

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

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

القران الحكيم 2:258

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January-February 2025

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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)



Miami Book Fair in November 2024



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**Acronyms for salutations used in this publication**

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

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

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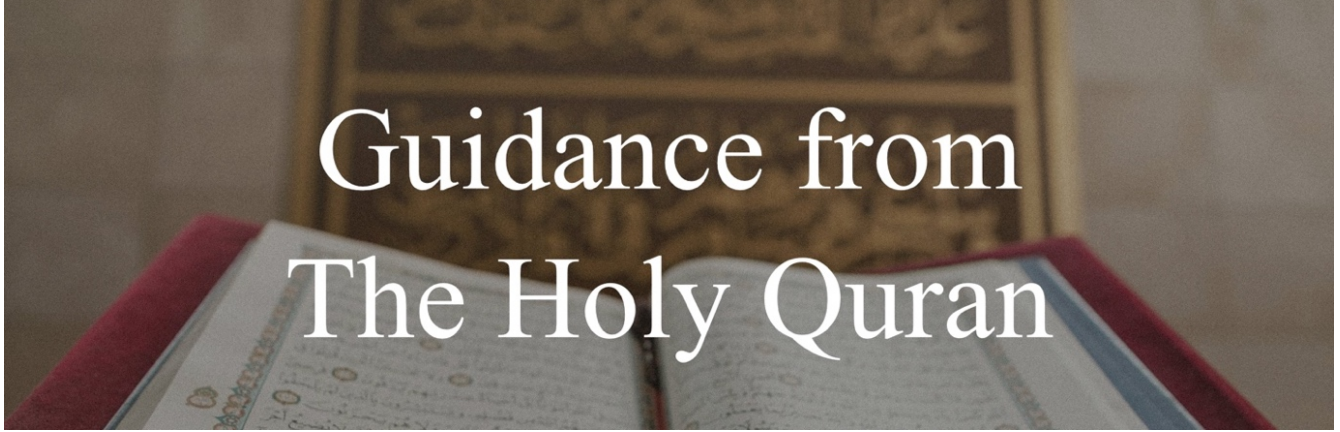
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## Darūd Sharif (Ṣalāt ‘Alan-Nabī)

Supplicating for blessings for the Holy Prophet, may peace and blessings of Allah be upon him



إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

### Translation:

Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace.

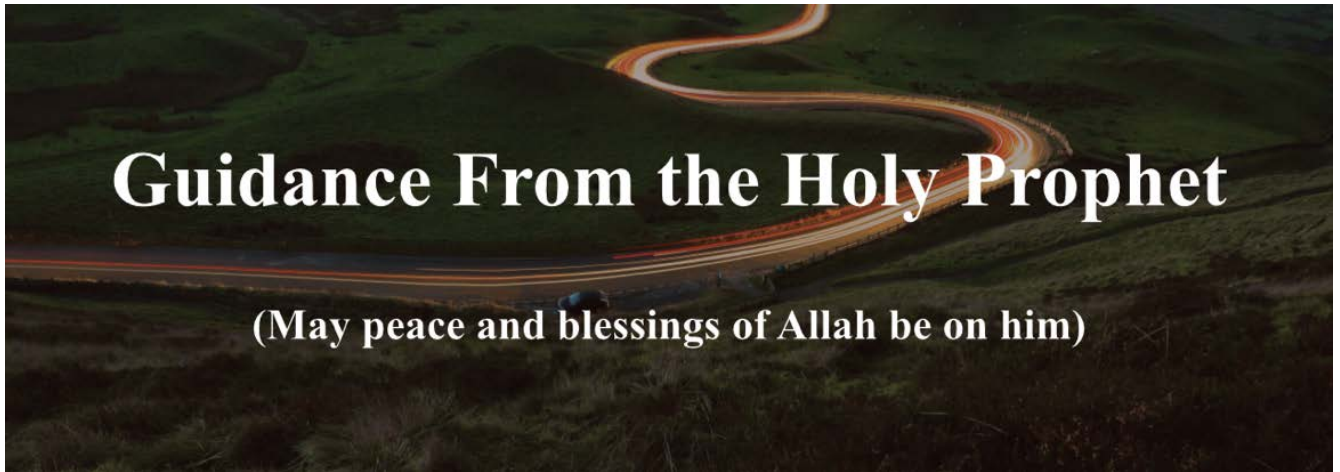
(33[Al-Ahzab]:57) by Hazrat Maulawi Sher ‘Ali)

### Commentary:

The sending down of blessings by Allah and His angels upon the Holy Prophet signifies that those who

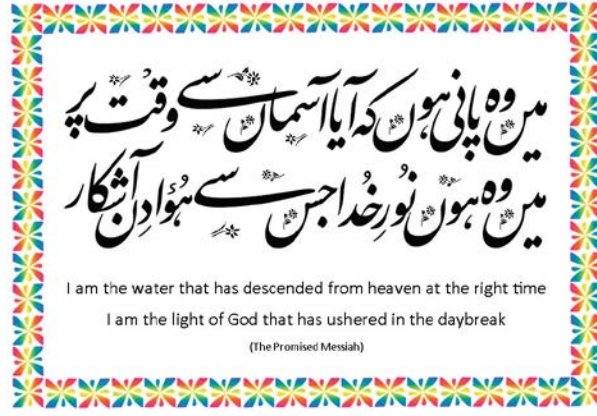
seek to retard the progress of his cause by slandering him and bringing false accusations against him live in a fool’s paradise. By their nefarious activities, they can do him no harm. His cause will continue to progress and prosper because God and His angels bless it.

[The Holy Qur‘ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (33[Al-Ahzab]:57)]



عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّىٰ أُرَدَّ عَلَيْهِ السَّلَامَ

Hazrat Abu Hurairah (may Allah be pleased with him) relates that the Holy Prophet (may peace and blessings of Allah be on him) said, “Whenever anyone invokes blessings upon me Allah will restore my soul to me so that I will respond to his invocation (Abu Daud) [Gardens of the Righteous (Riyad as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 235, Hadith no. 1407]



## No Man Can Reach God Except by Following the Holy Prophet (may peace and blessings of Allah be upon him)

I have, by the sheer grace of God, and not by any merit of my own, been accorded a full measure of the bounty, which was bestowed before me on the Prophets and Messengers as and the Chosen ones of God. It would not have been possible for me to receive this bounty had I not followed the ways of my lord and master, the Pride of the Prophets, the Best of Mankind, Hazrat Muhammad Mustafa [the Chosen One], may peace and blessings of Allah be upon him. Therefore, whatever I have attained, I attained due to this following and I know, through my true and perfect knowledge, that no man can reach God except by following the Holy Prophet, may peace and blessings of Allah be upon him, nor can anyone have a share of the complete cognition.

At this point, I would also like to point out what appears before all else to be the result of sincere and complete obedience to the Holy Prophet, may peace and blessings of Allah be upon him. Bear in mind that it is the “rightly-inclined heart;” that is, the love of the world leaves the heart and it becomes desirous of the eternal and everlasting bliss. Subsequent to this, pure and perfect love of God is achieved as a result of this rightly-inclined heart. And all these bounties are bestowed as a consequence of following the Holy Prophet, may peace and blessings of Allah be upon him, by way of his

heritage, as Allah says [to the Holy Prophet, may peace and blessings of Allah be upon him:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Meaning, “Tell them, ‘If you love God, obey me so that God may also love you.’” Indeed, the profession of one-sided love is a blatant lie and pretense and idle talk. When a person truly loves God, then God loves him too; then the breeze of acceptance swirls in the world for him, his love is put in the hearts of thousands and he is granted a power of attraction, and he is given a light that always accompanies him. When a person loves God with sincerity and adopts Him above all else, when everything besides God ceases to have any esteem or respect for him, indeed when he considers everything else to be worse than even a dead worm, then God, who sees his heart, descends upon him with His mighty glory. Just as a polished mirror reflects the sun perfectly that it can be said figuratively and metaphorically that the same sun which is in the sky also resides in the mirror, in the same way God descends on such a heart and makes his heart the seat of His Throne. This alone is the purpose for which man has been created. [Haqīqat-ul-Wahī (The Philosophy of Divine Revelation), Islam International Publications UK (2023), pp. 78-79]

# New Year Message From Sahibzadah Mirza Maghfoor Ahmad Ameer, Ahmadiyya Muslim Community, USA



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INTERNATIONAL HEADQUARTERS  
RABWAH, PAKISTAN

December 31, 2024

Dear Members of USA Jama'at:

Assalamo Alaikum wa Rehmatullah wa Barakatahu

I wish you a Happy New Year. May Allah bring you peace, happiness, and prosperity in the coming year. We are at a crossroads of history. We are witnessing conflicts, despair, and destruction across the globe and we feel helpless. For hundreds of millions of people, New Year's Day is another day of perpetual misery, suffering, and affliction without a ray of hope.

Hazrat Khalifatul Masih, AyyadahoAllah, has been constantly reminding us to turn to Allah and pray fervently to save mankind and save ourselves. This can only be achieved by bonding with Allah and submitting to His Will. We must heed the words of the Promised Messiah<sup>as</sup>:

"Blessed are you who do not get tired in your prayers and your soul melts when you pray and your eyes shed tears ... and you are rendered restless and mad and unconscious of self. The God to whom we call is very benevolent, merciful, modest, true, faithful, and compassionate to those who are humble. You should also become faithful and supplicate with full sincerity and loyalty so He has mercy on you. Accept defeat for the sake of God so that you might become heirs to great victories. God will show miracles to those who pray and bestow extraordinary favors upon those who beg. Prayers come from God and return to Him."

Let us start the New Year with true and sincere supplication. May Allah accept our prayers and bring us near to Him.

Wassalam,

Khakeer,

Mirza Maghfoor Ahmad

Amir Jama'at USA



## Rules of Noon Qutni (نْ)

In the Arabic script, when Tanwin is followed by Hamzat al-Wasl (اِ) [Connecting Hamza. It is a special sound in Arabic that occurs at the beginning of certain words] and then a letter with a Sukoon. The sound of the Hamzat al-Wasl is not pronounced. Instead, the noon sound from the Tanwin connects directly to the letter with Sukoon. This is represented by a small Noon with a Kasrah (نْ) and is called the Noon Qutni (نُونٌ قُطْنِي).

The Noon Qutni is a unique Arabic grammatical marker that plays a specific role in Quranic recitation. It is essentially a small "noon" (ن) with a kasrah that appears between some words. Its primary function is to facilitate the joining of two words during recitation, creating a smoother flow. However, if the reciter does not intend to join the words, the Noon Qutni becomes functionally irrelevant and is not pronounced.

There are two ways to read the Noon Qutni:

### 1. When Joining Words:

When the reciter intends to join two words, the Noon Qutni is pronounced. This helps in maintaining the fluidity and continuity of the recitation. The small noon with a kasrah is articulated smoothly as part of the word.

#### Example:

Actual Word	Applying Qutni Rule	How to pronounce the word
خَيْرًا الْوَصِيَّةُ	خَيْرًا بِالْوَصِيَّةُ	خَيْرًا لَوَصِيَّةُ
يَوْمَئِذٍ الْحَقُّ	يَوْمَئِذٍ بِالْحَقُّ	يَوْمَئِذٍ لِحَقُّ
شَيْئًا اتَّخَذَ	شَيْئًا بِالَّتَّخَذَ	شَيْءًا لَتَّخَذَ

### 2. When Not Joining Words:

If the reciter does not join the words (a word carrying Tanwin and a word start with Hamzat al-Wasl, the Noon Qutni rule will not apply. Reciter will stop on a word ending in a Tanwin to apply the stopping rules and starts with the next word which is starting with Hamzat al-Wasl to apply its rule.

#### Example:

قُلْ هُوَ اللَّهُ أَحَدٌ ○ اللَّهُ الصَّمَدُ ○  
 قُلْ هُوَ اللَّهُ أَحَدٌ ○ اللَّهُ الصَّمَدُ ○

(Quadratullah Ayaz, Milwaukee)

## The claim of Muslih Mau'ūd in his own words

**“Under the divine command, I swear by God and announce that  
He has nominated me as the Promised Son  
according to the Prophecy”**



Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him) was demanded a special sign of the truth of the religion of Islam by the Hindus of Qadian. Under divine guidance he went to Hoshiarpur (a town, a few miles east of Qadian) for this purpose and prayed to God for forty days. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years.

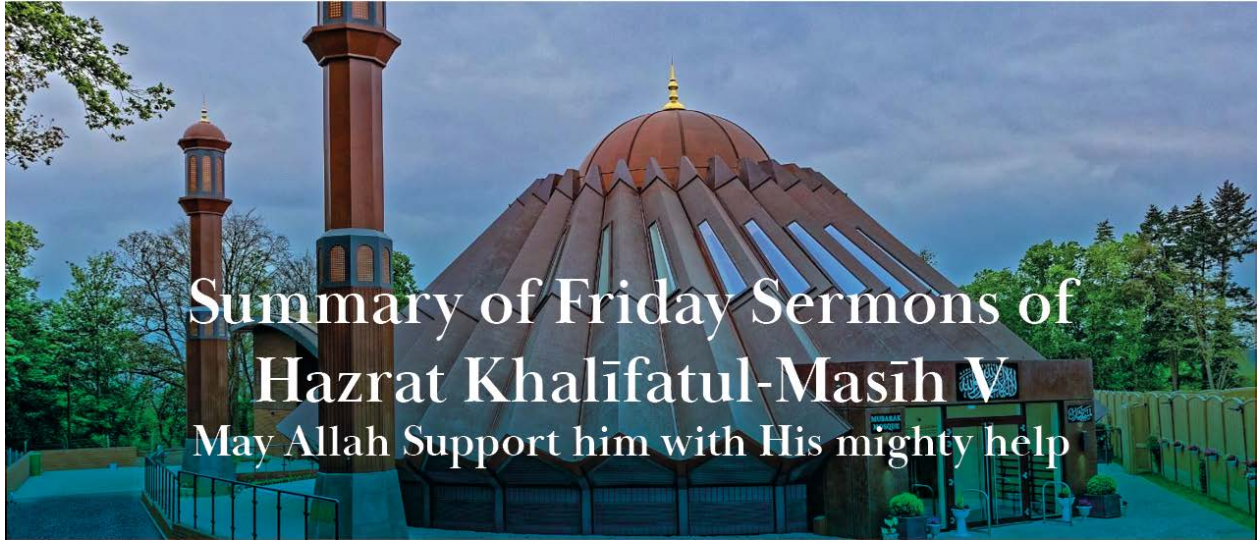
Hazrat Masih Mau'ūd (peace be on him) published this prophecy in his *Ishtihār* (leaflet) on 20 February 1886. The son was born in 1889 and was named Bashir-ud-Din Mahmud Ahmad. He was to become Muslih al-Mau'ūd. He was elected in 1914 as the second Khalifa of the Jamā'at Ahmadiyya. In 1944, God manifestly revealed to him that he was the Muslih Mau'ūd. At that time, he openly declared that he was the same promised son of the Promised Messiah mentioned in the prophecy. Khalifatul-Masih

II made this announcement on 20 February 1944 at Hoshiarpur before a large gathering in the following words:

“Under the divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who is to convey his (Promised Messiah) name to the corners of the earth. I do not say that I am the only Promised one and no other Promised one will come till Doomsday. From the prophecy, it seems that some other Promised ones will also come. Some of them may come even after centuries. Rather God has intimated me that He will send me again to this world in some later age and I shall come again in times of polytheism. This means that my spirit shall be given to some other person who will be possessing faculties like me. He will do the job of reforming the world by following in my footsteps. Therefore, those who are to come will come according to the divine promises in their own times. What I say is that the prophecy has been fulfilled in my person that was given to the Promised Messiah in the house in front of me in this city of Hoshiarpur which he announced in this very town and about whom he said that he will be born within nine years. Now there will be no one else to claim truthfully the fulfillment of this prophecy.”

(Al-Fazl, 19 February 1960) (Reproduced from the Ahmadiyya Gazette, February 1998, p. 2)





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

## December 2024

### 6 December 2024

Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) continued mentioning details of the Treaty of Ḥudaibiyah. In the Treaty of Ḥudaibiyah, a deficiency went undetected, as although the return of Muslim men was stipulated, there was no mention of such women from the people of Mecca who would accept Islam and join the Muslims.

Ummi Kulthum reached Madīnah by foot and, presenting herself before the Holy Prophet (may peace and blessings of Allah be on him), expressed her acceptance of Islam. However, two of her close relatives followed behind to capture her and demanded her return. These people claimed that although the word ‘man’ has been used in the treaty, in actuality, the agreement was general and affected both men and women equally. However, in addition to the words of the

### 13 December 2024

Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) started mentioning an expedition from the life of the Holy Prophet (may peace and blessings of Allah be on him), called the expedition of Qurta’ which took place on 10 Muharram, 6 AH. Hazrat Muhammad bin Maslamah (may Allah be pleased with him), along with thirty other companions, was sent towards Qurta’ located about seven nights’ journey from Madīnah. The Holy Prophet instructed Muhammad bin Maslamah to travel by night and hide by day and launch a sudden attack. They attacked, killing ten. They then returned to Madīnah,

### 20 December 2024

Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) described more expeditions during the life of the Holy Prophet (may peace and blessings of Allah be

treaty, Ummi Kulthum contended for an exception in the case of women because a woman belongs to a weaker gender. The Holy Prophet gave a verdict in favor of Ummi Kulthum and sent her relatives back. A Muslim from Mecca, namely Abu Basir, asked for protection, and the Holy Prophet was firm on the Treaty and returned him to Quraish of Mecca.

Furthermore, God also supported this decision. Consequently, during those days, the Qur’anic verse was revealed that “When believing women come to you as refugees, examine them, and if they prove to be virtuous and sincere, send them not back to the disbelievers but if they are married women, return to their disbelieving husbands their dowries.” (Edited from the summary prepared by the Review of Religions, 6 December 2024)

while a few people were left behind to return 150 camels and 3,000 sheep to Madīnah. This expedition lasted nineteen days.

During this incident, there is mention of Thumamah bin Uthāl, chief of Yamamah, accepting Islam. He was an influential chieftain of his region. Through his fervent preaching, many people of Yamamah entered Islam. (Edited from the summary prepared by the Review of Religions, 13 December 2024)

on him).

**The Expedition of Ukashah bin Mihsan (may Allah be pleased with him):** It took place in Rabi’ al-Awwal

Rabi, 6 AH. The Holy Prophet sent one of his companions, Ukashah bin Mihsan, as a leader of forty Muslims to combat the tribe of the Bani Asad. The tribe had set up a camp near a water spring named Ghamr for mischief activities. Upon hearing news of the Muslims' arrival, the tribe's people dispersed, and Muslims returned to Madīnah without combat.

**The Expedition of Muhammad bin Maslamah (may Allah be pleased with him):** It took place in Rabī' ath-Thānī, 6 AH. The Holy Prophet sent a contingent of ten men. They reached Dhu al-Qassah at night and as they were sleeping, they were surrounded by a hundred disbelievers. When the Muslims realized this, Hazrat Muhammad bin Maslamah called out to the Muslims to take up their arms. There was an exchange of arrows and finally, the enemy attacked with spears, martyring everyone, while Hazrat Muhammad bin Maslamah was badly injured. A Muslim man passed by and rescued him.

**The Expedition of Hazrat Abu Ubaidah bin Jarrah (may Allah be pleased with him):** The news had also been received that the people of the Banu Tha'labah tribe intended to attack the surroundings of Madīnah, the Holy Prophet sent a party of forty able-bodied companions in the command of Abu 'Ubaidah. The Holy Prophet ordered that they travel by night and reach there in the morning. Abu 'Ubaidah reached there with his forces at morning prayer. They were confused by this sudden attack and so after a brief confrontation, they fled, disappearing to the nearby mountains. Abu 'Ubaidah took hold of the spoils of war and returned to Madīnah.

**Two Expeditions of Zaid bin Harithah (may Allah be pleased with him):** 1) In Rabī'ul-Akhir 6 A.H., the Holy Prophet dispatched a few Muslims to the tribe Bani Sulaim under the command of Zaid bin Harithah. This tribe resided in the region of Najd at a place called Jamum and had been at war against the Holy Prophet for some time now. The tribe played a significant role against the Muslims in the Battle of the Ditch. When Zaid bin Harithah and his companions reached Jamum, which was located at a distance of approximately fifty miles from Madīnah, they found it to be empty. However, they were able to find the whereabouts of where a portion of the Banu Sulaim was grazing their cattle from a woman named Halimah from the Muzainah tribe, who was among the opponents of Islam. Therefore, benefiting from her intelligence, Zaid bin Harithah attacked the place. This sudden attack caused most of the people to flee and they dispersed.

However, the Muslims were able to capture a few prisoners and some cattle, which they took hold of and returned to Madīnah.

2) The Holy Prophet sent Hazrat Zaid during the month of Jumādā al-Ūlā with 170 companions. The cause of this expedition was that a caravan of the Quraish was arriving from Syria and the Holy Prophet had sent this squadron to intercept it. However, here, it is sufficient to allude to the fact that these caravans of the Quraish were always armed, and whilst traveling between Makkah and Syria, they passed very closely by Madīnah, and so they were a constant threat to Muslims. Hazrat Zaid moved forward with such intelligence, seizing the opportunity, that he was able to successfully intercept the caravan. The people of the caravan were unable to combat this assault of the Muslims. They left all their belongings and fled. Hazrat Zaid captured a few prisoners and took hold of the caravan's load.

**The Expedition of Banu Lihyan:** It took place in Jumādā al-Ūlā, 6 AH. Ten innocent Muslims who had been sent for peaceful preaching were ruthlessly murdered by deceit. At the root of this entire mischief was the hand of the Banu Lihyan, which at the time resided between Makkah and Madīnah in the Valley of Ghuran. Before the Holy Prophet could reach the Valley of Ghuran with two hundred companions, the people of the Banu Lihyan had dispersed, disappearing into the mountains. The Holy Prophet reached the place where his companions were martyred, a deeply emotional state overcame him and the Holy Prophet wept and prayed for those martyrs.

**An Expedition of Zaid bin Harithah:** It took place in Jumādā al-Ākhirah, 6 AH. The Holy Prophet sent Hazrat Zaid to Banu Tha'labah bin Sa'd who were in Tarif, which was Thirty-six miles from Madīnah. Hazrat Zaid set out with fifteen men and upon reaching Tarif they captured the camels and sheep. The dwellers became frightened and fled. The companions returned to Madīnah with 20 camels without any fighting.

Hazrat Khalīfatul-Masīh appealed for prayers for Syria, Pakistan, Iran, and others. Israel has malicious intent against the Islamic world. He prayed that may Allah the Almighty grant sense and understanding to the Muslims and that sectarianism and the desire for rule may end and they all become united. If the conduct of Muslims persists, then how can Allah help such cruel people who kill their own people? (Edited from the summary prepared by the Review of Religions, 20 December 2024)

## 27 December 2024

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) described the following expeditions:

**The Expedition of Zaid bin Harithah (may Allah be pleased with him) to the Banu Juzam:** It took place in Jumādā al-Ākhirah, 6 AH. Dihyah Kalbi (may Allah be pleased with him) was returning from a meeting with the Caesar of Rome who had also given him some gifts. Along the way, Hunaid bin Arid and his son attacked him and took everything Dihyah had except for an old garment. The people of the Dhubaib tribe of Rufa'ah bin Zaid, who were Muslims, heard about this, went to the Banu Juzam and attacked them to retrieve the gifts that had been given to Dihyah Kalbi. The Holy Prophet dispatched an envoy of 500 Muslims under the leadership of Hazrat Zaid bin Harithah. The Muslims attacked the Banu Juzam and overcame them, taking 1,000 camels and 500 sheep along with one hundred prisoners. Banu Juzam went to the Holy Prophet and said that they had become Muslims; however, there were protections in place for the non-Muslims, so why was it that their tribe was also attacked? The Holy Prophet said that they were correct. The Holy Prophet expressed his grief over those of their tribe who were killed. The Banu Dhubaib simply asked that what was taken from them be returned, which the Holy Prophet immediately instructed to be done. This refutes the baseless allegations that Islam went to war simply to obtain spoils.

**The Expedition of Abdur Rahmad bin Auf (may Allah be pleased with him):** It took place in Shahban 6 AH towards Dumatul Jandal which is located about 450 kilometers from Madinah. Among the motives for war expeditions, an additional motive was added, that armies be sent towards such tribes wherein various people were inclined to Islam in their hearts, but remained deterred from accepting Islam due to fear of persecution. The Holy Prophet dispatched an army under the command of 'Abdur-Rahman bin 'Auf (may Allah be pleased with him) and said: "O Ibn-i-'Auf, take this flag, and all of you set out for Jihad in the way of Allah; And fight with the infidels, but look hither, do not act dishonestly, do not break oaths, do not mutilate the dead of the enemy, nor kill any children. This is the commandment of God and the Sunnat of His Prophet." Seven hundred companions

were dispatched to Dūmatul-Jandal. After a few days, due to the preaching of 'Abdur-Rahman bin 'Auf, their chieftain Asbagh bin 'Umar Kalbi, who was a Christian, pure-heartedly accepted Islam. The expedition came to its conclusion with great success and excellence.

**The Expedition of Hazrat Ali (may Allah be pleased with him) to Fadak:** The devastation which had befallen the Jewish people in Madinah on account of their treachery and mischief-making, was like a rankling thorn in the heart of the Jews of Arabia. Furthermore, after the Ghazwah of Banu Quraizah, which ruined the Jews of Madinah, the village of Khaibar which was the largest center for the Jews of Hijaz, became a headquarters for secret conspiracies against Islam. In Sha'ban 6 A.H., the Holy Prophet received intelligence that secret talks were mutually underway between the Banu Sa'd bin Bakr tribe and the Jews of Khaibar and that the Banu Sa'd were mustering their forces with the assistance of the people of Khaibar. Upon receiving this news, the Holy Prophet dispatched an army of companions under the command of Hazrat 'Ali, who hid the day and traveled by night, reached near Fadak, close to where these people were gathering. The Muslims found a Bedouin man who was a spy of the Banu Sa'd. Hazrat 'Ali imprisoned him and inquired of him as to the situation of the Banu Sa'd and the people of Khaibar. At first, he expressed a complete lack of knowledge and of having no relations whatsoever. However, eventually, he told everything after attaining a promise of forgiveness. Then, the Muslim people made him their guide and moved towards the place where the Banu Sa'd were gathering, whereafter they launched a sudden attack. The Banu Sa'd were confounded and fled from the field of Battle. Hazrat 'Ali took the wealth of spoils and returned to Madinah, and in this manner, this threat was temporarily deferred.

**The Expedition of Hazrat Abu Bakr (may Allah be pleased with him) to Fazarah:**

The Expedition of Hazrat Abu Bakr towards Fazarah was about 350 kilometers from Madinah. It is recorded that under the command of Hazrat Abu Bakr, the Muslims attacked the Banu Fazarah and were victorious. (Edited from the summary prepared by the Review of Religions, 27 December 2024)

## January 2025

### 3 January 2025

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper) said that spending wealth in the way of Allah is an act of great virtue. Seeing as man has a great attachment to wealth, God has deemed those who spend out of that

which they love, that is, their wealth, attain the pleasure and nearness of Allah because the true sacrifice is spending out of that which one loves.

The Promised Messiah (may peace be on him) has

explained that one should not be so attached to their wealth that they do not spend their wealth for the sake of Allah. There was a time when the sacrifice required was of one's life. The Promised Messiah said that the manner in which one spends their wealth in the way of Allah is a marker of the level of their righteousness. In fact, the higher ranks of righteousness cannot be attained without spending out of that which they love.

Hazrat Khalīfatul-Masīḥ V announced the

## 10 January 2025

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) mentioned the following expedition from the life of the Holy Prophet (may peace and blessings of Allah be on him).

Expedition to Banu Fazarah and

## 17 January 2025

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) mentioned the following expedition from the life of the Holy Prophet (may peace and blessings of Allah be on him).

Expedition of Abdullah bin Rawahah (may Allah be pleased with him) and the expedition of Amr bin Umayyah Damri (may Allah be pleased with him).

Hazrat Khalīfatul-Masīḥ V appealed for prayers in light of cruelties in Pakistan and deceptive world powers. He said that he constantly draws attention towards prayers for Pakistan, where conditions from time to time become very extreme. It seems that the government is in the hands of the extremists. Before, it used to be that the minarets or domes of our mosques would be broken down. But just yesterday, under the guise of wanting to build a road, under the influence of clerics, an entire mosque of the Ahmadiyya Community,

## 24 January 2025

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) described two more expeditions from the life of the Holy Prophet (may peace and blessings of Allah be on him).

1. The Expedition of Kurz bin Jabir (may Allah be pleased with him). The expedition took place in

## 31 January 2025

Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) continued describing incidences from the expedition of Dhi Qarad. When the Muslims reached the enemy encampment, they witnessed that the horse of Abu Qatadah (may Allah be pleased with him) was hamstrung. The Holy Prophet (may peace and blessings of Allah be on him) stood by it and said, "May you be well. You have many enemies in war." Abu Qatadah

commencement of the 68<sup>th</sup> year of Waqf-e-Jadid. The Community presented more than £14.6 million in sacrifices, an increase of £736,000 from last year, despite difficult financial conditions in the world. The ranking of countries in terms of collection is as follows.

UK, Canada, Germany, USA, India, Australia, A Middle Eastern country, Indonesia, a Middle Eastern country and Belgium. (Edited from the summary prepared by the Review of Religions, 3 January 2025)

Expedition of Abdullah bin Atik (may Allah be pleased with him)

(Edited from the summary prepared by the Review of Religions, 10 January 2025)

which was built even before the partition of India and Pakistan, was bulldozed and destroyed. These are the conditions today, and it is only Allah the Almighty who can swiftly take such people to task and turn their actions back onto them. Hence, Ahmadi must focus a great deal on prayers.

He said that concerning Palestine, it is said that an agreement is in place, yet there are still incidents taking place. Some people are rejoicing over the agreement; however, the forces of the antichrist cannot be trusted at all. They say one thing and do another. Hence, there is no need to become so happy; rather, the focus should be on increased prayers. Muslims should use wisdom in attaining their rights; may Allah the Almighty enable them to do so. (Edited from the summary prepared by the Review of Religions, 17 January 2025)

Shawwal 6 AH.

2. The Expedition of Dhi Qarad took place three days before Khaibar.

(Edited from the summary prepared by the Review of Religions, 24 January 2025)

mentioned that he was struck with an arrow and thought that he had removed it. The Holy Prophet called him over, tenderly removed the arrow, and put his blessed saliva on the wound. As a result, Abu Qatadah said that it was as though I had not been wounded at all.

Hazrat Khalīfatul-Masīḥ V then mentioned the incident of Hazrat Salamah (may Allah be pleased with him). During this time, Hazrat Salamah proposed to be



sent with 100 men to pursue the enemy. The Holy Prophet agreed. The Holy Prophet replied, "If you have managed to secure them, show them mercy and tenderness." In other words, if they have run away, then leave them be. There is no need to show harshness any further.

Hazrat Khalīfatul-Masīḥ V described the expedition of Hazrat Aban bin Sa'īd (may Allah be pleased with him) which took place in Muharram 7 AH. Hazrat Aban was amongst the enemies during the Battle of Badr and had granted protection to Hazrat Uthman (may Allah be pleased with him) during the incident of the treaty of Hudaibiyah. During the Battle at Khaibar, Hazrat Aban accepted Islam, or according to another narration, he accepted Islam sometime between the Treaty of Hudaibiyah and the Battle of Khaibar.

Hazrat Khalīfatul-Masīḥ V also mentioned the Battle of Khaibar. The Battle of Khaibar is a significant event in Islamic history. Khaibar is a lush green area with many streams and water springs. It is also within the area of the largest date crops in the Arabian Peninsula. Khaibar

was approximately 96 miles north of Madinah. Many Jews had lived there for a long time. Some say they lived there since the time of Prophet Moses (may peace be on him), and this region held great importance for the Jewish people. A famous orientalist, Montgomery Watt, who has never shied away from defaming Islam and its Holy Founder, writes: "The attack of Khaibar was for one clear reason: they had poured their riches into inciting their Arab neighbors against Islam." It was for this reason that the Holy Prophet (may peace and blessings of Allah be on him) decided to fight and protect Islam. The Jews living in Madinah at the time were not happy after having discovered this. Some Muslims had taken loans from these Jews. To hinder and stop the Muslims from departing, the Jews began to ask the Muslims to return the loans they owed. Apart from hindering the Muslims, the Jews of Madinah also informed the Jews in Khaibar of the Muslims' preparations. The narration of the battle shall be continued. (Edited from the summary prepared by the Review of Religions, 31 January 2025)

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

Weekly Al-Fazl International (Urdu) can be subscribed at [amibookstore.us](http://amibookstore.us).



# Hazrat Khalifatul-Masih V (May Allah be his Helper) Mentions Ahmadi Muslims of the US

## Hazrat Khalīfatul-Masīḥ V leads the funeral prayer in absentia of Khalifa Waseem-ud-Din Mahmud of the USA

Khalifa Waseem-ud-Din Mahmud, son of Khalifa Alim-ud-Din of the USA, passed away on 12 October 2024 at the age of 93. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)].

He was the grandson of Hazrat Dr. Khalifa Rashid-ud-Din (may Allah be pleased with him), a companion of the Promised Messiah (may peace be on him). He was the

father of Hazrat Ummi Nasir (may Allah be pleased with her), the first wife of Hazrat Muslih Mau'ūd (may Allah be pleased with him). He was the maternal uncle of Hibbat-ur-Rahman (in-charge of Khuddam Section Markaziyya) and Mahboob-ur-Rahman (General Secretary IAAAE).

He had been serving in the office of Jama'at Ahmadiyya, Qadian, and Rabwah in various positions. He was punctual in daily prayers, Tahajjud,

and fasting. He was deeply committed to Khilāfat and exhorted his children to love and obey Khilāfat. He is survived by his wife, a son, and two daughters. May Allah grant forgiveness to the deceased and place them in close proximity to their loved ones. May Allah grant patience to his family members and enable them to keep his qualities alive. Āmīn. (Al-Fazl International, 3 December 2024. Translated by the Editor, Ahmadiyya Gazette, USA)

## Hazrat Khalīfatul-Masīḥ V leads the funeral prayer in absentia of Dr. Masoud Ahmad Malik of the USA

Dr. Masoud Ahmad Malik passed away on 25 November 2024 at the age of eighty-six. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah [2]:157)]

Dr. Masoud Ahmad Malik was the former Nai'b Amīr of the Ahmadiyya Community in the USA. He performed Hajj in 2000. He obtained his PhD in animal nutrition from Nebraska University. He served the community in the USA as

Nai'b Amīr from 2013 until his demise and also served in various other capacities. He had the opportunity to do research and find references for Hazrat Khalifatul-Masih IV's (may Allah shower His mercy on him) book, "Revelation, Rationality, Knowledge and Truth." He was very obedient to Khilafat and understood the system of the community. He was conscious of maximizing time and spending the community's funds judiciously. He had a sign on his desk that read,

"What have I done today in the service of my Jama'at?" He truly spent every day in the service of the community. He possessed many excellent qualities and fulfilled his duties in an excellent manner. Hazrat Khalifatul-Masih prayed that may Allah grant him forgiveness and mercy, elevate his station, and enable his children to carry on the legacy of his virtues. (From the summary of the Friday Sermon at alislam.org, 13 December 2024)

## Hazrat Khalīfatul-Masīh V leads the funeral prayer in absentia of Kamran Amjad Chaudhri of Boston, USA

Kamran Amjad Chaudhri, son of Muhammad Amjad Chaudhri of Boston, USA, passed away on 14 October 2024 in a car accident. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah 2:157)].

