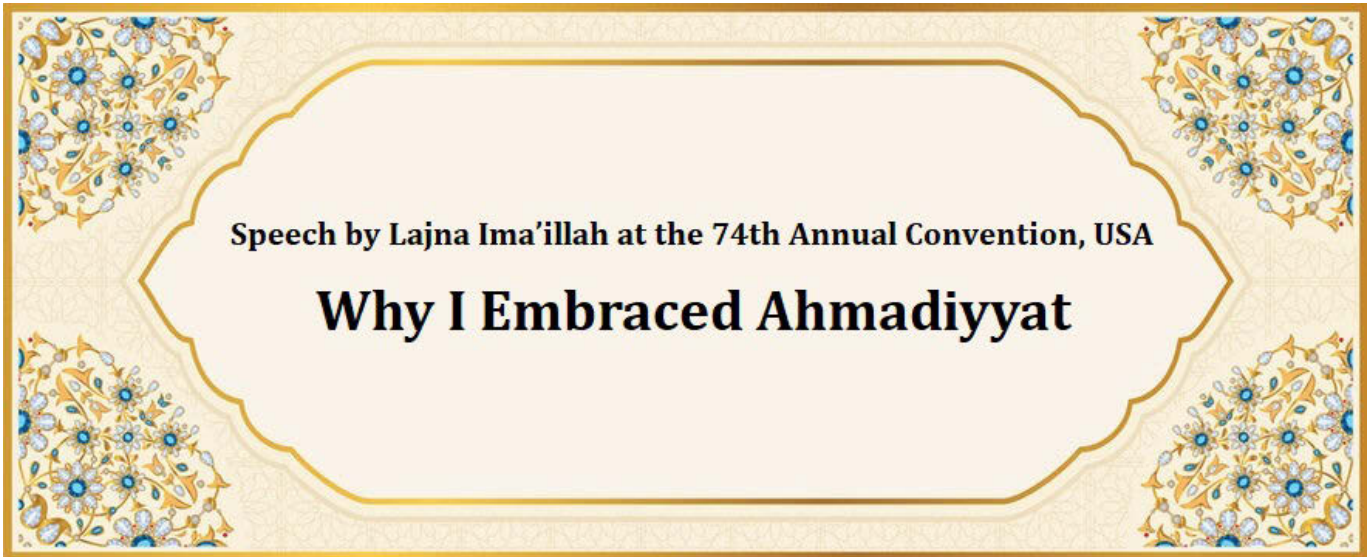
Send blessings upon this benefactor a hundred times a day, Pure Muhammad, the Chosen One,

the leader of prophets. Allahumma salli 'ala Muhammadin wa 'ala 'ali Muhammad, And bless and grant peace, for You are Praiseworthy, Majestic.

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Speech by Lajna Imā'illāh at the 74th Annual Convention, USA

Why I Embraced Ahmadiyyat

Anaya Espy

I would like to thank Allah the Almighty for granting us the opportunity to gather here today for another year of Jalsa Salana.

The topic I have been given today is “Why I embraced Ahmadiyyat,” and to properly convey my message I must give you a short story on my journey to Islam.

Backstory

My Name is Anaya Espy, and I was born and raised in Cincinnati, Ohio. I am the only girl and the youngest of three siblings. While the adults in my life weren't particularly religious, they identified themselves as Christian because of their parents.

Growing up was one of the

toughest times in my life. From being alone and homeless on and off from the age of 6, to lacking proper guidance growing up and a lot of the adults in my life hurting me in some way or another. With everything going on in my life, my grandmother briefly took me in until the age of 10 and tried her best to teach me the way of life through the Bible. She was adamant that the

things that were happening to me were because of my not being at Church or knowing Christian values.

While trying my best to learn about Christian values, learning all the narrations in the Bible, and how Jesus (may peace be on him) was God and Jesus was the son of God, etc. I could never quite grasp the

concept of that along with many other things. So, like many people who seek to understand something, I asked questions, and I was always told to pray and Jesus will show me the answer or to just have faith in Christianity. And to be honest, when I prayed, I never felt that connection, I never heard Jesus speak to me, so I thought I was broken, I thought something was wrong with me I thought I wasn't worthy of Jesus' love thinking that bad things were happening because of my lack of connection. After trying to connect and to read the Bible for so long I eventually classified myself as not being associated with any religion. I believed that there was a higher power, I just wasn't sure what It was and how to get to It. I continued this thinking throughout my youth and adolescence years.

As I got older and started going through what I thought was the end of my world, was just a pathway to a new better beginning.

To Islam

I felt the need to start studying religion again, to truly find my purpose in life. I began searching into the only religions I was familiar with which were Christianity and Judaism, Neither religion still never fully made sense to me nor did it resonate with me. I started asking other people around me and to my surprise they had the same answers that I had always heard as a child, "just pray about it," "Have faith and just believe." I felt hopeless and defeated. It wasn't until I was at my lowest point that I would meet the most humbling, compassionate and spiritual person who introduced me to a completely new lifestyle.

A simple question led me into one of the deepest conversations I'd ever had. That question was "When you say Jesus do you mean God or Jesus Son of Mary?" I responded, "Aren't they all the same?" It was at this very moment that I was first

introduced to the Holy Quran. At first, I was afraid because I always thought of Islam as how the media portrayed it to be. A very violent and scary religion. So, I was unsure about what I was getting myself into. After reading Surah Aal-e-Imran I knew at this very moment that this book, the Holy Quran would change the way I looked at religion. Like many Americans, I have a reading level of an 8th grader and most literature is written at a tenth grade reading level or higher. However, to my surprise reading the Holy Quran was easy to understand, and things made sense. Everything resonated. As I started reading the Holy Quran, not just reading it as a book but by pondering over the words and commandments of Allah, not only was I learning the true meaning of Islam, but I was also learning about the religions that came before Islam. All the questions I had about Christianity were answered. I learned that Jesus (may peace be on him) was a human just like us and a noble messenger of God, and by accepting Islam you don't lose the teachings of Jesus (may peace be on him) but the Holy Quran reveals the true teachings of Jesus (may peace be on him). Islam is not a new religion. It is, in essence, the same message and guidance which Allah revealed to all prophets before Prophet Muhammad peace be upon him. Allah says in the Holy Quran "We believe in ALLAH and that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them and to HIM we submit" (3:85).

After discovering the truth and learning about the Holy Prophet (may peace and blessings of Allah be on him), it was inevitable that I had to take my shahada, so I did on March 21, 2023, right before

Ramadan. I was now a Muslim in mainstream Islam.

To Ahmadiyyat

As I continued my studies, I still had questions specifically questions regarding Jesus (may peace be on him). So, I went searching on the internet unfortunately, I wasn't getting any logical answer and researching became very overwhelming for me. I needed a more structured way to find answers to my questions. I sought out help from my friend who is a born Ahmadi. At the time I didn't understand the difference between an Ahmadi and mainstream Islam. His responses didn't just provide answers; they came with compelling evidence. I was astounded by the depth of his knowledge and the concrete proof he presented, specifically on the question about the Death of Jesus (may peace be on him). We then studied the book Jesus in India. That was the answer I was looking for! I then questioned why no other Muslims on the internet could explain this. It was then I came to understand that Islam is divided into seventy-three sects and only one of those sects will follow the TRUE teachings of the Prophet Muhammad (may peace and blessings of Allah be on him).

Abdullah bin Amar (may Allah be pleased with him) relates that the Holy Prophet (peace be and blessings of Allah be upon him) said "Surely things will happen to my people as happened earlier to Israelites, they will resemble each other like one shoe in a pair resembles the other to the extent that if anyone among the Israelites has openly committed adultery to his mother there will be some who will do this in my Ummah as well, verily the Israelites were divided into seventy-two sects but my people will be divided into seventy-three sects, all of them will be in the fire except one." The companions asked, 'Who are they O

O Messenger of Allah, the Holy Prophet (peace and blessings Allah be upon him) said, “They are those who will be like me and my companions.”

