

Ahmadiyya Gazette Online

The Promised Messiah. Mushāwarat.

March-April, 2025

میں وہ پانی ہوں کہ آیا آسماں سے وقت پر
میں وہ ہوں نورِ خدا جس سے ہوا دین آشکار

I am the water that has descended
from heaven at the right time
I am the light of God that has unshered
in the daybreak (The Promised Messiah)



**AHMADIYYA
MUSLIM COMMUNITY**
United States of America

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



Muslih Mau'ūd Day in February 2025 at Milwaukee WI



Patron: -Sahibzada Dr. Mirza Maghfoor Ahmad
Amīr Jamā'at Aḥmadiyya USA
Adviser: Azhar Haneef, Missionary In-Charge

Management Board:

Chairman: Faheem Younus

Secretary: Secretary Publications

Members: General Secretary, Secretary Tarbiyat, Secretary Ta'lim-ul-Qur'ān, Secretary Umur Amma, Secretary Rishta Nata, Missionary Faran Rabbani, Dhul Waqar Yaqub

Chief Editor: Syed Sajid Ahmad

Editor: Dr. Mahmud Ahmad Nagi

Assistant Editor: Qudratullah Ayaz

Design Lead: Latif Ahmed

Graphics Team: Rashid Arshad. Sumera Ahmad.
Naveed Malik, Silver Spring.

Online Gazette: Hammad Malik. Jaleel Akbar.

IT: Munawar Saqib

Lajna Contact: Syeda Bushra Sultana Ahmad

Visit us at ahmadiyyagazette.us

The Aḥmadiyya Gazette USA

Bait-ur-Rahman, 15000 Good Hope Road,
Silver Spring, MD 20905

Phone: 301-879-0110 FAX: 301-879-0115

E-mails: gazette@Ahmadiyya.us

Publications@Ahmadiyya.us

Acronyms for salutations used in this publication

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

Disclaimer: The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness, but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff (gazette@Ahmadiyya.us).

The Aḥmadiyya Gazette USA is published by
The Publications Department of
The Aḥmadiyya Movement in Islam, Inc. USA.

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

On the Promised Messiah, Mushāwarat and Easter

The message of Amir Jamā'at USA on Eid-ul-Fitr 2

*Guidance from the Holy Qur'ān— Qur'anic
Injunctions About Imām Mahdi* _____ 3

*Guidance from the Holy Prophet— Sign of
Attestation of the Second Coming of The Messiah*
_____ 4

*Guidance from the Promised Messiah— The
Messiah and His Second Coming* _____ 5

*Protocol for Majlis Mushāwarat (Consultative
Body)* _____ 7

*Summary of Friday Sermons of Hazrat Khalifatul-
Masih V for February and March 2025* _____ 8

AMI Bookstore Moves to Baltimore, MD _____ 11

Hazrat Khalifatul-Masih V Mentions US Ahmadis
_____ 12

Khilafat News _____ 14

*International News of Ahmadiyya Muslim
Community* _____ 15

*Activities and News of the US Ahmadiyya Muslim
Community* _____ 17

*A Brief Overview: Hazrat Mirza Ghulam Ahmad^{as}
and the Ahmadiyya Movement in Islam* _____ 28

*From "Lata'if-i-Sadiq" by Shaikh Muhammad
Ismā'īl Pānīpatī* _____ 33

Fiqh Ahmadiyya—The Mosque _____ 37

The Story of the Three Mosques in Tucson Arizona
_____ 45

The message of Amir Jamā'at USA on Eid-ul-Fitr



AHMADIYYA MOVEMENT IN ISLAM, INC., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000 GOOD HOPE ROAD, SILVER SPRING, MD 20905
Ph: (301) 879-0110 □ Fax: (301) 879-0115

INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

March 30, 2025

Dear Members USA Jama'at:

Assalamo Alaikum wa Rehmatullah he wa Barakatahu

I wish you Eid Mubarak. May Allah accept our worship in Ramadan and may we continue to receive His blessings. I am sharing with you a few excerpts from an Eid-ul Fitr address delivered by Hazrat Khalifatul Masih II^{ra} on April 25th, 1925 in Qadian.