The deceased was in the Waqf-e-Nau Scheme. He was serving

Khuddamul-Ahmadiyya USA as Nazim Şiḥḥat Jismani. He was punctual in daily prayers and always preferred the work of Jamā'at over other matters. He met everyone happily and with respect. He was an obedient young man. He was older than all the siblings in the house and used to help them with their studies. He obtained a graduate degree in Biochemistry and got a job in

research. He was planning to do a Ph.D. in his field next year. He survives by his parents, a sister, and three brothers.

(Al-Fazl International, 11 January 2025. Translated from Urdu by the Editor, Ahmadiyya Gazette, USA)

## Hazrat Khalīfatul-Masīh V leads the funeral prayer in absentia of Khalid Nadeem Ahmad of Maryland (USA)

Khalid Nadeem Ahmad passed away on 29 October 2024, at the age of 68, in Maryland, USA. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah [2]:157)].

His father belonged to Bhera, but due to being orphaned at a young age, he was fortunate enough to be brought up under the patronage of Hazrat Khalīfatul-Masīh I (may Allah be pleased with him) in Qadian. The deceased had the privilege of serving as the President

of the Gilgit Jamā'at for a long time. He used to actively participate in every financial sacrifice. Once, the stage of reconstruction of the Gilgit Mosque came up. When the center told the share of the local Jamā'at, he paid the full amount with the help of the other two people. Once, there was a problem of getting the Jamā'at's property released from an occupant, so he solved it with great strategy. He was a beloved figure in the area due to his high morals, nobility, and honesty. He was highly respected by missionaries and Waqf-

e-Zindagi. The deceased was punctual in fasting and prayer. He was cheerful, sociable, a lover of Khilafat, a noble soul, and a good and sincere person. He is survived by his wife and two sons. He was the son-in-law of Maulana Ghulam Hussain Ayaz (Singapore Muballigh) and the brother of Mubashir Latif Ahmad (Senior Advocate Supreme Court) and the Sajid Naeem Shaheed (Model Town Lahore).

(Translated by Editor from Al-Fazl International, 29 January 2025)

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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## Khuddam from the Gulf Region of the US meets Hazrat Khalifatul-Masih



A group of Khuddam from the Gulf Region of Majlis Khuddam-ul-Ahmadiyya USA had an in-person Mulaqat with Hazrat Khalifatul-Masih V (may Allah be his Helper) in Islamabad, UK, on 17 November 2024.

Regional Qaid of MKA, Gulf Region, and the other twenty-one Khuddam introduced themselves to Khalifatul-Masih (may Allah be his Helper).

The Khuddam had the opportunity to ask several questions during the mulaqat, which Hazrat Khalifatul-Masih V graciously answered.

On a question about levels of hell like heaven, Hazrat Khalifatul-Masih explained that hell has different stages. He elaborated that some people would face less severe punishment while others would

endure greater torment depending on their sins. He said, “Allah the Almighty will not treat everybody in the same way. So, everybody will get his or her punishment according to their deeds and sins, just as they will get the reward in Heaven.”

When a Waqif-e-Nau asked to join the police force, Hazrat Khalifatul-Masih permitted him to pursue the career and said:

“I even asked Khuddam-ul-Ahmadiyya and young people that they should join the public service and the police force. That is how you can improve the quality and behavior of the police department and the police people. American police are quite irrational. They don't care about the people. Sometimes, they become very cruel. So, if you join the police force, I hope

you will try to improve the behavior of those people, or if you get a higher status in the police department, then you can reform the police department.

Regarding the election of Donald Trump as President of the United States, Hazrat Khalifatul-Masih commented:

“Let us see when he takes over! I don't know what he will do for the United States, but I think the world's condition will get better; at least he will try to avoid wars. But some people are quite pessimistic about him. They say he will spoil the American economy and, the American people, and he will take some cruel actions against immigrants, migrants, and refugees, especially illegal refugees. If



there is going to be any immigration, it should be legal immigration.”

In the end, Hazrat Khalifatul-

Masih distributed pens among the Khuddam and allowed them the honor of taking a group photo with him. (Edited from a report prepared

by Al-Hakam, dated 27 November 2024)

## Hazrat Khalifatul-Masih V inaugurates MKA UK Guest House Sara-i-Masroor



On 6 December 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper) inaugurated Sara-i-Masroor, the new guest house of Majlis Khuddam-ul-Ahmadiyya UK. The guest house is located in the village of Elstead, approximately three miles from Islamabad, Tilford. It comprises four bedrooms, a drawing room, a dining room, a kitchen, three bathrooms, and a garage. It was purchased last year for £635,000.

Hazrat Khalifatul-Masih V (may Allah be his Helper) conducted a detailed tour of the premises. He inspected the garage, the kitchen, the dining room, and the

conservatory.

Then he proceeded to the rear garden, where the Amila members and the regional Qa’ideen had gathered. Khalifatul-Masih inquired about those who were present. After this, he then proceeded to the first floor to inspect the four bedrooms and other facilities.

Hazrat Khalifatul-Masih V (may Allah be his Helper) led everyone in silent prayer at the entrance of the guest house and returned to Islamabad. (Report by Muhammad Ali Ahmad, UK, Al-Hakam, 17 December 2024)



## Hazrat Khalifatul-Masih V inaugurates Tajik website [www.islamahmadiyya-tj.org](http://www.islamahmadiyya-tj.org) and the Tajik translation of *The Philosophy of the Teachings of Islam (Islāmi Usul ki Filasfi)*

Hazrat Khalifatul Masih V (may Allah be his Helper) inaugurated the Tajik website: [islamahmadiyya-tj.org](http://islamahmadiyya-tj.org) on 9 December 2024 before in-person Mulaqat with office missionaries and Wāqifin-i-Zindagi of Germany and prayed for its blessed and fruitful results.

This website was prepared by the Tabligh Department of Jamā'at Germany in collaboration with the Russian Desk, Germany. The material has been prepared by two of our missionaries, who know the Tajik language.

Moreover, the Tajik translation of the Promised Messiah's book, *Islāmi Usul ki Filasfi*, was presented to Hazrat Khalifatul-Masih V for prayers, which has recently been published by Ahmadiyya Jamā'at, Germany. This is the first Jamā'at book to be translated into the Tajik language. (Report by Syed Hassan Tahir

Bukhari, In-charge Russian Desk Germany. Al-Hakam, 11 December 2024)



## Hazrat Khalifatul-Masih V meets with missionaries and Wāqifin-i-Zindagi of Germany

Office missionaries and Wāqifin-i-Zindagi of Germany were blessed with in-person Mulaqat with Hazrat Khalifatul-Masih V, may Allah be his Helper, on 9 December 2024 at Islamabad, Tilford, UK.

Hazrat Khalifatul-Masih V addressed the delegation, providing comprehensive guidance on the following aspects.

- Spirit of Waqf and recognizing Allah's favor
- Deepening one's

relationship with Allah and readiness for sacrifices

- The pursuit of knowledge is essential for spiritual and practical growth
- Jamā'at's investment in Wāqifin-i-Zindagi and their responsibilities
- Diligence, accountability, and time management
- Inspirational examples of effective Tabligh in

challenging conditions

- Understanding and addressing rapidly changing global challenges
- Maintaining and strengthening spiritual resolve
- Presenting Islamic teachings with wisdom

(Summary from a report prepared by Al-Hakam, 14 December 2024)



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## Khuddam from MKA South-West Region of the US meet Hazrat Khalifatul-Masih V, may Allah be his Helper, and asked questions



A group of twenty-two *Khuddam* from the southwest region of the USA had an in-person *Mulaqat* (meeting) with Hazrat Khalifatul-Masih V (may Allah be his Helper), at Islamabad, Tilford, UK on 12 January 2025. They were introduced. *Khuddam* asked Hazrat Khalifatul-Masih questions.

A *Khadim* asked about how to remain patient and maintain dignity when hearing false allegations against the *Jamā'at*.

Hazrat Khalifatul-Masih highlighted that allegations against Divine communities are historically inevitable. He underscored the importance of knowledge-based responses and patient endurance and reminded the *Khuddam* that controlling anger reflects true bravery. Hazrat Khalifatul-Masih explained that the lives of the Prophets, as detailed in the Holy Quran, consistently illustrate that false accusations were a common practice among their opponents. Every Prophet mentioned in the Holy Quran, including the Holy Prophet Muhammad (may peace and blessings of Allah be on him), faced baseless allegations. For instance, some accused the Holy Prophet of being a magician, while others labeled him an imposter, questioning the new traditions he introduced, which their forefathers

had not practiced. These accusations were evidence of their opposition's longstanding behavior. Hazrat Khalifatul-Masih V also said:

“So, if they level allegations against us, this is proof of our truthfulness, and the Promised Messiah (may peace be on him) has said that the allegations that were raised against all other Prophets were also being leveled against him. He stated that this is significant proof of the fact that he is truthful and that he has been sent by Allah the Almighty. If the Promised Messiah had been an imposter, he didn't need allegations to be leveled against him to prove it; Allah the Almighty would have caused him to perish because Allah the Almighty states that He causes those people to perish who forge lies against Him. (69 [Al-Haqqah]: 45-48)

As far as your sentiments about being wounded is concerned, remember that the sentiments of the followers of other Prophets were also wounded but they endured it. They used to get angry, but they would control themselves. The Holy Prophet instructed them to be patient. He further said, as reported in a hadith, that it is not a sign of great bravery if one is able to fight someone, punch them, injure their face, or break their teeth. A true sign of bravery is to be able to control your emotions and your anger.

[*Sahih al-Bukhari*, Kitab al-Adab, Hadith 6114] We should be happy that we are being treated in the way that the communities of Prophets are treated. You ought to be equipped with knowledgeable arguments in order to respond to the allegations that are raised against us and for this, you ought to read our religious literature. You ought to read *Jamā'at* literature, prepare answers to allegations, and provide them to your opponents. When the opponents do not have an answer [to your argumentation], they often resort to fighting and cursing. This has always been the practice of the opponents. And those who display forbearance; Allah the Almighty says to show patience and as a result of this, they will be rewarded. [Surah Az-Zumar, Ch. 39: Verse 11] Allah the Exalted has also taught us a prayer to remain steadfast with patience. [Surah al-Baqarah, Ch. 2: Verse 252]”

A question arose on how younger *Jamā'at* members could effectively serve when some elders deemed them too inexperienced for certain responsibilities.

Hazrat Khalifatul-Masih V advised, “The fact is that the youth must also be trained [for the work]. Only then will the second line be formed. Why are they preventing you from working? You should tell them that you have come with the

aim of establishing the second line [of workers]. Only that nation that organizes its second line will succeed. And the second line will only form when young people are at the forefront of service.

“I believe that this is precisely why Hazrat Muslih Mau‘ūd (may Allah be pleased with him) created the auxiliary organizations: Khuddam-ul-Ahmadiyya, Lajna, Ansar. Later on, within Khuddam-ul-Ahmadiyya, he established Atfal-ul-Ahmadiyya, and within Lajna, Nasirat, so that from a very young age, they may develop the habit of working.

I recall that I was ten years old and serving in Atfal-ul-Ahmadiyya. Then, at the age of twelve or thirteen, I became the local Atfal-ul-

Ahmadiyya secretary under the Za‘im. After that, I became a Za‘im. By progressing through these various stages of training, one eventually reaches a certain level.

If, from a young age, you do not train and work, and if the elders do not encourage you, how will you learn? How will this second line be prepared? Tomorrow, the elders will depart, so how will the youth take over the work? This is why Hazrat Muslih Mau‘ūd stated in a couplet:

ہم تو جس طرح بنے کام کیے جاتے ہیں  
آپ کے وقت میں یہ سلسلہ بدنام نہ ہو

(‘We steadfastly continue to perform our duties to the best of our abilities; Ensure that during your time, the Jamā‘at is not brought into

disrepute.’)

That is why we must work.

Tell them: ‘I’m not young. I have a big heart, a great passion, and lofty aspirations. These are the ambitions I want to fulfill. I possess a zeal that I wish to realize.’ If you put it that way, the elders will fall silent.”

At the end of the meeting, the *Khuddam* had a photograph taken with Hazrat Khalifatul-Masih and also received pens as gifts. Khalifatul-Masih also enquired about their food arrangements, including breakfast, and asked whether everything was satisfactory. (Edited from a report prepared by *Al-Hakam*, 21 January 2025)

## Ponder over why you are Ahmadi

### Hazrat Khalifatul-Masih V (may Allah be his Helper) guides members of Lajnah Imā‘illāh Norway

Members of Lajnah Imā‘illāh and *Nasirat* from Nordre Follo Majlis, Norway, had the blessed opportunity to meet Hazrat Khalifatul-Masih V (may Allah be his Helper), at Islamabad, UK, on 18 January 2025.

Hazrat Khalifatul-Masih posed a thought-provoking question to all present about why they were Ahmadi – whether it was merely by birth or if they truly understood the significance of being an Ahmadi. Then he proceeded to provide a profound answer, encouraging everyone to reflect deeply on their Ahmadi Muslim identity and purpose. He emphasized that being an Ahmadi is meaningful only when one understands its purpose, strives to live according to Islamic teachings, and endeavors to spread the true message of Islam to others.

Hazrat Khalifatul-Masih said,

“Everyone must ponder over why they are an Ahmadi. What benefit is there in accepting Ahmadiyyat? Some of us are persecuted, and people think ill of

us. Whether we live in Norway, Sweden, or any other country, people speak ill of us. When people speak ill of us, what benefit is there to being an Ahmadi? Being an Ahmadi will only benefit us when we are conscious of why we are Ahmadi.

The prophecy of the Holy Prophet (may peace and blessings of Allah be on him) was fulfilled, and we accepted that. This is why we are Ahmadi. How should our actions be thereafter? To what extent are we acting upon the teachings of Islam? How should we be fulfilling the rights of worship owed to Allah the Exalted? How should we be performing the five obligatory prayers? How should we be acting upon the commandments written in the Holy Quran and seeking them out? It is only then that being Ahmadi will benefit us. Otherwise, there is no benefit in simply labeling ourselves ‘Ahmadi’.

Therefore, every girl and every woman should ponder over why they

are an Ahmadi, what their duties are, how they will fulfill these duties, and how they will display their example in their country, whereby they can preach Ahmadiyyat and the message of Ahmadiyyat reaches others. Furthermore, [they should ponder over] how they will bring the people of that country into the fold of Ahmadiyyat, so that the true teachings of Islam can become manifest to the world, and that they come under the banner of the Holy Prophet<sup>sa</sup>. This is our objective, and we must fulfill it, whether man or woman, young girl or older. Everyone must understand this, and this is why Lajnah was established. Various departments within the auxiliary of Lajnah were established for this purpose. This is why there are *Tarbiyat*, *Tabligh*, and other departments. Pay attention to these and transform yourselves to the extent whereby people see your example and hear your words and become inclined towards Islam and their attention is drawn to Islam. Then, may Allah the Exalted show us

that day when Ahmadiyyat spreads in your country to become the majority. This is the purpose of Lajna, and you must advance in this objective.

If you can fulfill this objective, then that is excellent. If you do not, then you must analyze your state once again and assess where you are and where you need to be.”

Hazrat Khalifatul-Masih advised them to meet Lajna representatives in the UK, perform prayers, supplicate, and take an oath to improve their spiritual condition during their stay in the UK. He further stated that upon returning to Norway, they should strive to be in a better state than when they arrived, which would be a sign of true progress.

Addressing some of the children, Huzoor asked if they understood his words, instructing them to become exemplary individuals who could explain Ahmadiyyat as True Islam to other people. He then enquired who among them were students and gifted pens to those studying.

A Lajna member enquired whether engaging in the Jihad of the self could grant women the same spiritual rank as men achieve through martyrdom in the cause of

faith.

Hazrat Khalifatul-Masih clarified that women, too, can attain martyrdom, and he pointed out a hadith of the Holy Prophet (may peace and blessings of Allah be on him) which states that a woman who diligently upholds her responsibilities at home, nurtures a religious atmosphere, and raises children with Islamic teachings attains the same spiritual reward as those who physically lay down their lives. He said:

“Women are also martyred. There were three or four [Ahmadi] women martyred in Pakistan, too. Therefore, women can attain the rank of martyrdom in the same manner. Also, I have stated many a time that there is the hadith of the Holy Prophet that a woman came and said that men make great financial sacrifices and earn money, they go to battles, perform Jihad and are martyred, attaining the rank of martyrdom, whereas we women remain in our homes. So, can we also attain this rank and how can we attain it? Even though there were women at that time, such as Hazrat Ummi-Ammarah (may Allah be pleased with her), who would participate in the battles. There were

other women too. They displayed great feats of valor. However, the Holy Prophet stated that when you are in your homes, safeguarding the household, raising your children, looking after your homes, and developing a religious atmosphere in your homes, and your children are growing up with Islamic teachings, then your rank will be the same as those who are martyred. You will attain the same reward. (*Tafsir al-Durr al-Manthur*, 4 [An-Nisa]: 34, vol. 2, Chapter 34, p. 518)

So, the Holy Prophet has already spoken about you all that, without even taking part in the fighting, you partake of the Jihad and increase in your rank. This is why Allah the Exalted has even placed paradise under the feet of mothers. [*Sunan an-Nasa'i*, Kitab al-Jihād, Bab ar-rukhsati fi ‘takhallufi li-man lahū wālidān, Hadith 3104] He did not place it under the feet of men. What else do you need? If the rank of martyrdom is great, then the rank of one who brings others to paradise may even be loftier. Martyrs go to paradise themselves, but women are those who bring others to paradise if they do the correct upbringing.” (Edited from a report prepared by *Al-Hakam*, 26 January 2025)

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## Ahmadiyya Muslim Community, Malta holds 6<sup>th</sup> Annual Convention



Ahmadiyya Muslim Community, Malta held its 6th Annual Convention on 20 October 2024 at the Jamā'at Centre in Msida. Hazrat Khalifatul-Masih V (may Allah be his Helper) sent a special message. The theme of the convention was “Khilafat: A Divine Blessing.”

Hazrat Khalifatul-Masih V instructed members of Jamā'at to establish a strong bond with Khilafat and

always remain loyal and faithful to the Khalifa of the time.

The Jalsa had two sessions. The speeches were delivered both in English and Urdu, on various topics such as the Recitation of the Holy Quran, Prayer: A proof of the Existence of God, The mercy of the Holy Prophet Muhammad, the Role of parents in upbringing their children, Islam: A peaceful religion, Moral values: A salient feature of a believer, and Khilafat: A Divine Blessing.

I [Laiq Ahmed Atif] had the honor of delivering the concluding speech; I spoke about the blessings of Khilafat and our responsibilities. Concerning the theme of Jalsa, two documentaries were also shown. (Report Laiq Ahmed Atif, President Ahmadiyya Jamā'at, Malta, Al-Hakam, 8 November 2024)

## Ahmadiyya Muslim Community, Albania, holds its 15<sup>th</sup> annual convention



*Bait-ul-Awwal Mosque, Albania*

Ahmadiyya Muslim Community, Albania held its 15<sup>th</sup> annual convention on 20 October 2024 at the Baitul-Awwal Mosque, Tirana, and was attended by 300 people, including one hundred Albanian Ahmadis and guests from Kosovo, North Macedonia and Bosnia.

Ibrahim Ikhlaf, the representative from the center, inaugurated the convention and presided over the first session. The first speech was by Mariglen Beja, Secretary Tabligh Jamā'at Albania, on "Is Allah not sufficient for His servant?" After the speech, a video was shown, taken from The Review of Religions' "God Summit." The second speech was delivered by my humble self on "All goodness is contained in the Quran."

In the second session, a speech was delivered by Dr. Bujar Ramaj, based on Hazrat Khalifatul-Masih V's addresses, wherein he highlighted the dangers of a looming world war and the solutions offered by Islam to save humanity. A documentary was shown on the topic of Jesus' (may peace be on him) escape from the cross, which was originally broadcast on MTA. The new Albanian translation of the Holy Quran, printed in November 2023, was formally introduced during the convention. Dr. Bujar Ramaj presented the introduction. After Zuhr and 'Asr's prayers and lunch, in the final session, Bekim Bici delivered his speech on "Effective Time Management."

The concluding address was

delivered by Ibrahim Ikhlaf, who shared faith-inspiring personal experiences of how Allah guided him toward Islam Ahmadiyyat.

The attendees appreciated the speeches and documentaries shown. Vera, a non-Ahmadi Muslim woman, appreciated the speeches at the convention and expressed that they answered all the questions she had about the Jamā'at. Moreover, Mimoza, a Christian woman and economist, remarked that everywhere in the convention, she could feel spirituality and positive energy. (Report Samad Ahmed Ghori, President Ahmadiyya Jamā'at, Albania, Al-Hakam, dated 22 November 2024)

## The journey of Islam Ahmadiyya in Petauke, Zambia: From humble beginnings to widespread recognition



*Ahmadiyya Muslim Mosque in Petauke, Eastern Province. Image courtesy of IAAAE.*

In the year 2000, a knock was heard at the door of the Ahmadiyya Muslim mission house in Lusaka. It was a knock of humility, yet full of desire and determination, searching for nothing but the truth of God. It was a knock by Mr. Mehboob, a local Mu'allim (Islamic teacher) from the

town of Petauke who was serving the Sunni Muslim Community in Petauke District. He was full of vigor and determination, searching for a message of truth and peace. That is exactly what he received at the doorstep of the Ahmadiyya Muslim Mission. The encounter with the

Mission marked an unforgettable transformation of himself and the town of Petauke. (Report from Bilal Ahmed, Missionary, Petauke, Eastern Province, Zambia, Al-Hakam, 18 November 2024)

## Ahmadiyya Muslim Community, French Guiana holds a Quran exhibition

Ahmadiyya Muslim Community, French Guiana, organized a Quran Exhibition on 25-27 October 2024 at the Mission House, welcoming visitors daily from 9 A.M. until 6 P.M. The guests were warmly welcomed with refreshments and short documentaries about the Jamā'at, presented in both French and Arabic. Throughout the exhibition, the visitors were able to view the Holy Quran's translations in over twenty different

languages, and various verses and prophecies of the Holy Quran were displayed on roll-ups. Each formal visit concluded with a question-and-answer session. A dedicated book corner was arranged where visitors could explore Jamā'at literature. Several Afghan guests visited and stayed for an extended period. Two women expressed their appreciation, commenting that "they were truly happy to have decided to come here and felt as

though they had known us forever, even though they had only been with us for a few hours.”

On the second day, a Tabligh contact, Mubarak Mikaël Neker, expressed his satisfaction and decided to accept Islam Ahmadiyyat. On the final day, Mubarak Ashfaq Rabbani delivered a brief address. (Report by Luqman Bajwa, Missionary, French Guiana, Al-Hakam, 15 November 2024)



## President John D. Mahama attends the 92<sup>nd</sup> Annual Convention, Ghana



Ahmadiyya Jamā‘at Ghana held its 92nd Annual Convention on 9-11 January 2025 at Bagh-e-Ahmad, Winneba. The Jalsa was attended by over 39,000 Ghanaian Ahmadi Muslims from all parts of the country as well as traditional leaders and high-ranking political leaders. Prominent among the dignitaries were Amir Jamā‘at Nigeria, Amir Jamā‘at Benin and delegates from various countries of Africa.

The newly-inducted President of the Republic of Ghana, [H.E. John Dramani Mahama](#), also attended the Jalsa and during his address, he called on Ghanaians to emulate the

Ahmadiyya Muslim Jamā‘at to be able to overcome the challenges of the country.

Describing it as timely and apt, the President said that the theme for the Jalsa did not only reflect but was also a profound reminder of the country’s core values; justice, peace and unity. He commended the remarkable ability of the Jamā‘at to convene such large gatherings with breathtaking harmony and discipline. These ideals and principles, he said, were in short supply, and therefore, called on the country to learn from the Jamā‘at.

President Mahama expressed

profound gratitude to Ahmadi Muslims in Ghana for their prayers. He said:

“I was on these grounds [last year](#), and I sought your prayers and support to be able to achieve the desire that we all had on our hands. Allah listened to our supplications, and today it has become a reality. So, I have come back to these grounds to say thank you to you and thank you to Allah for His blessings on us.”

Alhaji Maulawi Mohammed Bin Salih, Amir and Missionary-in-Charge of Ahmadiyya Jamā‘at Ghana expressed immense gratitude to the President for attending the

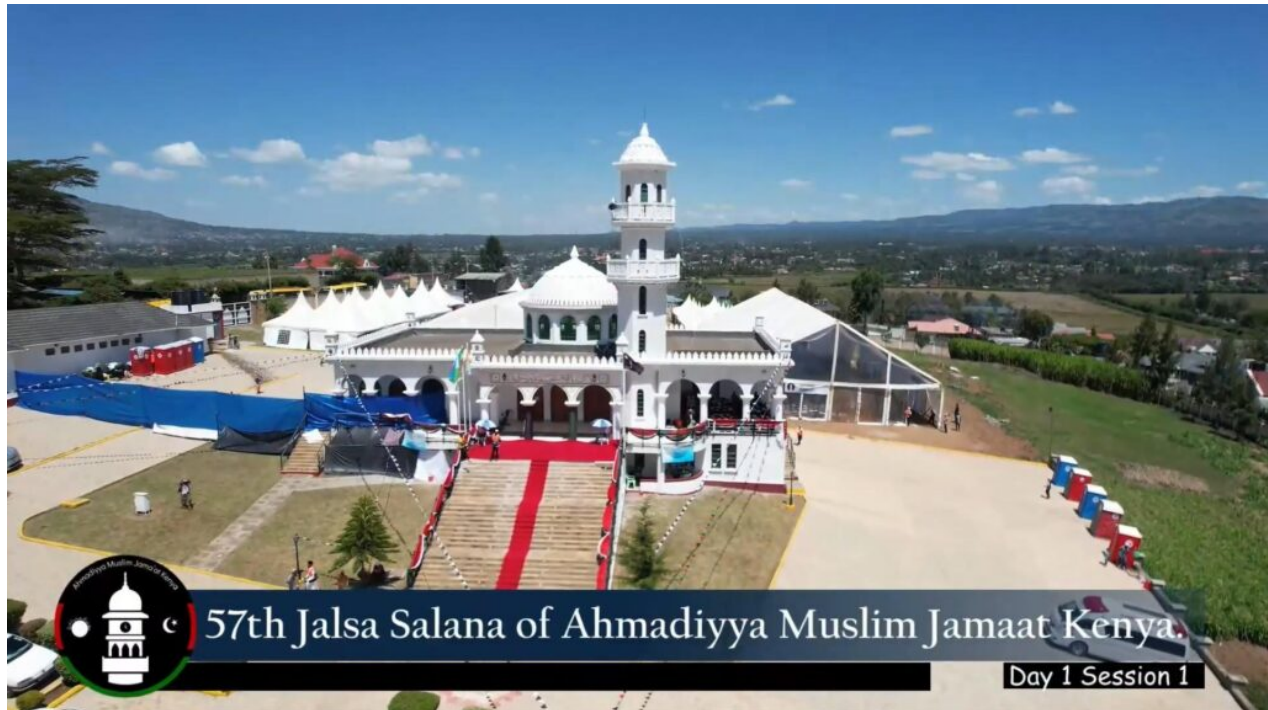


Annual Convention as his first public engagement, 48 hours after being sworn in as the President of the Republic of Ghana. He earnestly appealed to the newly elected

government to uphold principles of fairness and integrity, cautioning against political and economic nepotism or cronyism, which could undermine justice and endanger the

nation's peace and security. (Report by Alhajj Abass Bin Wilson, Ghana Correspondent, published in Al-Hakam, 17 January 2025)

## Ahmadiyya Jamā'at Kenya holds Annual Convention 2024



The Mubarak Mosque was inaugurated by Hazrat Khalifatul Masih V (may Allah be his Helper) in 2005 and opened in 2015.

The 57th Annual Convention of Ahmadiyya Jamā'at Kenya was held at the [Mubarak Mosque](#) on 7-8 December 2024, on the theme “*Taqwa*”.

After a flag-hoisting ceremony, the formal proceedings started with a recitation from the Holy Quran, followed by a poem and short speeches from distinguished guests, including His Majesty King Nabongo of Wanga Kingdom, Nakuru County officials, bishops, reverends, pastors, and Sunni Muslims. The special message from Hazrat Khalifatul Masih V (may Allah be his Helper) was read out by Amir Jamā'at Kenya, Nasir Mehmood Tahir. After this, Amir led all attendees in a silent prayer, which marked the end of the first session. Throughout the first day, five speeches were delivered: “The Journey Towards Islam

Ahmadiyyat: Stories from New Converts” by Sheikh Abdallah Hussein Juma, “Reconciling Family Disputes” by Sheikh Faheem Lakhan, “Acceptance of Prayers is a Sign of Existence of Allah The Almighty” by Sheikh Rashid Yusuf Obatt, “The Promised Messiah’s Compassion for Mankind” by Sheikh Malik Basharat, and “The Holy Prophet(may peace and blessings of Allah be on him). A Manifestation of Allah’s Noble Attributes” by Sheikh Ahmad Adnan Hashmi. After Maghrib and ‘Isha’s prayers and dinner, members convened at the *Jalsa Gah* for a question-and-answer session. This concluded the first day.

The second day started with *Tahajjud* and Fajr prayers, and *Darsul Quran*, followed by four speeches: “The Concept about Magic in Islam” by Abdulaziz Gakuria, “The

Miracles of Holy Prophetsa” by Sameer Sheikh, “Some of the Heavenly Signs of the Promised Messiahas” by Sheikh Iddi Abwao, and “Ahmadiyya Khilafat: The Source of Unity in Islam” by Habib Shatry. Thereafter, Amir Jamā'at Kenya gave the closing address, wherein he urged members to strive on the path of Allah the Almighty and to keep in mind their responsibilities as Ahmadis and adhere to the [ten conditions of Bai'at](#).

The total attendance was 1,602 and the convention was streamed live through the YouTube channel and was covered by national media houses. (Report by Tahir Ahmad Machengo, Kenya Correspondent. Al-Hakam, 10 January 2025)

## Ahmadiyya Jamā'at Niger holds 17th Annual Convention



Ahmadiyya Jamā'at Niger held its 17th Annual Convention on 27-29 December 2024 at Mohamadabad (Guidan Rumji). Mahamane Bello served as the officer in charge of the Annual Convention. A core team was established to oversee preparations. Delegations began arriving on 26 December and were warmly welcomed.

The first day of the Annual Convention began with the congregational *Tahajjud* prayer, followed by Fajr prayer and *Dars*. After the Jumu'ah prayer, the participants listened to the live [Friday sermon](#), delivered by Hazrat Khalifatul-Masih V (may Allah be his Helper), via MTA. This was followed by the flag-hoisting ceremony, led by Asad Majeed, Amir Ahmadiyya Jamā'at Niger.

Each day began with the *Tahajjud* prayer, followed by the Fajr prayer, *Dars-ul-Quran* and

insightful sessions. The Jalsa provided an opportunity for members to strengthen their connection with Khilafat and deepen their understanding of faith through speeches and question-and-answer sessions. Jalsa also featured inspiring addresses on key topics such as human rights and the significance of the Annual Convention.

Ahmadiyya Jamā'at Niger, being a relatively new Jamā'at, achieved a significant milestone during this convention through the historic privilege of sharing a live screen with Hazrat Khalifatul-Masih V (may Allah be his Helper) for the very first time in Niger's history. Ahmadiyya Jamā'at Niger had the honor of attending the concluding session of the [Annual Convention Qadian](#), featuring Khalifatul-Masih's address. Niger was included in the live transmission alongside other

African countries, making this event a source of great joy for the Jamā'at members. It further strengthened their bond with the blessed institution of Khilafat. Hazrat Khalifatul-Masih V also granted permission to the *Khuddam* of Niger to recite a poem.

The Annual Convention was covered by ORTN, the national TV channel, which presented a report about the Annual Convention during prime time. In addition, Anfani and Sarounia extensively covered the Annual Convention, broadcasting detailed reports on their respective channels. The radios of these three channels, along with the Radio of Guidan Roundji city, also provided extensive media coverage of the Annual Convention. (Report by Muhammad Jamal, Niger Correspondent, published in *Al-Hakam*, 17 January 2025)

## Ahmadiyya Jamā'at Brazil holds Peace Symposium



Ahmadiyya Jamā'at Rio de Janeiro, Brazil, organized a Peace Symposium on 28 November 2024 at the parliament of Rio de Janeiro that gathered participants from various sectors of society, including religious leaders, government representatives, academics and members of civil society, to promote harmony, interfaith dialogue and the protection of religious freedom. The symposium featured notable contributions from three state deputies alongside representatives from other parliamentary members. Their presence underscored the legislative commitment to fostering interreligious dialogue and promoting peace.

President of Ahmadiyya Jamā'at Brazil, Wasim Ahmad Zafar, delivered a speech emphasizing the

peaceful and tolerant teachings of Islam and highlighting the ongoing efforts of the Ahmadiyya Muslim Jamā'at in promoting peace and harmonious coexistence. Another notable moment of the symposium was the speech by the rector of the Catholic University in Rio de Janeiro, ranked as Brazil's top private university. He commended the event's impeccable organization. As a gesture of appreciation, he presented my humble self with a book by Pope Francis. In my speech, I highlighted the urgency of promoting peace in the face of an impending global crisis.

Another highlight was the presence of the coordinator of the Cultural Committee within the Ministry of Culture, who is an anthropologist, writer and professor.

She delivered a talk on the culture of peace. Representatives from the Civil Police, Military Police, Municipal Guard, and the State Commission for the Promotion of Religious Freedom were present as well. The event honored key figures in promoting peace and religious diversity in Rio de Janeiro. The Parliament's TV channel documented the event, including an exclusive interview with my humble self, which is now available on YouTube. The program also received extensive coverage from various news outlets, which highlighted the importance of the initiative and the efforts to promote peace and interfaith dialogue in Rio de Janeiro, Brazil. (Report by Hafiz Ihtsham Ahmad Moman, Missionary, Brazil)

## Acceptance of Islam by a Friend of The Holy Prophet

May peace and blessings of Allah be on him

Translated by Dr. Mahmud Ahmad Nagi of Ohio, USA from Al-Fazl of 1929

There was a friend of the Holy Prophet (may peace and blessings of Allah be on him) named Dimād (ضماد) during the Period of Ignorance (before Islam). Hazrat Abu Bakr, Hakeem Ibn Hizām and Dimād were best friends of the Holy Prophet during the Period of Ignorance. He was a nice gentleman. He was an exorcist and knew contemporary medicine and he used to treat the people. He used to travel in search of cures. Once he returned to Mecca from a journey and heard from people that his friend Muhammad had gone mad. He said, "I go and see him. Perhaps God will heal him with my hand."