After reading this Hadith it then increased my curiosity to learn more about The Ahmadiyya community. So, I went back to my friend and he told me a more in-depth description of the Ahmadiyya Muslim community. Explaining to me what differentiates the Ahmadi from all other sects of Islam. He then gave me “homework,” so to say to further knowledge on the foundation of The Ahmadiyyat Community on my own. I was given the book titled “The Invitation to Ahmadiyyat.” This book delved deeply into the prophecies of the Holy Prophet (may peace and blessings of Allah be on him) and the prophecies that had been fulfilled by Mirza Ghulam Ahmad (may peace be on him) along with sources to prove the facts that were being presented. Although these are prophecies that were fulfilled in the past, they further strengthen the reasoning for why we are in dire need of Khalifat today. Upon reading this book and briefly reading more on the Promised Messiah Mahdi (may peace be on him) and the Khalifas, he then connected me with the Dayton

Jamā‘at.

I was so nervous to go, having the thought of the judgment I would receive for possibly not having the proper knowledge of the etiquette of the mosque and much more. I was very mistaken it was at that moment I was greeted by one of my dearest friends, our regional Lajna president, Bushra Shahid. Her nurturing presence and compassionate guidance created a warm, motherly atmosphere, while her insightful knowledge and altruistic spirit make her incredibly resourceful and a wise educator, I always say Al-Hamdu Lillah for her. She took time out of her schedule to have small one-on-one meetings with me to help me in my studies, which truly means a lot to me. She also recommended that I speak with our local missionary Usama Rehman to answer questions I have and to further educate myself on not just the Ahmadiyya Muslim Community but Islam in general, so I did. I started to learn more and more each day. I finally felt that all the questions I had were now being answered. I finally felt that I discovered the true Islam! After praying about it and Allah showing me undeniable signs and dreams, I finally took my Bai‘at on June 14th, 2023. May Allah, The Giver of All, reward everyone who helped me on

my journey to finding true Islam. Ameen

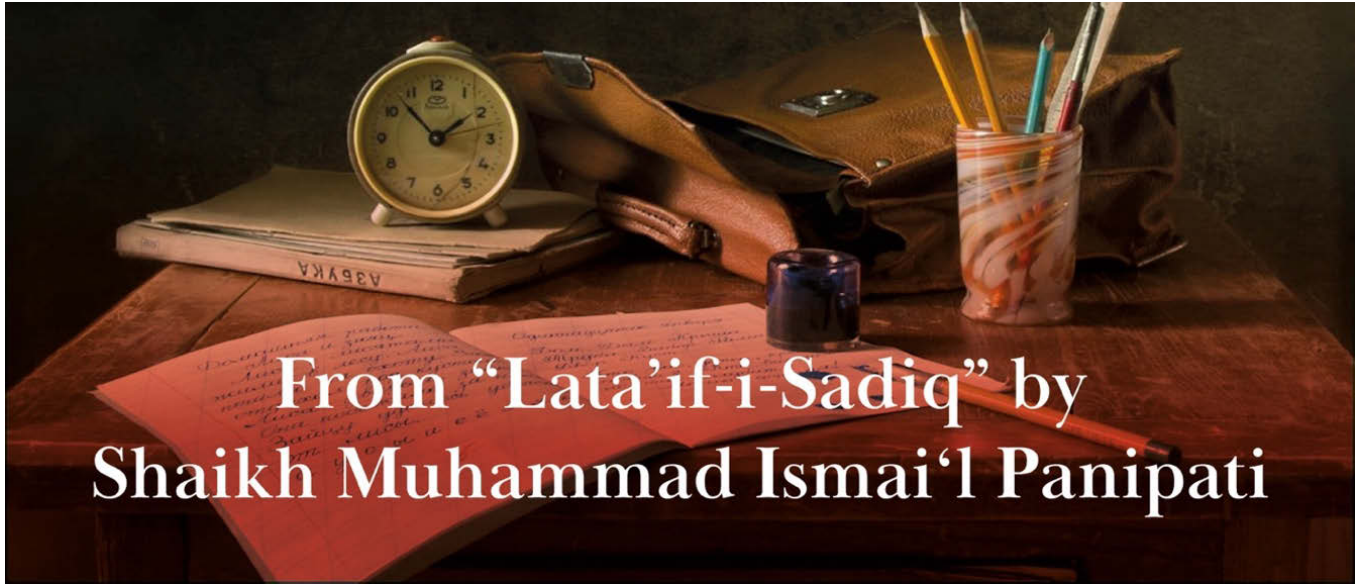
I now finally feel at peace with religion. I once thought of religion and faith as scary. I was always fearful of God in the wrong way only focusing on the horrible wrath that may be brought upon me, but now I am closer to God than I've ever been before. Allah is The Most Compassionate, The Merciful and I truly feel that now. Being a part of the Ahmadiyya Muslim Community has truly led a revolution in me. I found the true meaning of Islam that I had been searching for. I found the true meaning of a peaceful religion and the true meaning of Tawqā [righteousness].

Embracing the Ahmadiyya community is more than just a religion to me, it's a way of embracing a new lifestyle.

Al-Hamdu Lillah, Allah has blessed the Jamā‘at with the Promised Messiah (may peace be on him) and his rightful Khulufa who have by the Grace of Allah, received Allah's Mercy and guidance. I pray that Allah strengthens the hand of our beloved Khalifat and enables us to continue to be rightly guided. Ameen

وقت تھا وقتِ مسیحیانیہ کی اور کا وقت
میں نہ آتا تو کوئی اور ہی آیا ہوتا

It was the time of the advent of the Messiah
If I had not appeared, someone else would have
(The Promised Messiah, may peace be upon him)



From "Lata'if-i-Sadiq" by Shaikh Muhammad Ismai'l Panipati

The Ignorance of the American People

Because of their ignorance, the American people pronounce and understand anyone who comes to America from India as a Hindu irrespective of whether one is a follower of another religion. Their ignorance sometimes becomes very comical. As an instance, when Mufti Sadiq went to America to preach, the newspapers in the US wrote that a Hindu from India had arrived to convert Americans to Islam.

On 24 May 1942, Mufti Sadiq narrated another similar kind of comical instance to Hazrat Hafiz

Mukhtar Ahmad Shahjahanpuri (may Allah be pleased with him) and other friends at the guest house of Qādiān,

"I once went to a city in the United States to preach. On hearing the news of my arrival, a reporter of a local daily newspaper came to me to enquire about the status of my mission and publish it in the newspaper. I understood how qualified and competent the newspaper reporters were, and that's why I clearly explained to the reporter many times that even

though I came from India, I was not a Hindu. Secondly, I told him as a precaution that I was not a prophet, but only a Muslim and had come there to preach Islam. I repeated many times and he also said that he understood very well and assured me of it. But when the newspaper published the next morning, it was written in bold title:

"A Hindu Prophet in our city."

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 58, p. 85)

Rich Man's and Poor Man's House

Hazrat Mufti Sadiq has published a very interesting and enjoyable incident in Badr of 27 October 1910. I quote from there and present to readers in the words of Mufti Sadiq. He says:

"It is very difficult for the immigrants of Qādiān to stay out of the abode of peace of Qadian.' They have completely cleared their hearts from the external relational interests. For them, a moment of this holy companionship is more comforting and solacing than a thousand outside blessings and treasures.

They do not wish to leave this place happily even for a day because this place [Qādiān] is their rich man's house in a true sense.

I recall an incident. Once I was sitting on a train and going somewhere when a gentleman asked me, "Sir, where is your opulent house?"

I said,

"Sir! Nowadays it is customary to ask, Where is your opulent house? The person replies, My poor house is there. The use of each of these two notions is

part of our culture. It is quite possible that the respondent's house may be a meager one in the real sense, and it is possible that it may be appropriate for them to say the same in response, but my case is a special one. I own a meager as well as an opulent house. If I tell you about my meager house only, it will not be sufficient. And if I tell you about my opulent house, which I am proud to mention, then you may think in your heart that this person is ignorant of

civilized exchange. Therefore, I mention both. Now please listen. My poor man's house is in Bhera, district Shahpur [now in Pakistan] where I was born.