"If we wish to succeed, it is incumbent upon us that our courage is high, our resolution is boundless, and our plans are grand. For any nation which does not possess great hope, vast ambition, and complete trust in itself cannot succeed. A nation which yields to despair and death cannot prevail even if it appears to be great and strong and powerful. In contrast, that nation which is determined to be victorious, will surely achieve dominance even if it appears small, insignificant, and inferior. It is for this reason that the Holy Quran repeatedly reminds us that our faith should sit between fear and hope."

"Thus, if you wish to experience Eid, then there is only one means, which is to offer true sacrifice. We should be ready to sacrifice our life, our wealth, our knowledge, our thoughts, our hopes, our relatives, our friends, and our selves in the service of Allah and establish His word and spread the truth He has bestowed upon us."

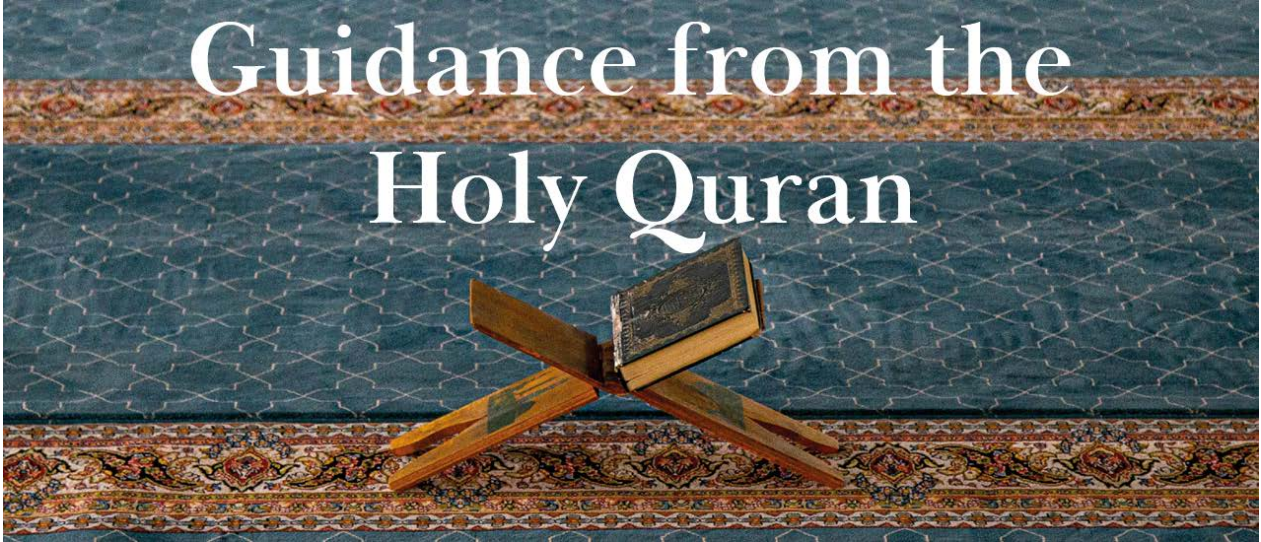
"For the task you are entrusted with now is much greater than the task given in earlier times. You are charged with crushing Satan and it is in this period when God Almighty appointed Hazrat Masih Maud^{as}. When Satan rules over the hearts of the people of the world and you are weak and oppressed; and the people whose hearts you are to win over are formidable and powerful. No other Prophet's community was tasked to destroy Satan in this environment. The Prophet^{sa} was assigned this mission, but it was destined to be completed in his second advent solely through the holy power of The Prophet^{sa}. So, there is no precedence for the scale of sacrifice needed to achieve our goal. Our sacrifices have not yet reached to the level of the time of the Prophet Jesus^{as}. Thus, I remind my friends to prepare your self for unprecedented sacrifices, without which true Eid cannot be achieved. May Allah enable us to observe both Eids, one which is borne from within our self and the other Eid which God Almighty grants."