So, he went to the Holy Prophet and said,

"O Muhammad! I know to exorcise the devil and people get well too. If you have this ailment, let me treat you."

The Holy Prophet said,

"Listen to our declaration first."

Saying this, the Holy Prophet recited:

أَلْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَ  
نُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ  
شُرُورِ أَنْفُسِنَا وَ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ  
اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation: All praise belongs to Allah. We too glorify Him. We seek His help and His forgiveness of sins. We believe in Him and put our trust in Him. We beseech His protection from the mischiefs of our souls and the faults of our deeds. Whomsoever Allah guides, no one can lead him astray and whomsoever He causes to go astray, no one can guide him. I bear witness that [there is none worthy of worship except

Allah. He is One and has no partner. I bear witness that] Muhammad is His servant and His Messenger.

Dimād heard and said, "Recite these words again."

The Holy Prophet recited them again. Dimād requested to recite for the third time, which the Holy Prophet did. At last, Dimād said,

"By God! I have heard the priests and have heard the stories of the travelers, and have heard compositions of poets, but I have never heard such words from anyone. By God, these words are like the ocean. O Muhammad! extend your hand. I pledge allegiance to you on Islam on behalf of myself as well as from my people."

(Translated from Al-Fazl, 13 August 1929, p. 6)

# Activities and News of The US Ahmadiyya Muslim Community

## AMC USA holds the 2024 Jalsa Salana at Bait-ul-Hameed Mosque in Chino, California



The 37th West Coast Jalsa Salana USA took place on 27-29 December 2024 at the Baitul Hameed Mosque in Chino, California. Around 2,000 members from throughout the country, but primarily the eleven chapters of the

Western states, attended the Jalsa, which first started in 1985 to cater to the many Ahmadi living in the western parts of the country but has now grown to an international event. The theme of this year's Jalsa Salana was "Success Comes to the

Believers", highlighting the opening verses of Surah al-Mu'minun. After the flag-hoisting ceremony, the opening session took place, wherein Dr. Sahibzada Mirza Maghfoor Ahmad, Amir Ahmadiyya Jamā'at USA, addressed the attendees and

emphasized the strengthening of an Ahmadi's core beliefs and convictions. This was followed by a speech on Allah's attributes of Al-Ghafur and Al-Wadud delivered by Waqas Nazir Malik. Zain Chowdhry then spoke on the Holy Quran – the means to draw nearer to God.

Saturday morning speeches this year covered a variety of topics, including the concept of angels, delivered by Tofik Khan; a discourse on Zakat by Nasir Boakye-Boateng; and a speech on the story of Hazrat Muhammad Abdul Haqq (formerly Charles Francis Sievwright), a convert to Ahmadiyyat during the Promised Messiah's time, delivered by Sherjeel Rauf. Haasher Ahmed then delivered a speech on humility in prayers, the first characteristic of a successful believer outlined in Surah al-Mu'minin.

This year's Jalsa featured an additional afternoon session, featuring two speeches on "Falling into the quicksand of addiction, and how to be rescued" by Dr Mutahir Farhan and "The Promised Messiah (may peace be on him) and Hazrat Amman Jan (may Allah be pleased with her): A heavenly match rooted in *Taqwa*" by Jaleese Dar.

The evening guest session drew nearly 200 non-Ahmadi Muslim guests, including local and state government officials, members of local enforcement, professors, university students and interfaith congregations. The feature presentation was entitled "Fostering Compassion and Peace in Times of Conflict" by Amjad Mahmood Khan, Secretary of Public Affairs Jamā'at USA. Various dignitaries gave short addresses, moderated by Asif Arif.

This year's session featured a

special presentation of the "Jalsa Cares" service initiative in partnership with a local food donation non-profit, God's Pantry, and the organizers were acknowledged for their service. Several volunteers from the Jamā'at spent the day before the start of Jalsa assisting with food packaging. The guests then enjoyed dinner on Zahir Basketball Court, and many were taken through the Voices for Peace Jalsa exhibition and also were interviewed on MTA.

Lajna Imā'illah's separate session included a speech on Wasiyyat delivered by Unber Shah, an address on giving precedence to faith over worldly matters by Faiza Shah, and a discourse on how to save children from societal ills by Kinza Azim. Tooba Laique delivered a speech on "Hold on to the Rope of Allah for Everlasting Success," and Aziza Rahman spoke on pursuing higher education.

The closing session on Sunday began with a speech in Urdu by Malik Tariq Mahmood on the Holy Prophet Muhammad<sup>sa</sup> as the perfect preacher. Qudus Malik then delivered a speech on "Khilafat: Illuminating Journeys of Faith and Transformation."

During the closing session, the attendees listened to Hazrat Khalifatul-Masih V's (may Allah be his Helper) concluding address at the Jalsa Salana Qadian 2024, delivered earlier in the day. During his address, Huzoor ayyadahullah, mentioned the West Coast Jalsa Salana towards the end of his address, sharing how several Jalsa Salanas around the world are simultaneously taking place with the Qadian Jalsa Salana.

MTA USA ran live on-site interviews, both roaming and in studio, throughout Jalsa and the entire Jalsa was live streamed on YouTube and the official Jalsa Salana website. Spanish, Urdu and Pashto live translations of all speeches were also provided. Additional programs were held by the Tabligh, Waqf-e-Nau, and Nau-Muba'ieen (new converts) departments, along with the Ahmadiyya Association of Muslim Scientists (men and women) and Ahmadiyya Muslim Medical Association. The Ahmadiyya Muslim Medical Association also convened a meeting. This year, an *Amin* ceremony (formal recognition of the completion of the first reading of the Holy Quran) was conducted by the National Talim-ul-Quran Department, in which several boys and girls participated. The national Rishta Nata Department once again held a "Meet and Greet" program to facilitate introductions of families in a prearranged way. Majlis Khuddam-ul-Ahmadiyya USA hosted the MKA Hub, where *Khuddam* and *Atfal* could enjoy games, food and inspiring talks. A Lajna Hub was similarly arranged on the ladies' side. This year's Jalsa also featured a food bazaar and a larger bookstall featuring the newest publications of the Jamā'at. Humanity First USA also hosted a stall.

This year's Jalsa Salana had 110 international guests, 210 non-Ahmadi guests and 10 countries were represented. (Report by Ahsan Mahmood Khan, Afsar Jalsa Gah, Al-Hakam, 3 January 2025)

## Ahmadiyya Muslim Community, Miami holds Miami Book Fair 2024

The 2024 Miami Book Fair was a grand success, filled with engaging activities and wonderful participation from visitors. The theme of this year's fair was the

"Critical Need for Peace." One of the attractions was the "Spin the Wheel" game, where children had a lot of fun winning prizes such as pencils, pens, wristbands, and candies. Along with

these enjoyable gifts, many children also got the opportunity to learn some basic Islamic teachings, which enriched their understanding of the faith.

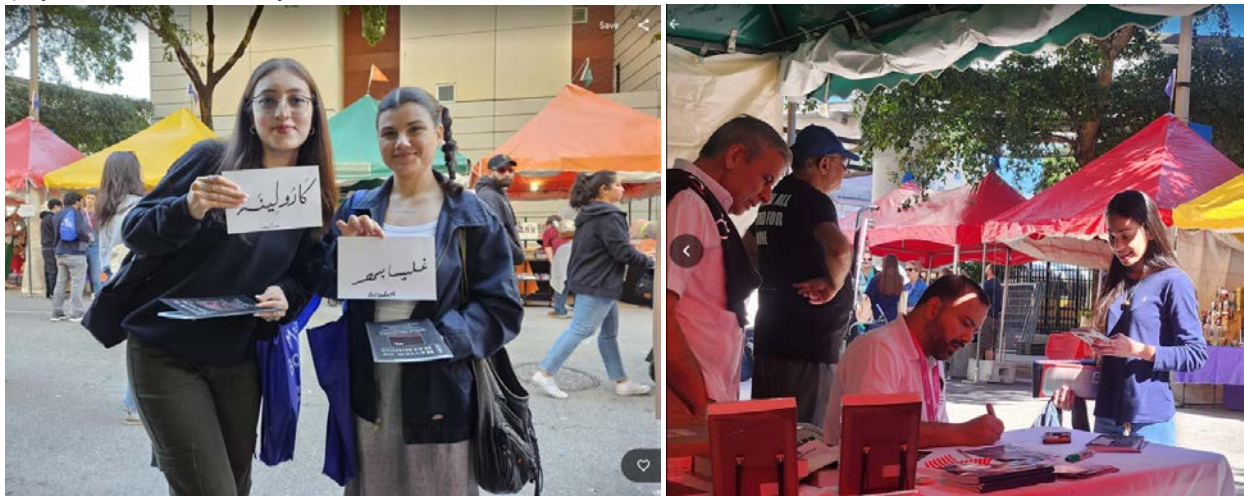


The "Meet a Muslim" activity was also quite engaging. It allowed visitors to interact with Muslims, ask questions, and gain a deeper understanding of Islam. Two booths added further value to the event. One showcased an informative Holy Quran exhibition, while the other offered English and Spanish books/flyers written by the

Promised Messiah (may peace be on him). Many visitors who came to this booth were very enthusiastic as it was their first time seeing the Holy Quran.

Our Arabic calligraphy activity was also very popular. Visitors were thrilled to have their names written in beautiful Arabic script. People

especially enjoyed seeing their Western names transformed in such a unique way, and many took their personalized pieces home as cherished mementos. Overall, the fair was a lively and educational experience, leaving a lasting impact on everyone who attended.



(Report by Tariq Mahmood, Serving as President Ahmadiyya Muslim Community, Miami, FL)

## Ohio Valley holds regional Waqf-e-Nau Ijtima

### A Day of Learning, and Spiritual Growth

On 16th November 2024, the Regional Waqf-e-Nau Ijtima was held at Bait-un-Nasir Mosque in Columbus, OH, gathering Waqf-e-

Nau children, their families, and other members for a day of learning,

spiritual reflection, and personal development. Organized by the National and Regional Waqf-e-Nau team, the event highlighted the significance of nurturing the next generation through education, training, and engagement in Islamic values. The primary aim of the Ijtima was to educate the younger Waqf-e-Nau children while also helping them recognize their unique role and responsibility within Ahmadiyya Jama'at.

This year's Ijtima welcomed thirty-three Waqifeen; among them were eighteen Waqf-e-Nau boys and fifteen Waqifaat girls. Fourteen parents attended alongside seven guests for a total attendance of eighty-one. The energy and enthusiasm of the children were visible as they engaged in the various sessions, and competitions throughout the day. Parents also played a vital role in actively participating and supporting the attendees.

The day began with an opening session featuring a recitation from the Holy Quran followed by a warm welcome address. Following the opening session, everyone gathered for an "Open Mic Session" where they could go and talk about anything in return for candy. Most of the participants participated. Following the open Mic session, the kids were separated based on their age groups.



The younger ones had fun activities such as Stories, Games, and Teambuilding activities while also discussing important topics such as the importance of Friday Prayers. The older kids and young

adults had insightful discussions on the topic of Marriage and Relationships. Anecdotes were provided by the married adults to further ingrain the idea of Islamic Relationships into the minds of the

young. Meanwhile, the parents had their own discussion on the Daily challenges of raising Waqf-e-Nau Kids.



Zuhr, and 'Asr Prayers were held before Lunch. Everyone was given a brief break to enjoy lunch and rest before the Inter-region Jeopardy contest (via Zoom). Everyone gathered at 2:45 for the Jeopardy Competition, where Ohio Valley managed to get third place. Three regions were participating.



The day concluded with an award ceremony, where outstanding participants were recognized for their achievements. Prizes were given to those who actively participated in activities. A sense of

pride and accomplishment was evident as the children received their awards happily.

As the event ended, Du'a was offered. Organizers and volunteers

were thanked for their tireless efforts, and participants left with a renewed sense of purpose and commitment. (Waseem Ahmad, Regional Secretary Waqf-e-Nau, Ohio Valley)

## Ahmadiyya Muslim Community Participates in Puerto Rico Book Fair



This event is marketed as the largest book fair in Puerto Rico. It was held in Barranquitas from 6 to 8 December 2024, about an hour and a half drive from San Juan, the capital of Puerto Rico. It was the first time that we participated in the book fair. I reached out to the organizer through Facebook and signed the Jama'at up with a table, which cost

200 USD.

Signup sheets, a flyer, QR codes, and other promotional materials were prepared for the first time. Videos and audio were prepared. Spanish and English literature was displayed. One member (Luis Perez) and one Tabligh contact (Alexandro) accompanied me.

We spent two evenings at an Airbnb close to the event at a cost of about 400 USD. We spent approx. 8 hours a day at the stand. We prepared breakfast at the Airbnb and had dinner there as well. Lunch was bought and consumed at the fair.



We were able to sell many books and had many interactions with people about Islam. We distributed flyers to



everyone who stopped by the table. The most popular activity was ‘get your name written in Arabic,’ for which a special, heavy paper with the contact info of the Jama‘at on the bottom was prepared.



The overall attendance at the fair was probably 2-3 thousand.

In the end, we were able to secure 54 email addresses of Tabligh contacts, mostly of those who had their names written in Arabic, sold

26 books (9 copies of the Qur’an), and collected 145.5 dollars in book sales and donations. The email addresses will be added to our general mailing list and our weekly email course on Islam. Those who expressed special interest will

receive a personalized email inviting them to the mosque. (Azhar Ahmad Goraya, Missionary of the Ahmadiyya Muslim Community, Puerto Rico)

## Saeed Ahmad Malik of Maryland Jamā‘at passes away

Saeed Ahmad Malik of Maryland Jamā‘at passed away on 15 December 2024 in a hospital in Silver Spring, MD. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allāh we belong and to Him shall we return. (Al-Baqarah [2]:157)]

He was a Musi, a very humble, loving, and kind person. He served as Office Manager at the National

Headquarters, Baitur-Rahman Mosque, USA, for many years. He was the younger brother of Late Masoud Ahmad Malik, a Former Na‘ib Amīr USA Jamā‘at who passed away on 25 November 2024.

He is survived by his siblings, Mubarik Ahmad Malik, Zahida Bajwa, Qamar Shaheen, and his wife Mubarika Malik, children Usama

Malik, Asma Siddiqui, Hanaa Malik, Anas Malik and Durresamin Malik.

I humbly request all to pray for the Maghfirat and an elevated station of the departed soul and solace of the bereaved family members. (Ali Iqtidar Bajwa, Acting General Secretary, USA)

## North Jersey chapter of AMC, USA, distributes Annual Christmas Gift Baskets

Members of the North Jersey chapter of AMC, USA, distributed Annual Christmas Gift Baskets in the neighborhood of the mosque. A total of eighty houses were visited for the distribution of gifts.



## Prayers service at Clifton Town Hall by AMC North Jersey

Prayers service at the Clifton town hall was held on 21 January 2025. The President of New Jersey Hafiz Samiullah Chaudhry conducted the meeting.



(Report by Secretary Publication, New Jersey dated 27 January 2025)

## Mirza Muhammad Din Naz, Sadr, Sadr Anjuman Ahmadiyya Pakistan, Rabwah passes away

I inform you of the passing of Mirza Muhammad Din Naz, Sadr, Sadr Anjuman Ahmadiyya Pakistan, Rabwah. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (Al-Baqarah [2]:157)].

Mirza Muhammad Din Naz was a distinguished servant of Islam and a humble devotee of Khilafat. Throughout his life, he rendered invaluable services to the Jama'at with exceptional sincerity, dedication, and loyalty.

He graduated from Jāmi'a Ahmadiyya Rabwah in 1973 and

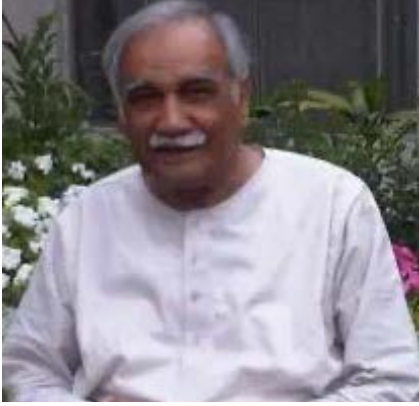
served the institution as a professor and later as superintendent. He subsequently held the office of Nazir Ta'limul-Quran wa Waqf-e-Arḍi and was currently serving as Sadr, Sadr Anjuman Ahmadiyya Pakistan, Rabwah. His students, spread across the globe, continue to render devoted service to Islam Ahmadiyyat. Mirza Muhammad Din Naz had the unique honor of enduring imprisonment as an Aseer Rah-e-Mola. He also had the blessed opportunity to play an important role in facilitating the migration of Hazrat Mirza Tahir Ahmad (may

Allah shower His mercy on him), the Fourth Khalifa, from Pakistan to the UK during challenging times.

We humbly request all members to pray fervently for the exaltation of his soul and for Allah Almighty to grant him an elevated station among His beloved servants. May Allah also grant patience and solace to his family and the entire Jama'at during this time of immense loss.

Mirza Muhammad Din Naz was the paternal uncle of Umar Nayyar, our Missionary in Central Jersey Jamā'at. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

## Saeed Ahmad Rahmani of Houston, Texas, passes away



Saeed Ahmad Rahmani, elder brother of Rashda Minhas, wife of Late Tahir Minhas of Baitul Hameed Halqa, passed away in Houston, TX

on 31 December 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (2 [Al-Baqarah]:157)].

He was the son of Nazir Ahmad Rahmani, a teacher at T.I. school Qadian/ Rabwah. Both his paternal grandfather Ali Ahmad Haqani and his maternal grandfather Ch. Muhammad Ismael were companions of the Promised Messiah (may peace be on him).

Saeed Ahmad Rahmani was born in Qadian, and studied at Ta'limul-Islam School and earned his bachelor's degree from T.I.

College Rabwah. He received a master's degree in English from Forman Christian College, Lahore, and served in Audit and Accounts Services of Pakistan in various distinguished posts, retiring as a Member of Finance at the Pakistan Agriculture Research Council.

He was a very humble and kind-hearted person, who treated both young and old with the utmost respect.

We pray for his forgiveness and high status in Jannatul Firdaus.

## Amtul Hamid Bokhari of Baitul Hameed Halqa passes away

Amtul Hamid Bokhari of Baitul Hameed Halqa passed away on 17 January 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allāh we belong, and to Him shall we return. (2 [Al-Baqarah]:157)].

Amtul Hamid Bokhari was the wife of Syed Tayyab Bokhari, mother-in-law of Abdul Mateen, and granddaughter of Mauritius' first Murabi, Sufi Gulam Mohammad, who was among the first thirteen Şahāba. She was an exemplary

model of faith as an Ahmadi, regular in her prayers and melodious in her recitation of the Quran. Additionally, she took the time to teach her grandchildren how to recite the Holy Quran. May Allah grant patience and solace to her family Amen

### Invitation to Writers for the Aḥmadiyya Gazette, USA

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

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

## Buy and review books

<http://www.amazon.com/shops/ahmadiyya>

Mohammad Ahmad Nasir, In-charge Aḥmadiyya Bookstore USA  
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# Timeline of the 1924 Trip of Europe by Hazrat Khalifat-ul-Masih II

(may Allah be pleased with him)

(12 July 1924 to 24 November 1924)

Compiled by Mahmud Ahmad Nagi

**8 July 1924:** Coventry Evening Telegraph reported: the participation of Ahmadiyya Movement under the heading “Living Religions at Wembley”

**10 July 1924:** Mashriq of Gorakhpur reported: Imam Jamā‘at Ahmadiyya will attend an exhibition and present a paper at Wembley Conference.

**12 July 1924:** Hazrat Khalifatul-Masih II left Qadian for England. (Review of Religions, vol. XXIII, No. 8, August 1924, p. 295)

**15 July 1924:** Sailed by ship from Bombay on the morning of the 15 July 1924 (Review of Religions, vol. XXIII, No. 8, August 1924, pp. 295-296)

**18 July 1924:** The Civil and Military Gazette reported: The purpose of the visit to England is to study the missionary outlook in Western countries in order to be able to shape future missionary policy for the propagation of Islam in the West.

**23 July 1924:** The ship reached Aden on the morning of the 23 July 1924 (Review of Religions, vol. XXIII, No. 8, August 1924, pp. 295-296)

**28 July 1924:** The ship entered the waters of the Port Said harbor in the evening. His Holiness and party proceeded to Cairo, where he stayed for three days, leaving Cairo for Jerusalem on the evening of 31 July 1924. (Review of Religions, vol. XXIII, No. 8, August 1924, pp. 298 to 299)

**2 August 1924:** Proceeded to Jerusalem. The President of the Supreme Council of Palestine gave a party in his honor and invited the leading men of the city to meet His Holiness. (Review of Religions, vol. XXIII, No. 9, September 1924, pp. 331 to 332)

**10 August 1924:** Reached Beirut from Damascus on 10 August 1924, and from there, arrived in Haifa. From there, he went to see the center of Bahais. (Tarikh Ahmadiyyat, vol. 4, p. 444)

**13 August 1924:** The Guardian reported: The headquarters of the movement in London is the Mosque, 63, Melrose Road, Southfields.

**15 August 1924:** The Nuneaton Chronicle announced: Do you wish to meet the Master? Write to, Private Secretary, His Holiness the Khalifatul-Masih, 6 Chesham Place, Belgravia, London.

**16 August 1924:** Reached Brindisi, a port in Italy, on a ship named Palsana. (Al-Fazl, 20 September 1924, p. 3-4)

**17 August 1924:** Reached Rome from Brindisi Port of Italy, where he stayed for four days. The representatives of Newspapers interviewed him. His Holiness had a meeting with the Prime Minister of Italy, Mr. Mussolini. (Al-Fazl, 23 September 1924, p. 3-4) In Rome, His Holiness went to see the caves of “Ashab-e-Kahf.” (Safar-e-Europe 1924 by Hazrat Bhai Abdur Rahman Qadiani, p. 163)

**20 August 1924:** The Freeman’s Journal, p. 8: There is a London branch of the movement, and services are held regularly at its mosque on Melrose Road in Southfields, S.W.

**21 August 1924:** The Daily Mirror, p. 3: “Visitors in Turbans: Picturesque Orientals to Visit Wembley with Indian Religious Leader.”

**21 August 1924:** Reached Paris, France, from Rome by train and then arrived in Dover by ship crossing the English Channel. From Dover, Hazrat Khalifatul-Masih and his entourage arrived at Victoria Station by car where Ahmadi were present in large numbers to welcome him. (Safar-e-Europe 1924 by Hazrat Bhai Abdur Rahman Qadiani, p. 163). He put up in 6, Chesham Place, Belgravia, S. W. 1. The news of His Holiness’s visit to London was published along with suitable notes in most of the important papers of London. (Review of Religions, vol. XXIII, No. 10, October 1924, p. 371)

**23 August 1924:** The Daily News, p. 3: “On their arrival at Victoria, the Khalifa and his followers drove to Ludgate Circus, where they offered prayer in conformity with a reference in the Islamic traditions to prayer at Bab-ul-Lud— an Arabic name curiously near to our London Gate of Lud.”

**25 August 1924:** Aberdeen Press and Journal, 6: Khalifa hopes to ascertain which aspect of Islam should be presented to the West.

**27 August 1924:** North Mail and Newcastle Chronicle, p. 9: “The originator of the sect gave himself out as a Mahdi, which is an Arabic word meaning ‘guided,’ and is applied to persons supposed to be inspired by God. He declared himself be the successor of both Muhammad and Christ, come to earth as the last of the Prophets, and the doctrines associated with his name were finally promulgated in 1891.-’A Londoner’s Diary’ (Evening Standard.)”

**29 August 1924:** The Paris Times, p. 5: “His Holiness the Khalifatul-Masih, who is the head of the great Ahmadia sect of Moslems, has arrived in London for a conference on living religions, which is to be held at the Imperial Institute next month.”

**29 August 1924:** The Sussex Daily News concerning the visit of His Holiness Hazrat Khalifatul-Masih II to Brighton. Under the headlines “A Real League of Nations” and “A Leader of Islam at Brighton,” etc., the paper gives a lengthy note, which can be seen in Review of Religions, vol. XXIII, no. 12, December 1924, pp. 446 to 452

**29 August 1924:** Daily News (London) reported “An Eastern Sage—Holy Man’s Pilgrimage to Ludgate Circus.”

**29 August 1924:** “The Calif’s engagements include a visit to Brighton today, to inspect the monument on the downs near Patcham to the Indian soldiers who died in the Great War and the memorial gateway at the Royal Pavilion, which is the offering of the Indian people to the town in acknowledgment of its help to their men. After that, he will make a pilgrimage to Glastonbury.”

**30 August 1924:** The Daily Sketch: Khalifatul-Masih, who is in England for the Conference of Empire Religions to be held at Wembley, went yesterday to Brighton, and prayed in the grounds of the Royal Pavilion, which was used as a hospital for Indian soldiers during the war.”

**30 August 1924:** The Daily Sketch: Visits Brighton, UK and prayed on the grounds of the Royal Pavilion, which was used as a hospital for Indian soldiers during the war.”

**31 August 1924:** Maulawi Naimatullah Khan was martyred in Kabul. His Holiness read his essay about the martyrdom of Maulawi Naimatullah Khan in Kabul, Afghanistan. (Al-Fazl, 25 October 1924, p. 5)

**31 August 1924:** Other German newspapers, such as *Ratinger Zeitung* and *Zeitbilder*, published photographs, while the *Berliner Tageblatt und Handels-Zeitung, Morgen-Ausgabe*, wrote an article on Khalifatul-Masih’s arrival to London Victoria.

**5 September 1924:** During a reception in Peckham, a member of the local committee of the Dulwich Conservative Association met His Holiness. He requested him to deliver a lecture in Dulwich. Accepting the invitation, His Holiness wrote an article, which was read out in English at the Constitutional Hall on East Dulwich Grove. (Safar-e-Europe, pp. 195-196)

**6 September 1924:** An Egyptian periodical, *The Sphinx*, also reported on Khalifatul-Masih’s arrival.

**7 September 1924:** A tea party was arranged in honor of Hazrat Muslih Mau’ud at the London Mission House. It was attended by many local dignitaries and Indian students. Mentioning this, The Daily Mirror published Khalifatul-Masih’s photograph on 8 September with the following caption: “Islam’s Representative—The Khalifatul-Masih (white turban), who has come to England to attend the Conference of Religions, at Wembley, taking tea at a reception held at the Mosque, Southfields.”

**9 September 1924:** Delivered a lecture for East and West Union at Guild House In the evening. (Al-Fazl, 7 October 1924, p. 6)

**12 September 1924:** Bergische Post, p. 12: “The arrival of His Holiness the Khalifatul-Masih II, the leader of the Ahmadia sect of the Muslims, with his chosen ones.”

**14 September 1924:** Delivered two lectures at Piles Hall in Portsmouth, England, before a large audience who greatly applauded the speech. 1) The second coming of the Messiah 2) Heavenly message. The speech in English was read by His Holiness himself. (The Review of Religions, vol. XXIII, no. 10, October 1924, pp. 330-350)

**15 September 1924:** Addressed Indian students. (Al-Fazl, 25 October 1924, p. 5)

**19 September 1924:** Delivered Friday Sermon emphasizing the strengthening of national ethics.

**19 September 1924:** Meeting with Sir Edward Denison Ross, President of the Wembley Conference after Friday prayer.

**19 September 1924:** Delivered a lecture on the evening at Saint Locus Hall on the topic “Life after death.”

**19 September 1924:** The Washington-based The Spokesman-Review published a photograph of Hazrat Muslih Mau’ud twice, capturing the silent prayer at Victoria Station. The Lawrence Daily Journal-World published a

photograph of Hazrat Muslih Mau'ūd.

**19 September 1924:** The Morning Leader, p. 12 [of Regina]: Published a photograph of Hazrat Muslih Mau'ūd while performing silent prayer, with the following caption: "When Khalifatul-Masih II arrived in London from India with his 12 secretaries, their first act was to stop in busy Victoria Station and pray. Khalifatul-Masih II is in the center of the group above and has a cane on his arm."

**21 September 1924:** Meeting with Col. Douglas. He is the same Douglas who dismissed the case of Henry Martin Clark because that was baseless. He showed the best example of justice and fairness.

**22 September to 3 October 1924:** The exhibition was held at [Wembley Park](#) in north-west [London](#) the conference was held at the [Imperial Institute](#). (Hare, William Loftus (December 1924). ." The Open Court. XXXVIII (12) – via Open SIUC. Southern Illinois University Carbondale Research.)

**22 September 1924:** Participated in the inauguration of the Wembley Conference along with his entourage. (Tarikh Ahmadiyyat, vol. 4, pp. 451-454)

**23 September 1924:** His Holiness's paper on "The Ahmadiyya Movement" was read by Chaudhri Zafrulla Khan, Bar-at-Law at the Wembley Conference. (Tarikh Ahmadiyyat, vol. 4, pp. 451-454)

**24 September 1924:** Manchester Guardian reported the conference and said: "An incident that caused excitement in the conference took place when a new sect of Islam was mentioned."

**24 September 1924:** The South London Observer reported under the heading "Dulwich Conservative Association."

**26 September 1924:** At the request of the conservative party, His Holiness delivered a lecture in Dutch Hall, London, on "Current situation in India and means of building unity." (Tarikh Ahmadiyyat, vol. 4, p. 454)

**26 September 1924:** Forest Hill, Sydenham, and Penge Examiner wrote: "The first of the season's meetings will take place in the Constitutional Hall, Dulwich Grove, tonight (Friday) at 8:30 when an address on 'India' will be delivered by His Holiness on a visit to England in connection with the Conference of Living Religions within the Empire which is being held at Wembley." (Ahmadiyya Archive & Research Center, Al-Hakam, 9 August 2024)

**28 September 1924:** An important lecture was read on 28 September 1924 at London Field on "The life and teachings of the Holy Prophet and what the younger generation can benefit from it." (Tarikh Ahmadiyyat, vol. 4, p. 454)

**28 September 1924:** It was decided that the English edition of Review of Religions shall now be published from London. (Al-Fazl, 28 October 1924, p. 4)

**2 October 1924:** Reached the Gulf of Mayonsi to fulfill the dream of "William the Conqueror." His Holiness reached a place by boat where "William the Conqueror" landed. He then led a silent prayer. (Al-Fazl, 20 November 1924, p. 5)

**3 October 1924:** Addressed in Urdu in the concluding session of the "Conference on World Religions" after Friday's Sermon. (Tarikh Ahmadiyyat, vol. 4, p. 455)

**3 October 1924:** Convenes the inaugural Shura of the UK Jamā'at at 6 Chesham Place to conclude the relocation of the Review of Religions to the UK. Appointed Hazrat Maulana Abdul Raheem Dard as the head Imam of the London Mission, with Hazrat Maulana Ghulam Fareed serving as his deputy. Handed over the key of Fazl Mosque to Maulawi A.R. Dard and gave detailed instructions to Maulawi A.R. Dard and his deputy Malik Fareed M.A. (Tarikh Ahmadiyyat, vol. 4, p. 455)

**8 October 1924:** Khalifatul-Masih visited the House of Lords in session. (Tarikh Ahmadiyyat, vol. 4, p. 455)

**8-9 October 1924:** Visited the House of Commons in sessions. (Tarikh Ahmadiyyat, vol. 4, p. 455)

**9 October 1924:** Remained busy talking to new converts about the propagation of Ahmadiyyat and also held an interesting religious talk with the English men and women. He stayed with all of them for five hours. (Al-Fazl, 18 November 1924, pp. 3-8)

**15 October 1924:** Went to see the Oriental School of Studies. (Al-Fazl, 11 November 1924, p. 6)

**19 October 1924:** Laid the foundation stone of Fazl Mosque in London. (Review of Religions, vol. XXIII, No. 11, November 1924, pp. 419 to 421)

**23 October 1924:** The Nottingham Evening Post wrote, under the heading "Holy Man in London."

**23 October 1924:** Journal de Bruxelles: "London, 20 [October 1924].—The foundation stone of the first mosque, Melrose Road, Southfields, was laid yesterday. The ceremony was attended by a senior Mohammedan dignitary [Hazrat Muslih Mau'ūd] and members of the Moslem community, including English converts to Islam."

**24 October 1924:** Reuter: "A considerable gathering of varied colors and races assembled this afternoon at Waterloo

Railway Station to bid farewell to the Khalifatul-Masih, Head of the Ahmadiyya Community, who is bound for Southampton on his way back to India.”

**24 October 1924:** Led the first Friday prayer at the mosque whose foundation had been laid just a few days earlier, on 19 October. (Tarikh Ahmadiyyat, vol. 4, pp. 456-461)

**30 October 1924:** The under-construction Paris Mosque. Hazrat Khalifatul-Masih led the Zuhr and ‘Asr prayer after the Adhan was called by Hazrat Hafiz Roshan Ali. It was the first Adhan and prayer in Paris.

**30 October 1924:** French newspaper, Le Matin, published the news of Hazrat Khalifatul Masih II.

“Morning Post,” September 22, 1926: New Mosque for London, To be opened by the son of ibn Saud, Tolerance for Christians.

**5 November 1924:** Arrived in Venice and then Paris [short stay].

**11 November 1924:** Review of Religions, vol. XXIII, No. 11, p. 418: “A successful visit.”

**18 November 1924:** Landed in Bombay. His Holiness had also an interview with Mr. Gandhi in Bombay and discussed with him the present political situation in India and the means of bringing about peace and unity in the country. (Review of Religions, vol. XXIII, No. 12, December 1924, pp. 453 to 454)

**23 November 1924:** On his way to Punjab, His Holiness was accorded with a hearty welcome by a large number of people at the Railway Stations of Agra, Delhi, Ludhiana, and Jullundur. His Holiness and his twelve secretaries reached Amritsar by special train where over a thousand Ahmadis had assembled to receive and present an address of welcome to him at the Railway Station.

**23-24 November 1924:** Arrived by special train at Batala on the night and reached Qadian on the morning of 24 November 1924 at Qadian, His Holiness was received by over two thousand people of different creeds and races who joined in according to him a most enthusiastic reception.



## Australia legislates to ban social media for those under sixteen

Australia, the land Down Under, has passed a landmark “soon to be a world-first law” banning children under 16 from using major social media platforms like TikTok, Facebook, Instagram, and Twitter, making platforms liable for fines of up to \$33 million if they fail to prevent underage users (apnews.com). The law, which passed the Senate and House of

Representatives, includes amendments to protect privacy, such as preventing platforms from requiring government-issued IDs for age verification.

An article published in The Washington Post stated that: “The Senate passed the bill thirty-four votes to nineteen. The House of Representatives on 27 November

2024 overwhelmingly approved the legislation 102 votes to 13.”