The meagerly built house by my ancestors still exists, but Allāh has given me access to an opulent house only by His grace from where I get external as well as internal

wealth. My rich man's house is in Qādiān."

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 59, pp. 86-87)

Green Turban

When Hazrat Mufti Sadiq left England and reached America for preaching, a physician boarded the ship to medically examine the passengers and not allow those who were unfit to land on the coast. The medical examination there is always strict. Mufti Sadiq had trachoma [an eye disease] in his eyes and such patients were not allowed to enter the United States. He prayed to God beseeching and lamenting and then joined the queue of passengers who were undergoing the medical examination. The physician came to Mufti Sadiq on his turn and seeing his green turban, said, "Have you come from India?"

Sadiq: Yes, I am an Indian. First, I traveled from India to England and then from England,

now I came here.

Physician: The green cloth of the turban you are wearing, where was it made?

Sadiq: Sir, this cloth is also made in India.

Physician: Women would love this color very much. It is a very beautiful color.

When the physician said this, Mufti Sadiq immediately took off the turban from his head, handed it to the physician, and said, "If women like this color, then give this turban to your spouse on my behalf. I present this to her as a gift."

Physician: No, you keep it. You will need it.

Sadiq: I have another turban. So, take it.

The physician did not accept the turban, but he was very happy to talk to Mufti Sadiq. He said:

"Your health is very good. You can certainly enter the United States."

Saying this, he wrote the certificate.

It was only by the grace of Allāh that there was no medical inspection, otherwise, Mufti Sadiq's entry into America would have been impossible. God deals especially with whomever He wills from among His servants.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 61, pp. 88-89)

A Dream Fulfilled Word by Word

When Hazrat Mufti Sadiq was about to go to America from England to preach under the orders of Hazrat Khalifatul-Masih II (may Allāh be pleased with him), he had a dream after performing Istikhāra [a special prayer made to seek guidance from Allāh before making an important decision] that he was delivering a lecture on the truthfulness of Islam in New York, USA. After the lecture was over and everybody left, only a young lady kept sitting. Mufti Sadiq asked her

who she was and why was she sitting. She said, "I find Islam to be quite a beautiful religion. Can you admit me into your religion?"

Mufti Sadiq said, "I have come here for this very purpose."

Then Mufti Sadiq asked her to recite "Kalima Shahadah," converted the lady to Islam, and named her Fatima Mustafa.

It is very strange that Mufti Sadiq reached America and lectured in New York, exactly the same thing

happened as he had seen in his dream. Mufti Sadiq told the lady that he had known her quite in advance. Surprised, she asked how. Mufti Sadiq then narrated his dream from England. Hearing the dream, she wondered how word by word that dream was fulfilled.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 62, pp. 89-90)

A Week After or Before

Once Hazrat Mufti Sadiq went from Chicago to Ashland, USA to preach. On this, a daily newspaper of the city wrote:

There is great publicity in the city about the arrival of an Islamic missionary, Mr. Muhammad Sadiq,

to lecture on Islam. Some people are saying with great surprise that just last week the pastor in the church had received donations from them to send Christian missionaries to the country of Arabia, but today we see with amazement that the

Islamic missionary has come to our country and is converting Christians to Islam.

(Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 63, p. 90)

Fiqh Ahmadiyya—The Islāmic Ṣalāt

Rules and Regulations for Ṣalāt

Translated by Dr. Lutf Rehman

Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

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

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

Chapter 4: Miscellaneous

Adhān

The words that are said aloud to gather Muslims for the congregational Prayers are called “Adhān.”

Adhān began in Medina in the first year after hijrah [migration to Medina]. Muslims started increasing in numbers and it became difficult to set a common time for the congregational Prayers and to gather for it. With mutual consultation, it was decided to set a signal so no one would be left out of the congregational Prayers. Some suggested a bell. The Holy Prophet (may peace and blessings of Allah be upon him) said it was Christian tradition. Some said, blowing a horn; the Prophet said it is the method of the Jews. Some said to

beat a drum; the Prophet said that it was Roman tradition. Others said to light a fire; the Prophet said this was the method of majoosis [Magians]. Some suggested raising a flag; the Prophet did not like it. When nothing could be agreed upon the Prophet turned to Prayers. Ḥaḍrat Abdullah Ibn Zaid went to sleep thinking and praying about it. In a dream, he saw an angel who taught him the words of Adhān and Iqāmah. He presented his dream before the Holy Prophet. This dream was the result of the prayers of the Prophet (may peace and blessings of Allah be upon him). Ḥaḍrat 'Umar (may Allah be pleased with him) also saw a similar dream. Believing this to be a Divine

indicator, The Holy Prophet instructed that when it is time for Prayers someone should call the Adhān.¹

الله أكبر- الله أكبر الله أكبر- الله أكبر
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ-
أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ-
أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ-
حَيَّ عَلَى الصَّلَاةِ- حَيَّ عَلَى الصَّلَاةِ-
حَيَّ عَلَى الْفَلَاحِ- حَيَّ عَلَى الْفَلَاحِ-
الله أكبر- الله أكبر: لِكَاِلَةِ إِلَّا اللهُ-

¹ Bukhārī

The Words of Adhān

Allāh is the greatest, Allāh is the greatest

Allāh is the greatest, Allāh is the greatest

I bear witness that there is no God besides Allāh

I bear witness that there is no God besides Allāh

I bear witness that Muḥammad is the Messenger of Allāh

I bear witness that Muḥammad is the Messenger of Allāh

Come for the Prayer. Come for the Prayer

Come for the deliverance. Come for the deliverance.

Allāh is the greatest. Allāh is the greatest.

There is no God besides Allāh.

In the Adhān for the Fajr Prayer following words are added after “hayya ‘alal-falah”

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

Prayer is better than sleep

Prayer is better than sleep

The Method of Adhān

Adhān is essential for congregational Prayers. The method of Adhān is as follows: When it is time for Ṣalāt, a person should stand on a prominent or raised spot facing towards Qiblah. The first finger is placed in the ear on both sides. Then he calls out the words of Adhan in a loud voice. Upon saying Adhān he should turn his face towards right both times and while saying Adhān turn his face left both times. In Fajr Prayer after saying Adhān he should also say Adhān twice.

The person calling the Adhān should have done Wuḍū, should have a loud and melodious voice, and should have knowledge of the religion. It is mentioned in a Ḥadīth that a time will come when ordinary

people will be appointed for Adhān. Muslims should learn from this warning.

Those who are listening to Adhān, they should repeat the words of Adhān quietly. When the person says Adhān and Adhān one should say Adhān. Once Adhān is finished, person who was calling Adhān and the listeners should recite the following Prayer:

اللَّهُمَّ رَبِّ بِذِهِ الدَّعْوَةَ التَّامَّةَ وَالصَّلَاةَ
الْقَائِمَةَ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ
وَالدَّرَجَةَ الرَّفِيعَةَ وَأَبْعَثْهُ مَقَامًا مَحْمُودًا
الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ.

O Lord of this perfect Prayer and the everlasting worship, bless Muḥammad (may peace and blessings of Allah be upon him) as a perfect intercessor, honor and elevated station. Grant him the place of perfection that You have promised him. Indeed, You do not go against Your promise.

The Wisdom of Adhān

Adhān is an important element of Islāmic worship and the best way to call towards it. Every nation adopted some way to call people to the worship of God. A careful look will reveal that none of these methods come close to Adhān. The Holy Prophet (may peace and blessings of Allah be upon him) spared us the bells and the horns and other artificial practices. The words of Adhān are not only an invitation but in fact a summary of the religion of Islām. The world has seen thousands of reformers but none has devised such a wise and unique method to gather his flock.

Question:

When were the word, Adhān included in the Fajr Adhān?