May Allah grant us strength to fulfill our obligation and reward us with His pleasure.

Wassalam,
Khaksar

Mirza Maghfoor Ahmad
Amir Jama'at USA

Guidance from the Holy Quran



Second Coming in the Person of The Promised Messiah and Mahdi

إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا النُّجُومُ انْكَدَرَتْ - وَإِذَا الْجِبَالُ سُيِّرَتْ - وَإِذَا الْعِشَارُ عُطِّلَتْ - وَإِذَا الْوُحُوشُ حُشِرَتْ - وَإِذَا الْبِحَارُ سُجِّرَتْ - وَإِذَا النُّفُوسُ زُوِّجَتْ - وَإِذَا الْمَوْءُودَةُ سُئِلَتْ - بِأَيِّ ذَنْبٍ قُتِلَتْ - وَإِذَا الصُّحُفُ نُشِرَتْ - وَإِذَا السَّمَاءُ كُشِطَتْ - وَإِذَا الْجَحِيمُ سُعِّرَتْ - وَإِذَا الْجَنَّةُ أُزْلِفَتْ - عَلِمَتْ نَفْسٌ مَا أُحْضِرَتْ -

Translation:

When the sun is wrapped up, And when obscured, And when the mountains are made to move, And when the she-camels, young, ten months with young, are abandoned, And when they gathered together, And when the seas are made to flow forth one into other, And when people are brought together, And when the girl-child buried alive is questioned about, For what crime she was killed, And when the books are spread abroad, And when the heaven is laid bare, And when Hell is set ablaze, And when Paradise is brought nigh, Then every soul will know what it has produced. (81[At-Takwir]: 2-15. Translation by Hazrat Maulawi Sher 'Ali)

Commentary:

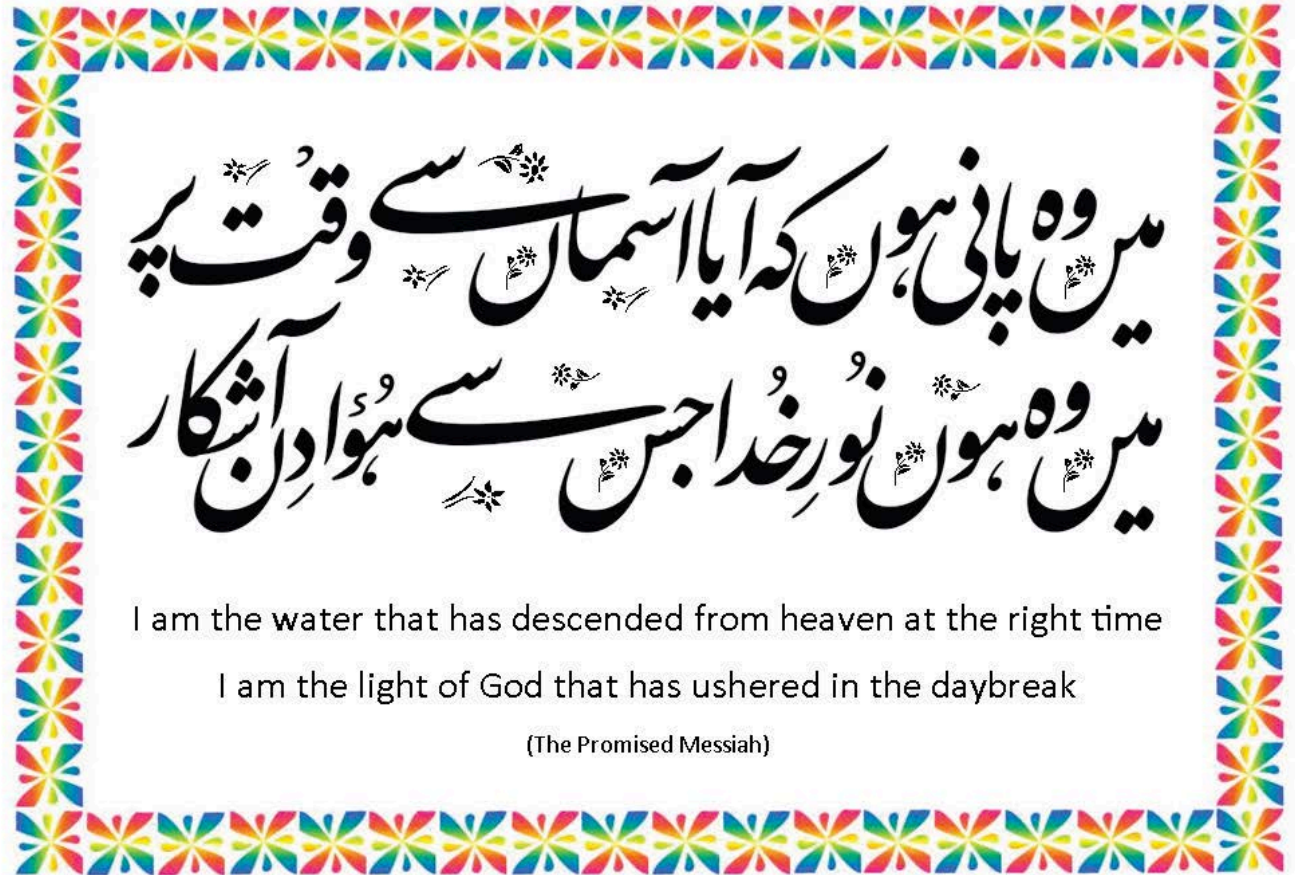
The Sūrah takes its title from the word كُوِّرَتْ (is folded up), occurring in the opening verse. It was revealed early at Mecca, very probably in the 6th year of the Call or even earlier. The preceding Surahs had dealt with the subject of Final Resurrection and with the great and marvelous revolution which was brought about by the Holy Prophet which has been called "resurrection" in the Qur'an. This resurrection was to take place twice, first by the advent of the Holy Prophet himself and the revelation of the Qur'an, and second by his Second Coming in the person of the Promised Messiah and Mahdi to which a clear reference is made in 62: 4. It is this second renaissance of Islam at the hands of the Promised Messiah, and the great changes which were to take place in his time in the world, which this Sūrah speaks of. The Sūrah opens with a description of those changes, and follows it up with a fleeting reference to the moral degeneration of Muslims at that time and the causes thereof, and ends with striking a note of optimism and cheerfulness to the Muslims, holding out the promise that eventually the night of degradation of Muslims will give place to the dawn of success, because Islam, being God's last Message for the whole of mankind, has come to stay. [The Holy Qur'ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (81[At-Takwir]: 2-15)]