On 20 November, the Australian Prime Minister, Anthony Albanese, took to X to tell the world:

“TODAY: We’re introducing our bill to make sixteen years the minimum age for social media.” (From a report by Jalees Ahmad, Al-Hakam, dated 28 November 2024)



## Raiyan Pal, Jāmi'ā Ahmadiyya, Canada

It is a well-known fact that people from all walks of life share a commonality, and that is the belief that we all have a purpose in this life. For one who claims to be a Muslim, that purpose is clearly outlined in the Holy Quran as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I have not created the Jinn and man but that they may worship Me” (51[Adh-Dhariyat]: 57)

The question that naturally arises is, what is the meaning of fulfilling this purpose of ‘worship’? It is only fitting that we turn to the epitome of a living example of worship, the Prophet Muhammad (may peace and blessings of Allah be on him), who stated responding to the inquiry which deed was the best:

“الصَّلَاةُ لِأَوَّلِ وَقْتِهَا

“Performing Salat (prayer) at its earliest time is the best form of worship” (Tirmidhi, 170).

Having established that prayer is the best form of worshipping God and fulfilling our purpose, we now turn to how we should perform our prayers. Success is something we all desire to attain, and success, as described by Islam, is to become a true believer. The over-encompassing attribute of a true believer is highlighted in the following verse of the Quran:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ۔ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خِشْعُونَ۔

“Indeed, success comes to the believers, who are humble in their prayers” (23[Al-Mu'minun]: 2-3)

Adopting humility in prayer is only befitting when facing the throne of the Almighty God, who is the Most Powerful. And so, the overarching reply to one who seeks to know why we should pray is that prayer is the ultimate key to that success that we all long for—spiritual success as well as worldly success.

Then, we also observe how prayer cleanses our souls by keeping us at bay from the filth and evil of this world. To illustrate the nature of prayer, imagine bathing oneself five times a day; it would be foolish to say that a person who does this is unclean or unhygienic. In the same way, performing prayer is like cleansing one's soul five times a day; it would be foolish to say that one who correctly does this is spiritually tainted with sin and evil. The Quran also sheds light on this idea when it states,

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“Indeed, prayer forbids one from evil and indecency” (29[Al-Ankabut]: 46)

Engulfing oneself in the world of sin and materialism can in no way bring true satisfaction and contentment to the heart; if one is in doubt about this fact, one need not look further than those around us, who would surely testify to this truth. So, if the physical world cannot fill the hole in our hearts, then it is only logical that the spiritual world can. As it is stated in the Holy Quran,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ۔

Those who believe and whose hearts are content with the remembrance of Allah” (13[Ar-Ra`d]: 29)

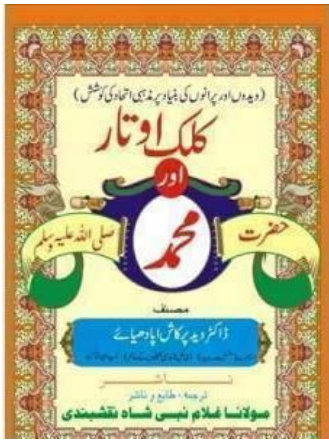
Despite this crucial role that prayers can play in our lives, one point that is often raised is that despite my praying constantly, my prayers are not being accepted. It must be remembered that because of the limited lens of our perception of reality, we cannot decide what is best for us and what will harm us. God, being the All-Knowing Creator, is fully aware of what is beneficial for us.

The Promised Messiah (may peace be on him) has repeatedly addressed this and has presented the example that upon seeing a hole in the ground, a child will place his hand in it out of curiosity, not knowing that a poisonous snake is waiting for the moment to strike. But a mother, knowing what is best for her child, will not let the child do so. Although the child may cry and wail for a while because he is prevented from fulfilling his curiosity, in the end, the child is saved from harm. In the same way, God may at times try His servant or not fulfill his prayer in the way the servant desires it to be fulfilled, but in the end, it will only benefit man.

At the end of the day, there is nothing that can force us to pray to God; it is out of our sheer love for God and understanding of the nature of reality that we ought to realize the importance of prayer.



# Muhammad in Hindu Scriptures



In the 1960s, a famous Hindu Scholar wrote a research paper called “Kalki Avatar and Muhammad Saheb.” His name was Dr. Ved Prakash Upadhyay, M.A. (Sanskrit), D. Phil. (Scholar of religious scripts), Diploma in German.

In this paper, he collected various signs of the promised Kalki Avatar mentioned in the Hindu religious literature, and whose appearance Hindus are awaiting. He argued that all of the signs of the Last Kalki Avatar describe only one man and that man is Muhammad (may peace and blessings of Allah be on him). Following is a summary of his writings:

According to Bhagwad Gīta, the last Avatar will be born in Kalyug which started 5,071 years ago. The last Avatar will be born when swords and horses will be used in the wars. Bhagwat Puran clearly mentions that the just protector of the world

**Dr. Lutf ur Rehman. Nashville, TN**

will crush the enemies riding on the fast-paced horses given by God and all the eight good qualities. (Bhagwat Puran, vol. 12, chapter 2, Ashlok 17 and 19)

Eight Qualities of Kalki Avatar: Bhagwat Puran mentions eight qualities of Kalki Avatar.

- 1) Knowledge of that which is not present.
- 2) Honorable high family.
- 3) Control over self.
- 4) Revelation.
- 5) Physical Strength/endurance.
- 6) Economy of speech.
- 7) Philanthropist/Generous.
- 8) Grateful

**Place of birth:** The place of birth of Kalki Avatar will be “Shanbhal” and he will be born in the house of the priest. The name of the priest will be “Vishnu Yash.” All these names are in the Sanskrit language. Names in Sanskrit are based on their meanings. The word “Shanbhal” will be translated as “make peaceful,” and Makkah is also called “Dar-ul-Amān” in Arabic, meaning house of peace.

**Date of Birth:** In Kalki Puran, it is written that Kalki will be born in Madha Maas in Shukl Paksh Dwadashi. Shukla Dwadashi is the name for the 12th Tithi (lunar day). It's the 12th Tithi of Shuklapaksha. Its nature is Yasha Prada, which can be interpreted as a "fame giver." The

twelfth Rabī' al-Awwal is the 12<sup>th</sup> of the lunar month that is Shukl Paksh Dwadashi. It is said about Kalki Avatar that he will be born in the house of the priest. Muhammad was born in the tribe of Quresh, who were the caretakers of Ka'aba.

**Name of Mother:** The name of the mother of Kaliki Avatar is mentioned as “Sumathi (Sonwathi)” which means peace-loving and soft-spoken. The name of the mother of Muhammad was Āmina, meaning peace-loving.

**Name of father:** His father's name is mentioned as “Vishnu Yash,” meaning pure and worshipper of God. The name of Muhammad's father was Abdullah, meaning servant of God or Vishnu.

Kalki Avatar is said to be the last Avatar of the last Age. Muhammad (may peace and blessings of Allah be on him) claimed to be the Khātaman-Nabiyyīn. (Kalki is the last of 24 Avatars, Bhagwat Puran, chapter 1, paragraph 33, Ashlok 25)

It is written in Kalki Puran that after birth, Kalki will go towards a hill and get educated by parshuranji. (Parshuram is equivalent of Gabriel or, the Holy Ghost ) (Kalki Puran: Chapter 2, Ashlok 5 and 7) Muhammad (may peace and blessings of Allah be on him) used to go to Hira cave and the Qur'an was revealed through archangel Hazrat Gabriel. It is also written that later,

he will go toward the north. Hazrat Muhammad (may peace and blessings of Allah be on him) migrated to Madīnah halfway through his ministry which is North of Makkah. Later, he returned to Makkah. This event is also mentioned about Kalki in Puranas. Parshuram will educate Kalki in a cave.

Shiv will gift a horse to Kalki which will be miraculous. Muhammad (may peace and blessings of Allah be on him) was

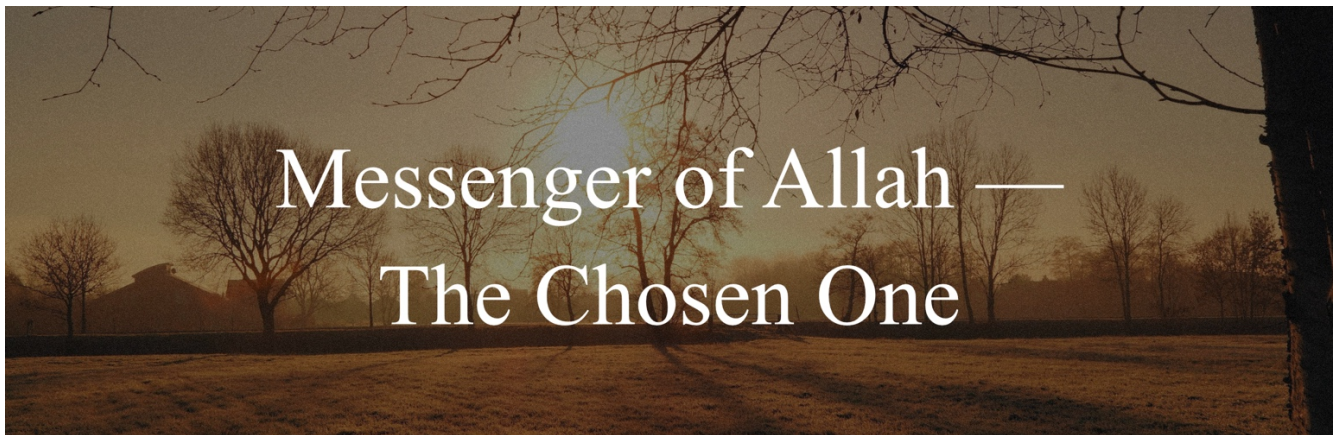
given a horse called “Al-Burāq.” He rode the horse on the night of Mi’rāj in a vision.

The defeat of Kali with four brothers: Kalki Puran says Kalki will defeat Kali Satan with four brothers. Muhammad (may peace and blessings of Allah be on him) defeated Satan with his four companions (Kalki Puran, chapter 2, Ashlok 5) Hazrat Abu Bakr, Hazrat 'Umar, Hazrat Uthman, and Hazrat 'Ali (may Allah be pleased with them). (Four rightly guided Khulafā'

-ur-Rāshidūn )

Kalki Puran says that God will help in wars. The Holy Qur'an claims that God helped Muhammad (may peace and blessings of Allah be on him) with angels in the battles of Badr, Uhad and others.

In Bhagwat Puran, the last Avatar is called Jagath Pati. Jagath means the world and Pati means protector. This means that the last Avatar will be the protector of the entire world.



### Safeta Cerimovic, Syracuse, New York

The Messenger of Allah came to this world,  
Generous and kind, His flag unfold.  
He demonstrated morals high and true,  
The compassion and care  
Beyond compare,  
Mercy that reflected Allah's Grace,  
Shining like the light in every place.

He was the Light of the East, the light,  
Sent at the perfect time to guide to the right.  
To save you, me, and all beyond,  
They tried to stop Him with evil and false.  
But He remained radiant, full of light,  
Guiding hearts and minds to freedom.  
-Freedom of evil, idols, and ignorance

They tried to rid themselves of Him,  
But His light within would never dim.  
Muhammad, the Guided One,  
The First of Worshippers, He has won.  
Awaited for ages, He came to enlight,  
Abolishing falsehood and bringing the light.

He rose to the top, a Prophet's crown,  
The Seal of the Prophets, until the end of times.

He is a mercy for all the worlds,  
Mercy for creation, answering the call.  
We have clear signs, both seen and known,  
He was trustworthy, and His heart was shown.  
Before Allah revealed His mission,  
He was the one who we waited for.

He is Ta-Ha, the Perfect Man,  
Moral and spiritual, the nobleman.  
Most Deserving of Praise, so true,  
For all He endured, for me and you.  
The Noble Prophet, pure and wise,  
In every aspect, He was our prize.

He rose to kingship but humbly stayed,  
As an unlettered one,  
He brought the Quran, a sacred word,  
A book of wisdom, yet never heard.  
Not even to educated men,

This was proof from Allah above,  
He is the Chosen One, the One with the Sign.

The Bearer of Good News, He came,  
To all of humanity, He brought the same,  
The guardian of peace, His heart so pure,  
The distributor of justice, forever sure.  
The custodian of rights, He stood so tall,  
A champion of all time.

He came as the Warner, showing the way,  
Forewarning humanity of their despair.  
He showed them actions leading astray,  
Calling them back to the light of faith.  
He manifested Allah's signs so clear.,  
In the best way for all who wanted to hear.

He was the First Muslim to bow,  
Submitting to Allah, with all his being.  
The First of Believers,  
Who truly accepted all Allah's command  
A Caller to God from first day to last,

He sacrificed all.  
He gave everything he possessed.

He is a Witness to Islam's truth,  
Unstoppable and steadfast from his youth.  
An advisor and friend to all beforehand,  
Faithful, loyal to everyone ahead.  
He spent His life as the Warner of truth,  
Asking for good in all we do.

He is the Bringer of Glad Tidings,  
When there were none,  
He brought justice, rights for all,  
He was always the Chosen One.

Thousands of salutations upon Him,  
The Prophet of Islam.  
The days are near, the time is right,  
When all will know, with every sight,  
You are the Chosen One,  
The True Friend to Humankind.



### **Sami Fakhra Jadran-Ireland, Lajnah Imā'illāh, Maryland, USA**

The countdown begins: 10, 9, 8, 7, 6...1 Happy New Year! Music and confetti fill the air, and everyone seems to be in a hopeful mood as if the morning will bring great things. At least, that's the portrayal on television shows. In reality, many in the USA are concerned about what will happen once President Trump takes office again on 20 January 2025. Anxiety about the uncertainty of world affairs can build up for many, in addition to the daily challenges we face. For this reason, I'm sharing a couple of articles for

stress management with expert advice, Hazrat Khalifatul-Masih V's (may Allah be his Helper) guidance from one of his Friday Sermons, and a few prayers to recite in the New Year 2025. I pray to Allah that these will bring blessings, ease our affairs, forgive our sins, reduce our anxiety, and bring prosperity. Āmīn.

As I was looking for articles with simple yet good advice, I came across one that emphasizes the importance of self-care as a foundation for overall well-being. It gives details on what it means to "Set goals with

intention, establish healthy boundaries, and cultivate mindfulness." (Strauss Cohen, I. 2023) It is a simple and quick read for those interested and provides useful information on "mental and physical wellness." [psychologytoday.com/us/blog/your-emotional-meter/202312/caring-for-yourself-in-the-new-year](https://psychologytoday.com/us/blog/your-emotional-meter/202312/caring-for-yourself-in-the-new-year)

Another article I found online shares similar advice, stating: "While you may not be able to change your current situation, such as your demanding job, you can take

steps to manage the impact of stress and stressful events. First, learn to identify what causes you stress and then identify ways to take care of yourself physically and emotionally in the face of stressful situations. (Weiss, C. 2023). This article provides a list of strategies to reduce stress. A must-read for those interested.

<https://newsnetwork.mayoclinic.org/discussion/mayo-clinic-q-and-a-reducing-stress-in-the-new-year/>

### Du'a for the New Year on 31 December 2021:

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that the new year is beginning tomorrow. He prayed that may Allah make this new year blessed for the community and its members. May the community be kept safe from all evils, and may all the plots against this community be foiled. May we be among those who witness the fulfillment of the promise made by God to the Promised Messiah (may peace be on him). Hazrat Khalifatul-Masih V said that we should enter into the new year with prayers. Tahajjud [pre-dawn voluntary prayers] should be offered, and many mosques are arranging for this. Those who have not yet made plans should do so. If it is not possible in the congregation, then people should offer Tahajjud individually in their homes. Hazrat Khalifatul-Masih V said that along with Darūd Sharif (Ṣalāt ‘Alan-Nabi) [salutations upon the Holy Prophet (may peace and blessings of Allah be on him)] and Istighfar [seeking forgiveness], the following prayers should be recited:

رَبِّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا  
مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.” (3[Aal-e-’Imran]: 9)

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا  
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا

وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord, forgive us our errors and our excesses in our conduct and make firm our steps and help us against the disbelieving people.” (3[Aal-e-’Imran]: 148). Āmīn.

This is a great advice for any New Year. (Retrieved from [alislam.org](http://alislam.org), Summary prepared by The Review of Religions)

### Prayer for a good beginning and end and a special victory

Hazrat ‘Abdullah bin ‘Abbas (may Allah be pleased with him) relates that these verses were revealed near the time of migration. For a good beginning and end, this prayer is tried and tested.

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي  
مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا  
نَّصِيرًا- وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ ۗ إِنَّ  
الْبَاطِلَ كَانَ رَهُوقًا

O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Yourself a helping power.” (17[Bani Isra’il] :81-82). (Treasure House of Prayers, p. 32).

### Prayer for Reducing Anguish or Anxiety

Hazrat Anas bin Malik (may Allah be pleased with him) relates that whenever the Holy Prophet (may peace and blessings of Allah be on him) suffered anguish or anxiety, he recited this supplication: O the Living and Self-Sustaining Lord, in the name of Your mercy I seek Your help. (Treasure House of Prayers, p. 132)

### Prayer for Relief From Severe Debt

Hazrat ‘Aishah (may Allah be pleased with her) relates that Hazrat Abu Bakr (may Allah be pleased with him) came and asked her if she knew the prayer taught to him by the Holy Prophet (may peace and blessings of Allah be on him). Hazrat ‘Aishah enquired about the prayer. He said

that Hazrat ‘Isa (Jesus) (may peace be on him) taught this prayer to his companions. It is such a prayer that if one owes a mountain of gold to someone, Allah will remove the debt with the blessings of this prayer.

“O Allah, the Remover of difficulties and sorrows, Listener to the supplications of the destitute, Bestower of bounties of this world and Hereafter and Giver of reward for hard work. You alone can bestow mercy upon me. Thus, give me a share in such special mercy which will make me independent of every kind of benevolence except Yours.” (Treasure House of Prayers, p. 126).

### Prayer for Mercy and Forgiveness

When Hazrat Adam (may peace be on him) by mistake ate from the forbidden tree, God taught him some prayers and as a result, turned to him with compassion.

قَالَ رَبِّنَا ظَلَمْنَا أَنْفُسَنَا ۖ وَإِنْ لَمْ تَغْفِرْ لَنَا  
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Lord, we have wronged ourselves, and if You forgive us not and have not mercy on us, we shall surely be of the lost. (7[Al-A’raf]: 24) (Treasure House of Prayers, p. 9)

### Prayer that Answers Every Prayer and Removes Every Hardship

Prayer for deliverance from misfortune Hazrat Sa’d bin Abi Waqqās (may Allah be pleased with him) relates that the Holy Prophet (may peace and blessings of Allah be on him) said that whosoever recites this prayer, which Hazrat Yunus (Jonah) (may peace be on him) offered in the belly of the whale, his prayer will be accepted. It is in the traditions that there is a promise (Thus do We deliver those who believe).

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ  
الظَّالِمِينَ

Whosoever confesses his transgression will have his prayers

accepted There is no God but You, Holy are You. I have indeed been of the wrongdoers (21[Al-Anbiya]: 88). (Treasure House of Prayers Book, pp. 9-10).

### Prayer for Lasting Blessings

In approximately 1883, God revealed this prayer to the Promised Messiah (may peace be on him) for attaining blessings and also informed him of the acceptance of this prayer as a special favor and Grace for him -

رَبِّ اجْعَلْنِي مُبَارَكًا حَيْثُ مَا كُنْتُ

O my Lord, make me such a blessed one, that wherever I abide, this blessing stays with me.

(Barāhīn-e-Aḥmadiyya (Part IV), p. 520, footnote within footnote no 3) (Treasure House of Prayers, p. 209)

### Beautiful Prayer for Acceptance of Prayers:

At the time of building the Ka'bah, Hazrat Ibrahim (Abraham) (may peace be on him) finished his prayers with this supplication.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Our Lord, accept this from us, for You are All-Hearing, All-Knowing." (2[Al-Baqarah]: 128) (Treasure House of Prayers, p. 38).

In-Shā'-Allah, in the New Year, I will share more prayers. I am only able to share these Du'as (prayers) with you because my maternal grandmother, Late Iqbal Begum of Karachi, and my beloved mother, Late Syeda Bilquis Sadaqat Sami Jadran, instilled the love of reciting du'as from a Prayer Book in me. May Allah grant *Jannatul-Firdaus* to

both. Āmīn.

In the New Year, President-elect Donald Trump faces challenges with tariffs, peace efforts in the Middle East and Europe, and illegal immigration. In these uncertain times, prayers are needed more than ever. May we all find the strength and wisdom to navigate these challenges. May Allah protect The United States of America, our beloved Khalifa, and the Ahmadiyya Community worldwide. I kindly request prayers for my family and me in this new year that Allah keep us all righteous, healthy, and safe under His protection at all times. Āmīn. I also request prayers for world peace. May Allah make this indeed a Very Happy New Year 2025 for our Jamā'at. Āmīn.



## The First Discoverers

Shahab Ahmad

Edmonton West Jamā'at, Canada

The purpose of this article is to describe who were the First Discoverers of America and the sea route from Europe to India and Australia. I start with the Discoverer of America.

### Discoverer of America

“The geographical studies of al-Battani and his colleagues kept alive the idea of the sphericity of the earth, a concept nearly forgotten in the Dark Ages and one without which

the discovery of America would have been impossible. Thus, Islāmic geography may claim a share in the discovery of the New World.” (Guilick, Robert L: Muhammad, The Educator, Institute of Islāmic Culture, Lahore, Pakistan, 1975, pp. 59-60)

How did Columbus know that the Earth was spherical? He knew it from his Muslim friends who traveled with him, and these Muslims knew it from the Holy

Qur'ān, which revealed this fact unknown to the world.

The Lord of the two Easts and the Lord of the two Wests! (55[Ar-Rahman]:18) [Every spot on earth, about other spots, is an East and a West. This phenomenon is described as the two easts and the two wests. Moreover, the earth being round, the east of the Eastern Hemisphere is the west of the Western Hemisphere and the west of the Western Hemisphere is the east of the

Eastern Hemisphere and thus, there are two easts and two wests. In modern political parlance, the two easts may be the Near East and the Far East, and the two wests, Europe and America. The verse seems to signify that, God being the Lord of the whole world, the light of the Quran will first spread in the east and then will illumine the west and thus the “whole earth will shine with the light of her God” (39[Az-Zumar]:70)], and,

But nay! I swear by the Lord of the easts and the wests that We have the power. (70[Al-Ma‘arij]: 41)

Abdul Hasan ‘Ali ibn al-Husain al-Mas‘udi (871–957 C.E.), in his book *Murūj al-Dhahab wa ma‘ādin al-Jauhar* (مُرُوجُ الدَّهَبِ وَ مَعَادِنُ الجَوْهَرِ), has made a reference to a Muslim sailor by the name Khashkhash ibn Saeed ibn Aswad who sailed from Delba (Palos) in 889 C. E. and reached an unknown land after crossing the Atlantic Ocean. Al-Mas‘udi also made a map with a large unknown land mass in the Atlantic Ocean.

An American Historian by the name of Leo Weiner has written in his books that Columbus was well aware of West African Muslims having spread throughout Caribbean, Central, South, and North American territories, including Canada, whereby they were trading and intermarrying with the Iroquois and Algonquin Indians. (Ivan Sertima: They came before Columbus, Random House Trade, as quoted in Ahmadiyya Gazette Canada, October 2022, p. 24)

In the book *Saga America*, Berry Fell has given some thought to this topic. He also believes that there was indeed a presence of Muslims in North America before Columbus.

He has given some proof regarding this; for example, he has pointed out that at some archaeological sites, they have discovered the Arabic text that reads, “Satan is the fount of all lies.” (Fell, Barry: *Saga America*, New York Times Books, 1980, 82 as quoted in Ahmadiyya Gazette Canada, October 2022, p. 27)

The interesting part is that the

Arabic writing style is Classical Kufic, and it dates back to sometime around 700 C.E. He has given some other evidence as well, for example, coins were found resembling the ones that were used by Muslims in the time of Khalifa Harun-ar-Rashid, 786- 809 C.E.

Berry Fall writes:

“Islām itself was brought to West America, probably very soon after 650 C.E., when the Muslims swept across North America to Spain. Relics of Islām are among the most easily legible of our Kufic Arabic Inscription and arouse the wonder of Arabic visitors to America.” (Fell, Barry: *Saga America*, New York Times, as quoted in Ahmadiyya Gazette Canada, October 2022, p. 27)

“It is also said that Christopher Columbus, on his journey through America on 21 October 1492, C.E. saw a mosque on top of a beautiful mountain, while his ship was sailing near Gibara on the north-east coast of Cuba.” (Sultan Abdul Latif, *When Nations Gather*, Chicago, Nadia’s House Publishing Company, as quoted in Ahmadiyya Gazette Canada, October 2022, p. 27)

“Furthermore, when Columbus met with locals, they told him that there had been people before him who had come to them, and they showed him their spears that were tipped with gold. Columbus sent the samples to Spain to be tested, and it showed that it had come to the same ratio of particles in it that was produced in African metal shops of Guinea. There is also linguistic evidence that Muslims were here long before Columbus made it to North America. There are many Native Indian towns which have been derived from Arabic or have been named after Muslim cities, for example:

Mecca, 720 inhabitants (Indiana), Makkah Indian Tribe (Washington), Medina, 2100 (Idaho), Medina, 8,500 (N.Y.), Medina, 1,100, Hazen, 500 (North Dakota), Medina 17,000/ Medina, 1,100 (Tennessee), Medina, 26,000

(Texas), Medina, 1,200 (Ontario) Mahomet, 3,200 (Illinois), Mona, 1,000 (Utah), Arva, 700 (Ontario), etc.

In conclusion, there is sufficient evidence to believe that there have been others before Christopher Columbus who visited North America. More recently, this idea has become more accepted that, indeed, there were people who traveled across the Atlantic Ocean to North and South America.

The first people that we find were mostly of African origins, but the details of their lives once they landed here in America have been lost.” (Turner Richard: *Islām in the African-American Experience*, Bloomington and Indianapolis, as quoted in Ahmadiyya Gazette Canada, October 2022, p. 27)

### The sea route from Europe to India

After describing who the First Discoverer of America was, I describe who the First Discoverer of the Sea Route from Europe to India was.

For a long time, there was contact between India and some European countries. Goods were transported from India to Europe and vice versa on land, but it was very costly. For this reason, the Europeans were in search of sea routes from Europe to India. Several European countries tried to discover the sea route from their countries to India but could not succeed.

### Vasco da Gama (1460- 1524)

It was not until 1497 that the expedition to the Indies was set forth. To head the expedition, the King of Portugal selected Vasco da Gama. Gama set out on 8 July 1497 with four ships under his command and a total crew of 170 men, including interpreters who could speak Arabic. The expedition first proceeded to the Cape Verde Islands. Then, rather than following the coastline as Dias had done, da Gama sailed almost due south, far out into the Atlantic Ocean. He proceeded south for a long way and then turned east to reach the Cape of Good Hope. It was a well-chosen route, faster than following the coast down, but it

required much more daring and navigational skill. Because of the route he had chosen, da Gama's ships were out of sight of land for an astonishing ninety-three days—more than two and one-half times as long as Columbus's ships had been!

Vasco da Gama rounded the Cape of Good Hope on November 12, 1497 and then sailed up the east coast of Africa. On the way north, he stopped at a few cities under Moslem control, including Mombasa and Malindi in present-day Kenya. In Malindi, he picked up an Indian pilot who guided him on a twenty-three-day run across the Arabian Sea to India. On 20 May 1498, about ten months after he departed from Portugal, da Gama arrived at Calicut, the most important trade center of southern India. The Hindu ruler of Calicut, the Zamorin, at first welcomed da Gama. However, the Zamorin was disappointed by the cheap goods that da Gama offered him as gifts. Combined with the hostility of the Muslim merchants who had previously dominated the trade routes of the Indian Ocean, this prevented da Gama from concluding a trade treaty with the Zamorin. Still, when he left Calicut in August, da Gama had a fine cargo of spices on board to show to his sovereign, as well as several Indians." (Michael Hart: The 100: A Ranking of the Most Influential Persons in History, pp. 424-25 )

In the above-mentioned quotation, it is said that in Malindi, Da Gama picked an Indian pilot who guided him on to India Gama might have picked up any Indian pilot, but the more authentic information is as follows:

"Vasco da Gama, after his circumnavigation of Africa in 1498, had reached Malindi on the east coast of Africa, it was an Arab pilot, Ahmad Ibn Majid, who showed him the way to India. According to Portuguese sources, this pilot possessed a very good sea-map and other maritime aids and instruments." (Gulick, Robert L.: Muhammad, The Educator, Institute of Islāmic Culture, Lahore, Pakistan. 1975, p. 60)

### First Discoverers of Australia

Now I describe who were the First Discoverers of Australia.

Dr. Tariq Ahmad writes that there is a wrong impression that Captain James Cook is the First Discoverer of Australia who discovered it in 1770. The fact is that long before Captain Cook, the Portuges, the French, and the Dutch had landed on this continent, but for some unavoidable reasons, they were forced to leave this place. There is solid evidence that since 1500 C.E., the Indonesian Muslim traders were not only familiar with this Continent but had established trade relations with them. This trade relationship started because of the presence of the Sea Cucumber, which is available in abundance on this Continent in some seasons and is in great demand in China. These Muslim traders, who are called Macassans, used to import Sea Cucumber in large numbers to Indonesia and then export it to China. This was a great source of income for them. As researched by

Professor John Bradley of Monash University, Melbourne, they had trade relations with the local Aborigines on equal and just relations. Like the white Europeans, they did no injustice to them.

Their familiarity [familiarity of Australians with the concept of Tauhid—Oneness of God] and some Arabic words prove the arrival of Indonesian Muslims on this Continent. Moreover, the presence of Tamarindus Indica in North Australia is also proof of the arrival of Indonesian Muslim Traders here. They planted this tree on this Continent for the first time centuries ago. (Al-Fazl International, London, UK, 15-21 July 2016, p. 17)

### About Al-Biruni

Another fascinating figure in Islāmic geographical science is Al-Biruni, from whom we learn that by the eleventh century, Muslim merchants had founded colonies in the Indian Ocean near the Java Islands and had married native women. It is possible that the Arabs knew Australia and that Ibn Rushd's reference to a place in the land of Zenjis where the day lasts only six hours relates to South Australia. (Gulick, Robert L.: Muhammad The Educator, Institute of Islāmic Culture, Lahore, Pakistan, pp. 57-58)

The above-mentioned facts lead us to conclude:

1. It was Muslims who reached America before any other group.
2. It was Indonesian Muslims who reached Australia before any other group.



# Remembering Syed Rasheed Tariq (Shaheed) and Syed Family of Saddar Karachi, Pakistan

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

## Syed Rasheed Tariq (Shaheed)



It was a late, quiet night when my Baray Mamo (elder maternal uncle), Syed Rasheed Tariq (Shaheed), made an unexpected visit. The house was calm, the air thick with the stillness of the hour. He joined my father, Chacha (paternal uncle), and Ammi Jaan (mother, the Late Syeda Bilquis Sadaqat Sami Jadran of Virginia) to watch several television programs. As a baby in a family of three, I cradled in his arms, lulled to sleep by the comforting rhythm of his heartbeat. Despite my mother's insistence to stay overnight, he decided to leave after 12:30 A.M., worried his younger brother would be waiting for him. Everyone at home remembers him being in high spirits that evening; his laughter was contagious. My mother mentioned that my paternal uncle, Abdul Momin Jadran, who resides in England nowadays, drove him home through the stillness of the night, unaware that this would be the last

time we would see him alive.

The next morning, a sense of foreboding hung in the air. My mother received a call that shattered the calm morning—something had happened to my elder maternal uncle, Syed Rasheed Tariq. She hurried to my grandparents' home with us (her three children: Nasir Sami Jadran, Khalida Samina Jadran, and me-Sami Fakhra Jadran-Ireland), walking from Jacob lines to Saddar, Karachi, where we learned he'd heart fail. The doctors were helpless, and my younger maternal uncle, Syed Hameed Tariq, was in shock, staying with his older brother's lifeless body. My Father and Uncle Momin, who were not at home, rushed to the scene. Syed Rasheed Tariq was pronounced dead on 2 March 1984, less than fifteen days before my fourth birthday. His sudden death left all reeling, as he had so many plans to further his Jamā'at work through volunteer efforts. The news of his passing spread rapidly, and our grandparents' home quickly filled with mourners, each grappling with the heart-wrenching loss of a beloved soul.

### Early Life of Rasheed Tariq

Born in Qadian, India he moved with his family at a very young age from India to Pakistan with his parents. Son of Syed Saeed Khalid of Karachi and paternal grandson of

late Respectable Abdul Raheem Shah of India, was a pillar of strength and compassion—a devoted son, caring sibling, amazing friend, dedicated Jamā'at member, and beloved neighbor. My mother often shared stories of how he tirelessly collected money to feed the poor, participating in annual drives to provide food and drinks in the neighborhood. He helped his parents with chores, looked after the neighbors, and consistently distributed various charities. The Promised Messiah (peace be on him) said,

“The essence of our faith is to serve humanity. The more you serve mankind, the closer you will be to God.” (Malfūzāt, vol. 1, p. 12)

Syed Rasheed Tariq lived most of his life in the bustling city of Saddar, Karachi. My loving mother, who provided invaluable information for this article, happily recounted how he earned his Master's in Accounting and worked diligently to rise to the position of Manager at National Bank. Allah Ta'ala blessed him immensely—not only was he successful in his career, but he also had the means to buy properties and provide extra support for his family whenever needed. My youngest Khala (aunt), Syeda Hamida Mubushra Waseem from California, mentioned that he played a pivotal role in opening a



homeopathic clinic in Akhtar Colony for my maternal grandfather, where low-income were treated. When I (Sami Fakhra, writer of the article) was young, I accompanied my maternal grandmother, the late Iqbal Begum, to the clinic almost a year after the passing away of my maternal grandfather. I noticed that Syed Rasheed Tariq Shaheed had ensured that the clinic was fully equipped and comfortable for patients, meticulously providing everything he deemed necessary. My mother mentioned that he was such a great son who always wanted to help and make life pleasing for his parents. He understood that earning blessings from helping one's parents brings great rewards, as taught by our beloved Prophet (may peace and blessings of Allah be on him). He also ensured that all his five sisters got married before him, even though he was older, to support his parents and ease their lives. Even after my mamu, Syed Rasheed Tariq, passed away, his financial legacy allowed my maternal grandmother to live comfortably and covered the wedding-related expenses of his younger brother. His remarkable success, unwavering benevolence, and steadfast faith left an indelible mark on our family—a testament to his tireless efforts and dedication. I'm sharing prayers of the Promised Messiah (peace be on him) for lasting blessings revealed in 1883,

“O my Lord, make me such a blessed one, that wherever I abide, this blessing stays with me.” (Barāhīn-e-Aḥmadiyya, part IV, p. 520, footnote within footnote no 3).

### Services to Karachi Jamā'at

Syed Rasheed Tariq had the honor of meeting and volunteering under the Khilafat of Khalifatul-Masih III and IV (may Allāh shower His mercy on them) in Pakistan. His life was a testament to his unwavering devotion to Tabligh and Jamā'at work.