Answer:

1. The “mu’adhhdhin” (one who calls out the Adhān) of Mecca, Ḥadhrat Abū Maḥdhura says, I

asked the Holy Prophet (may peace and blessings of Allah be upon him) to teach me the Adhān. While teaching the Adhān the Holy Prophet (may peace and blessings of Allah be upon him) said that when you are calling out the Fajr Adhān, after Adhān say Adhān twice.²

2. After calling out Adhān, Ḥadhrat Bilal used to go to the Holy Prophet (may peace and blessings of Allah be upon him) to inform him that people have gathered for Ṣalāt. Once Bilal (may Allah be pleased with him) was told that the Holy Prophet (may peace and blessings of Allah be upon him) was sleeping. Bilal (may Allah be pleased with him) said in a loud voice Adhān. The Holy Prophet (may peace and blessings of Allah be upon him) liked these words and they were included in the morning Adhān.³

The above narrations show that these words were part of the Adhān from the time of the Holy Prophet (may peace and blessings of Allah be upon him).

Question:

Is Adhān necessary for congregational Prayers?

Answer:

[Ḥadhrat Khalifatul-Masih II responded to this inquiry:]

Adhān should be called out. However, if those who were going to be in the Ṣalāt are already present, then only “Iqāmah” can be sufficient. People have different opinions about this matter. Once I was going to Gurdaspur with the Promised Messiah. At the time of Ṣalāt, someone asked if Adhān should be called out. The Promised Messiah said, “All are present. There is no need.” In such

² Nisa’i, Kitāb al-Adhān, Bab al-Adhān, Fi al-Safr, vol. 1, Page 74.

³ Abū Dāwūd

circumstances, there is no need for Adhān. Otherwise, it is necessary because it draws the attention of others towards Ṣalāt.⁴

If only one person is offering Ṣalāt then Adhān is not necessary. If Adhān has not been called, it should be called out even quietly. If there is a risk of disorder or mischief then Ṣalāt without Adhān is acceptable. Only Iqāmah will be sufficient.

Question:

On Fridays, one who arrives first in the mosque is more deserving of calling out Adhān.

Answer:

One who is appointed for Adhān should call out Adhān as well as Iqāmah. On Fridays, he should call out the second Adhān too. With the permission of the administrator, someone else can call out Adhān.

If no one is appointed then Imām can ask anyone to call out Adhān. Anyone who can call out Adhān can do it. It is not necessary that the one who arrives at the mosque first will have the right to do Adhān.

It is narrated in a Ḥadīth that a person by the name of Ziyad bin Harith called out Adhān with the permission of the Holy Prophet (may peace and blessings of Allah be upon him). At the time of Iqāmah, Ḥaḍrat Bilal started the Iqāmah. The Holy Prophet said that the one who called Adhān should also do the Iqāmah.⁵

Other traditions make it clear that it is permitted for one person to do the Adhān and for the other to do the Iqāmah. This change should happen only with the permission of the Imām and the person who called out Adhān.

Question:

What is the wisdom of saying Iqāmah from the right side in

congregational Prayers?

Answer:

The Holy Prophet (may peace and blessings of Allah be upon him) said that there is a blessing on the right side. It is preferred that everything is done from the right side. However, it is not an order that the one saying Iqāmah should stand on the right side. The person can say Iqāmah while standing on the left side. It is not prohibited in the Sharī'ah.

Question:

If Maḡhrib Adhān is called out before sunset by mistake due to an overcast sky and the Ṣalāt is also offered before sunset and afterward it becomes clear that the sun had not set, should Ṣalāt be done again?

Answer:

If Ṣalāt is offered before its time by mistake due to an overcast sky and then it becomes clear that the sun has not set, then Ṣalāt should be offered again at its proper time. If people had already left and did not know this then they would not be required to do the Ṣalāt again as they did not have the knowledge.

Ḥaḍrat Abū Musa Ash'ari once led the Ṣalāt before its time in similar circumstances. Later he found out and offered this Ṣalāt again.⁶

To offer Prayers within the appointed times is a necessary condition of Ṣalāt. Like other missed elements it is also necessary to offer the Ṣalāt again if it is done out of its time.

Question:

Is it prohibited to call out Adhān inside the mosque?

Answer:

There is no prohibition of calling out Adhān inside the mosque. It is also acceptable to build an elevated place next to the

mosque or a column (minaret) for this purpose. The place for calling out Adhān in Mecca in the "masjid haram" is inside the mosque. It is mentioned in Ḥadīth that at the time of the Holy Prophet (may peace and blessings of Allah be upon him), Ḥaḍrat Abū Bakr, and Ḥaḍrat 'Umar only one Adhān was called out for the Friday Prayer from next to the podium (which was inside the mosque). The second Adhān started at the time of Ḥaḍrat Usman (may Allah be pleased with him). Adhān was called out by standing on a large stone next to the mosque called "Zaura."⁷

Talking During Adhān and Reciting prayers

Adhān was called out for Aṣr Prayer. Nawwab Ṣāhib and another person became quiet. Promised Messiah (may peace be upon him) said, it is not necessary to stop talking during the Adhān. If you wish to ask something else, you can do so. Sometimes one has questions in his heart but he does not express them for some reason. Over time they create problems. Any doubts should be expressed promptly. They are like bad food. If they are not removed, they can cause indigestion.

On April 17, 1902, a person was reciting his advertisement in the matter of plague. When Adhān started, he stopped. The Promised Messiah (may peace be upon him) said, "Please continue."⁸

Iqāmah

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ -
 حَيَّ عَلَى الصَّلَاةِ. حَيَّ عَلَى الْفَلَاحِ -
 قَدْ قَامَتِ الصَّلَاةُ - قَدْ قَامَتِ الصَّلَاةُ

⁴ Al-Fazl, 19 January 1922

⁵ Musnad Ahmad, vol. 4, Page 169, Nail al-autar, vol. 2, Page 56

⁶ Kashf al-Ghummah, Kitāb al-salat, vol. 1, Page 125

⁷ Bukhārī, Bāb al-Taz'een ind al-Adhān yaum al-Jumu'ah, vol. 1, Page 125

⁸ Al-Hakam, May, 1902

الله أكبر- الله أكبر- لَا إِلَهَ إِلَّا اللهُ-

This is an announcement that the Imām is now standing on the Prayer mat facing the Qiblah and Ṣalāt is ready to proceed. The one who says Iqāmah should be standing on the Prayer rows and his hands should be by his sides. Iqāmah should be said quickly. One who calls out the Adhān has the right to Iqāmah too. With his permission or with the permission of the Imām al-Ṣalāt, someone else can also say Iqāmah. The words of Iqāmah are as follows:

Allāh is the greatest. Allāh is the greatest.

I bear witness that there is no God but Allāh.

I bear witness that Muḥammad is the Messenger of God.

Come for Ṣalāt

Come for success.

The Ṣalāt is ready. The Ṣalāt is ready

Allāh is the greatest. Allāh is the greatest. There is no God but Allāh.

Congregational Prayers

Ṣalāt in congregation is “Wājib” for men and without a proper cause, praying alone is not permitted. Mosques are built for this purpose.

Congregational Prayer means a person should stand in the front to lead the Prayers and others should make rows behind him and follow him in all actions of Ṣalāt. The one who stands in the front is called an “Imām” and the followers are called “Muqtadi.” The “niyyah” [intention] of muqtadi [follower] should be the same as of Imām. In some circumstances, the niyya can be of Nafl while following Fard Ṣalāt. In all other actions, it is necessary to follow the Imām. One cannot be ahead of the Imām in any action such as Rukū‘ or Sajdah. Ṣalāt of a person who is ahead of Imām will

not be valid.

Imām should be appointed from among the believers who have taken Bai‘at. The Imām should be righteous, virtuous, honorable, adult, and knowledgeable person who knows about the details of Ṣalāt. A person who is not liked by people should not be appointed Imām. The most deserving of leading the Prayers is the Khalīfa of the time or the person appointed by him. Then a person who has been selected by the people can lead the Prayers. Anyone else can also lead the Prayers. One who can read the Holy Qur‘ān cannot say Prayers behind an illiterate person. If adults are not literate but a young boy can read the Holy Qur‘ān he can lead those adults in Prayers.