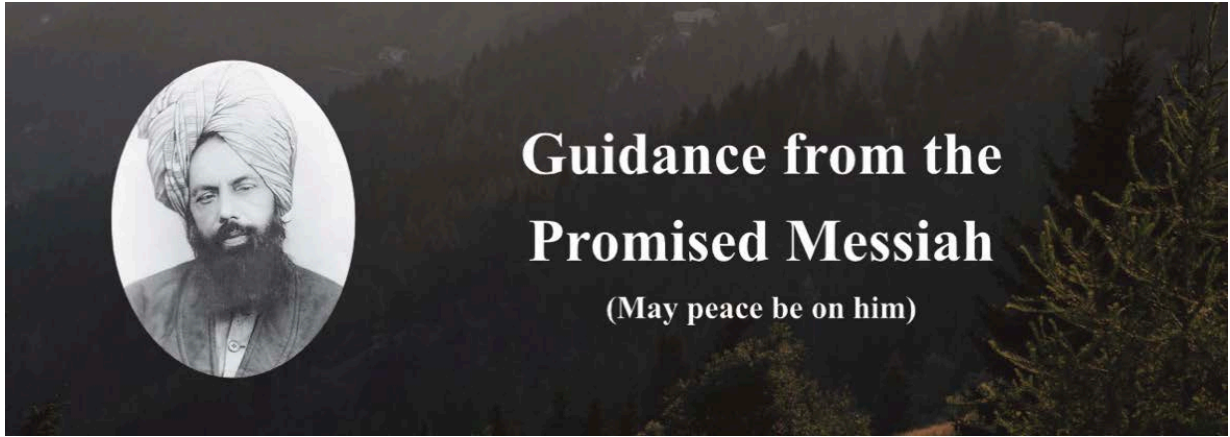


Sign of Attestation of the Second Coming of The Messiah

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

The Holy Prophet (may peace and blessings of Allah be on him) said, "What will be your condition when the Son of Mary descends among you and will be your Imām from among yourselves?" (Sahih al-Bukhari, Kitāb-ul-Anbiya, Chapter Nuzūl 'Isa bin Maryam, Hadith No. 3449)





The Messiah and His Second Coming

The 'Descent' or the 'Coming' does not mean the coming of the Messiah son of Mary; it is actually a figure of speech signifying the coming of someone resembling the son of Mary; and, in accordance with Divine intimation and revelation, it is the present writer—my own humble self—to whom it applies.

I am only too well aware that as soon as this view of mine, which is based on clear and definite revelation, is made public, many a hostile pen shall come alive and there will be a public outcry full of horror and rejection....

There are two Prophets concerning whom it has been supposed, on the basis of the Bible, Aḥādīth and some scriptures, that they were raised bodily to heaven; one was John, whose name is also Elia or Elias, and the other is Jesus, son of Mary. Some of the books of the Old and New Testaments state, with regard to both of them, that they were raised bodily to heaven and will at some time be seen descending upon the earth. Some of the Aḥādīth also use similar expressions with reference to them. With regard to Elias, the Gospels state that the prophecy concerning his descent was fulfilled in the advent of John the son of Zachariah. Jesus clearly said: John is Elias who was to come. Let him, who will, accept. Thus the controversy

regarding the physical ascent to heaven of one of them and his descent at some later time was settled by a Prophet, namely Jesus, and his second coming was thus explained. The agreed Christian doctrine, in accordance with the Bible, is that Elias descended from heaven in the time of Jesus, when one possessing his power and spirit was born to Zechariah as his son and was named John. But the Jews still await his descent. They believe that he will descend physically from heaven.... In any event, Jesus furnished the true interpretation of the expression 'descent from heaven' and the manner of the descent of Elias was settled. But with regard to Jesus, it is still asserted emphatically that he will descend physically from heaven wearing luxurious robes and in the company of angels. Christians and Muslims do not agree on the place of the descent, whether he will descend in Mecca, or in some church in London or the Imperial Cathedral in Moscow. Had not the Christians been impelled by age-old mischief, they could have appreciated more easily than the Muslims that the descent of Jesus should be in accord with the interpretation of descent furnished by Jesus himself....

The Christians also believe that Jesus entered heaven after his ascent. According to Luke, Jesus tried to comfort a thief with the

assurance: 'You will enter heaven with me today.' Christians also believe that a person, however low his station, who is once admitted to heaven will not be expelled from there. Muslims also believe the same, as Allah the Glorious has said:

وَمَا هُمْ مِّنْهَا بِمُخْرَجِينَ

"Those who are granted admission into Paradise will not be expelled therefrom."
(15[Al-Hijr]: 49)

Though there is no express mention in the Holy Qur'an of the entry of Jesus into heaven, yet his death is mentioned in three different places. In the case of holy personages, death and entry into heaven are simultaneous, as indicated by the verses:

قِيلَ ادْخُلِ الْجَنَّةَ

['It was said to him, Enter Paradise.' (36[Ya Sin]: 27)]

وَادْخُلِي جَنَّتِي

[And enter thou My Garden.
(89[Al-Fajr]: 31)]

they are made to enter paradise forthwith. It is now incumbent upon both Muslims and Christians to consider whether it is possible that a favorite of God, like Jesus, should be admitted to heaven and then be expelled from it. Would this not be contrary to the promise of God Almighty, which is clearly set out repeatedly in all holy books?... (The

Essence of Islam, vol. III, pp. 180-183 [Translated from Tauḍīḥ-e-Marām, Rūḥānī Khazā'in, vol. 3, pp. 51-59])

In Islam, the door to Prophethood which claims to be independent (of the Holy Prophet, may peace and blessings of Allah be upon him) is closed. [Ayyām-us-Sulh, Rūḥānī Khazā'in, vol. 14, p. 308. Translation from The Essence of Islam, vol. III, 2005, p. 125]

It should be clearly understood that the door of law-bearing

Prophethood is firmly closed after the Holy Prophet (peace and blessings of Allah be upon him). There can be no book after the Holy Qur'an, which comprises new commandments or abrogates those contained in it or suspends obedience to it. The authority of the Holy Qur'an will last to the Day of Judgment. [Al-Waṣīyyat, Rūḥānī Khazā'in, vol. 20, p. 311, footnote. Translation from The Essence of Islam, vol. III, 2005, p. 125]

It has been revealed to me that

the door of independent Prophethood is firmly closed after the Seal of the Prophets (peace and blessings of Allah be upon him). Now there can arise no independent Prophet, neither old nor new. Our misguided opponents do not consider this door completely closed. According to them there is a window open for the return of the Isrā'īlīte Prophet, the Messiah. [Siraj-e-Munir, Rūḥānī Khazā'in, vol. 12, pp. 5-6. English Translation from The Essence of Islam, vol. III, 2005, p. 125]

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

Subscribe online at www.amibookstore.us under subscriptions

Invitation to Writers for the Ahmadiyya Gazette, USA

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

We recently published three souvenirs to commemorate the hundred years of Ahmadiyyat in the US. The last souvenir was the American Icons of Ahmadiyyat. 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 Ahmadiyyat. Please send us your articles at gazette@ahmadiyya.us, any article that can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)



Protocol for Majlis Mushāwarat (Consultative Body)

Friday Sermon 12 March 2004

Hazrat Khalifatul-Masih V (May Allah be his Helper)

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ٣٩

And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them... (42 [Al-Shura]:39. Translation by Maulawi Sher Ali)

The word Shura is derived from connotations of giving one's opinion having purified oneself. The above Quranic verse identifies true believers as those who observe prayer and who consult in communal matters, who reflect and then give an opinion and once a decision is made, they cooperate and employ all their strengths to implement it.

The Holy Prophet (peace and blessings be on him) said that the one who is consulted is a trustee and one whose brother seeks his consultation and gives it to him without due integrity betrays him.

Shura is a sacred institution and is second only to the institution of Khilafat. During the proceeding of Shura, members should engage in Istighfar (seeking Divine forgiveness) and invoke blessings on the Holy Prophet (peace and blessings be on him) and try to keep

one's mind clear of any worldly thoughts.

It is under this Quranic injunction the Holy Prophet (peace and blessings be on him) used to seek consultation. However, if the final decision is contrary to the counsel and the opinions given, then Allah commands (the Prophet or in the present day, the Khalifa) to put trust in Him and stay firm on his decision.

Prior to the Battle of Ditch, the Prophet went by the advice of his Companions although his own opinion was different. However, once his mind was made up, and despite the fact that the Companions later wavered, he put all his trust in Allah and went ahead. In the example of the Treaty of Hudaibiyah, the Prophet went against the advice of his Companions and Allah blessed him with a magnificent outcome.