My Khala (maternal aunt), Syeda Riffat Naseer from North Carolina, mentioned that each day after work, he immersed himself in Jamā'at activities, focusing on the Tarbiyat of Khuddam and planning and contributing to various Jamā'at programs and initiatives. His dedication extended to his spiritual practices; he found immense joy in his daily prayers and reading the Holy Quran. His weekends were filled with volunteer work and efforts to help the poor, a true testament to his commitment. His life was a continuous cycle of service and devotion, making a significant impact on many around him. Aunt Syeda Riffat noted, “If any parents wanted their young Khuddam to become more involved in Jamā'at, he would warmly take these youth under his wing, encouraging them to dedicate their free time to Jamā'at activities. Through his mentorship, these Khuddam felt a profound sense of belonging and purpose, steering them away from any negative influences their parents were concerned about and guiding them towards a path of service and faith.”

Throughout his life, my elder maternal uncle, Syed Rasheed Tariq, wrote numerous letters to Hazrat Khalifatul-Masih III and IV (may Allāh shower His mercy on them), seeking prayers and guidance for both Jamā'at and worldly matters. His dedication was so profound that he traveled to Spain in October 1982 with my grandmother. Uncle Dr. Waseem Sayed and Aunt Syeda Hamida mentioned that they joined

them for the inauguration ceremony of Basharat Mosque, the first Ahmadiyya Mosque in Spain, on September 10, 1982. This historic event was inaugurated by the fourth Khalifa (may Allāh shower His mercy on him), Hazrat Khalifatul-Masih IV (Al-Hakam, September 6, 2024). Dr. Waseem Sayed also shared that his paternal cousin Syed Rasheed Tariq used to write prayerful letters to him before and after his marriage. As the Promised Messiah (peace be on him) said,

It is our duty to convey the message of Islam to every corner of the world. This is the mission for which I have been sent, and it is the mission that every Ahmadi must strive to fulfill. (Malfūzāt, vol. 3, p. 100).

There is no doubt that Syed Rasheed Tariq (Shaheed) embodied this mission, dedicating his life to spreading the message of Islam and Ahmadiyyat.

Syed Rasheed Tariq (Shaheed) was a dedicated servant of his Halqa. He often used his residence in Saddar as an office when needed. From a young age, he volunteered for various duties, including providing security on Fridays and assisting with different Jamā'at events. He graduated and later earned an LL.B. degree in law in Pakistan. He served as Qā'id District of Khuddamul-Ahmadiyya, Karachi and later as Qā'id 'Ilaqah (Regional Qā'id, Khairpur Sindh, providing numerous services for Jamā'at Karachi and collaborating with many auxiliary organizations, as documented in Karachi Tarikh-e-Ahmadiyyat, Chapter 10, page 127, by Bashir-ud-Din Abbasi and Imtiaz bin Ishfaq Hussain. According to Uncle Dr. Waseem Sayed from California, he was responsible for a staggering 12,000 youths. Rasheed was known for traveling far and wide to meet Khuddam in various parts of inner Sindh when traveling there was not easy. During Ramadan, my

aunt, Syeda Farhat Aqeel from New Jersey, mentioned that they both would prepare Iftari bags filled with dates and other snacks at home. These bags, packed in brown paper, were delivered to Ahmadiyya Hall in time for the evening Iftar each day. This was a cherished project they worked on together every Ramadan.

Syed Rasheed Tariq fueled his commitment to living a righteous life that pleased Allah, following in the footsteps of our beloved Prophet Muhammad (peace and blessings of Allah be on him). Additionally, his paternal great-grandfather was Hazrat Munshi Abdur Rahman (May Allah be pleased with him), one of the 313 Companions of the Promised Messiah (peace be on him). He is number ten on the list prepared by the Promised Messiah (peace be on him). He was the father of Hazrat Amtullah Begum (May Allah be pleased with her), the mother of my Nana Abu, the late Syed Saeed Khalid.

This legacy imbued him with an even stronger sense of responsibility and passion for Tabligh and volunteer work for Jamā'at Ahmadiyya Karachi Pakistan. His life was a testament to the honor and duty he felt in upholding his family's rich spiritual heritage. Syeda Farhat Aqeel mentioned that Syed Rasheed Tariq (Shaheed) constantly recited Darūd Sharif (Ṣalāt 'Alan-Nabi, praying for blessing for the Holy Prophet), which he believed was the key to his success: As it is stated in Holy Quran,

"Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace." (33[Al-Ahzab]: 57)

Syed Rasheed Tariq (Shaheed) was never married. My Mother recounted that my "Nani Amman" had just traveled to Rabwah for his Rishta (matrimonial match), and he was supposed to join her shortly.

This was over five months after the passing of my maternal grandfather, the late Syed Saeed Khalid, in Karachi. Tragically, instead of a joyful union, my father and my younger Mamo had to bring the lifeless body of her eldest son. The depth of her sorrow was unimaginable, but Allah's help sustained her, granting her immense patience and strength. She received his coffin, and Syed Rasheed Tariq (Shaheed) was buried in Qiṭ'a Shuhada in Rabwah as per Khalifatul-Masih IV's (may Allāh shower His mercy on him) instructions. My mother mentioned that when my uncle passed away, Khalifatul-Masih IV (may Allāh shower His mercy on him) honored him with the title of Shaheed for his dedication and service to Jamā'at. This significant honor is why the title of this article includes Shaheed next to his name, and according to his death announcement in Al-Fazl, he was buried in Qiṭ'a Shuhada. On March 3rd, Hazrat Khalifatul-Masih IV (may Allāh shower His mercy on him) led his funeral in Rabwah and, later in the day, condoled his death with my Nani Amman, the late Iqbal Begum, at my Aunt Syeda Farhat Aqeel's in-law's residence. Syeda Farhat, who also shared my elder uncle's picture with Hazrat Khalifatul-Masih III (may Allāh shower His mercy on him) for this article, mentioned that she was at home when Hazrat Khalifatul-Masih IV (may Allāh shower His mercy on him) visited her residence with my father Mohammad Abdul Sami Jadran and my younger uncle Syed Hameed Tariq. Syeda Farhat said that Hazrat Khalifatul-Masih IV remarked,

"Aaj Hamari Jamā'at ka Aik Shair Chala Gaya Hai."

"آج ہماری جماعت کا ایک شیر چلا گیا ہے"

[Today, a lion of our Jamā'at has passed.]

The Al-Fazl, dated 4<sup>th</sup> March 1984, published the following news:

"It is reported with great sadness that Syed Rasheed Tariq, son of Syed Saeed Khalid, passed away on Friday, 2 March 1984 at 7:30 A.M. due to cardiac arrest. Ana Allah. He was 35 years old at the time of his death.

His coffin was brought to Lahore from Karachi by air by his younger brother, Hameed Tariq and brother-in-law, Abdul Sami, on that day. From there, the coffin was carried to Rabwah. According to my mother, Karachi Jamā'at published a tribute to him in Al-Fazl, which my Aunt, Syeda Riffat, saved and shared with me. It was published on 4 March 1984. On the morning of March 3, his funeral prayer was led by Hazrat Khalifatul-Masih IV (Ayyadahullah) after the Fajr prayer in Mubarak Mosque. He was later buried in Martyrs' Square (Qiṭ'a Shuhada) adjacent to Behishti Maqbarah. After the burial, Chaudhri Hameedullah, Wakil-e-A'la Tahrik Jadid, led silent prayers.

The deceased was a sincere die heart and active servant of the Ahmadiyya Community and was a very active and distinguished member of the Karachi Jamā'at. Syed Rasheed Tariq held important positions such as Qā'id Majlis Khuddāmul-Ahmadiyya and Qā'id interior Sindh. At the time of his death, he was serving as Qā'id interior Sindh.

May Allah Almighty forgive the departed soul, continue to raise his status in Jannah, and bestow patience on his family members. Amīn."

(Translated by the Editor from Al-Fazl, 4 March 1984, p. 4)

My Nani Amman often recalled

and shared this sentence of Hazrat Khalifatul-Masih V (may Allah shower His mercy on him): “Aaj Hamari Jamā‘at ka Aik Shair Chala Gaya Hai.”

There are days when I find solace, in knowing that as a toddler, I was the last person he held close. Feeling the warmth and human touch, I wonder about the prayers he whispered for me, and I hope my presence brought him comfort in his final hours before he left for his residence that night. It has been 40 years since he passed away, and we still miss him very much. I feel comforted knowing that In-Sha-Allah, we will meet in heaven again.

## Imprisonment for the sake of Allah

After sharing many amazing stories with me, my mother recounted a harrowing experience that shook our family to its core. My uncle Syed Rasheed Tariq (Shaheed) was imprisoned and jailed in Saddar, Karachi Police Station, for four agonizing days simply because of the hostility in Pakistan towards Ahmadiyyat. My mother and Aunt Syeda Farhat were in Karachi at that time, and I believe this took place in the early 1980s (maybe the early months of 1983). By Allah’s grace, mercy, and help, a miracle unfolded. After a few days of relentless prayers and tireless efforts from the Jamā‘at members, he was released—a testament to divine intervention and the unwavering support of our community. My Aunt, Syeda Farhat, mentioned that he was taken on

## Syed Family of Saddar Karachi, Pakistan

Before my mother passed away, she expressed a heartfelt desire for me to honor the volunteer efforts of our entire family. She believed that a supportive environment and family devotion to Jamā‘at work inspire each other to serve for the pleasure of Allah. She wanted me to emphasize how we can all remain connected to the Jamā‘at and

Tuesday and released on Friday before Jumu‘ah. She vividly remembers the joy my Nani Amman (maternal grandmother) felt when he was freed and how his first desire was to go for Jumu‘ah prayer right away. My Nana Abu, the late Syed Saeed Khalid, who was also an auxiliary office holder of Karachi Jamā‘at at that time, was profoundly grateful for Allah’s intervention and the Jamā‘at members’ dedication to securing the release of uncle Syed Rasheed Tariq. Their unity and faith transformed despair into hope. My Aunt, Syeda Farhat, noted that my father, the late Mohammad Abdul Sami Jadran of Virginia, had seen a dream foreshadowing this four-day event. My brother explained that Allah Ta‘ala used to show our father dreams about future events throughout his life. As a protective measure, they gave Sadaqa, which is a practice to reduce or eliminate calamities.

On another occasion, around the mid-70s (maybe in 1974), my Aunt Syeda Hamida mentioned that Syed Rasheed Tariq (Shaheed) was taken to jail one day, and this same incident was mentioned by Aunt Syeda Riffat, and it took place before their marriages. She mentioned, “Bhai Jan was in Preedy Street Police Station Jail, Saddar, Karachi because the police wanted to know where the Ahmadiyya army was and who was leading them. They thought that because Syed Rasheed Tariq was Qā‘id Khuddamul-Ahmadiyya, he was running the Ahmadiyya army.” After interrogating him the

nurture our children and grandchildren to become devoted Ahmadi Muslims. She hoped that our next generation would stay steadfast in their connection with Allah and the Jamā‘at. I earnestly hope to fulfill her wishes through this narrative.

After gathering and confirming information for months with my

whole day and not finding any evidence, with the Grace of Allah and His mercy, he was released that evening. Again, I couldn’t find printed information, so I am sharing what my two aunts, whose names are mentioned above, remembered. Dr. Waseem Sayed said that in those days—meaning throughout the 1970s and early 1980s, they used to hold Syed Rasheed Tariq on more than one occasion for a couple of hours and then release him.

Sadly, just like my elder maternal uncle, the Pakistani government police had unjustly imprisoned other Ahmadis simply for their association with Ahmadiyyat some Ahmadis were locked up for months and years. The mere act of saying Allah’s name or possessing the Quran or Kalima written material led to their arrest. This ongoing persecution is heartbreaking. Please pray for the swift release of those still currently jailed due to their faith in Pakistan and other Muslim countries. It is excruciatingly hard for their families, who live in constant anguish while their loved ones are imprisoned for remembering Allah and declaring their faith. May Allah grant them patience and strength during these difficult times. Āmīn. Sadly, the many opponents have not taken the time to understand the peaceful nature of the Ahmadiyya Muslim Community. Yet, with Allah’s grace, the world has come to know and embrace the community’s motto: “Love for all and hatred for none.”

aunts—Syeda Farhat, Syeda Riffat, Syeda Hamida—and their husbands—Anis Aqeel, Naseer Sayed, and Dr. Waseem Sayed—and my siblings, Nasir Sami Jadran and Khalida Samina Jadran, I humbly share this with you.

The Syed family of Saddar, Karachi, Pakistan, epitomized humility and devotion as they

regularly attended Jumu'ah prayers at the Ahmadiyya Hall Saddar and actively participated in numerous Jamā'at events, demonstrating unwavering love and dedication to Ahmadiyya Khilafat.

The Syed family set a remarkable example of Jamā'at work and volunteer efforts with dedication, humility, and devotion. They resided in Saddar, Karachi, Pakistan, from 1948 to 1990. As my mother mentioned before her demise, their culture of dedication and devotion to Islam, Ahmadiyya Khilafat, and Jamā'at volunteer work was instilled in them from childhood. This nurturing home environment significantly shaped them into dedicated servants of the Jamā'at, striving not for worldly rewards but for the ultimate reward of heaven from Allah Ta'ala. This family culture truly gave my elder, Mamo Syed Rasheed Tariq, the unique strength to excel in his service to Islam throughout his life.

I share my favorite couplet of Hazrat Mirza Masroor Ahmad (may Allah be his Helper) as it resembles the sentiment of how my Syed family felt:

جے میں دیکھاں عملاں وئے، کجھ نہیں میرے پئے  
جے دیکھاں تیری رحمت وئے، بئے بئے بئے

“A glance at my deeds brings me back nothing, but when I look at Your mercy, all I see is favors and blessings.”

I'm sharing one of my favorite prayers from the “Treasure House of Prayers” book, p. 149.

Hazrat Abu Umamah (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) came to our meeting; we stood up as a mark of respect and requested prayers. He prayed for us. We then requested more prayers. He replied that all the prayers for you are included in these words: “O Allah, forgive us, have mercy on us, be pleased with us, accept our prayers and our worship,

grant us entry into Paradise, save us from the Fire and bestow success upon all our affairs.”

## Maternal grandfather, the late Syed Saeed Khalid



My maternal grandfather, the late Syed Saeed Khalid, a Musi, served as Nazim A'la (or Za'im A'la, as my aunt Riffat mentioned) of District Karachi (Saeed Manzil) for nearly 25 years. He was a kind soul who devoted his life to improving the lives of others. His profound attachment to Khilafat was reflected in his deep, spiritual connection with Allah. My maternal grandfather, Syed Saeed Khalid of Karachi, was the son of Respected Abdul Raheem Shah (May Allah be pleased with him) and Respected Amtulullah Begum (May Allah be pleased with her). His maternal grandfather was Hazrat Mushi Abdur Rahman (May Allah be pleased with him), who was one of 313 companions of the Promised Messiah (as). He had two sisters, Mumtaz Begum, an older sister, and Saeeda Begum, younger sister. His father passed away when he was young. His mother remarried while he was still young, maybe when he was five or six years old. According to my aunt Syeda Riffat, he was sent at the age of five to the Ahmadiyya Taleem-ul-Islam (hostel) in Qadian, where he studied and lived. (not sure if the name of the hostel was exactly that). He had more siblings from his mother's second marriage. My Khala, Syeda Riffat, mentioned that he was a very righteous and humble person,

deeply devoted to Duas and Salat. He had a special connection with Allah, and Allah Ta'ala used to listen to his prayers. Many Jamā'at members and neighbors used to ask him to pray for them. He also used to recite many other prayers and taught them to his children. My mother recalled that he used to call her his “Biba Beta,” meaning his most patient daughter. My mother, just like all my aunts, had the kindest words to describe his humble personality.

My maternal grandfather's homeopathic clinic in Akhtar Colony Karachi primarily served low-income people and often treated them free of charge. With a certification in homeopathy course, my maternal grandfather dedicated many hours to his clinic after his regular job at a textile company and devoted his weekends to Jamā'at work. His love for helping humanity was contagious, and his children learned that from him. In a testament to his faith, he acquired a modest property in Rabwah, where the then Khalifa prayed and laid the foundation stone. My mother shared with me that he stated in his will to keep that house so any of his children could come and live there. My grandmother, his wife, lived there for the last three months of her life, and my mom lived there with her three children (me and my older siblings) from December 1990 to October 1993 while we waited for our father to come take us to the USA. That house was sold many years later when no one was left to stay there. I believe that Allah Ta'ala must have shown him, or he must have known with Allah's help, that we would need it one day, which is why he wrote in his will not to sell it after he passes away. From the 1950s until the end of his life, he provided invaluable support to the Karachi Jamā'at in countless ways and was an auxiliary member devoted to Tahajjud and five daily prayers. Syed Saeed Khalid lived a life that set a benchmark for his children, encouraging them to be

generous and diligent members of the Jamā'at. In the last few months of his life, he was bedridden at home, and my grandmother took care of him in every way. I wish I had known him better. My two memories of him are that he gave me homeopathic sweet small pills or tablets, which I liked because they were empty and didn't contain any medication. I also remember him visiting our Jacob Line home one early morning and handing me a pack of biscuits (cookies). When I was three and a half years old, he passed away on 10 October 1983 and was buried in Behishti Maqbarah Rabwah, Pakistan. May Allah elevate his status in heaven.

### Maternal grandmother, the late Iqbal Begum Malik

My grandmother, the late Iqbal Begum Malik, a Musiyya, served as the Nigran Lajnah of Saeed Manzil and had previously held roles as Finance Secretary and Secretary Khidmat-e-Khalq, as recounted by my aunt, Khala Hamida. She was committed to visiting 6 to 7 halqajat as her responsibilities grew, even when traveling via public transportation was not easy in certain areas. Renowned for her strict adherence to Jamā'at policies and her efficiency in carrying out Jamā'at tasks, she ensured that everything was meticulously accurate, even before the advent of electronic systems. She was frequently invited as a guest to various halqa functions, which she graciously attended. Respected Amtul Bari, the editor-in-chief of Al-Nur, noted that in 1973, when Lajnah in Karachi was first divided into six sections, Iqbal Begum was appointed as the Nigran of Section I. In 1980 and 1981, the Lajnah Markaziyya Rabwah awarded her a certificate of excellence for her outstanding performance. My Khala Hamida Mubashra stated that her mother, my Nani Jaan, received numerous awards throughout her

time as an auxiliary officer of Saeed Manzil and Qiyadat One. Nani Amman, along with my mom and the three of us, her grandchildren, relocated from Karachi to Rabwah at the end of 1990, she passed away a couple of months after that, on March 6th, 1991, in Rabwah. She is buried in Bahishti Maqbara, not far from my grandfather's grave in Rabwah, Pakistan. May Allah elevate her status in heaven.

Amtul Bari Nasir, while recounting her days in Karachi with her husband, the late Nasir Ahmad Qureshi, from Islamabad, settling in a government-provided residence near Jinnah Hospital, shared:

“It was here that she first met the gracious Apa Iqbal during a Friday prayer at Ahmadiyya Hall Saddar. Apa Iqbal soon visited their home and entrusted her with the responsibility of organizing names and donation promises for next year and details of last year in the Tahrik Jadid register, explaining the process with great care and detail. She also assigned Amtul Bari Nasir the task of hosting an upcoming Jamā'at Ijtima, marking the beginning of her over forty-year-long service in Karachi's Lajnah.”

Amtul Bari mentioned that Apa Iqbal was instrumental in suggesting the division of Karachi into multiple sections, where the Saddar area became Section 1. Meetings were held at Apa's home, fostering a bond of friendship despite the age difference. She was a dignified and wise woman, instilling in her children a passion for serving the Jamā'at. Her daughters, Bushra, Bilquis, and Farhat, continued her legacy with enthusiasm and affection, often treating Amtul Bari Nasir's daughters like sisters. Their home was a place of warmth and joy, especially during 'Id celebrations.

### My Aunt, the late Syeda Bushra Sa'adat Rashid Sultangoose

My aunt, the late Syeda Bushra Sa'adat Rashid Sultangoose, a Musiyya, was a devoted General Secretary of her Halqa. As noted by Respected Amtul Bari, in 1973, she became assistant General Secretary in central Amila, Nai'b General Secretary of the central executive committee and from 1973-1979, she served as the Nigran of Nasirat-ul-Ahmadiyya District Karachi. According to my aunt Syeda Farhat, while in Mauritius, she established a Maktab (school), an area dedicated to teaching Qur'ān. She dedicatedly taught many students the Holy Quran. These students, now Khuddam and Lajnah, continue to live there and kindly visit her grave. She passed away on 15 December 2002. May Allah elevate her status in heaven. She also served in various volunteer capacities for the Jamā'at in Mauritius. We don't have exact titles as she lived there after her marriage in 1982 until her demise. I remember meeting her when she visited Rabwah after her mother's demise with her husband. Both were the most loving couple and down-to-earth people. Dr. Waseem A. Sayed shared that Syeda Bushra Sa'adat Rashid Sultangoos holds the distinction of being the first Musiyya to be buried in the Maqbara Mūshiyān in Mauritius. During his visit to Mauritius, Hazrat Khalifatul-Masih V (Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz) prayed at her grave. This information can be found in the weekly International Al-Fazl, December 16-22, 2005, on pages 11-12. After offering prayers at my aunt's grave, Hazrat Khalifatul-Masih V also planted a tree within this Maqbara Mūshiyān walls where my aunt's grave, followed by Begum Sahiba of the Khalifatul-Masih also planted a tree.

## **My Mother, the Late Syeda Bilquis Sadaqat Sami Jadran**

My mother, the late Syeda Bilquis Sadaqat, a Musiyya, was deeply committed to volunteering for Jamā'at events at Saeed Manzil Halqa. She worked with Nasirat in her Halqa during the late 1980s, served as Sihhat-e-Jasmani Secretary in Rabwah for one year, and later moved to the USA. According to my sister, Khalida Samina Jadran, my mother volunteered for various Lajnah Jamā'at functions in Karachi, and in the mid to late 80s, assisted the late Hoor Jahan Bushra Dawood Nigran with various events/functions held in Ahmadiyya Hall Saddar by volunteering her services for her Halqa. One notable event was the centenary celebration of 100 years of Ahmadiyyat in 1989. It was a grand function. My mom volunteered, assisting with whatever was needed by her friend, the late Hoor Jahan Bushra Dawood. I was nine at the time, and I remember it was a special celebration with many attendees My sister mentioned that our mother also donated some of her precious jewelry for different Jamā'at Schemes in Pakistan. After my grandmother had bypass surgery in Karachi in 1990, my mother took care of her and continued to do so even after moving to Rabwah with my grandmother until the last days of her mother's life. My Mother's advice was sought by many Lajnah members throughout her life and even by neighbors who were not Ahmadi. People would ask her to pray or do Duas for them and their family members, including her three younger sisters. She passed away on 20 September 2024 in Virginia and was buried in Maryland in a cemetery (Qabristan) dedicated to Mūshiyān. She is not too far from my father's grave. May Allah elevate her status in heaven.

## **My Aunt, Syeda Farhat Aqeel**

My aunt, Syeda Farhat, played a significant role by volunteering in various Lajnah events for Saeed Manzil, often assisting Nasirat members while she lived with her parents in Saddar, Karachi During the last couple months of my grandmother's life, Syeda Farhat visited her mother in Rabwah each day by walking, even in the cold months of January and February, as she lived in a different neighborhood in Rabwah. She was devoted to taking care of her mother, spending a few hours each day with my grandmother. According to my uncle, Anis Aqeel, she later served as a Halqa leader for Chapter Jersey City of the North Jersey Jamā'at for a couple of years. During her prime years, from 1993 until the pre-COVID years, she contributed her time to volunteering for various stalls and other duties during Jalsa Salana for many years in the USA. After marriage, she accompanied her husband Anis Aqeel, who was already doing Waqf Ardhi she joined him from 1979 to 1982 in Nigeria and the Gambina, where she met many families and was able to share about Allah, Prophet Muhammad (peace and blessings of Allah be on him) during various lunch or dinner get together. She still lives in New Jersey with her husband, who is a member of New Jersey Jamā'at. She is really like a second mom to us siblings. During summers, she would visit us in Karachi from Rabwah, where she resided. With her and her son, we visited Qaid-e-Azam's Mazar (gravesite) and went on other outings. She was closest to my mother, as both resided in Pakistan while their husbands were in the USA for many years. In the USA, we eagerly looked forward to their many visits during Jalsa and Eid. We loved spending time with Khala, Khalo and our two cousins at my parent's home in Virginia.

## **My Aunt, Syeda Riffat Naseer**

My other aunt, Syeda Riffat, served as the Handicraft Secretary for Saeed Manzil and at one point helped as Finance Secretary as well while in Pakistan. She held various positions overseas, including General Secretary Lajnah Imā'illāh Belgium, Sadr Lajnah Imā'illāh Belgium and she says that was the desire of Khalifatul-Masih IV (rh) in 1986, Secretary Nasirat and Secretary Handicraft in Miami, FL, and while living in North Carolina, she served as Secretary Nasirat, Secretary Khidmat-e-Khalq, Secretary Tahrik Jadid, Secretary Waqf-e-Jadid, Secretary Handicraft, and Secretary Publications in RTP Jamā'at for many years. She held these roles at different points over the years. Every year that she attends Jalsa Salana USA, she can be seen doing volunteer duties. She continues to volunteer and reside in North Carolina with her husband, Naseer A. Sayed, who is a devoted servant of Jamā'at and the President of their Jamā'at Research Triangle Park, NC. My most fond memories of Khala are from three days of Jalsa Salana when it used to be held in Bait-ur-Rehman Mosque in Maryland. Khala and her family would stay with us in Virginia at my parents' home. She and Khalo were usually the first ones to leave the house to get to the Jalsa site. That was the time our cousins and I got together for a few days and spent our night at home learning about each other. It is nice to see pictures of those days and remember those precious times while my parents were alive.

## **My Aunt, Syeda Hamida Mubushra Waseem**

My aunt, Syeda Hamida Mubushra served before marriage as Secretary Nasirat for Saeed Manzil Halqa. According to my uncle, Dr. Waseem A. Sayed, she was also the

General Secretary of Lajnah in Edmonton, Alberta, Canada, and Secretary of Nasirat in Los Angeles for several years, holding various positions in different countries where they resided. Her husband, Dr. Waseem Sayed, shared that she accompanied him to the inauguration of Basharat Mosque in Spain, assisting guests even with her little knowledge of Italian. She managed the family single-handedly while he did Waqf Ardhi in Bolivia for six months from May to November 1987, despite having two small children and being pregnant with their third. She accompanied him to Guatemala from 1988 onwards for over two decades, managing the family during his frequent trips there, and similarly supported him during his 18-month assignment in Mexico from November 2014 to July 2016. She lives in Los Angeles, California, with her husband, Dr. Waseem A. Sayed, who is blessed to be able to serve and has been serving in the National Amila of the USA Jamā'at since 1995. My favorite memories of Khala and her family are from the summers they spent with us in Virginia. During these visits, we would learn about Khala and my mother's childhood stories and attend Jalsa Salana USA together. We were grateful for our cousins to spend summers with us, and we all still cherish those memories. We all felt at ease and had a sibling-like connection. May Allah always keep our bond filled with love and kindness toward each other. Āmīn. My Khalo [uncle] Waseem would visit us many times throughout the year as he was doing Jamā'at work and would stay with us. I have cherished memories of all those years in the nineties.

### **My younger maternal uncle, the late Syed Hameed Tariq**

My younger maternal uncle, the late Syed Hameed Tariq, a Musi, was

a dedicated member of the Khuddam-ul-Ahmadiyya Karachi 'Umūmī team, as mentioned by my brother, Nasir Sami Jadran. He often volunteered alongside my Baray Mamo and Nana Abu in the seventies and early eighties, dedicating time to volunteer work at Ahmadiyya Hall Sadar, Karachi. In the mid-eighties, he visited his sister Syeda Riffat in England.



In the late eighties, he moved to Punjab, where he got a job at a bank in Islamabad. After getting married, he lived there and later moved to Rawalpindi with his family. He paid all his Chandajat (dues) regularly. She had a 1/8 Wasiyyat, was very kind and treated everyone the same, and always helped anyone who needed assistance, according to my Momani Jaan, who shared with my aunt, Syeda Riffat. Before my uncle moved to Islamabad, we lived with him at my grandmother's home in Saddar. Despite the age difference, my siblings and I had a friendship-like relationship with our Mamo. I was only four or five when we moved with them months after our father went to the USA. Mamo used to play board games or other paper games, such as Tic-Tac-Toe, with us. He was a simple and kind person and was nice to us siblings. I visited him in 2017, and I met my three cousins for the first time there. During that visit, I shared some of my fond memories of Mamo with his children. He passed away in Pakistan on 4 January 2024 and was buried in the new Behishti Maqbara Rabwah. May Allah elevate his status in Heaven.

## **Conclusion**

I can't end the article without highlighting the efforts of Ahmadiyya Jamā'at volunteers during a time of urgent need. On 14th July 1987, a calm day quickly turned into a nightmare. My maternal grandmother was out of the house, engaged in Jamā'at work, when something terrifying happened. Our century-old building seemed to vibrate as the two-car bomb blasts reverberated through the area, followed by the wail of sirens that seemed to stretch on for an eternity. From our balcony, we saw a chaotic scene unfold, with people running in every direction, making it difficult for traffic to move and ambulances to get through. Bombs went off in Saddar, but thankfully not on our street. Our mom rushed us inside and closed the balcony doors. My younger Mamo was gripped with worry as my Nani Amman hadn't returned home for almost two hours, and the seconds felt like hours ticking by. Despite his desperation to rush out and search for her, my mother advised him to stay and pray, fearing he wouldn't know where to look for her. As the chaos continued outside, we clung to hope and prayers. Then, guided by divine intervention, my Nani Amman finally returned home safely. She recounted that she was initially heading towards the area where the bombs had exploded. However, in a moment of inspiration, she decided to take a different route to buy fruit for us. After all, I had requested her to bring me oranges. This seemingly small change of path, instilled by Allah's mercy, saved my maternal grandmother, late Iqbal Begum's life. This is the prayer, "Sufficient for us is Allah, and an excellent Guardian is He." (3[Aal-e-`Imran]:174), the prayer of Hazrat Ibrahim (peace be on him) that I learned to gain Allah's protection in the toughest situations.

After she safely arrived, I remember my Nani Amman in the room making phone calls for assistance, and soon after, my mother, young Mamo, and Nani Amman packing clothes. That evening, the volunteers from Ahmadiyya Jamā'at showed immense kindness by arranging accommodation for us that night and the next day, allowing us to leave Saddar safely. I was only seven at the time, and my older brother, Nasir Sami Jadran, and my older sister, Khalida Samina Jadran, were still young, but the fear and worry were palpable as the family prayed deeply for safety. For the next few days, we stayed at the residence of my Nani Amman's brother, the late Mahmood Ahmad Malik. Their family opened their doors generously. It is not easy when a family of six shows up at your doorstep unexpectedly. May Allah reward them for their hospitality, and may Allah reward all the volunteers of the Jamā'at. Āmīn. According to news media reports, at least 250 were injured, and 72 died. According to Wikipedia, the first car bomb destroyed many shops, and a building. There was a second car bomb a hundred yards from there which caused more destruction and fire that continued for a few hours. Pakistan Television News reported that the cleanup of the area took several days. According to a USA newspaper, (then) President Zia-ul-Haq and his team visited the area and estimated over \$1.8 million in initial damage from two car bombs. The government shut down the area for three days for a mourning period (The Observer-Reporter, Washington PA July 16, 1987), and many other newspapers, including the Washington Post and New York Times, reported this terrorist attack. With Allah's Grace and Mercy, the helpers of Jamā'at checked on those who needed help. Even though I was too young to remember all the

details of Ahmadiyya Jamā'at's Waqar-a-'Amal, I'm sure they were there to help those who were affected. I wish I could have found more information on Jamā'at's volunteer efforts from that event to share with the readers. (1987 Karachi car bombing - Wikipedia)

My Nani Amman always emphasized that our Jamā'at helpers were there, but we should also volunteer, as the Jamā'at thrives on the efforts of volunteers guided by Allah and His Khalifa. Her faith in Allah was unwavering, just like the entire Syed family of Saddar Karachi, Pakistan. She thought about Syed Rasheed Tariq (Shaheed) in those days, believing that if he were alive, he would have surely helped those in need.

As I reflect on the remarkable legacy of Baray Mamo and the Syed family, I am filled with a profound sense of gratitude and a humble plea for prayers. My purpose in sharing this story is to seek your heartfelt prayers for our Syed family's new generation—now mostly residing in North America (Canada and USA) and a few still in Pakistan. May they, too, devote themselves to becoming true servants of Allah. Āmīn. I acknowledge my shortcomings and humbly seek prayers for myself and my children. May Allah protect and guide us all. Āmīn.

In closing, I'd like to share one of my favorite prayers of our beloved Holy Prophet Muhammad (peace and blessings of Allah be on him) taken from the "Treasure House of Prayers" book. May this humble narrative inspire and remind us all of the power of faith, community, and unwavering dedication to the path of righteousness. May Allah Ta'ala grant us the strength to continue this noble mission of the Promised Messiah (may peace be on him) and bless us with His mercy and guidance. Āmīn. Hazrat 'Abdullah bin Mas'ud (may Allah be pleased

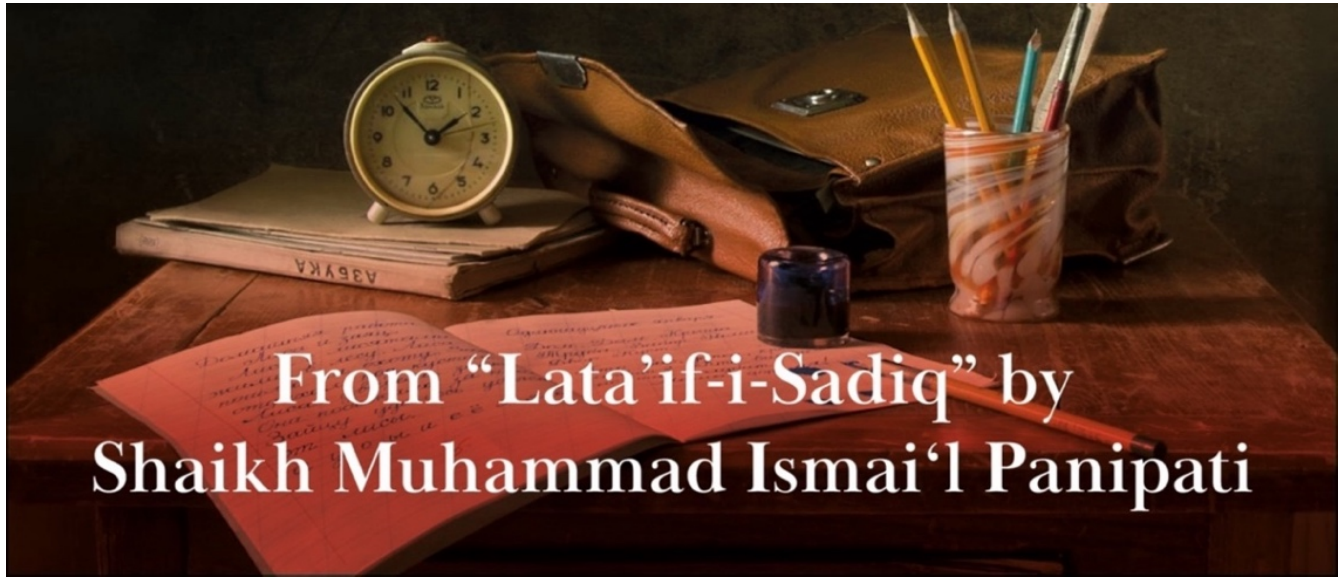
with him) relates that the Holy Prophet Muhammad (sa) taught him this prayer for recitation after *Tashahhud*:

"Guide our hearts towards goodness, O Allah, and establish reconciliation amongst us. Show us the path to peace. Deliver us from darkness and guide us to the light. Save us from evil deeds and mischief, whether these are manifest or hidden. O Lord, bless our eyes, our ears, and our hearts, bless our spouses and children and incline towards us with mercy. Surely You accept repentance and are oft returning with Mercy. Make us thankful for Your blessings. Make us acknowledge and accept Your Beneficence and accomplish that bounty for us." (Treasure House of Prayers, pp. 52-53).