Women cannot lead men in Prayers. If all those who are offering Ṣalāt are women, they can choose one among them to lead the Prayers. Female Imām will stand in between other women in the first row. There is no need for Adhān when only women are offering congregational Prayers. Only Iqāmah is sufficient. If women are gathered, they should offer congregational Prayers as this would be source for more reward, although it is not mandated.

Congregational Prayers are mandated for only men. Women should pray behind men. However, if only women are present, they should offer the congregational Prayers.

During congregational Prayers, Imām should say Takbīrāt (plural of Takbīr), tasmee‘, and tasleem aloud. If his voice cannot reach the back rows then someone among the followers should say these aloud with the Imām. Others should follow quietly.

In Fajr, Maḡhrib, and ‘Ishā Prayer Imām should do the recitation aloud. In the remaining Raka‘āt of Maḡhrib and ‘Ishā, he should recite only Surah Al-Fatihah

quietly. There is no need for additional recitation in these Raka‘āt. In Zuhr and ‘Aṣr Prayers all recitation will be done quietly. Quiet recitation means that the person standing next should not be able to hear him. The followers should only recite Surah Al-Fatihah. It is not necessary for them to recite a portion of the Holy Qur‘ān. When Imām is reciting aloud the followers should listen carefully and not recite anything themselves. If this is a Ṣalāt where Imām is not reciting anything aloud or if the follower cannot hear the Imām, he is permitted to recite Surah Al-Fatihah and a portion of the Holy Qur‘ān quietly although it is not mandated.⁹

If Imām forgets something, the followers can say سُبْحَانَ اللهِ to remind him. If a woman is in the following, she should clap instead of saying سُبْحَانَ اللهِ. If the Imām makes a mistake in the recitation, the follower can correct him. If Imām does Sajdah Sahw to rectify a mistake then the followers should also do Sajdah Sahw.

The Imām should be careful not to prolong the Ṣalāt so much that the followers become upset. He should be mindful of the older people, sick and weak, and those who want to get to their work and other obligations.

The rows for Ṣalāt should be a straight line. Those standing in the rows should be close together. There should be no space in the middle. The first row should be fully occupied before starting the second row and this should be maintained to the last row. The first rows should be for men, then children, and then women. The Women’s Prayer area can be separate but not so far off that it looks like a different facility. The point is that men, women and children should not stand in the same rows nor the women’s rows should be ahead of

⁹ Tafsīr-e-Kabir

men's rows.

For congregational Prayers, there should be at least two men. The more the better. If there are only two men present then the follower should stand to the right of the Imām. If there are more than two then Imām should stand in the front and the others should make a row behind him.

In the first row, only those should stand close to Imām who, are knowledgeable and righteous. During Ṣalāt if Imām becomes disabled such that he is unable to lead the Ṣalāt, such as his Wuḍū breaks, then he should move away from the Prayer mat and stand another person to lead the Ṣalāt. By doing this the continuity of Ṣalāt will not be interrupted. To stand behind the rows or to stand alone is not proper. If there is no place in the first row then he should pull someone from the first row and stand with him in the second row. If for some reason it is impossible to get another person to stand with him, then he can stand alone.

If Imām leads the Prayer while sitting down for reason of illness, the followers should follow while standing up as normal.

Those who join Prayers when one or more Raka'āt have been done should join at the current sequence. Once the Imām finishes the Prayer, he should stand up while saying Takbīr and complete the missed portions of Ṣalāt. If he joined the Ṣalāt in Rukū' before the Imām stood up from it, this will be counted as full Raka'āt for him.

A person was in congregational Prayer. His Wuḍū broke and he went to do the Wuḍū again and came back to join the Prayer or he was overwhelmed with sleep or for some other reason he fell behind the Imām and missed a part of Ṣalāt. If he is not too far behind, he should quickly complete the missing part and catch up with the Imām. If he fell so far behind that Imām has

completed a full Raka'āt then he should just follow the Imām from that point and complete the missing part after the *Namāz* is finished.

The followers should recite Surah Al-Fatihah, while in congregational Prayers just as Imām, but quietly. They are not required to recite any other portion of the Holy Qur'an. He should carefully listen to the recitation of the Imām. If one joins the Prayer in Rukū', he will not have to do Surah Al-Fatihah.

A person who has offered his Ṣalāt at home or some other place and happens to come to the mosque while congregational Prayer is going on, should join it. He should not think that he has already done the Ṣalāt, nor should he worry about which Ṣalāt will be accepted. Allāh has the power to decide which Ṣalāt will be considered Fard and which Nafl.

If the congregational Prayer begins, then no other Nafl or Sunnah should be started. If someone is doing Sunnah when the Prayer starts, he should abandon it and join the congregation if he is standing in a row. If he was standing some distance away and he could finish his Sunnah and join the Imām in the first Rak'ah, he should do so. Otherwise, he should abandon his Sunnah and join the congregational Prayer. The left-out Sunnah can be completed after the Fard Ṣalāt. For example, If Fajr Sunnah cannot be done for the reason of joining in congregational Prayers they can be completed afterward.

If a person is offering Ṣalāt in an open place, he should put something in front of his place of Sajdah such as a stick or some other marker. This would allow others to pass on the outside of his marker and not disturb his Ṣalāt.

It is mentioned in a Ḥadīth that the Holy Prophet (may peace and blessings of Allah be upon him)

used to put a stake in the ground such as his short spear when he used to pray in the open. This was also his practice while traveling.

When the Holy Prophet (may peace and blessings of Allah be upon him) used to recite a verse during the Ṣalāt in which the attention was drawn towards the praise of God or hell and heavens were mentioned or magnanimity of God was mentioned, companions used to respond to this. This tradition is carried to this day. When Imām says *سُبْحَانَ رَبِّكَ الْأَعْلَى*, the followers should say *سُبْحَانَ رَبِّيَ الْأَعْلَى*. And when he says *تَمَّ إِنَّ عَلَيْنَا* *اللَّهُمَّ*, the followers should say, *اللَّهُمَّ* *أَلَيْسَ* *أَكْبَرُ* *حَسَابًا* *حَسَابًا* *يَسِيرًا* *اللَّهُمَّ* *بِأَحْكَمِ* *الْحَاكِمِينَ* the followers should say:

بَلَىٰ وَأَنَا عَلَىٰ ذَٰلِكَ مِنَ الشَّاهِدِينَ

The Imām should not just pray for himself in the Ṣalāt, he should include his followers in it too.

The Wisdom of Congregational Prayers

It is mentioned in a Ḥadīth that congregational Prayer carries twenty-seven times more reward. Every step towards the mosque is counted towards thereward. The Holy Prophet (may peace and blessings of Allah be upon him) said that if Muslims knew how much the reward was for the congregational Prayers they would come for it even if they had to walk on their knees.

Congregational Prayer allows for supplicating together. It also reflects the unity of the Muslims, the strength of the organization, and the importance of obedience. Gathering for the congregational Prayers teaches love, affection, and compassion among people five times a day. These gatherings also allow for a closer connection with others, their needs, and difficulties. It provides opportunities to help them and come together. It promotes the idea of universal unity among the Muslims. People from

local communities gather five times a day for congregational Prayers. Then once a week people from many towns gather for Friday Prayers. People from further away gather for 'Īd Prayers. Once a year, people from all over the world gather for Ḥajj in Mecca. These occasions for unity have been provided at various levels throughout the year.