The system of Shura is in place under the guidelines of the Holy Prophet (peace and blessings be on him). Therefore, the final decision lies with the Khalifa and the Shura assembly is only entitled to 'propose' issues rather than make decisions. However, the significance of the Shura is that it provides Khalifa with a yardstick to gauge the condition of various countries from the advice and counsel received from there.

It is not possible for the Khalifa of the day to preside over each Shura assembly; therefore, he has a

representative present. Khalifa's task is two-fold; to organize the Community for which he is supported by the office bearers of the Community, the second task is principle-based, for which he has the support of the Shura. Allah Himself appoints a Khalifa and allays his fears and sustains him and Divine help and succor are always with the Khalifa even if no one else is.

Shura attendance should be purely for the sake of Allah, and one should be clear-headed and engaged in prayer during it. The intention should never be to convince others of their opinion. Others' opinions should be carefully listened to. One should not give an opinion on someone's behalf and should not concur merely because of whose opinion it is. One should give an opinion in view of whatever is under discussion. One should not be hasty about forming an opinion and should not have too much confidence in one's opinion. One should not follow emotions; rather facts and figures should be kept in mind. One should only say what is good for faith and have robust agendas and plans in mind to contend with the outside world; our objective is to propagate Islam. Each action, each piece of advice should be based on Taqwa [righteousness] and one should be acutely mindful of the sanctity of the Shura and continually seek Divine help.



February and March 2025

7 February 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) said that he would continue mentioning details regarding the Battle of Khaibar.

The Holy Prophet (may peace and blessings of Allah be on him) set out from Madīnah with 1600 companions. The Prophet sent an envoy headed by Hazrat Abbad bin Bishr (may Allah be pleased with him) ahead of the army to gather strategic information. The Holy Prophet learned that Banū Ghatafan had set out with an army of 4000 and was planning to attack Muslims before reaching Khaibar.

The Holy Prophet had been helped by the mighty awe of God. Banū Ghatafan returned home because they heard a loud voice proclaiming that the Muslims were attacking their homes. The Prophet reached Khaibar and prayed to God for victory. The Jews were hiding in their fortresses and did not think that the Prophet would ever engage in the battle.

First, the Na'im fortress which was considered to be the strongest fortress. The Muslims fought a fierce battle. The Holy Prophet was riding a horse, wearing two layers of armor with a sword and shield in hand. Hazrat

Mahmud bin Maslamah was martyred in this battle. Fifty Muslims were wounded as a result of the arrows fired by the Jews. This fortress was under the leadership of Marhab, who was considered the fiercest and most renowned Jewish warrior. It is recorded that this battle continued for ten days.

The Holy Prophet handed over the flag to Hazrat Ali (may Allah be pleased with him). God granted such strength to the Muslim army that they were victorious by that very evening. Marhab, the fierce Jewish soldier, was also killed that day during the battle.

Hazrat Khalifatul-Masih said that he has been appealing for prayers in light of the condition of the world and the Muslims in particular. People were of the opinion that the circumstances of the Palestinians would improve after the ceasefire was agreed. However, they are only worsening. The policies and schemes of the new president of the US have reached new heights of injustice, and he is now a threat to the whole world, not just to the US. (Adapted from summary prepared by the Review of Religions)

14 February 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) continued mentioning the Battle of Khaibar.

The second fort in Khaibar was Fort Sa'b bin Mu'adh. It was five hundred warriors strong and equipped with more food and resources than all the others. The flag of the battle was given to Hubab bin Mundhir. A few Jews

emerged from the fort, and some Muslims duelled with them and subdued them. At the time, the Holy Prophet was firing arrows, during which Hazrat Hubab bin Mundhir entered the fort, and a fierce battle ensued. The fort was conquered, and the food and resources were taken into possession by the Muslims. The spoils

included large quantities of food, and the Holy Prophet (may peace and blessings of Allah be on him) instructed them to eat from it and also to feed the animals, and to utilize everything there.