I regret that my mother, who helped me so much with her memories for this article, never got to read the final version before her demise.







A Short Biography of  
**Hazrat Muhammad Muftī Sādiq**

May Allāh be pleased with him

**Shaikh Muhammad Ismā'īl Pānipatī. English translation by Dr. Mahmud Ahmad Nagi.**

The early life and career of Hazrat Muftī Muhammad Sādiq was published in the Online Ahmadiyya Gazette, USA, November 2024. The memoirs of Muftī Sādiq while in India were published in the Online Ahmadiyya Gazette, USA, December 2024. The memoirs of Muftī Sādiq while in England and USA are being presented as narrated by him to Shaikh Muhammad Ismā'īl Pānipatī, the author of "Lata'if-i- Sādiq (Urdu).

**Memoirs of Muftī Muhammad Sādiq While in England**

*I am presenting the story of Sadiq in the blessed words of Hazrat Mufti Muhammad Sadiq. While reading, readers must especially consider this factor.*



Hazrat Muftī Muhammad Sādiq said,

"In 1917, when the World War [I] was in full swing, Hazrat Khalīfatul-Masīh II (Ayyadahullāhu

Ta'ālā Bi-Naṣrihil-'Azīz) ordered me to go to England to propagate Islām."

Women requested Hazrat Khalīfatul-Masīh II,

"Huzoor! Sea travel is not without danger. People are being ground like wheat. It would be better if Hazrat Muftī Sādiq is stopped for now."

In response, Huzoor (may Allah be pleased with him) replied,

"Wheat grains are put into the mill for grinding but yet from among them some of them remain above that do not get ground. So, Muftī Sādiq is the spared wheat that does not get ground."

When our ship entered the Mediterranean, the captain of the ship called all the passengers of the ship to the deck and addressing them said that the sea that they had entered was all full of German ships,

and it was not known when their ship might sink through their hit. If it so happened, a whistle shall be blown before the sinking of the ship. So, the captain blew a whistle to show. And then said, When there is a whistle, the boats hanging on both sides of the ship are for you people. Then he told the designation of the boats passenger by passenger."

He continued his address,

"You people should ride in your allotted boats in such case. Then, it is your fate where these boats may take you. We cannot do more than this."

After listening to the captain's lecture, I came to my room and fervently prayed crying to be saved from this danger. That same night, I saw in a dream that an angel was standing in my room and telling me in English that the ship will arrive safely for sure.

On receiving this good news, I

informed all the passengers and the captain about my dream, and so it happened. Our ship sailed safely to the coast of England. Many ships were seen drowned around us, and we saw their remains floating in the water, but God Almighty had our ship reach the destination safely.

### Mr. John Sparrow

On reaching London, I availed the opportunity to preach to an Englishman. His name was Mr. John Sparrow. He accepted Islām due to our preaching and a letter of his pledge of allegiance was dispatched to Hazrat Khalifatul-Masīh II.

In English, the sparrow (چڑیا) is a bird. On Mr. Sparrow's conversion to Islam, a vision of the Promised Messiah (may peace be on him) was fulfilled in letter too In which the Promised Messiah had seen that he was hunting white birds.

### Sacrificing in the name of business

Once, I asked an Englishman that whereas we [the Muslims] and the Jews slaughter animals in the name of God, idolators slaughter in the name of idols, in whose name did he slaughter?

The Englishman smiled and said that they sacrificed in the name of business.

### Mr. Churchill said

After reading the news published in the newspaper, I reached the hall where Mr. Churchill (Prime Minister of Britain at the time) was going to deliver a lecture.

As I reached the gate of the hall, the gatekeeper asked me for the permission card. I told him that I did not have the card and I did not know about it. After giving it a brief thought, the gatekeeper said that he would allow me to enter though all the seats inside the hall had been filled.

I thanked the gatekeeper and went inside. I looked all around the hall; there actually was not any space to sit. The speaker had not yet arrived, and the chairs on the stage were not occupied. I reached the stage and sat down on a chair. After

a while, the stage administrator arrived asked me the same question that the gatekeeper had. I answered the same that I did not have the permission card. The administrator also gave it a brief thought and said that the ambassador of Serbia was not coming, and I could take his seat. So, I sat on the chair marked for the ambassador of Serbia among the chairs for the ambassadors. The ambassador of Japan was to my right and probably the ambassador of Greece to the left.

A few moments later, Mr. Churchill and his companions arrived. Mr. Churchill started his lecture. I was sitting exactly behind Mr. Churchill.

Mr. Churchill said during his speech that all the hearts of all the countries had gathered at one point against the atrocities of the Germans, the heart of Britain, the heart of America, the heart of France, the heart of Greece, the heart of Australia. He went on counting like this but he did not name India. Observing this, I stood up and, before Mr. Churchill could say anything further, I shouted, "The heart of India as well, Sir."

Then Mr. Churchill looked at me intently and then said, of course, the heart of India is also included in it, thank you.

All the attendees chanted slogans of joy and clapped.

### A man came to us and started crying

A Muslim student, probably from Bihar, was punctual in daily prayers and fasting. According to the wishes of his family, he used to buy meat from the market slaughtered by Jews and had it cooked in a separate pan by a Christian woman being her tenant.

He used to procure meat from the Jews because the Christians do not slaughter animals in the name of God.

Incidentally, one day, he went to the kitchen for some need. He saw there that the cooking pans were on the stoves, one of which belonged to him and the rest to the British. The woman had a spoon in her hand and

mixed in all the three pans, one after the other. Seeing this, he asked the woman what she was doing that she was using the same spoon in his pot that she was using for pork, which was forbidden in his religion. Hearing that, she said that there was no fault of hers in that. He had instructed to cook his meat in a separate pot so she cooked it in a separate pot. If he had said to use a separate spoon, then why would she not do so?

The man came to us and started crying that the lady fed him pork.

We assured him that it was not his fault. He was acquitted under the command of

"But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him." [Holy Qur'an, 2[Al-Baqarah]: 174]

### One equals three, and three equals one

There was a Christian bookstore in London on which it was written, "Trinitarian Bookstore." I went inside the bookstore and asked the bookseller,

"What do you mean by the Trinitarian Bookstore?"

The bookseller delivered a long speech like Christian priests. The summary of the speech was that there are three Gods—Father, the Son, and the Holy Ghost, but three are one, and one is three.

I argued with him that it was totally against the rules of mathematics, but he did not budge from his words. Thereupon, I picked up a book and said that I wanted to buy that. He said that its cost was three shillings. I took out a shilling and gave it to him. The bookseller asked for two more shillings. Thereupon I said to him that there was nothing wrong with it as one is three and three is one. The bookseller smiled and said that religion was one matter and business is another.

### He was a barber!

When I boarded the ship to England, an Englishman entered my

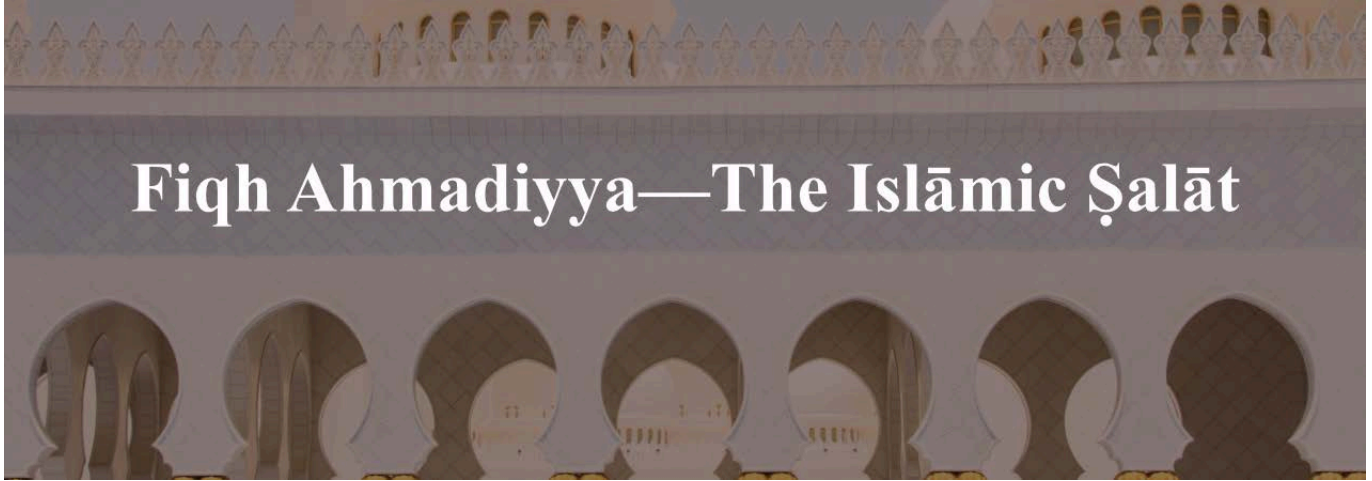
room one day with a jug in his hand and said that he was a barber. I asked him to give me a haircut. When he started the work with a razor, I asked him to also clean my armpits. He said that he did not know how to do that, nor did any Englishman ever ask to clean the armpits, and he was afraid that if he embarked on that, he would injure my armpits, so, he would bring me powder to clean my

armpits myself.

After that, when the barber had finished the haircut, I forwarded my nails in front of him and asked him to cut my nails also. He replied in the same manner that no English ever asked for the nail cutting. There is another tool for nail cutting. I should buy it and cut my nails myself.

From the barber's words, I

thought that it was so because he was a ship barber, but when I arrived in London, I found out that all the barbers were like him. Then I bought the powder for cleaning my armpits and bought a nail cutter for cutting my nails and cleaned by armpits myself and cut my nails myself.



## Rules and Regulations for Ṣalāt

Translated by Dr. Lutf Rehman

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

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

Translation of all the sections of Fiqh 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 Ṣalāt (Parts I, II, III, IV) has been published in Online Ahmadiyya Gazettes from March to December 2024.

### Witr

Witr means odd. It means to offer at least three Raka'at Ṣalāt after 'Ishā Prayer. This Ṣalāt is Wājib (essential). In each Raka'at of Witr, after reciting Surah Al-Fatihah, Surah A'la, Surah Al-Kafirun, and Surah Al-Ikhlās are recited in that order. Some other Surah may also be recited instead. In the second Rak'ah of Witr, one should sit for Qa'dah and recite Tashahhud. Then, he/she should stand up after saying Salām for the third Rak'ah. It is also permitted to stand up for the third Rak'ah without Salām and completing the third Rak'ah, and then say Salām. To just offer one Rak'at without offering the first two is not preferred. In the third Rak'ah of Witr Ṣalāt, it was the practice of the Holy Prophet (may peace and blessings of Allah be upon him) to recite du'a-ul-Qunūt while standing after Rukū'. Du'a-ul-Qunūt is as follows:<sup>1</sup>

اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ وَعَافِنِي فِيْمَنْ عَافَيْتَ وَتَوَلَّنِي فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُفْضَى عَلَيْكَ إِنَّهُ لَا يُدَلُّ مَنْ وَالَيْتَ وَإِنَّهُ لَا يَعْرِ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ نَسْتَغْفِرُكَ وَنُتُوْبُ إِلَيْكَ وَصَلَّى اللهُ عَلَى النَّبِيِّ.

O my Lord, guide me and include me among those whom You would guide. And keep me safe and include me

<sup>1</sup> Nisa'i, Bab al-Du'a fil-Witr

among those whom you would keep safe. And make me a friend and include me among those who would be your friend. And increase the blessings that you have bestowed upon me. And save me from those who are harmful in your determination. You are the judge, and nothing can be done against your will. He cannot be dishonored whom you have as a friend. And he cannot be honorable who is against you. O our Lord, you are the blessed and the most high. O our Lord, have special blessings for our Prophet through whom we have been given such a treasure of Prayers.<sup>2</sup>

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَ نُؤْتِيكَ الْخَيْرَ وَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يُفْجِرُكَ. اللَّهُمَّ يَاكَ تَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَآلَيْكَ نَسْعَى وَنَخْفِدُ وَنَرْجُوا رَحْمَتَكَ وَنَحْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ.

O Allāh, we beg to You alone for help and from You alone we seek forgiveness. And we believe in You and trust in You alone. We offer best praise to You and thank You and we are not ungrateful. We cast off and forsake the one who disobeys You. O Allāh, to You alone we offer worship and offer Ṣalāt and prostrate to You. To You we run and present ourselves for service. We hope for Your mercy and we fear Your chastisement, surely Your chastisement would reach the disbelievers.

The appointed time for the Witr Prayer is from ‘Ishā to Fajr. After sleeping and getting up in the later part of the night and after offering the Tahajjud Prayer, it is a source for more blessings to offer Witr Ṣalāt. If one is not used to getting up in the later part of the night, it is better to do Witr Ṣalāt after ‘Ishā. Witr Ṣalāt is offered individually. In Ramaḍān, after Tarāwīḥ Prayer, Witr can be offered in the congregation.<sup>3</sup>

## Pronouncements regarding Witr Ṣalāt

One of the Prayers is called Ṣalāt Witr. Just like the Maghrib Prayer, it has three Raka‘āt. In Maghrib Prayer in the third Rak‘ah, after the recitation of Surah Al-Fatihah, nothing more is needed. However, in the Witr Ṣalāt, in the third Rak‘ah, after the recitation of Surah Al-Fatihah, a portion of the Holy Qur‘ān is recited. The other difference is that it [Witr] can be divided into two parts. It is permitted to end the first part after the two Raka‘āt and offer the third Rak‘ah separately<sup>4</sup>.

**Question:** Can Witr Ṣalāt be offered by combining all three Raka‘āt together and without “Tashahhud” after the second Rak‘ah?

**Answer:** The better way of Witr Ṣalāt is that after the first two Raka‘āt one should sit in “Tashahhud” and end with Salām. Then he should offer one more Rak‘at and end after “Tashahhud.” He can also stand up after completing the first two Raka‘āt (Rak‘atain) and continue with the third Rak‘ah and end after the second “Tashahhud” by doing Salām<sup>5</sup>.

**Question:** How did the Promised Messiah (may peace be upon him) offer the Witr Prayer?

**Answer:** The way the Promised Messiah (may peace be upon him) offered Witr Prayer is mentioned on page 187 of Tafsīr al-Qur‘ān, written by Sayyid Sarwar Shah as follows:

There is always a question about Witr, whether it should be offered as one [Rak‘at] or three [Raka‘āt]. The instruction of the Promised Messiah is that one Raka‘āt is prohibited. Three Raka‘āt is offered by offering two Raka‘āt ending with Salām and then offering one more Raka‘āt. Alternatively, offer two Raka‘āt and after “Tashahhud,” stand up for the third Rak‘ah without Salām and complete the third Rak‘ah<sup>6</sup>.

The same is the instruction of Ḥaḍrat Khalifatul-Masīḥ I.<sup>7</sup>

**Question:** What is the instruction about offering only one Witr?

**Answer:** I have not come across one Witr anywhere. One can offer two Raka‘āt and the third separately or make it one Ṣalāt by offering all three Raka‘āt together.<sup>8</sup>

The explanation from the Ḥadīth is as follows:

عَنْ عَائِشَةَ كَانَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِيمَا بَيْنَ أَنْ يُفْرَغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَ يُؤْتِرُ بِوَاحِدَةٍ.

[A’ishah relates that after completing the Isha Prayers, the Messenger of Allah, may peace and blessings of Allah

<sup>2</sup> Qiyam al-Lail

<sup>3</sup> Nurul-Īḍāḥ

<sup>4</sup> Tafsīr Surah Baqarah, Tafsīr-e-Kabīr, vol. 1, p. 113

<sup>5</sup> Al-Fazl, 15.September 1935

<sup>6</sup> Majmu‘a Fatāwā, p. 208

<sup>7</sup> Badr, 12 January 1902

<sup>8</sup> Badr, 2<sup>nd</sup> April 1903

be upon him, offered eleven units of services with Salam after every two units and capping them with one unit.]

## The time of Witr Ṣalāt

**Question:** What is the time for the Witr Ṣalāt?

**Answer:** (By Ḥaḍrat Khalīfatul-Masīḥ I) It is better to offer Witr Prayer in the first part of the night. It can be offered in the latter part of the night too. It is better to offer it in the first part of the night. This was the practice of the Promised Messiah (may peace be upon him)<sup>9</sup>

**Question:** Is Witr part of Ṣalāt ‘Ishā or Taḥajjud Ṣalāt? If Maghrib and ‘Ishā Prayer is combined, why is it considered necessary to offer Witr as well whereas when we combine Prayers, only the Farḍ (obligatory) portion of Ṣalāt is offered without Sunnah or Nafl?

**Answer:** In reality, Witr is part of the Taḥajjud Prayer. The Holy Prophet (may peace and blessings of Allah be upon him) used to offer the last three Raka‘āt of Taḥajjud as Witr Prayer. However, there is instruction about Witr Prayer separately, too. Not everyone gets up for Taḥajjud Prayers for one reason or another. Therefore, the Holy Prophet (may peace and blessings of Allah be upon him) permitted to offer Witr Prayer after ‘Ishā. The Ḥaḍīth is as follows:

قَالَ أَبُو هُرَيْرَةَ أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْوَيْتْرِ قَبْلَ النَّوْمِ.<sup>10</sup>

[Abu Hurairah said that the Messenger of Allah, may peace and blessings of Allah be upon him, instructed him to offer Witr Prayers before going to sleep.]

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُؤْتِرْ أَوَّلَهُ وَمَنْ أَنْ يَقُومَ آخِرَهُ فَلْيُؤْتِرْ آخِرَ اللَّيْلِ. <sup>11</sup>

[Jabir related that the Messenger of Allah, may peace and blessings of Allah be upon him, said that if one is afraid that he may not be able to during the later part of the night then he should offer Witr Prayer during the earlier part of the night and one who gets up during the later part of the night should offer Witr Prayers during the later part of the night.]

Therefore, the time for Witr Prayer is from ‘Ishā to dawn (start of Fajr time).

عَنْ خَارِجَةَ بِنِ حُدَاقَةَ أَنَّهَا قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ اللَّهَ أَمَرَكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ أَلَوْ تَرُوجَعَلَهُ اللَّهُ لَكُمْ فِيهَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ.<sup>12</sup>

Kharijah bin Hudhafah relates the Messenger of Allah, may peace and blessing of Allah be upon him, appeared among us and said that Allah had directed us to a Salat that is better for us than the best of the cattle, Witr, established between the Isha Prayers and dawn.

In the case of combining Prayers, it is not clear whether the Holy Prophet (may peace and blessings of Allah be upon him) used to offer Witr Prayer immediately after [the ‘Ishā Prayer]. It could not be so, as he used to offer his Witr Prayer after Taḥajjud in the latter part of the night. In general, if one wants, he can offer Witr Prayer after combining the Maghrib and ‘Ishā Prayer. This is the general practice of our Jamā‘at. Usually, when combining Prayers, Sunnah and Nawafil are not necessary. However, Witr is necessary, as there is more stress on them. The scholars have considered Witr as Wājib, which is a grade higher than Sunnah.

## Witr While Traveling

**Question:** How many Raka‘āt of Witr should be offered while traveling?

**Answer:** (By Ḥaḍrat Khalīfatul-Masīḥ I) It is necessary to offer three Raka‘āt of Witr during travel or otherwise. The Promised Messiah (may peace be upon him) was particular about three Raka‘āt of Witr in the early part of the night.<sup>13</sup>

## Recitation of Surah in Witr

عَنْ أَبِي إِبْنِ كَعْبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْوَيْتْرِ بِسْمِ رَبِّكَ الْأَعْلَى وَفِي الرَّكْعَةِ الثَّانِيَةِ يَقُولُ يَا أَيُّهَا الْكَافِرُونَ. وَفِي الثَّلَاثَةِ يَقُولُ هُوَ اللَّهُ أَحَدٌ وَلَا يُسَلَّمُ إِلَّا فِي الْأَخِرَةِ.<sup>14</sup>

<sup>9</sup> Badr, 12 January 1902 and Fatāwā Masīḥ Mau‘ūd, p. 53

<sup>10</sup> Bukhārī, Bab Ṣalāt al-Witr

<sup>11</sup> Muslim

<sup>12</sup> Tirmidhī, Bab al-Witr, Ch. 1, p. 60

<sup>13</sup> Badr, 12 January 1906

<sup>14</sup> Nisa‘i, Kitāb Qiyam al-Lail, Bab al-Qirat fil-Witr, Ch. 1, p. 203

Ḥaḍrat Ubayy Ibn Ka'b narrates that the Holy Prophet (may peace and blessings of Allah be upon him) used to recite Surah A'la in the first Rak'ah of Witr. In the second Rak'ah Surah Al-Kafirun and in the third Surah Al-Ikhlās. He would finish with Salām only after all three Raka'āt.

**Question:** Is "Sajda Sahw" necessary if one forgets to recite Du'a Qunūt in the third Rak'ah of Witr?

**Answer:** 'Sajdah Sahw' is not necessary. I do not believe it is essential (Wājib) to recite Du'a Qunūt in Witr. It is preferred to recite Du'a Qunūt as a source of blessings.

## Nafil after Witr

**Question:** Can Nawafil be offered after the Witr Prayer? If yes, then would it be necessary to offer Witr after Nawafil (optional worship)?

**Answer:** After 'Ishā Prayer and Witr, Nawafil can be offered until before dawn (start of Fajr). There is no prohibition in Sharī'ah. However, it is better to offer Nawafil before Witr and the Nafl Ṣalāt of the night should end with Witr. The Holy Prophet (may peace and blessings of Allah be upon him) said<sup>15</sup>,

اجْعَلُوا آخِرَ صَلَوَاتِكُمْ مِنَ اللَّيْلِ وَتَرَا

## The last Ṣalāt of the night should be Witr

If one offers Witr with 'Ishā Prayer and then gets up for Tahajjud, it is not necessary to offer Witr again. Ḥaḍrat Abū Bakr (may Allah be pleased with him) and many great companions had the same belief. They did not favor offering Witr again. Ḥaḍrat Ibn 'Umar and some scholars believe that it is better to offer the Witr again. This is how it should be done. In the latter part of the night, one should start by one Raka'āt Nafl. This will combine with the last Raka'āt of Witr done earlier and become two Raka'āt Nafl. Then he should offer more Nawafil. In the end, he should offer the Witr again. The narration is as follows:

أَنَّهُ كَانَ إِذَا سُئِلَ عَنِ الْوَيْتْرِ قَالَ أَمَا أَنَا فَلَوْ أَوْتَرْتُ قَبْلَ أَنْ أَنَامَ ثُمَّ أَرَدْتُ أَنْ أَصَلِّيَ بِاللَّيْلِ شَفَعْتُ بِوَاحِدَةٍ مَا مَضَى مِنْ وَتْرِي ثُمَّ صَلَّيْتُ مَثْنَى مَثْنَى فَإِذَا قَضَيْتُ صَلَاتِي أَوْتَرْتُ بِوَاحِدَةٍ. لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَنْ يُجْعَلَ آخِرُ صَلَاةِ اللَّيْلِ الْوَيْتْرَ.

[When he was asked about Witr, he said, if I Witr before going to sleep and then if I decide to offer Prayers during the night, I make the previous Witr even by offering one unit Prayer the offer Salat is twos and when I am done with my Salat, I finish my prayer with a single unit because the Messenger of Allah, may peace and blessings of Allah be upon him directed to make the last Salt of the night a Witr.]

If I offer Witr before going to bed and then get up later in the night, I offer one Raka'āt and make the earlier Witr two. Then I offer Nafl, two Raka'āt at a time, and offer one Raka'āt Witr at the end.

Hahdrat Ali's (may Allah be pleased with him) narration is as follows:

قَالَ الْوَيْتْرُ ثَلَاثَةٌ أَنْوَاعٍ فَمَنْ شَاءَ أَنْ يُؤْتِرَ أَوَّلَ اللَّيْلِ أَوْتَرَّ فَإِنْ اسْتَبَقَطَ فَشَاءَ أَنْ يَشْفَعَهَا بِرُكْعَةٍ وَ يُصَلِّيَ رُكْعَتَيْنِ حَتَّى يُصْبِحَ ثُمَّ يُؤْتِرُ وَإِنْ شَاءَ رُكْعَتَيْنِ حَتَّى يُصْبِحَ وَإِنْ شَاءَ آخِرَ اللَّيْلِ أَوْتَرَّ<sup>16</sup>

That is, there are three ways to offer Witr:

First, offer Witr in the first part of the night and when later on waking up, offer Tahajjud Prayer only;

Second, when he/she wakes up in the later part of the night, he offers one Rak 'at and makes the earlier Witr into two Nafls. Then offer two Raka'āt Nafl at a time and at the end, offer one Rak 'at of Witr.

Third, do not offer Witr before sleeping and offer it at the end of Tahajjud Prayer.

Those who do not like offering Witr again later in the night base it upon the following:

1. The Holy Prophet (may peace and blessings of Allah be upon him) never did so.
2. The Holy Prophet (may peace and blessings of Allah be upon him) prohibited offering Witr twice in the same night. In the above method, it almost looks as if we are doing Witr three times in the same night.
3. How can it be that he offers one Raka'āt before going to sleep and then there is a period of time where he engages in talking and other bodily functions and yet wakes up later and offers one more Rak'at, which somehow combines with the earlier Rak'at and becomes two Nafls. We do not find any such example in the teaching of Ṣalāt.
4. The instruction of Witr being the last Prayer is general and not essential. Sometimes, the Holy Prophet (may

<sup>15</sup> Muslim, Bab al-Ṣalāt, Ch. 1, p. 309

<sup>16</sup> Musnad Imam Shafi'i

peace and blessings of Allah be upon him) would offer two Nafal while sitting after Witr, as is mentioned in the following narration<sup>17</sup>:

عَنْ أَبِي سَلَمَةَ قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رُكْعَةً يُصَلِّي ثَمَانِ رُكْعَاتٍ ثُمَّ يُؤْتِرُ ثُمَّ يُصَلِّي رُكْعَتَيْنِ وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَكَرَعَ ثُمَّ يُصَلِّي رُكْعَتَيْنِ بَيْنَ الدَّاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ

Therefore, it is not necessary to do this trick to make the Witr the last Ṣalāt of the night. However, if someone wishes to follow the example of Ibn ‘Umar, he can do so.

## Witr in Congregation

**Question:** In Ramaḍān, Witr are offered with Tarawīḥ in congregation. Is it necessary? [Tarwīḥah: nightly Prayer. Plural: Tarāwīḥ]

**Answer:** Witr Prayer in congregation during Ramaḍān is taken from some Aḥadīth;

أَخْرَجَ ابْنُ حَبَّانٍ فِي صَحِيحِهِ مِنْ حَدِيثِ جَابِرٍ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ ثَمَانِ رُكْعَاتٍ ثُمَّ أَوْتَرَ.

Meaning, the Holy Prophet (may peace and blessings of Allah be upon him) led his companions in eight Raka‘āt Ṣalāt and then Witr.<sup>18</sup>

عَنِ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ قَالَ أَمَرَ عُمَرُ بْنُ الْخَطَّابِ أَبِيَّ بْنَ كَعْبٍ وَتَمِيمَ الدَّارِيَّ أَنْ يَقُومَا لِلنَّاسِ بِأَحْدَى عَشْرَةَ رُكْعَةً.

Ḥaḍrat ‘Umar (may Allah be pleased with him) asked Ubayy Ibn Ka‘b and Tamim Dari to lead the people in eleven Raka‘āt of [Tarawīḥ] Prayer including Witr<sup>19</sup>.

أَخْرَجَ أَبُو دَاوُدَ أَنَّ أَبِيَّ بْنَ كَعْبٍ كَانَ يُؤْمُهُمْ فِي التَّرَاوِيحِ وَيَقُتُّ فِي النَّصْفِ الْآخِرِ مِنْ رَمَضَانَ.

Ḥaḍrat Ubayy used to lead the Tarawīḥ Prayer and in the latter half of the month, he would recite Qunūt in the Witr<sup>20</sup>. (Qunūt: Obedience. Submissiveness. Humility. God-forgiveness)

Based upon the above Aḥadīth the leaders of Fiqh consider Witr in congregation during Ramaḍān is proper.

In the famous book “Hidayah” of the Ḥanafī faith, it is written<sup>21</sup>,

لَا يُصَلِّي الْوُتْرُ بِنِجْمَاعَةٍ فِي غَيْرِ رَمَضَانَ عَلَيْهِ إِجْمَاعُ الْمُسْلِمِينَ.

**Question:** Is there Qada (Make Up) for Ṣalāt Witr?

**Answer:** Qaza is necessary for Farḍ. Qaza for the Witr is not necessary, but doing it is best. Early morning before Fajr Prayer and even after sunrise, one can make up Witr Salat.

Ḥadīth:

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَمْ يُصَلِّ مِنَ اللَّيْلِ مَنَعَهُ مِنْ ذَلِكَ النَّوْمُ أَوْ غَلَبَتْهُ عَيْنَاهُ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رُكْعَةً.<sup>22</sup>  
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَامَ عَنِ الْوُتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ إِذَا ذَكَرَ وَإِذَا اسْتَيْقَظَ.

The Holy Prophet (may peace and blessings of Allah be upon him) said, if one misses Witr for sleeping, he should offer them whenever he remembers them after waking<sup>23</sup>.

## Tahajjud Prayer

Sleeping after ‘Ishā Prayer and then getting up in the later part of the night for worship and Ṣalāt is a source of blessings. The later part of the night is especially important for acceptance of prayers and closeness to God. One wakes up from deep sleep, leaves his comfortable bed and goes before his Master and Lord. Allāh says in the Holy Qur’ān,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ

And during the night, you should wake up after some sleep by this Qur’ān.<sup>24</sup>

يَا أَيُّهَا الْمَرْمَلُ- فَمِ اللَّيْلِ إِلَّا قَلِيلًا- نَضَفَةً أَوْ انْقُصَ مِنْهُ قَلِيلًا- أَوْ زِدَ عَلَيْهِ وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا.

<sup>17</sup> Muslim

<sup>18</sup> Nail al-Autar, Bab Ṣalāt al-Tarawīḥ, Ch. 3, p. 53.

<sup>19</sup> Muwatta Imam Malik

<sup>20</sup> Hashiya [Footnote to] Sharḥ Wiqaya, Ch. 1, p. 201

<sup>21</sup> Hidayah, Fasl fi Qiyam-e-Ramadan

<sup>22</sup> Tirmidhī, Abwāb Ṣalāt al-Lail

<sup>23</sup> Tirmidhī, Abwāb al-Witr

<sup>24</sup> Holy Quran, 17 [Bani Isra’īl] : 80

O Ye wrapped in a sheet (awaiting God’s mercy) get up in the night for worship. Spend most of the night in worship. Half or little less or more, and recite the Qur’ān melodiously<sup>25</sup>.

Taḥajjud Prayer is eight Raka’āt. Holy Prophet (may peace and blessings of Allah be upon him) always offered this Ṣalāt. He would offer it two Raka’āt at a time. He would recite extended portions from the Qur’ān and prolonged Rukū’ and Sajdah and prayed a lot. At the end, he would offer three Witr<sup>26</sup>. This is how the Holy Prophet (may peace and blessings of Allah be upon him) usually offered eleven Raka’āt of Prayer in the later part of the night.

Ḥaḍrat Masīḥ Mau’ūd (may peace be upon him) says,

“Our Jamā’at should make Taḥajjud essential. If nothing else, one should offer just two Raka’āt, as he would find an opportunity to supplicate. The supplications at that time have a unique effect as they emanate with real passion and pain. Unless there is deep pain and passion in the heart, how can one wake up from the sweet dreams? Simply waking up at that time produces an agony in the heart that produces concern and fear in the supplication. If one is forgetful and lazy in getting up, then obviously, there is no agony or pain in his heart. Sleep repels sorrow. If one wakes up from sleep, it is obvious there is a sorrow and concern which is greater than the sleep.”

The Holy Prophet (may peace and blessings of Allah be upon him) always offered a lot of Nawafil. He used to offer eight Raka’āt Nawafil and three Raka’āt Witr. Sometimes, he would offer them all at the same time and sometimes two Nawafil and then he would sleep; get up again and offer two more and then go to sleep. He would sleep and get up and offer Nawafil.<sup>27</sup>

Among the Nafl Ṣalāt, Taḥajjud is the highest and the best Ṣalāt. The Holy Prophet (may peace and blessings of Allah be upon him) offered it consistently more than any other Nafl Ṣalāt. Allāh has placed immense blessings in it and has drawn our attention to it in the Holy Qur’ān.

Ṣalāt Taḥajjud has eight Raka’āt and eleven, including the Witr. Its time is after ‘Ishā, going to sleep and then getting up in the later part of the night, until before Fajr. During this time, one can offer this Prayer by waking up from sleep. A better option is to go to sleep in the early part of the night and get up in the last one-third of the night and offer this Prayer.

There is a narration about the Holy Prophet (may peace and blessings of Allah be upon him):

كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً يُصَلِّي ثَمَانَ رَكْعَاتٍ ثُمَّ يُوتِرُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ ثُمَّ يُصَلِّي رَكْعَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ<sup>28</sup>

The Holy Prophet (may peace and blessings of Allah be upon him) used to offer thirteen Raka’āt at the time of Taḥajjud. He would offer eight Raka’āt, two at a time, then three Witr and then two Nafl while sitting down.

After this, when Adhan was called, he would offer two Sunnah of Fajr Prayer.

If Witr or Taḥajjud Prayer is missed, it can be done later. This is to get more blessings but is not essential<sup>29</sup>.

Ḥaḍrat Masīḥ Mau’ūd (may peace be upon him) says<sup>30</sup>:

Making up for lost Taḥajjud because of omission or travel is unknown. To make an effort in worship and to persist on the door of God is Sunnah.

وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ<sup>31</sup>

If one is ill or for some other reason cannot offer Taḥajjud Prayer, he should get up and recite Istighfār, Durūd [Salat ‘alan-Nabiyy], and Surah Al-Fatihah.”<sup>32</sup>

## Tarawīḥ Prayer

Tarawīḥ Prayer is, in fact, Taḥajjud Prayer. Only in the month of Ramaḍān, to benefit everyone, people were permitted to offer it immediately after ‘Ishā Prayer. This Ṣalāt was established as a common practice at the time of

<sup>25</sup> 73 [Al-Muzammil] : 2-5

<sup>26</sup> Bukhārī, Bab al-Qiyam al-Nabi, Ch. 1, p. 154

<sup>27</sup> Al-Hakam, April 1902, Fatāwā Masīḥ Mau’ūd, p. 71

<sup>28</sup> Muslim, Ch 1, p. 283

<sup>29</sup> Nail al-Autar

<sup>30</sup> Maktoobat-e-Aḥmadiyyah, vol 1, p. 20, Fatawah Masīḥ Mau’ūd, p. 241

<sup>31</sup> Holy Quran, 8 [Al-Anfāl] : 46

<sup>32</sup> Maktoobat-e-Aḥmadiyyah, Al-Hakam, April 1902, Fatawa Masīḥ Mau’ūd, p. 72



Ḥaḍrat ‘Umar (may Allah be pleased with him). However, it is more meritorious to offer this Ṣalāt in the later part of the night in the month of Ramaḍān.

The practice of reciting the entire Qur’ān in the Tarawīḥ Prayer comes from the time of the companions of the Holy Prophet (may peace and blessings of Allah be on him). Tarawīḥ Prayer is eight Raka‘āt, but if one wants to offer twenty or more Raka‘āt, it is permitted. After every four Raka‘āt, a little pause is preferred.

**Question:** Tarawīḥ is Taḥajjud, which is eight Raka‘āt and includes Witr eleven or thirteen Raka‘āt. What is the instruction about twenty Raka‘āt?

**Answer:** The practice of the Holy Prophet (may peace and blessings of Allah be upon him) was eight Raka‘āt and he would offer them at the time of Taḥajjud and this is better. However, it is permitted to offer them in the early part of the night. There is a narration<sup>33</sup> saying that the Prophet (may peace and blessings of Allah be upon him) offered this Prayer in the early part of the night. Twenty Raka‘āt were introduced at a later time. The practice of the Holy Prophet (may peace and blessings of Allah be upon him) has been mentioned above.<sup>34</sup>

It should be noted that I do not think that it is necessary to follow a special number of Raka‘āt for Tarawīḥ Prayer, If one offers twenty Raka‘āt instead of eight, we should not criticize him. It has been narrated that at the time of Ḥaḍrat ‘Umar, the practice was to offer twenty Raka‘āt. As for the practice of the Prophet (may peace and blessings of Allah be upon him), he consistently offered eight Raka‘āt and offered them at the time of Taḥajjud. The words of the Ḥadīth are<sup>35</sup>:

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَمَضَانَ قَالَتْ مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِيَّتِهِ وَطَوْلِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِيَّتِهِ وَطَوْلِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا.

Abū Salmah asked Ḥaḍrat A‘ishah (may Allah be pleased with her), “How many Raka‘āt of Ṣalāt the Holy Prophet (may peace and blessings of Allah be upon him) used to offer during the nights of Ramaḍān?” She said,

“Whether it was Ramaḍān or not, he did not offer more than eleven Raka‘āt. He would offer four Raka‘āt prolonged and in the best possible manner. Then, offer four Raka‘āt in a prolonged and best possible manner. Then he would offer three Witr.”

Another narration is:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ.

It is obvious from this narration that eight Raka‘āt Tarawīḥ are according to the practice of the Holy Prophet (may peace and blessings of Allah be upon him). Since Tarawīḥ is a Nafl Ṣalāt, if someone wishes to offer more Raka‘āt, he can do so. At the time of Ḥaḍrat ‘Umar (may Allah be pleased with him) and Ḥaḍrat Uthman (may Allah be pleased with him), people began offering twenty Raka‘āt so the recitation in each Raka‘āt would be shorter and they don’t have to stand for a long time. Some people used to get tired because of lengthy recitations.<sup>36</sup>

**Question:** If a “Hafiz” (a person who has memorized the entire Holy Qur’ān) is not available, can the Imām recite by holding the Holy Qur’ān in his hands and reading directly from it?

**Answer:** In the normal course of events, it is not proper for the Imām to recite by reading from the Holy Qur’ān or for a follower to correct him by looking at the Holy Qur’ān. This would reduce the passion to memorize the Holy Qur’ān. According to Imām Abū Ḥanīfah, the Ṣalāt will be invalid. In case of necessity, and to revive the practice of the Holy Prophet (may peace and blessings of Allah be upon him), if this is the only way, then permission can be sought from the administration. Under such circumstances, some past scholars have permitted the use of this method, such as Imām Malik, Imām Shāfi‘ī, and Imām Aḥmad.<sup>37</sup>

There is evidence that when Ḥaḍrat Uthman used to offer Nafl, he would have a person sit close by and remind him when he would forget. Similarly, Ḥaḍrat Anas would have his slave sit next to him and make corrections by looking at the Holy Qur’ān when he would forget.<sup>38</sup> Similarly, the slave of Ḥaḍrat A‘ishah, Zakwan, would lead the Nafl Prayer by reading directly from the Holy Qur’ān and Ḥaḍrat A‘ishah would be his follower.<sup>39</sup>

In case of necessity, it is permitted to read directly from the Holy Qur’ān in Nafl Ṣalāt. It is also permitted to turn the page.

<sup>33</sup> Musnad Ahmad, Ch. 5, p. 172

<sup>34</sup> Al Badr, February 6, 1908

<sup>35</sup> Bukhārī, Bab Qiyām al-Nabi

<sup>36</sup> Naṣb al-Rāyah fi Takhrīj

<sup>37</sup> Kitāb al-Mizan

<sup>38</sup> Kashf al-Ghummah, Ch. 1, Page 187

<sup>39</sup> Bukhārī, Bab Imamat-ul-‘Abd

**Question:** In the month of Ramaḍān, if it is raining at the time of Maghrib, can Maghrib and ‘Ishā Prayer be combined even when Tarawīḥ Prayer is scheduled?

**Answer:** In the month of Ramaḍān, there is no harm in combining Prayers based upon the decision of those present. Tarawīḥ Prayer can be offered immediately after the combined Prayers. Alternatively, Tarawīḥ Prayer can be offered later in the night if people can stay and wait. There is no prohibition in scheduling these Prayers earlier or later.

**Question:** At the end of the Tarawīḥ Prayer, sweets are distributed. Some do not consider it proper. What is the guidance?

**Answer:** It is better not to establish such practices. In matters of faith, only those actions are proper and are based on the teachings of the Holy Qur’ān or Sunnah of the Prophet (may peace and blessings of Allah be upon him). Otherwise, there will be new innovations, and bad practices will take root.

## Ṣalāt of Eclipse (*Kasoof and Khasoof*)

Solar eclipse is called “Kasoof,” and lunar eclipse is called “Khasoof.” This natural variation of the moon and the sun draws our attention to the fact that just as the light of these heavenly bodies was reduced due to natural phenomena, the light of our hearts can also be affected by various ailments. Only the grace of God Almighty can save us. To receive this grace and to progress in our spiritual journey, two Raka’āt Ṣalāt were placed at the time of lunar and solar eclipses.

If all the people of a town gather outside in a large field and offer this Ṣalāt, it will be more beneficial. If the Prayer is offered in a congregation, the recitation should be loud and prolonged. At least two Rukū’ or even three should be performed in each Raka’āt. After the recitation, the first Rukū’ should be done. Then some more recitation and another Rukū’ should be performed and then Sajdah. The Rukū’ and Sajdah of this Ṣalāt should also be prolonged. After the Ṣalāt, the Imām should deliver a sermon advising people about matters of repentance and self-reformation.<sup>40</sup>

## Prayer for Rain (Salat Al-Istisqa’)

In situations of famine and lack of rain, people should gather outside in an open field during the day to draw the mercy of God and his blessings to them. Imām should lead two Raka’āt Prayers while wrapping himself in a sheet of cloth. The recitation should be aloud. After finishing the Ṣalāt, the Imām should raise his hands high in the air and, with great humility, recite the following “Masnoon” Prayer:<sup>41</sup>

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيًّا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ. عَاجِلًا غَيْرَ آجِلٍ. اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَأَنْشُرْ رَحْمَتَكَ وَآخِي بَلَدِكَ الْمَيِّتِ، اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا.

O Allāh! Give us water and rain, taking away our distress and benefiting us, not harming, which comes quickly without delay. O Allāh! Give water to your servants and the animals and spread your blessings. Give to life this dead earth. O Allāh! Give us water. O Allāh! Give us water. O Allāh! Give us water.

After reciting the Durūd [Salat ‘alan-Nabiyy], Istighfār, and Prayer, Imām should turn his sheet inside out. This is a metaphorical request to God that as this sheet has been turned, may God change the conditions of famine and hardship.<sup>42</sup>

## Ṣalāt al-Istikhārah

Before starting any important religious or worldly task, one should pray for its success and the ability to do it properly. This is called “Ṣalāt al-Istikhārah.” Before sleeping at night, two Raka’āt Nafl should be offered. After the recitation of Surah Al-Fatihah, the recitation of Surah Al-Kafirun in the first Rak’ah and Surah Al-Ikhlās in the second Rak’ah was the practice of the Holy Prophet (may peace and blessings of Allah be upon him). In Qa’dah, after Tashahhud, Durūd, and other prayers, recitation of the following prayer was the practice of the Holy Prophet (may peace and blessings of Allah be upon him).<sup>43</sup>

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي

<sup>40</sup> Tirmidhī, Abwab al-Salat

<sup>41</sup> Abū Dāwūd, Kitāb al-Salat

<sup>42</sup> Abū Dāwūd, Kitāb al-Salat

<sup>43</sup> Bukhārī, Tirmidhī, Ibn Majāh

وَاصْرِفْني عَنْهُ وَاقْدِرْ لي الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِي بِهِ

O Allāh! I seek your blessings which are in your knowledge, and I seek ability which can be gained only with your help, and seek great blessings from you as you have power over them, but I do not. You know and I do not, and you know the unseen. O Allāh! If the task before me is beneficial for me in this world and the next, then let me do it and make it easy for me. Place blessings in it for me; and if this is harmful for me in this world and the next, then remove me from it and give me good wherever it may be; and give me contentment in this matter.

Promised Messiah (may peace be upon him) says:

“In the present day, most Muslims have abandoned the practice of Istikharah as the Holy Prophet (may peace and blessings of Allah be upon him) used to do it. The righteous elders of the past used to do it, too. Since atheism has spread, people start their work by relying on their knowledge. Then, they suffer for reasons which are hidden from them. This Istikharah was established in place of the rituals people used to do before starting any task. Now, Muslims have forgotten about it. Istikharah gives wisdom which brings success.”<sup>44</sup>

## Prayer in Need (Salāt-ul-Ḥājah)

If one is facing a problem or needs some work done, the method of Prayer for this is mentioned in a Ḥadīth. After Wuḍū, one should offer two Raka‘āt Ṣalāt. After Ṣalāt, he should recite Thanā, Durūd, and then the following Prayer:

لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيقُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمِ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ. لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً لِي إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.

There is no God but Allah, the Forbearing and Noble; Holy is Allah, the Lord of the Great Throne; All praise belongs to Allah, the Lord of all the Worlds; (O Lord) I ask You of the causes of Your mercy and the means of Your forgiveness; grant (me) from all that is good and security from all sins; do not leave for me any sin that You have not forgiven, and no grief that You have not broken (dispelled); and no desire, that pleases You, that You have not fulfilled; O Most Merciful.

By the grace and mercy of God, means to achieve his task will be made available to him. God willing, his work will be done.

## Ṣalāt al-Ishraq

Soon after sunrise, when the sun is just a few feet high, offering two Raka‘āt Ṣalāt is called Ṣalāt al-Ishraq. A little later, when the sun is shining well and it is warmer, four or eight Raka‘āt is called Ṣalāt al-Ḍuḥā. It has also been referred to as Ṣalāt al-Awwabeen.<sup>45</sup> The reward for this Nafl Ṣalāt is mentioned in Aḥadīth.

The number of Raka‘āt for Ṣalāt al-Ishraq is not proven by the actions of the Holy Prophet (may peace and blessings of Allah be upon him), but he used to offer them whenever he could. The time of Ṣalāt al-Ishraq starts at sunrise when the sun is just a few feet high and remains until about midway through the morning (halfway zenith). The Raka‘āt of this Ṣalāt could be two, four, eight, or twelve. Any number can be performed. This Ṣalāt is also referred to as Ṣalāt al-Ḍuḥā or Ṣalāt al-Awwabeen.

One can offer the Ṣalāt al-Ishraq early, just after sunrise. When the sun is higher, close to mid-morning, he can offer another four Raka‘āt and this would be called Ṣalāt al-Ḍuḥā. Ḥadīrat Ali (may Allah be pleased with him) narrates that the Holy Prophet (may peace and blessings of Allah be upon him) sometimes used to stay in the mosque after Fajr Prayer when he did not have any important work. When the sun would rise and was about ten feet high, he used to offer four Raka‘āt Nafl and when the sun was twice as high, he would offer another four Raka‘āt Nafl. This narration is mentioned in Tirmidhi.<sup>46</sup> However, this Ṣalāt is an occasional Prayer and no special arrangements were made for this.

**Question:** Are Ṣalāt al-Ishraq and Ṣalāt al-Awwabeen separate Ṣalāts or the same? What is the time for them?

**Answer:** There is no real difference between Ṣalāt al-Ishraq, Ṣalāt al-Ḍuḥā and Ṣalāt al-Awwabeen. They are all Nafl Ṣalāt. When the sun has appeared fully and the sunlight has spread, Ṣalāt al-Ishraq is offered. It is mentioned in Ḥadīth:<sup>47</sup>

صَلُوهُ الْإِشْرَاقِ وَهِيَ رَكْعَتَانِ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهِمَا إِذَا انْتَفَعَتِ الشَّمْسُ مِنْ مَطْلِعِهَا فَيَدْرُمُحُ أَوْ رُمُحِينَ وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ صَلُوهُ الْإِشْرَاقِ هِيَ

<sup>44</sup> Al Badr, 13 June 1907

<sup>45</sup> Qiyam al-Lail, Sheikh Muḥammad Ibn Naṣr Marūzī, pp. 56-57

<sup>46</sup> Tirmidhi, Kitāb al-Salat

<sup>47</sup> Muslim, Kitāb al-Salat

صَلْوَةُ الصُّخَى.

عَنْ زَيْدِ ابْنِ أَرْقَمٍ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِ قُبَاءَ وَهُمْ يُصَلُّونَ الصُّخَى فَقَالَ صَلْوَةُ الْأَوَابِينَ إِذَا رَمَضَتِ الْفَضَالُ مِنَ الصُّخَى.

Another narration indicates that the six Raka'āt Nafl offered after Maghrib and before 'Ishā are Ṣalāt al-Awwabeen. 48

## Ṣalāt al-Tasbīḥ

Tirmidhī and some other books of Aḥādīth mention the excellence of Ṣalāt al-Tasbīḥ. This is a Nafl Ṣalāt. According to one's ability, four Raka'āt of this Ṣalāt can be done daily, weekly, yearly, or just once in a lifetime outside of the prohibited times for Ṣalāt. In every Raka'āt, after recitation of Surah Al-Fatihah and some other Surah, سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ should be said fifteen times. Then, in Rukū' after Tasbīḥ, this prayer should be repeated another ten times; then after standing up from Rukū' after Tasmī' and Tahmeed and then in every Sajdah after Tasbīḥ and then after the prayer in between the two Sajdah. In addition, after the second Sajdah of each Raka'āt, this should be recited ten times while sitting. This would mean recitation of this prayer 75 times in each Raka'āt and 300 times in four Raka'āt. 49

One principle should always be kept in mind about the Nafl. They come after the Farḍ. They are only beneficial if one is not delinquent in the matters of the rights of God and the rights of His creation. However, Ṣalāt al-Tasbīḥ is a Nafl Ṣalāt. One may or may not do it.

**Question:** Can Ṣalāt al-Tasbīḥ be done in a congregation?

**Answer:** As far as Ṣalāt al-Tasbīḥ is concerned, it is proven from Aḥādīth and attention has been drawn to it. However, this is an individual worship. The congregation in this matter is not proven from the practice of the Holy Prophet (may peace and blessings of Allah be upon him), nor is it preferred. The Holy Prophet (may peace and blessings of Allah be upon him) or his companions or the Promised Messiah (may peace be upon him), Khulafā, or companions have never liked this Prayer in congregation. Therefore, this Ṣalāt should be offered within the limits set by the Aḥādīth.

**Question:** What is the difference between Ṣalāt al-Tasbīḥ and Qaza Umri (قضا عمرى)?

**Answer:** The difference between Ṣalāt al-Tasbīḥ and Qaza Umri is that the root of Ṣalāt al-Tasbīḥ is found in the six authentic books of Aḥādīth although they are little less reliable than some other Aḥādīth. There is no basis for Qaza Umri (making up all the previously missed Prayers by offering only one Prayer). Second, there is no concept in Ṣalāt al-Tasbīḥ that it is in place of the Farḍ Ṣalāt, whereas Qaza Umri is making up for the Farḍ Ṣalāt. This is an erroneous view according to the principles of Sharī'ah.

## Sajdah Recitation (Sajdah Tilawat)

While reciting the following fourteen verses of the Holy Qur'ān or listening to them, one should fall in prostration whether he is standing or sitting. This Sajdah is called "Sajdah Tilawat." The sooner this Sajdah is done, the better it is. It is not necessary to have Wuḍū for this. In this Sajdah, after the Masnoon Tasbīḥ, recitation of the following Prayer is mentioned in Aḥādīth: 50

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَى سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ

My face is bent before Him who has created it and who has blessed it with the ability to see and hear.

The following Prayer can also be recited:

اللَّهُمَّ سَجَدَ لَكَ سَوَادِي وَأَمَّنْ بِكَ فُؤَادِي

Or

سَجَدَ لَكَ رُوحِي وَجَنَانِي.

If the Imām offers Sajdah Tilawat during or after Ṣalāt, the followers should do so as well.

The following verses require this Sajdah:

(١) وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ. (سورة اعراف: ٢٠٧)

(٢) بِالْغُدُوِّ وَالْأَصَالِ (سورة رعد: ١٦)

(٣) وَيَتَفَعَّلُونَ مَا يُؤْمَرُونَ (سورة نحل: ٥١)

48 Nail al-Autar

49 Tirmidhī, Kitāb al-Salat

50 Tirmidhī

- (٤) وَتَزِيدُهُمْ حُشُوعًا (بنی اسرائیل: ١١٠)
- (٥) خَرُّوا سُجَّدًا وَبُكِيًّا (مريم: ٥٩)
- (٦) إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ (الحج: ١٩) وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (الحج: ٧٨)
- (٧) وَزَادَهُمْ نُفُورًا (الفرقان: ٦١)
- (٨) هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (نمل: ٢٧)
- (٩) وَهُمْ لَا يَسْتَكْبِرُونَ (السجده: ١٦)
- (١٠) خَرَّ رَاكِعًا وَأَنَابَ (ص: ٢٥)
- (١١) وَهُمْ لَا يَسْتَمُونَ (حم سجده: ٣٩)
- (١٢) فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (نجم: ٦٣)
- (١٣) لَا يَسْجُدُونَ (سورة انشقاق: ٢٢)
- (١٤) وَاسْجُدْ وَاقْتَرِبْ (سورة علق: ٢٠)

**Question:** How should one perform Sajdah Tilawat during Ṣalāt?

**Answer:** As soon as the verse of the Sajdah is completed, one should go into Sajdah by saying Takbīr. One should say سُبْحَانَ رَبِّيَ الْأَعْلَى three times while in Sajdah. One can also say other prayers, some of which have been mentioned above. Then, one should rise from the Sajdah by saying Takbīr.

If a verse of Sajdah is recited during Ṣalāt, Sajdah should be done immediately following the verse. It is also permitted to go into Rukū‘ at the end of the verse. This Rukū‘ will be considered in place of the Sajdah.

If one repeats a Sajdah verse many times or recites many such verses in one sitting, only one Sajdah will be sufficient. However, if one moves and changes his place or there is an interval between each of the recitations, then Sajdah has to be done with each recitation.

**Question:** What is the correct view about Sajda-e-Tilawat?

**Answer:** According to Imām Abū Ḥanīfah, Sajdah of Tilawat is “Wājib.” According to other scholars, it is a Sunnah. The following narration of Bukhārī is worth noting in this regard:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَرَأَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ سُورَةَ النَّحْلِ حَتَّى جَاءَ السُّجْدَةَ فَتَرَنَّ فَسَجَدَ وَسَجَدَ النَّاسُ حَتَّى إِذَا كَانَتِ الْجُمُعَةُ الْقَابِلَةَ قَرَأَ بِهَا حَتَّى إِذَا جَاءَ سَجْدَةَ قَالَ أَيُّهَا النَّاسُ إِنَّمَا نُمَرُّ بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ وَمَنْ لَمْ يَسْجُدْ فَلَا إِيَّامَ عَلَيْهِ وَلَمْ يَسْجُدْ عُمَرُ وَرَادَ نَافِعَ عَنِ ابْنِ عُمَرَ أَنَّ اللَّهَ لَمْ يَفْرِضِ السُّجُودَ إِلَّا أَنْ تَشَاءَ

(To be continued)



# Guidance on the Nikah Process, Wedding, and Marriage Rituals

Department of Rishta Nata, USA

## Guidance on the Nikah Process, Wedding, and Marriage Rituals

### Department of Rishta Nata, USA

What steps must the new couple take **before** the nikah to ensure that the nikah takes place?

1. Complete the Nikah Forms (contact [nikah@ahmadiyya.us](mailto:nikah@ahmadiyya.us) for help)
2. File for Civil Marriage and obtain a Marriage License
3. Undergo Premarital Counseling with a Jamā'at Premarital Counselor
4. Agree upon an appropriate Dower amount (Haq Mahr)
5. Complete and sign the "Binding Arbitration Agreement"

### Civil Marriage

**Question:** Is a civil marriage required before the nikah?

In the United States, "civil marriage" is required for a marriage license, and this constitutes legal marriage. Therefore, the Jamā'at requires that the civil marriage is done before the Nikah and the marriage certificate is produced at the time of Nikah. If civil marriage cannot be performed before the Nikah, then written approval from Amir USA is required that the Nikah can be performed without the civil marriage. This approval note should be submitted with the completed Nikah Forms to the National Headquarters.

To become legally married, both the prospective bride and groom

must appear in person at the local city or town Marriage License Bureau or office of the County Clerk and apply for a marriage license. Marriage by proxy – through a third party who attends and acts on behalf of the bride or groom – is not allowed in most states. The couple should plan ahead and submit the application well in advance of the marriage/Nikah date since there may be a waiting period before they can marry.

### Premarital Counseling

**Question:** What is premarital counseling and how is it conducted?

Hazrat Khalifatul-Masih V (may Allah be his Helper) has made premarital counseling a requisite of the Nikah. (National Shura, Jamā'at USA, 2016). Counselors from the Rishta Nata Department discuss various premarital issues with the bride and groom, and their parents, usually via virtual online platforms or in person where possible. These are done for the bride and groom and their families. The session lasts 1-2 hours. Topics addressed in premarital counseling are intended to highlight ways to handle the relationship according to Islamic teachings to enhance the marriage. Documents are made available to all parties in advance to review carefully, and then these are discussed during the session.

**Question:** What if the bride or groom is not in the US, is it still required?

Any member of the US Jamā'at who is getting married must go through counseling with his/her spouse, arranged and conducted by Rishta Nata USA. For overseas, these are typically done via video (Zoom, Skype, etc.) at a time which works best for all parties (the counselors, bride, groom, and parents). If the bride or groom is not from the USA and premarital counseling is also provided by the other country (e.g., Canada, Germany, UK, Pakistan), you have a choice to have it arranged by Rishta Nata USA, or it can be conducted there as well, provided a certificate of verification is provided at the time of Nikah.

**Question:** Who are the premarital counselors, and do they have professional training?

Most of our counselors are missionaries and we also have husband-wife couples on our team. They are not professional marriage counselors; they go through internal training and have thoroughly learned the material and are experienced in engaging in these discussions. A list of counselors can be found on [rishtanata.ahmadiyya.us](http://rishtanata.ahmadiyya.us). You may request a specific counselor, although it is subject to his/her availability.

**Question:** In what language is the counseling done?

The counseling session is done in English. We also have counselors fluent in Urdu and Spanish if that is preferred.

**Question:** How and when should a premarital counseling request be submitted?

The Pre-Marital Counseling requests should be submitted at least four weeks before the Nikah date through the Rishta Nata website at rishtanata.ahmadiyya.us under the Nikah Process tab or by sending an email to PMC@Rishtanata.us.

The Premarital Counseling Certificate is issued by the Rishta Nata Department after completion of the counseling session and sent to the bride and groom. It must be attached to the completed Nikah forms when they are sent to the National Headquarters.

### Haq Mahr (Dower)

**Question:** What is Haq Mahr?

Haq Mahr is the dower money paid by the groom to the bride to ensure her security and rights in the marriage. It is an integral part of Islamic marriage and was announced at the time of Nīkāh. The amount of the Haq Mahr should be agreed upon by both sides. The bridegroom has to pay the Haq Mahr to his wife as soon as possible, preferably immediately after the Rukhsati, and it is her right to receive it. (Fiqh Ahmadiyya, part 2, p. 43)

**Question:** What are the requirements for the Haq Mahr?

- The amount of dower money (Haq Mahr) must be clearly stated in US dollars (or in the form of valuable goods, such as jewelry, property, etc.). Otherwise, please specify the currency (Pakistani Rupees, Canadian dollars, etc.). The dower (Mahr) is a mandatory gift from the husband to the wife. (See *the Holy Qur'an*,

4:25). This sum should be proportionate to the husband's means.

- The dower amount is announced at the time of the Nikah ceremony. It can be given to the wife in full at once, or in incremental payments. Once given, it is solely the property of the wife, and she may use it as she pleases. The amount should be agreeable to both parties.

It was suggested by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II (may Allah be pleased with him) that the amount of the Haq Mahr should be equivalent to the groom's income of 6 to 12 months. (See *Farmoodat-e-Muslih-e-Mau'ūd* (may Allah be pleased with him), Page 207; *Al-Fazl*, December 12, 1940, Vol: 28, No: 282, Page: 1)

**Question:** Can the bride relinquish her right to haq mahr?

Once, a companion of the Promised Messiah (peace be on him) said, "My wife has forgiven me her Haq Mahr." The Promised Messiah (peace be on him) asked if he had placed it in her hand. He replied, "No." The Promised Messiah (peace be on him) said, "Go and place it in her hand and then it is acceptable if she forgives it." When the companion returned, he said, "I placed it in her hand and she refused to give it back to me." The Promised Messiah (peace be on him) said, "This should be the way." (*Talkhees Al-Izhar Li-Zawat-il-Khimar*, p. 160)

"There is another issue regarding Haq Mahr's payment. Once, a question was raised before the Promised Messiah (peace be on him) that a woman would not forgo her Haq Mahr (after the wedding, the in-laws wanted her to forgo it). The Promised Messiah (peace be on him) said, "This is a woman's right. It should be paid first at the time of Nikah or afterward.

In Punjab and India, it's [considered] a benevolent act on the part of women if they forgo their Haq Mahr to their husbands before or at the time of death. This is only a custom." (*Friday Sermon, November 25, 2005 / Malfūzāt, vol. 3, p. 606*).

**Question:** If haq mahr is not given at the time of marriage but is then paid later when the value of currency changes, at what rate should it be paid?

Hadhrat Khalifatul-Masih IV (may Allāh shower His mercy on him) said, "The Haq Mahr should have been given at the time of the marriage. Its value can diminish over time. So, if the wife did not seek her right (of the Haq Mahr at the time of marriage) and the husband does not remember (to give the Haq Mahr on time), its value will diminish. The value of the Haq Mahr cannot be increased using inflation. It will remain the same (amount)." (*Majlis-e-Irfan, March 19, 2000*)

The National Umur-e-Amma (General Affairs) Department has prepared an information-packed document on Haq Mahr, available from your local President or Secretary Umūr-i-Āmma. Additional references include:

1. Tarbiyat Department's information booklet on marriage

(<https://spiritualfit.files.wordpress.com/2020/08/importance-of-the-haq-mehr.pdf>)

2. Publication by Lajnah Ima'illah, USA: "Garments for Each Other" (<https://www.alislam.org/library/books/Garments-for-Each-Other.pdf>), and

3. Domestic Issues: Hazrat Khalifatul-Masih V (May Allah be his Helper) (<https://www.alislam.org/library/books/Domestic-Issues.pdf>)

**Question:** Is jewelry given to the

bride at the time of nikah part of haq mahr?

Jewelry given at the time of Nikāh can be considered part of the Haq Mahr and recorded as such on the Nikah form. If a marriage breaks down, these items are part of the Haq Mahr. Once a marriage is established, such jewelry becomes the asset of the wife.

**Question:** What about marriage gifts?

Additional jewelry, clothes and other items given at the time of marriage are gifts and become the property of the one who receives them. If a marriage breaks down, there should be no expectation that gifts will be returned. The Holy Prophet (peace and blessings of Allah be on him) has likened taking back a gift to eating one's own vomit. (See Sahih Muslim, 1622)

**Question:** What about dowry?

Dowry is not to be confused with Haq Mahr. Dowry is what the bride brings with her to the new home. When the Holy Prophet (peace and blessings of Allah be on him) arranged the marriage of his daughter, Hazrat Fatima (may Allah be pleased with her), he gave her a dowry of some kitchen utensils and bedding. This establishes broad parameters for us. The dowry should be within means and reason. There should be absolutely no pressure or expectation otherwise from the groom's side. The dowry must be completely voluntary and not offered to impress others. Both sides should be comfortable with the size and content of the dowry.

The dowry should not be extravagant based upon any notion of the bride's parents that they cannot trust their son-in-law to provide adequately for their daughter. Some marriages break down later when the son-in-law feels that he was treated like a pauper, incapable of providing for his family.

Once, a man came to Hazrat Khalifatul-Masih I (may Allah be

pleased with him), and said, I am a Sayyed and my daughter is getting married. Assist me on this occasion. Hazrat Khalifatul-Masih I was very generous and openhanded, but at times, he had a natural tendency to focus on a particular aspect. He said, "I am prepared to give your daughter on her wedding all goods and equipment which the Holy Prophet (peace and blessings of Allah be on him) gave to his daughter, Hazrat Fatima (may Allah be pleased with her). Upon hearing this, he spoke out helplessly, do you want me to be disgraced? Huzoor then asked the man if his honor was greater than that of the Holy Prophet (may peace and blessings of Allah be on him). He added that your respect is in being a Sayyed, so if the Holy Prophet (peace and blessings of Allah be on him) didn't feel any disgrace at the time of giving away such a dowry, then how could you feel any sort of disgrace?" (Hayat-e-Noor pp. 529-530)

**Question:** Is prenuptial agreement allowed?

There is no concept of prenuptial agreement in Islam outside of the Nikah Form and Haq Mahr declaration.

In the Rishta Nata USA's daftari mulaqat (official meeting) with Hazrat Mirza Masroor Ahmad (may Allah be his Helper), Huzoor instructed in response to a question about a woman's right to put a condition upfront that a husband will not have a second wife at the time of her Nikah that this condition can be explained verbally and can be included in the instructions for the Nikah forms. Regarding this condition, the Promised Messiah (peace be on him) states,

"Women have the right to lay down the condition that the husband will, in no circumstance whatsoever, marry another woman. If this condition is laid down before marriage, the husband will be guilty of breach of contract if he goes

on to marry another. But if a woman does not prescribe any such condition and is content with the law as it is, an outsider has no right to interfere. In such a case, the proverb seems relevant: "If the husband and wife are happy, the Qadi has nothing to do." [Chashma-e-Ma'rifat, Ruhani Khaza'in, vol. 23, pp. 246-248]

**Question:** Is dowry required?

If the bride's side is unable to provide dowry because of financial difficulties coming from abroad, or for any other reason, it should be understood and accepted sincerely by the groom's family up front. It will be unwise to proceed with marriage if it may be a point of rancor later on.

Hazrat Muslih Mau'ud (may Allah be pleased with him) states: "In this matter, sometimes such irrational talk is spoken, and such wrong conditions are made that it's astonishing. For example, some people make demands and conditions of the dowry, saying that the marriage will only proceed on the condition that such an amount of goods and equipment be given in the dowry. This is all wrong. I have frequently, for years, been bringing this matter to the community's attention to correct this. If members of the Jamā'at pay attention to this matter, then this can be corrected quickly. If they take an oath, should any side in a wedding have such demands or conditions, then we will not attend such a wedding, you will see that in a short time, they will feel ashamed and repent, which would stop them from such shameful practices. Moreover, what can be more humiliating than treating girls akin to making deals of beds and putting them on the market to increase their value? So, our Jamā'at must save itself from such shameful habits and promise that they will not take part in such weddings, even if they are of your blood, brothers or sisters." (Al-Fazl, 18 April 1947)



## Binding Arbitration Agreement

**Question:** What is the binding arbitration agreement?

This agreement is intended to facilitate the timely and proper resolution of issues related to Haq Mahr. When properly executed, this agreement is enforceable in a court of law in the USA. It should only be used when the parties are expected to reside in the USA.

Signed copies of the Binding Arbitration Form along with the completed Nikah form should be kept in a safe place both by the prospective husband and wife.

**Question:** Who needs to complete the binding arbitration agreement?

Both the bride and the groom must complete the “Binding Arbitration Agreement” and have this form notarized. A note should be added if one party is outside of the US that the “Binding Arbitration Form” will be completed as soon as both parties are in the US.

This note should be signed by the bride and/or groom, whoever is in the US. Make sure that the binding arbitration form is completed as soon as both parties are in the US and submit the completed form to the National Headquarters. Please keep in mind that this is a legal document which needs to be notarized.

## The Nikah Forms

**Question:** Is the nikah form a legal document?

Yes, the Nikah form is considered a legal document. For example, if the Nikah is performed in Pakistan, then the Nikah form is the only proof of the marriage. Both parties (the Bride and the Bridegroom), witnesses, and the Jamā’at President should read all instructions carefully. Since the Nikah form is a legal document, do not alter it in any way (e.g., white-out or cross-out and writing over existing text).

**Question:** How many copies of nikah forms need to be submitted to the national headquarters?

After the Nikah announcement, all four (4) completed originals of the Nikah forms (with signatures) must be submitted to the national headquarters for registration.

**Question:** Can the Nikah form be submitted electronically or online?

No, it must be submitted in writing with ink signatures.

**Question:** Who submits the Nikah form to the national headquarters?

The missionary (or the person performing the Nikah) submits all four forms to the National Headquarters (Attn: Office of Rishta Nata USA, 15000 Good Hope Road, Silver Spring, MD 20905-4120). The National Headquarters registers the Nikah and sends two copies back to the person who submitted the forms. This person then provides one copy each to the bride and groom for their records. Written acknowledgment should be obtained from both parties that they have received the fully executed forms. The other two forms are kept in the Office of the General Secretary.