The Wisdom of Recitation Aloud or Quietly

It has been mentioned before that the Ṣalāt with loud recitation are during the nighttime and those with quiet recitation are during the day. During the daytime, there is much noise. If the Imām tried to recite aloud, it would be hard on him. This is a physical wisdom. The spiritual wisdom is that during the day, there is light all around. Everyone can see. It is not necessary to address with voice. At night it is dark, no one can see [the Imām], and it is necessary to keep contact with reciting aloud. Daytime Prayers also tell us to remain steadfast and cooperate with each other. When darkness spreads in the world, then warn each other by calling out. Travelers walking during the day do not call each other, but at night, they shout warnings such as there is a ditch or there is water. Therefore, the quiet recitation tells us to cooperate at times of ease. When the darkness of sin spreads in the world, just quiet actions are not enough. It becomes necessary to warn the others.

Moreover, it is a test for the obedience of God. During the day one wants to talk, but they are told to recite quietly. During the night, it is quiet. Then one is asked to recite the praise of the Lord and the Holy Qur'ān aloud.

Importance of Congregational Prayers

Question:

What is the reason for more

reward in congregational Prayers?

Answer:

The reason for more reward in congregational Prayers is that it creates unity. This unity is stressed to an extent that even the feet should be in the same position and the rows should be straight and people should be standing close to each other. It means that they should become one body and the spirituality can travel from one to the other. The element of selfishness and arrogance should not remain. One must remember that man has the strength for this.¹⁰

Question:

To ensure compliance with congregational Prayers it is suggested that those men who miss congregational Prayers should be fined one 'Anna' [such as one dime] and those women who miss congregational Prayers should be fined two 'paisas' [such as one penny]. Those who are delinquent in Jum'ah Prayers should be fined four annas [such as one quarter].

Answer:

The passion is commendable but fines are an innovation. Ṣalāt is useful and omission which results in a fine from one's own heart. Laziness in Ṣalāt is removed with the sacrifice of the soul, not money.

The Holy Prophet (may peace and blessings of Allah be upon him) has said about a delinquent in congregational Prayers, "I wish to burn down his house."

One who does not make an effort for congregational Prayers is unable to attend any Prayer and does not feel severe regret in his heart, Islām has not touched him. The obvious remedy for this is reminding and Prayer. One who does not respond to this should be separated from the Jamā'at with the permission of the Khalīfa of the time. Ṣalāt is an essential element of

¹⁰ Fatāwā Masīh Mau'ūd, Page 42

Islām. Disabled are not included in the army.¹¹

Question:

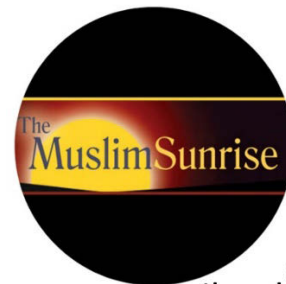
At times, the Fajr Prayer is offered at such a time that it seems that it is not morning yet. What is the opinion about joining the congregational Prayers in such an instance?

Answer:

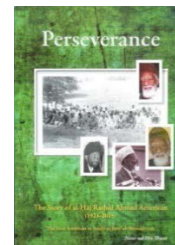
The others must have thought that it was time. They would not be wasting their Ṣalāt in vain. Therefore, a person must sacrifice his opinion over the opinion of the group. In a Ḥadīth it is said¹²:

مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، إِلَّا مَاتَ
مِيْتَةً جَاهِلِيَّةً

Translation: Whoever separates from the group even by the span of a hand and then dies in such a condition, surely, he dies in ignorance.



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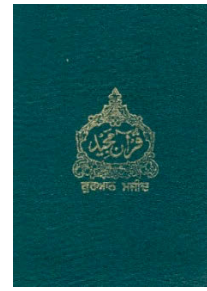


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¹¹ Al-Fazl, Sept. 5, 1926

¹² Bukhārī, Kitāb al-Fitan No. 92, p. 261, Urdu translation by Hazrat Syed Zain-ul-Abadeen Waliyullah Shah, English translation by the editors, the Ahmadiyya Gazette, USA

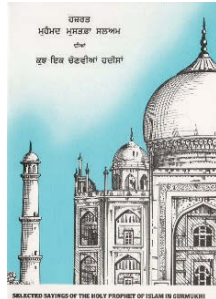
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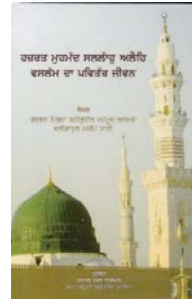
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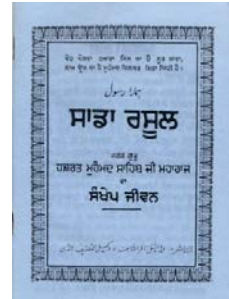
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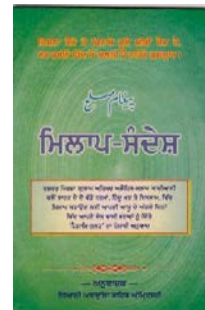
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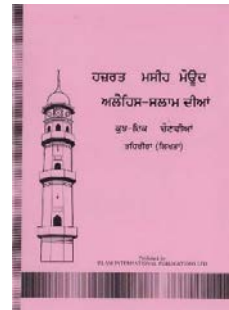
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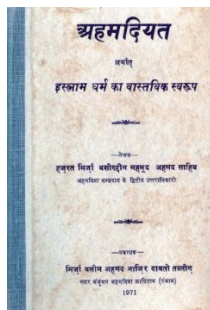
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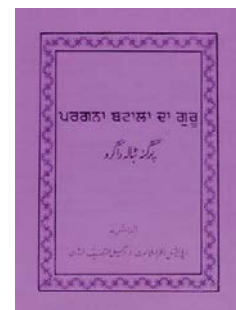
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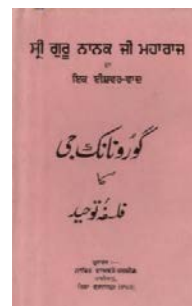
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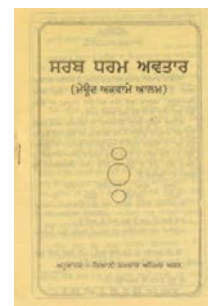
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Baba Guru Nanak's Concept of Unity