**Question:** What is the minimum processing time for verification from headquarters?

The minimum processing time for headquarters verification is seven days from the date of receipt of a completed form. Allow at least another week for mailing. If you plan to bring the form for verification by hand, please call 301-879-0110 and make an appointment before coming to the Baitur Rahman Mosque, Silver Spring, Maryland.

**Question:** I need my Nikah forms quickly. What should I do?

The US Jamā’at sends signed forms via USPS first class mail, which can take 5-7 business days to receive the completed Nikah forms within the 50 contiguous states of the USA. If you wish to receive the signed Nikah forms urgently, please

include a prepaid FedEx label for overnight delivery when you submit forms for signatures.

**Question:** What needs to be submitted with the nikah form?

A completed Nikah form must be submitted with the following documents:

1. Marriage certificate issued by the government authority.
2. Fully executed Binding Arbitration Agreement.
3. In case of prior divorce, a Legal Divorce Decree (or Jamā’at Divorce/Khula Certificate)
4. Premarital counseling (PMC) certificate issued by Jamā’at USA or other Jamā’at

Q: What is the process of signatures on the nikah form?

**Presidents:** Do not sign a Nikah form if the person does not belong to your Jamā’at.

The Jamā’at President is responsible for ensuring that the name, member code (in Section IV - The Bride Section and/or Section VI - The Groom Section), and all other relevant information are accurate before signing a Nikah form.

Either party (bride or bridegroom) can initiate the process of Nikah form completion. Four copies of the Nikah forms are to be completed with original signatures.

The bride, bridegroom, and the guardian (Wali) should sign the Nikah form in the presence of witnesses, and the date of the witness signatures must be the same as the date of the signatures of the bride, bridegroom, and the guardian respectively.

The Jamā’at President should place the official stamp in addition to his signature. If the stamp is not available, the President should print his full name, phone number, and the name of the Jamā’at.

If both the bride and bridegroom reside in the US, and the Nikah is to be performed in the US, then the

signature of the National Amir is not required.

**Question:** Names on the nikah form.

Names on the Nikah form should match official documents, like passport or driver's license.

If the civil marriage ceremony has been held and the bride has changed her last name to match her husband's name, even then, the Nikah documents should use the bride's maiden name (name before the civil marriage).

**Question:** What is the date format for the Nikah form?

When writing dates on the Nikah form, please spell out the month. For example, instead of writing 2/1/2020, write February 1, 2020, to avoid confusion.

**Question:** Are photocopies of the signatures acceptable?

All signatures should be original on all four copies (photocopies of signatures are not acceptable).

Writing should be clear and readable. No cutting/strikeout or use of white-out is allowed on the form. In the case of any such thing, a new form should be used and refilled.

**Question:** How should haq mahr be indicated on the form?

The amount of Haq Mahr shall be written in both words and digits.

The currency of the amount of Haq Mahr shall also be mentioned on the Nikah form.

If the Haq Mahr has already been paid, then this fact shall be clearly mentioned on the Nikah form.

**Question:** How many witnesses are needed for the nikah form?

Two male adults (18 years or older) should be the witnesses. The bride's guardian (Wali) is **NOT** permitted to be a witness. The same two individuals can serve as a witness for both the bride and the groom.

**Question:** Who can serve as the

bride's guardian (wali)?

The Promised Messiah (peace be upon him) says:

“Islam does not approve that a woman shall marry someone without a guardian (Wali); the guardian should be either father, brother or any other next of kin.” (Chashma-e-Ma'rifat, Ruhani Khaza'in, vol. 23, p. 289)

The biological father of the bride has priority over all relatives to serve as wali (guardian). No one else can serve as Wali if the father is alive and able to serve. If he is deceased or incapacitated, then the bride's relatives in the following order will have to serve as the guardian (according to Fiqh Ahmadiyya, part 2, p. 41):

1. Bride's grandfather
2. Bride's biological brother
3. Bride's stepbrother
4. The bride's uncle (the brother of the bride's father)

If, to any reason, the girl desires to have someone as her guardian (Wali) other than her true guardian (Wali), then before the announcement of Nikah, further guidance should be obtained from Markaz. For this purpose, the girl shall submit an application with her own signature. This application shall be duly signed by two witnesses, which shall then be attested by the Jamā'at President.

The proposed guardian (Wali) shall also submit his consent in written format.

If the guardian (Wali) is unable to be present at the Nikah ceremony, he shall then appoint someone as his representative (Wakil). But the Nikah form will be signed by the guardian (Wali) himself, and witnesses of the guardian's signatures shall be from the place of his residence.

Written consent and signatures of the representative (Wakil) on the Nikah form are also necessary.

Dates of the signature of the boy/girl and his/her witnesses shall be alike.

**Important note:** If none of the above guardians are available, a request should be submitted to Hazrat Khalifatul-Masih (May Allah be his Helper) to appoint a guardian. **No one else** has the authority to appoint a Wali (guardian) for the bride.

**Question:** Does a divorced or widowed woman require a Wali?

Yes. According to Fiqh Ahmadiyya, any woman, whether maiden, divorced, or widow, needs the permission of the Wali for her Nikah. However, it is instructed by Hazrat Khalifatul-Masih v (may Allah be his Helper) that if a widow or a divorced woman wants to get married to someone, the Wali should not stop her unnecessarily but should respect her will and marry her according to her wishes.

Answers to Everyday Issues – Part 47: Cremation, 'iddah, wali of a widow or a divorcee, Fiqh-e-Ahmadiyya, Nubuwwat and Mujaddidiyyat (alhakam.org)

For a female convert to Islam-Ahmadiyyat, the guardian can only be appointed by Hazrat Khalifatul-Masih (May Allah be his Helper). This request should be submitted at least 60 days before the Nikah date through the office of the National Amir, USA.

**Question:** Who announces the nikah?

- A Nikah must be announced by a Missionary (Murabbi e Silsila)
- If this is not possible, written permission must be obtained from the National Amir to appoint someone. (It is usually Sadr Jamā'at, but this should not be assumed, so permission should always be sought).

**Question:** Are there any special requirements if the bride or bridegroom resides overseas?

- The signature of the National

Amir is required if either the bride or the bridegroom resides outside the US or if the Nikah will be performed overseas. Nikah forms of this type must be sent to the Office of the General Secretary at National Headquarters USA for the signature of the National Amīr Jamā'at USA.

- It is important that one party should complete their part of the Nikah forms in full before sending it to the other party. This includes all original signatures, dates, attestation by the local President, and verification by the National Amir.

**Question:** Are there any special requirements if the nikah is to be performed in India?

Yes. US Nikah forms are not valid if the Nikah is to be performed in India. Jamā'at Ahmadiyya India requires the following documents in such cases:

1. Nikah forms must be obtained from Qadian, India, as they have a unique serial number.
2. In addition to the above-mentioned general instructions, a verification letter from National

Amir USA is to be attached to a completed Nikah form. The National Headquarters will issue the said letter within two weeks of receiving a completed Nikah form. It is the responsibility of the concerned party in the US to ensure that the verification letter is kept along with the Nikah forms, as the Nikah may not be announced without it.

**Question:** What is the waiting period for new converts?

- In the case of a male convert to Islam-Ahmadiyyat, a waiting period of one year should be observed before the Nikah can be performed.
- In the case of a female convert to Islam-Ahmadiyyat, there is no waiting period.
- In the case of the Nikah of a male Ahmadi Muslim to a non-Muslim female, permission must first be obtained from Hazrat Khalifatul-Masih (May Allah be his Helper).
- Nikah/marriage of a female Ahmadi Muslim to a non-Ahmadi Muslim/non-Muslim is not permitted. (See Promised Messiah (peace be on him), Al-Hakam, vol. 12, no. 27, pp. 1-27, Dated April 14, 1908; Malfūzāt

vol. 5, p. 525). In exceptional circumstances, she may write to Hazrat Khalifatul-Masih for permission.

**Question:** What if the bride or bridegroom is a divorce(e)?

- In the case of a divorced man or woman, a copy of the divorce decree/certificate must be attached to the Nikah form.
- The party (whether groom or bride, if previously divorced) has to either submit the legal Divorce Decree or Jamā'at Divorce/ Khula Certificate.
- If the divorce included a decision by the Qadha Board, verification by the Department of Umur' Amma regarding the implementation of the decision is required before the Nikah can be announced.

**Question:** What if the forms are completed and signed, but then the nikah gets delayed? Does it all need to be redone?

- If the Nikah is delayed by more than three months from the date of the completed forms, the forms will need to be redone and signed again.

## Etiquette Of Marriage Rituals

(Refer to Friday Sermon of Huzoor on September 25, 2009, January 15<sup>th</sup>, 2010; *Garments for Each Other*: Selected Excerpts of Hazrat Khalifatul-Masih V relating to Marital Harmony)

### Distributing Mithai (confectionary/sweets) at an engagement

“Sweets are distributed at engagement ceremonies to celebrate an alliance/union, for the purpose of notifying other people and the community at large, as to avoid any problems later. But, the essence of this celebration

has been lost and replaced by a mere ritual and other additional practices. However, it is paramount that this is not declared as a mere ritual, as it's an important ceremony to legitimize an alliance. Do remember, Sharia does not ever object in matters which are beneficial for mankind as the purpose of Sharia in itself is to bring benefit to mankind.” (Malfūzāt, vol. 2, p. 310)

### The Mehndi

**Question:** Is a “Mehndi” gathering allowed, and is it obligatory?

A Mehndi function can be held if

desired but is not obligatory. It should be held in the bride's home and be limited to the bride's female relatives and close friends. The noise level must be such that it does not leave the confines of the home and be heard outside. Even the backyard deck shouldn't be used. No sound system or excessive lighting should be utilized. If the home is small, permission may be requested from the National Amir to rent a space. Only female members of the groom's family may be invited.

**Question:** What are some things that should be avoided at the “Mehndi”?

To keep it as simple as possible, money should not be wasted on:

a. Multiple celebrations over several days well before the wedding day.

b. Lavish decorations of stage and bride's seating for each day.

c. A large variety of food.

d. Printed invitation cards just for the Mehndi party.

e. Expensive and excessive clothing for the bride, groom, and other family members.

The selection of songs to be sung by the bride's friends should be decent and avoid any indecent language. The songs should not promote the concept of "shirk" (association of someone with Allah) or concepts of other religions.

Sound Systems should not be used for songs. Huzoor (may Allah be his Helper): "In the permission that I gave for the rituals of Mehndi to be inside the four walls of the house and just with the friends of the bride, it should be considered that the voices should not be so high that they reach outside the house. I have found out that nowadays, stereo systems are also being used. No sound system should be used at the occasions of weddings. The voice should not reach outside the house. In the same way, lights should not be used gratuitously." (Letter dated 22 January 2010)

**Question:** Who provides the henna for the "Mehndi"?

Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) stated: "In itself, it is not obscene if the bride's friends gather and celebrate and keep it at a decent level, but if it is made to a ritual that the groom's family brings the Mehndi then of course you can tell that this is an unnecessary innovation just to show off. The bride Henna should be prepared at her own house, assembling a small family escort for this will cause other indecent customs. When on such occasion for the groom's side to come in the form of a group and to make lavish foods as an accessory

becomes an innovation which then becomes a burden on society."

## The Wedding (Shadi)

**Question:** Can speeches by family members or guests be made at the wedding reception?

The Islamic tradition at the wedding is only Tilawat, Nazm and Du'a. Lengthy speeches should be avoided and families should be made aware of this in advance.

Huzoor (may Allah be his Helper) states: "If non-Muslims or non-Ahmadi guests are present (at the marriage ceremonies) if you say something, from a preaching perspective, about the process of marriage in Islam, then that is a different matter. It may be done to educate them; otherwise, such things are all vain." (*Circular to Canada Jama'at on October 17, 2020*)

**Question:** Is singing and/or dancing allowed at a mehndi ceremony or any other wedding-related event?

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated: "There is a problem with ladies dancing even if they are amongst just women. As far as singing is concerned, if the ladies are singing decent songs at the occasion of a wedding, then there is no problem with this." (Khutbat-e Masroor Vol.2 p94)

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated: "I admonish you that you should save yourself from these frivolities and useless things. Then there is dancing. Sometimes, there is inappropriate music playing and there are dance performances taking place on top of that and the relatives who have gathered join in these performances. This cannot be allowed under any circumstance. Sometimes, after bidding farewell to some of the guests, they organize these programs with their close/special guests and the same vain practices continue in which the members are swaying and dancing too. It does not matter if there are

only girls present or only boys, they are dancing to such kind of music which is so full of filth that they are unbearable." (Khutbat-e Masroor, vol. 3 pp. 687-688)

**Question:** What is the guidance on wedding invitation cards?

Hazrat Khalifatul-Masih V (may Allah be his Helper) stated: "People lavishly spend on wedding cards. In Pakistan, one can print an invitation card for a single rupee, and even over here (UK), one can print out cards for a mere 5-7 pence, you are just sending an invitation, not exhibiting the card. However, needlessly expensive cards are printed, and when asked, they say it was quite cheap and was only 50 rupees. Now, if we print 500 cards, it would cost 50,000 rupees in Pakistan, and if a poor person is given 50,000 rupees for his wedding, he is overwhelmed with happiness and thankfulness." (Khutbat-e Masroor, vol. 3 p 334).

**Question:** Is a *ronaq* celebration allowed?

"Ronaq" (celebration) from the groom's side is very strongly discouraged.

W: What are the prerequisites of a wedding reception?

Purdah must be strictly observed with separate seating areas for men and women. Money should NOT be wasted on:

1. Expensive and fancy bridal dresses for the purpose of showing off or to impress others.

2. Expensive wedding invitations, excessive decoration of the house, stage, and the bride's seating.

3. A large variety of foods.

4. Money should not be wasted on the rental of expensive cars or limousines.

On the matter of wasting money on weddings, The Promised Messiah (peace be on him) has said: "In our nation, there is a bad practice of wasting hundreds of rupees on weddings, but they must remember

that for the sake of showing off and false pretenses and distributing bhajis in the community to be taken and eaten are both Haram according to Sharia, and wasting money on fireworks, fornication and the exhibition of vulgar dances and songs, all this is absolutely Haram, this is unnecessary waste of money and adds to sinful behavior. Moreover, Holy Sharia only instructs that after the Nikkah, the groom must do a walima, that is, arrange for some food and invite some friends and family for a meal.” (Malfūzāt, vol. 5 p. 49)

**Question:** Can songs or music be played at a wedding ceremony?

Music should not be played.

Unharmful songs can be sung at weddings. Hazrat Muslih Mau‘ūd (may Allah be pleased with him) has mentioned that: “According to the sharia, singing songs at a wedding is allowed but with the condition that the songs are unharmful or religious. For example, there is no problem with such songs that are sung at times of weddings, which are humorous and completely harmful because they are only songs for amusement, they have no harmful effect on one’s character.” (Al-Fazl, 20 January 1945). He also stated: On wedding occasions, women can recite pure and chaste verses or couplets. There is no harm if the women reciting them are not professionals. (By professional it means someone who charges a fee to sing). He also stated: If women play the daff and sing pure songs whilst being in the company of only women, then this is not forbidden.

**Question:** Can the groom wear a gold wedding ring?

Any ring given to the groom or worn by any Ahmadi Muslim man should not be made of gold. (Sahih Muslim, Book of Clothes & Adornment)

**Question:** What about giving milk or hiding the groom’s shoes during the ceremony?

“Some other bad practices, such as presenting milk to the groom and hiding his shoes, should be ceased, and caution every member of the Jamā‘at that if I receive any complaint of someone about these practices in the future, then punitive action will be taken against them.” (Letter from Huzoor, dated 22 January 2010).

**Question:** Is a male photographer allowed on the female side?

Only a female photographer/videographer is permitted on the women’s side when purdah-observing women are present. Men should not come to the women’s side for this purpose if non-family women are present.

Non-family men are not allowed to videotape at family events.

**Question:** Is the groom allowed on the female side?

- Yes, only after Purdah-observing non-relative women have been informed. The groom and his male friends/relatives should not be called to the women’s side when purdah-observing women are present.
- An announcement should be made so that they can put on their purdah or leave the gathering.

**Question:** Can male servers serve on the women’s side?

Only women servers should be used on the women’s side. This arrangement can be made beforehand if /when a caterer is being selected.

**Question:** What are the purdah instructions for the bride?

The bride should observe purdah when she arrives on the woman’s side and when she leaves with her husband. A large chador (covering) can be used for purdah.

**Question:** Is it permissible to hold the holy Quran over the bride’s or groom’s head?

The Holy Qur’an should never be held over the bride’s head to have her walk under it at the time of Rukhsati (formal giving away of the bride to the groom and the couple’s departure). This is a Bid‘at (an undesirable innovation in religious belief or practice)

**Question:** What are the instructions regarding “Jahaiz”?

- Showing off the Jahaiz (clothes/jewelry/household items given to the bride by her parents) should not be practiced. Jahaiz is from the culture of the Indian subcontinent (not in Islam), given by the bride to the bridegroom.
- Gifts, money, or any form of Jahaiz from the bride’s family should not be expected or demanded by the groom’s family. Giving gifts to the groom’s family or relatives from the bride’s family is an acquired custom from other religions/cultures and should not be practiced.

## The Walimah

**Question:** What are the instructions regarding walimah?

- At the wedding (Shadi), Tilawat, Nazm and Du‘a is done. But at the Walima, only Du‘a is done. (Circular from Huzoor e Anwar (Ayyadahullāhu Ta‘ālā Bi-Naṣrihil-‘Aziz) to Canada Jamā‘at on October 17, 2020).

Other than this, the same principles apply as prescribed for the Wedding ceremony. Mixed gatherings are never allowed.

- It was a Sunnah (practice) of the Holy Prophet (peace and blessings of Allah be on him) to serve food at the Walima, but it is not necessary that it should be a lavish feast or on a large scale. The scale of the Walimah should be according to one’s own means. (Sahih Muslim, Book of

## Marriage)

**Question:** Can the shadi and walima be combined into one event?

There is a growing custom where, instead of hosting a Rukhsati event from the bride's side and a Walima function from the groom's side separately, the bride and groom both combine their funds and hold just one function in very expensive hotels or wedding halls and in this way Shadi and Walimah are being combined and given the name "Shaleema." Hazrat Khalifatul-Masih (may Allah be his Helper) instructed:

"This is wrong according to Sharia. Walima cannot happen until the husband and wife are not in "Khalwate Sahiha" (which means that after the Rukhsati, the husband and wife go to some place alone where no one is allowed to enter without permission).

*Source: Circular to USA Jamā'at from Tabshir, Islamabad, UK on February 19, 2024*

**Question:** Can the bride's family be asked to help with expenses related to the walimah?

The bride's family should not be asked to contribute to the Walimah. It is the responsibility of the groom.

**Question:** What are some other

innovations (bid'at) to avoid?

Here are some innovations (bid'at) from non-Islamic cultures that should be avoided:

1. Gift Registry
2. Bridal Shower
3. Requesting "no box gifts" (That is, requesting monetary gifts only)
4. Father walking bride to women's side or bridegroom receiving bride on women's side when non-family women are present.
5. Bride and groom cutting the cake together.
6. Mixed gatherings are never permitted in any function. Purdah should always be observed.
7. Dancing, at any event, is not allowed.

**Question:** What to do if you see any forbidden or inappropriate customs or actions taking place?

Hazrat Khalifatul-Masih V (May Allah be his Helper) has instructed all Ahmadis, and especially Jamā'at office holders, to abstain from attending inappropriate functions or gatherings. If, while attending a function, any Ahmadi sees inappropriate action occurring, they should approach the relevant individuals in-charge and attempt to

put a stop to it. If such actions continue, then it is the duty of a sincere Ahmadi to immediately leave that function and report such inappropriate behavior to their relevant Jamā'at office-holder.

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# Can Trump bring about the ‘Golden Age’ of America in his second term?

Danial Ahmed Butt, Virginia, USA



After a historic win during the 2024 election cycle, Donald Trump and J.D. Vance have officially been sworn in as the President and Vice President of the United States, respectively. The presidential inauguration was held on 20 January, coinciding with the federal holiday of Dr Martin Luther King Jr Day, which commemorates the nation’s civil rights leaders.

President Trump’s speech announced several executive orders he will immediately put into place and committed to many within a day of the inauguration. The executive orders mainly revolved around immigration, national security, and the economy. Many of these executive orders follow up on Trump’s promises during his presidential campaign. (“[Tracking Trump’s executive orders: What he’s signed so far](#),” *www.axios.com*)

Much debate has arisen among legal experts and citizens alike as to whether these executive orders will achieve Trump’s goals throughout his presidency. Trump himself proclaimed that these executive orders would reinvigorate the United States role as a world superpower, stating that “the Golden Age of America begins right now.” (“[Trump Proclaims ‘The Golden Age of America Begins Right Now’](#),” *www.wsj.com*, 20 January 2025)

As his second term begins, here are some of the key issues and solutions Trump announced during his inauguration speech and first day in office.

## Immigration and the US-Mexico border

When it came to addressing immigration, much of Trump’s rhetoric took a militaristic tone, declaring a national emergency at the US-Mexico border. Deporting millions of “criminal aliens” has always been one of the hallmarks of Trump’s politics and the new presidential term will be no different.

Following the inauguration, the Immigration and Customs Enforcement (ICE) is now no longer restricted from raiding places of worship, schools, and hospitals where undocumented immigrants may be located. The “Remain in Mexico” policy from Trump’s previous term was reinstated where asylum seekers cannot enter the US until they are scheduled to appear before US immigration judges.

Furthermore, troops are to be sent to the border to, as Trump puts it, “repel the disastrous invasion of [the] country.” To be clear, Trump’s border policy is not a far cry from Biden’s, but it is nevertheless intent on making ICE a more powerful agency. (“[How Trump’s plans for mass deportations and ICE raids are playing out](#),” *www.nbcnews.com*, 21 January 2025)

While Trump said during his inauguration speech that he would end wars and prevent new ones, much concern grew as he also spoke of designating the Mexican cartels as a foreign terrorist organization. While this executive order is not declaring war, many have been concerned that the United States is effectively setting a precedent for authorizing the use of military force in a sovereign nation.

Moreover, designating an enemy group as a terrorist organization has historically been reserved for those following a political ideology. The Mexican cartels sharply contrast with such enemies in that the cartels are solely driven by profit. (“[Trump’s bid to label Mexican cartels ‘foreign terrorists’ poses risks to companies, migrants](#),” *www.reuters.com*, 21 January 2025)

## Expanding the US territory and economy

The President’s concerns over the region were not limited to Mexico’s land territories, but also the Gulf of Mexico and Panama Canal. For the former, the President has signed an executive order to rename the Gulf of Mexico to the Gulf of America. The same executive order renamed Mount Denali in Alaska back to its previous legal name of Mount McKinley. (“[Trump renames Gulf of Mexico to Gulf of America. But is it really that easy?](#),” *www.usatoday.com*, 21 January 2025)

Both name changes are symbolic in nature of restorative justice and American expansionism. The same rings true for the President’s plans for the Panama Canal. Trump plans to “take back” the Panama Canal which, unlike Trump’s order regarding Mexican Cartels, has directly involved the threat of military force. (“[Trump’s ambition to retake the Panama Canal could](#)”

[have a heavy cost,](#)” *www.cnn.com*, 21 January 2025)

On multiple occasions, Trump has also expressed his desire to take control of Greenland in the interests of “international security” and although Greenland and Denmark have both rejected the idea, Trump does not seem to be deterred. (“[Trump repeat of need to take control of Greenland raises concerns, stirs debate,](#)” *www.voanews.com*, 21 January 2025)

Moreover, Trump’s inaugural speech called upon the ideal of Manifest Destiny to expand the US territorial reach onto Mars. Manifest Destiny itself is widely debated in the United States’s history as it follows the notion that Americans were destined to expand westward into decolonized lands in the name of civilization, all at the expense of indigenous peoples living there.

Additionally, Trump announced the establishment of new government agencies such as the Department of Government Efficiency (DOGE) and the External Revenue Service (ERS). The goals of DOGE and ERS respectively are to curb inflation by reducing government spending and collecting tariffs from foreign nations.

The latter is particularly striking since tariffs are paid by American consumers. Trump announced a 25% tariff rate for Canada and Mexico which will be imposed from 1 February. Like many other policies, this was considered an active threat to the US’s neighbors. Trump also announced plans for a 60% tariff rate on China and a 20% rate on the rest of the world. Many economists warn of a possible trade war and worse inflation rates should Trump’s tariffs backfire. (“[Trump threatens 25% tariffs on Mexico and Canada on Feb. 1, punting Day 1 pledge,](#)” *www.cnn.com*, 21 January 2025)

### How should American Muslims react?

For many Americans, Trump’s re-election will undoubtedly be a quintessential change to day-to-day



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life. While his executive orders have received mixed reactions, many are hopeful that the President will improve peace and security.

No matter the case, the Holy Quran guides us to look past relying on world leaders. The Holy Quran states, “And put thy trust in Allah, and Allah is sufficient as a Guardian.” (33 [Al-Ahzab] : 4)

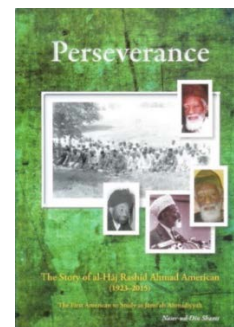
No worldly leader alone can ever hope to safeguard anyone’s interest save by the grace of Allah Almighty. Muslim Americans must pray for our leaders to uphold their duties with justice.

Similarly, we must pray for the peace and security of our fellow Americans and the wider world. We must do our job in taking part in the political process and do our most to keep our leaders accountable. We cannot act out of bias or mere opportunism.

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper), is the worldwide Head of the Ahmadiyya Muslim Community. He has stated:

“Islam teaches that a Muslim’s first loyalty must always be to the truth and so a person must never hide the facts or give false testimony. A person should not be governed by his own personal desires, as this leads to bias and prejudice and takes a person away from what is fair and what is right. This enlightened principle is the means to solve the problems of the world and to transform all forms of hatred into peace, tolerance and mutual respect.” (“[Muslim leader says justice is a prerequisite to conflict resolution,](#)” *www.pressahmadiyya.com*, 25 October 2016)

Ultimately, the outcome of the upcoming Trump administration can depend on our prayers and actions. In due time, we will see whether it will learn from the previous administration or repeat its shortcomings. (Al-Hakam, 23 January 2025)



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## National Calendar 2025

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

14-18 Jun, Sat-Wed ..... National Waqfe-e-Nau Summer Camps (Boys) ..... Waqf-e-Nau Dept Bait ur Rahman Mosque, MD  
 14-18 Jun, Sat-Wed ..... National Waqfe-e-Nau Summer Camps (Girls) ..... Waqf-e-Nau Dept ..... South Virginia Mosque  
 21 Jun, Sat ..... Spiritual Fitness Camp ..... Tarbiyat Dept ..... Jamā'at  
 21 Jun, Sat ..... Midwest Tarbiyat Conference ..... Tarbiyat Dept ..... Bait ul Jamay, Chicago  
 21-22 Jun, Sat-Sun ..... Regional Majlis Ansarullah Ijtimas ..... Majlis Ansarullah ..... Regional  
 22-27 Jun, Sun-Fri ..... National Youth Camp ..... Ta'lim Dept ..... Bait ur Rahman Mosque, MD

**July**

4 Jul, Fri ..... Independence Day ..... Federal Holiday  
 4-6 Jul, Fri-Sun ..... Jalsa Salana USA ..... National ..... Richmond, VA  
 4-6 Jul, Fri-Sun ..... Jalsa Salana Canada  
 7-17 Jul, Mon-Thu ..... National Hifz-ul-Quran Camp ..... TaQwa Dept ..... Virtual  
 12-13 Jul, Sat-Sun ..... Local Jamā'at/Auxiliary Activities ..... Local/Aux ..... Jamā'at  
 17-20 Jul, Thu-Sun ..... Khuddam Regional Camps / Regional Atfal Rallies ..... MKA ..... Regional  
 25-27 Jul, Fri-Sun ..... Jalsa Salana UK .....

**August**

1-10 Aug, Fri-Sun ..... Salat Ashara ..... Tarbiyat Dept ..... Jamā'at  
 2-3 Aug, Sat-Sun ..... Local Jamā'at/Auxiliary Activities ..... Local/Aux ..... Jamā'at  
 8-10 Aug, Fri-Sun ..... 12<sup>th</sup> Annual Quran and Science Symposium/MSLM25 ..... National ..... Washington DC Area  
 9 Aug, Sat 7 P.M. EST ..... Quran Talks ..... Tarbiyat Dept ..... Webinar  
 16 Aug, Sat ..... National Amila Meeting ..... National Jamā'at ..... Zoom Meeting  
 16 Aug, Sat ..... Quarterly Flyer Distribution ..... Tab, WQN, Aux. Depts ..... Jamā'at  
 21-30 Aug, Thu-Sat ..... Ashra Wasiyyat ..... Wasaya Dept ..... Jamā'at  
 22-24 Aug, Fri-Sun ..... MKA- Khuddam National Shura ..... MKA Bait ur Rahman Mosque, MD  
 23 Aug, Sat ..... Spiritual Fitness Camp ..... Tarbiyat Dept ..... Jamā'at  
 23 Aug, Sat ..... Tahir Academy Conference ..... Tarbiyat Dept ..... Ansar Housing Complex, Joppa

**September**

1 Sep, Sat-Mon ..... Labor Day Long Weekend ..... Federal Holiday  
 6-7 Sep, Sat-Sun ..... Local Jamā'at/Auxiliary Activities ..... Local/Aux ..... Jamā'at  
 13 Sep, Sat ..... National Amila Meeting ..... National Jamā'at ..... Connecticut, CT  
 13 Sep, Sat 7 P.M. EST ..... Quran Talks ..... Tarbiyat Dept ..... Webinar  
 20 Sep, Sat ..... East Coast Tarbiyat Conference ..... Tarbiyat Dept ..... Ansar Housing Complex, Joppa  
 20 Sep, Sat, 6 P.M. EST ..... Wasaya Webinar 2025 ..... Wasaya Dept ..... Webinar  
 26-28 Sep, Fri-Sun ..... Lajna Majlis-e-Shura ..... Lajna Imā'illah ..... Chicago, IL  
 28 Sep, Sun, 7:30 P.M. .... Know your History ..... Isha'at Dept ..... Webnar

**October**

1-10 Oct, Wed-Fri ..... Salat Ashara ..... Tarbiyat Dept ..... Jamā'at  
 3-5 Oct, Fri-Sun ..... Ansar National Ijtima ..... Majlis Ansarullah ..... Bait ur Rahman Mosque, MD  
 4-5 Oct, Sat-Sun ..... Local Jamā'at/Auxiliary Activities ..... Local/Aux ..... Jamā'at  
 10-12 Oct, Fri-Sun ..... Lajna USA 3<sup>rd</sup> Annual National Ijtima ..... Lajna Imā'illah ..... Bait ur Rahman Mosque, MD  
 10-12 Oct, Fri-Sun ..... MKA National Ijtima (Khuddam and Atfal) ..... Majlis Khuddamul-Ahmadiyya Baaghe Ahmad, NJ  
 11-13 Oct, Sat-Mon ..... Columbus Day Long Weekend ..... Federal Holiday  
 18 Oct, Sat ..... National Amila Meeting ..... National Jamā'at ..... Central Jersey, NJ  
 18 Oct, Sat, 7 P.M. EST ..... Quran Talks ..... Tarbiyat Dept ..... Webinar  
 18 Oct, Sat ..... Quarterly Flyer Distribution ..... Tab, WQN, Aux. Depts ..... Jamā'at  
 21-30 Oct, The-Thu ..... Ashra Wasiyyat ..... Wasaya Dept ..... Jamā'at  
 25 Oct, Sat ..... West Coast Tarbiyat Conference ..... Tarbiyat Dept ..... Bait ul Hameed, Chino CA  
 25-26 Oct, Sat-Sun ..... National TaQWA Conference ..... TaQwa Dept ..... Virtual

**November**

1-2 Nov, Sat-Sun ..... Local Jamā'at/Auxiliary Activities ..... Local/Aux ..... Jamā'at  
 1 Nov, Sat ..... Garments for Each Other ..... Rishta Nata Dept ..... Webinar  
 8 Nov, Sat ..... Waqf-e-Nau Regional Ijtima'at ..... Waqf-e-Nau Dept ..... Jamā'at  
 8 Nov, Sat 7 P.M. EST ..... Quran Talks ..... Tarbiyat Dept ..... Webinar  
 15 Nov, Sat ..... National Amila Meeting ..... National Jamā'at ..... Tucson, AZ  
 21-23 Nov, Fri-Sat ..... Majlis Ansarullah Shura ..... Majlis Ansarullah ..... Bait-ur-Rahman Mosque, MD  
 27-30 Nov, Thu-Sun ..... Thanksgiving Long Weekend ..... Federal Holiday

**December**

1-10 Dec, Mon-Wed ..... Salat Ashara ..... Tarbiyat Dept ..... Jamā'at  
 6-7, Dec, Sat-Sun ..... Local Jamā'at/Auxiliary Activities ..... Local/Aux ..... Jamā'at  
 6 Dec, Sat, 6 P.M. EST ..... Wasaya Webinar 2025 ..... Wasaya Dept ..... Webinar  
 12-14 Dec, Fri-Sun ..... Fazl-e-Omar Qa'ideen Conference/Atfal Refresher Course Khuddam-ul-Ahmadiyya ..... Bait ur Rahman MD  
 13 Dec, Sat ..... National Amila Meeting ..... National Jamā'at ..... In-Person/Zoom Meeting  
 13 Dec, Sat 7 P.M. EST ..... Quran Talks ..... Tarbiyat Dept ..... Webinar  
 14 Dec, Sun ..... Jāmi'a Inspiration and Orientation Camp and Open House – Waqf-e-Nau Dept ..... Webinar  
 14 Dec, Sun, 7:30 P.M. ET ..... Know Your History ..... Isha'at Dept ..... Webinar  
 25 Dec, Thu ..... Christmas Day ..... Federal Holiday  
 26-28 Dec, Fri-Sun ..... West Coast Jalsa Salana (Tentative) ..... National Jamā'at ..... Chino, CA



Seminar on The Blessed Scheme of Waqfe- Jadid , Milwaukee



# Ahmadiyya Gazette Online

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## New Year Resolutions for Ahmadis

Mutual New Year greetings would only be beneficial when we reflect to see how much we fulfilled our obligations of being an Ahmadi last year and how much we will try to do in the New Year. This Friday onwards, resolutions which would create alertness and effort in the New Year should be made. It is obvious that the tasks we are expected to do as Ahmadis can only be done through virtue and piety. However, the question is, what should be our level of piety and virtue? It should be clear to everyone who joins Ahmadiyyat or is an Ahmadi that the Promised Messiah (on whom be peace) ascertained these levels for us. And now with all the resources and technology available, every Ahmadi pledges at least once a year on the hand of the Khalifa of the time to make his best efforts to attain the levels as explained by the Promised Messiah (peace be )

(Friday Sermon of Hazrat Khalifatul-Masih V, 2 January 2015)



**AHMADIYYA  
MUSLIM COMMUNITY**

*United States of America*

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