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USA Jamā'at Calendar 2024

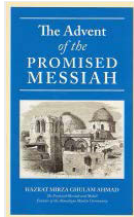
Date/Day/Time	Event	Local/Region/National	Venue
January			
1 Jan, Mon	New Year's Day		Federal Holiday
5-14 Jan Fri-Sun	Ashara Waṣīyyat	Wasaya Department	Jamā'at
6-7 Jan Sat-Sun	Local Jamā'at/Auxiliary Activities Review of 2023 and Plan 2024 activities		Local/Aux/Jamā'at
6 Jan, Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
12-14 Jan Fri-Sun	Ansar Leadership Conference	Majlis Ansarullah	Bait-ul-Ikram TX
14 Jan, Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
15 Jan, Mon	Martin Luther King Jr. Day Long Weekend		Federal Holiday
20 Jan, Sat	National Wāqifin-e-Nau Boys National Career Expo	WN Department	S.V./ Online
21 Jan, Sun	National Wāqifāt-e-Nau National Career Expo	WN Department	S.V./ Online
21 Jan, Sun	Seerat-un-Nabi Day	Regional	Jamā'at
27 Jan, Sat	Nationwide Flyer Distribution – Local	WN & Tabligh Departments	Jamā'at
28 Jan, Sun	National Public Affairs Seminar	Umur Khārijīyya Department	Bait-ur-Rahman, MD
29 Jan, Mon	Day on the Hill in Washington DC	Umur Khārijīyya Department	Washington DC
February			
1-10 Feb Thu-Sat	Salat Ashara	Tarbiyat Department	Jamā'at
3-4 Feb Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
3 Feb Sat	National Amila Meeting	National Jamā'at	Seattle, WA
9 Feb Fri	National Tabligh and Media Training	Lajna Imā'illāh	Virtual
11 Feb Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
11 Feb Sun	Wasaya Webinar	Wasaya Department	Webinar
17 Feb Sat 7:30 EST	Pledge of a WN and its requirements	WN Department	Webinar
19 Feb Mon	Presidents' Day Long Weekend		Federal Holiday
25 Feb Sun	Muslih-i-Mau'ūd Day	Local	Jamā'at
March			
1-10 Mar Fri-Sun	Ashara Waṣīyyat	Wasaya Department	Jamā'at
2 Mar Sat	Refresher Course 2024 – Dar-ul Qaḍā USA	Dar-ul Qaḍā Department	Bait-ur-Rahman, MD
2-3 Mar Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
2-3 Mar Sat-Sun	Local Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya	Majlis
3 Mar Sun 7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Department	Webinar
8-10 Mar Fri-Sun	National Mentoring Conference (LMC)	Lajna Imā'illāh Meeting	Mosque, Northern Virginia
9 Mar Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
9-10 Mar Sat-Sun	Local Qur'an Conference	Taqwa Department	Jamā'at
10 Mar Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
12 Mar to 9 Apr	Ramadan	Local	Jamā'at
16 Mar Sat	WN Awareness Day (Local Jamā'at) Part of Aṭfārī	WN Department	Jamā'at
17 Mar Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
19-25 Mar Tue-Mon	Ramadan Tahrik Jadid Week	Tahrik Jadid Department	Jamā'at
24 Mar Sun	Masih-i-Mau'ūd Day	Local	Jamā'at
April			
1-10 Apr Mon-Wed	Salat Ashara	Tarbiyat Department	Jamā'at
6-7 Apr Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
10 Apr Wed	Eid-ul-Fitr	Local	Jamā'at
14 Apr Sun 7 P.M. EST	Qur'an Talks	Tarbiyat Department	Webinar
26-28 Apr Fri-Sun	Majlis Shura – USA Jamā'at	General Secretary Office	Bait-ur-Rahman, MD
May			
3-5 May Fri-Sun	Regional Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya	Regional
4-5 May Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
4 May Sat 7:30 EST	How can WN prepare themselves for the Jamā'at	WN Department	Webinar
12 May Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
17-19 May Fri-Sun	Jami'a Canada Visit for Fathers & Boys	WN Department	Jamā'at
18 May Sat	National Amila Meeting	National Jamā'at	Boston, MA
19 May Sun	Khilafat Day	Local	Jamā'at
27 May Mon	Memorial Day Long Weekend		Federal Holiday
June			
1-2 Jun Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day	Majlis Khuddāmul Ahmadiyya	Majlis
1-10 Jun Sat-Mon	Salat Ashara	Tarbiyat Department	Jamā'at
7-16 Jun Fri-Sun	Ashara Waṣīyyat	Wasaya Department	Jamā'at
8 Jun Sat	National Amila Meeting	National Jamā'at	In-Person/Zoom
9 Jun Sun 7 P.M. EST	Quran Talks	Tarbiyat Department	Webinar
15-16 Jun Sat-Sun	Spiritual Fitness Camp (Local)	Tarbiyat Department	Jamā'at
16 Jun Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar

17 Jun Mon.....	Eid-ul-Adha	Local.....	Jamā'at
22 Jun Sat 7:30 PM EST	Roles and Responsibilities of a WN.....	WN Department	Webinar
28-30 Jun Fri-Sun.....	Jalsa Salana USA.....	National	Richmond, VA
July			
4 Jul Thu	Independence Day.....		Federal Holiday
5-7 Jul Fri-Sun.....	Jalsa Salana Canada.....		
6-7 Jul Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
13 Jul Sat	National Amila Meeting.....	National Jamā'at	In-Person/Zoom
14 Jul Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
14-20 Jul Sun-Sat	National Youth Camp.....	Ta'lim Department.....	Bait-ur-Rahman, MD
26-28 Jul Fri-Sun	Jalsa Salana UK.....		
29 Jul-8 Aug Mon-Thu	Hifz-ul-Quran Camp	TaQwa Department	Not Available
August			
1-10 Aug Thu-Sat	Salat Ashara.....	Tarbiyat Department	Jamā'at
3-4 Aug Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
3 Aug Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
10 Aug Sat	National Amila Meeting.....	National Jamā'at	In-Person/Zoom
11 Aug Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
11 Aug Sun.....	Wasaya Webinar.....	Wasaya Department	Webinar
11-17 Aug Sun-Sat	National WN Summer Camps (Boys and Girls).....	WN Department	Bait-ur-Rahman (B), SVA (G)
22-23 Aug Thu-Fri.....	Spiritual Fitness Camp (Local)	Tarbiyat Department.....	Jamā'at
23-25 Aug Fri-Sun	Khuddam National Shura	Majlis Khuddam-ul-Ahmadiyya.....	Bait-ur-Rahman, MD
30 Aug-1 Sep Fri-Sun	MSLM24 Conference	AMMA, AWSA, AAMS, IAAAE	Orlando, FL
31 Aug-2 Sep Sat-Mon	Labor Day Long Weekend.....		Federal Holiday
September			
7-8 Sep Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
8 Sep Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
13-22 Sep Fri-Sun	Ashara Waṣīyyat.....	Wasaya Department	Jamā'at
14 Sep Sat.....	National Amila Meeting.....	National Jamā'at	Columbus, OH
15 Sep Sun.....	USA National Quran and Science Symposium.....	AAMS	TBD
21 Sep Sat.....	National Tarbiyat and Tahir Academies Conference	Tarbiyat Department.....	Bait-ur-Rahman, MD
21-30 Sep Sat-Mon	Tahrik Jadid Ashara.....	Tahrik Jadid Department.....	Jamā'at
22 Sep Sun	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
October			
1-10 Oct Tue-Thu	Salat Ashara.....	Tarbiyat Department.....	Jamā'at
4-6 Oct Fri-Sun	Ansar Shura and National Ijtima.....	Majlis Ansarullah	Bait-ur-Rahman, MD
5-6 Oct Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
11-13 Oct Fri-Sun	National Khuddam and Atfāl Ijtima	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
12 Oct Sat	National Amila Meeting.....	National Jamā'at	South Virginia
13 Oct Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
12-14 Oct Sat-Mon	Columbus Day Long Weekend.....		Federal Holiday
18-20 Oct Fri-Sun.....	National Ijtima	Lajna Imā'illāh.....	Bait-ur-Rahman, MD
26-27 Oct Sat-Sun.....	National TaQWA Conference.....	TaQwa Department	Not Available
November			
2-3 Nov Sat-Sun.....	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
3 Nov Sun.....	National Education Excellence Day.....	Ta'lim Department.....	Jamā'at
8-10 Nov Fri-Sun	Lajna Majlis-e-Shura.....	Lajna Imā'illāh.....	Detroit Mosque, MI
9 Nov Sat.....	National Amila Meeting.....	National Jamā'at	In-Person/Zoom
10 Nov Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
16 Nov Sat	Regional WN Ijtimā'āt (16 Regions)	Regional WN Department.....	Jamā'at
28 Nov-1 Dec	Thanksgiving Long Weekend (Thu-Sun)		Federal Holiday
December			
1-10 Dec Sun-Tue.....	Salat Ashara.....	Tarbiyat Department.....	Jamā'at
7-8 Dec Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/Aux	Jamā'at
7 Dec Sat.....	National Amila Meeting.....	National Jamā'at	In-Person/Zoom
7 Dec Sat 7 P.M. EST	Waqf-e-Jadid Webinar.....	Waqf Jadid Department.....	Webinar
8 Dec Sun 7 P.M. EST	Quran Talks	Tarbiyat Department.....	Webinar
13-15 Dec Fri-Sun	Fazl-e-Umar Qa'idin Conference/Atfāl Refresher Course.....	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
13-22 Dec Fri-Sun.....	Ashara Waṣīyyat.....	Wasaya Department	Jamā'at
14 Dec Sat.....	Jami'a Inspiration and Orientation Camp and Virtual Open House – 3 Hours	WN Department	Online
15 Dec Sun.....	Know Your History – 7:30-9:00 PM EST	Ishā'at Department	Webinar
15 Dec Sun.....	Wasaya Webinar.....	Wasaya Department	Webinar
25 Dec Wed.....	Christmas Day		Federal Holiday
27-29 Dec Fri-Sun	West Coast Jalsa Salana (Tentative).....	National Jamā'at	Chino, CA

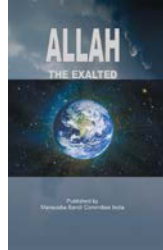
Have you read all the books of the Promised Messiah?

May peace be upon him

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



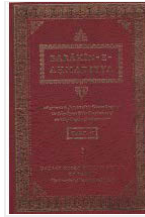
The Advent of the Promised Messiah



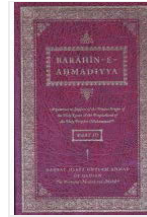
Allah the Exalted



Barahin-e-Ahmadiyya 1-2



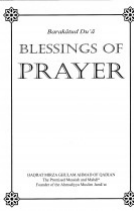
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



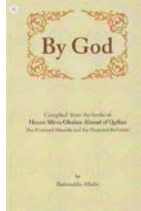
Barahin-e-Ahmadiyya 5



Blessings of Prayer



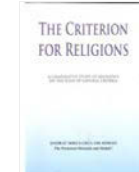
The British Government and Jihad



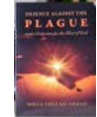
By God



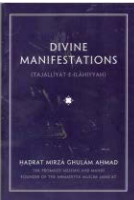
The Conclusive Argument in Favour of Islam



The Criterion for Religions



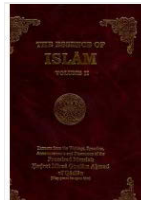
Defense against the Plague and a Criterion for the Elect of God



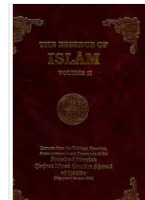
Divine Manifestations



Elucidation of Objectives



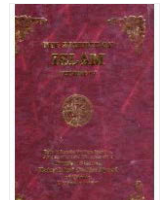
The Essence of Islam Volume 1



The Essence of Islam 2



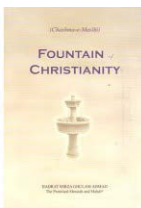
The Essence of Islam 3



The Essence of Islam 4



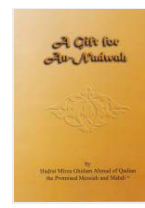
The Essence of Islam 5



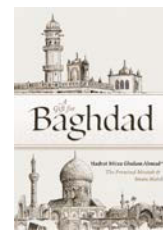
Fountain of Christianity



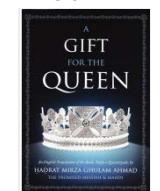
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



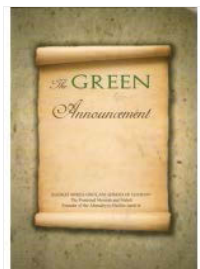
A Gift for Al-Nadwah



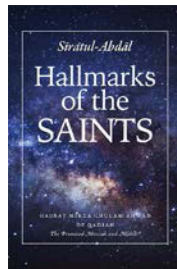
A Gift for Baghdad



A Gift for the Queen



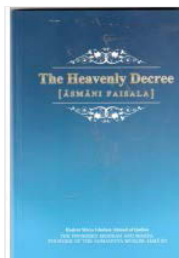
The Green Announcement



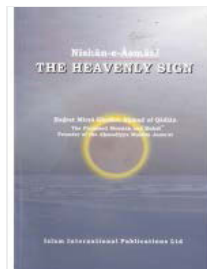
Hallmarks of the Saints



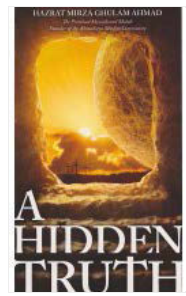
Haqiqat-ul-Wahi



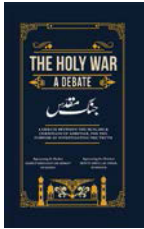
The Heavenly Decree



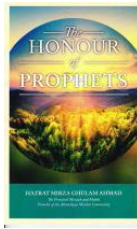
The Heavenly Sign



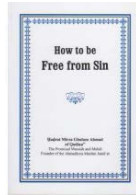
A Hidden Truth



The Holy War



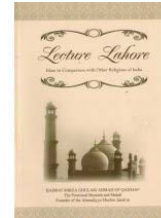
Honor of Prophets



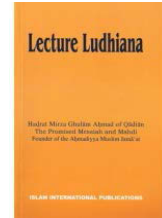
How to be Free from Sin



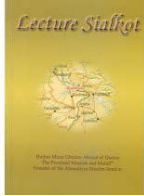
Jesus In India



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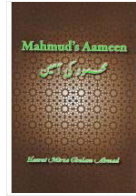
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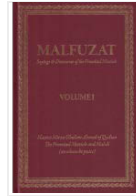
Lecture Sialkot



The Light of the Holy Qur'an



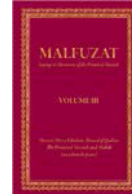
Mahmud's Aameen



Malfuzat Volume 1



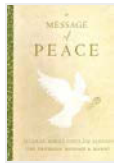
Malfuzat Volume 2



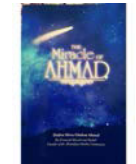
Malfuzat Vol 3



Malfuzat Vol 10



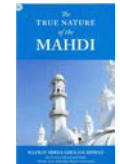
A Message of Peace



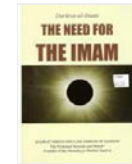
The Miracle of Ahmad



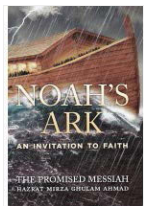
A Misconception Removed



The Nature of the Mahdi



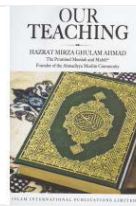
The Need for the Imam



Noah's Ark



The Ocean of Light



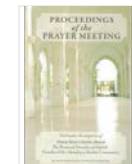
Our Teaching



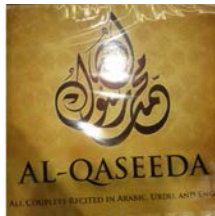
The Philosophy of the Teachings of Islam



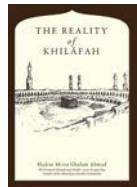
Pleasant stories and anecdotes



Proceedings of the Prayer Meetings



Al-Qaseeda Audio



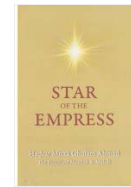
The Reality of Khilafah



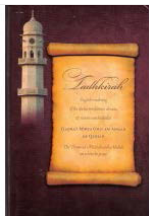
A Review of the Debate Between Batalavi and Chakrhalavi



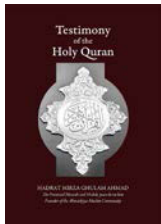
Selections from the Writings of the Promised Messiah



Star of the Empress



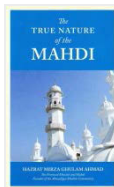
Tadhkirah



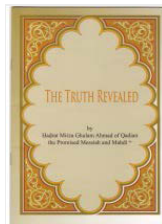
Testimony of the Holy Qur'an



Three Questions by a Christian and Their Answers



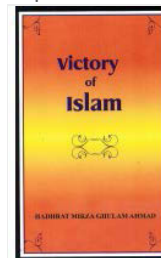
The True Nature of the Mahdi



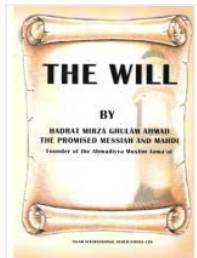
The Truth Revealed



The Truth Unveiled



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The Will

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Dā'īn Ilallāh Volunteers from Central New Jersey in the India Day Parade in New York City



Ahmadiyya Gazette Online

United States of America

You are a Warner from Me.
I have sent you so that
the guilty ones might be
separated from the righteous.

Revelation to
HAZRAT MIRZA GHULAM AHMAD
Messiah and Mahdi (May peace be on him)
THE WILL—English Translation of AL-WASIYYAT, p. 3



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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