The third fort in Khaibar was initially called Fort Qullah, after which it was named Fort Zubair bin al-Awwām. It was informed that the Jews in the fort had tunnels through which they retrieved water at night. Thus, after cutting off their source of water, the Jews emerged from their fort and a severe battle ensued. The fort was conquered, after which the Holy Prophet proceeded to the forts of Shaqq, the third group of forts

in Khaibar. Shaqq comprised two forts. The first was Fort Ubay. The Holy Prophet ascended a hill and began attacking this fort. The Muslims launched a collective attack on the fort. All the Jews fled, leaving their cattle and weaponry behind, and took refuge in the second fort of Shaqq.

The Holy Prophet besieged the forts of Katibah. The forts were besieged for fourteen days, after which it was decided that the forts should be pelted with stones. The Jews entered a peace treaty with Muslims and surrendered their belongings. (Adapted from summary prepared by the Review of Religions)

21 February 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) gave the Friday Sermon on “The Promised Reformer and his role in establishing world peace.”

Hazrat Khalifatul-Masih V said that this prophecy made by the Promised Messiah (may peace be on him) foretold the birth and characteristics of a son. This prophecy was published on 20th February. A portion of the prophecy was, “He will be extremely intelligent and understanding and he will be filled with secular and spiritual knowledge.” Accordingly, Allah the Almighty granted the Promised Messiah a son who possessed these qualities. His name was Hazrat Mirza Bashiruddin Mahmud Ahmad (may Allah be pleased with him), also known as Muslih Mau’ud, the Promised Reformer.

28 February 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) continued mentioning the Battle of Khaibar.

Hazrat Khalifatul-Masih V said that after the Battle of Khaibar, there was an attempt on the life of the Holy Prophet (may peace and blessings of Allah be on him) whereby he was given poisoned meat. Upon conquering Khaibar, the Holy Prophet again showed great kindness and compassion, for after a treaty was formed with them, the Holy Prophet allowed the Jews to remain in Khaibar and forgave them.

A Jewish soldier’s wife named Zainab prepared some roasted meat and presented it to the Holy Prophet as a gift. Some other companions were present with the Holy Prophet at the time, so they all took some of the meat. The Holy Prophet then told the companions to stop

His Holiness (may Allah be his Helper) said that in accordance with the words of the prophecy, God Almighty Himself bestowed knowledge upon Hazrat Mirza Bashiruddin Mahmud Ahmad. By worldly standards, he did not have an education beyond the primary level, if that. Though he would attend school, Hazrat Muslih Mau’ud himself has said that he would be unable to pass his exams. However, Allah the Almighty would go on to take such service from him in the fields of academics, organization, administration, and others that even the most learned by worldly standards seem to be nothing more than children in comparison to him. (Adapted from summary prepared by the Review of Religions)

because he realized that the meat had been poisoned. By this time, the Holy Prophet and some of the companions had already started consuming some of the meat. One of the companions, Hazrat Bishr (may Allah be pleased with him), records that he had perceived something was wrong with the meat; however, upon seeing the Holy Prophet consume it, he followed suit. Hazrat Bishr fell extremely ill, and it is recorded that as a result of this illness, he passed away a year later.

His Holiness said that Ramadan will be starting in two days and prayed that may Allah enable everyone to take full advantage of this opportunity and offer a great deal of prayers and worship. (Adapted from summary prepared by the Review of Religions)

7 March 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) recited the verse from the Holy Qur’an: And when My servants ask thee about Me, say: “I am near. I answer the prayer of the supplicant when he prays to Me. So, they should hearken to Me and believe in Me, that they may follow the right way.” (The Holy Qur’an, 2:187)

Hazrat Khalifatul-Masih said that with the start of the month of Ramadan, one’s attention is drawn towards prayers because this is a month where prayers are especially accepted. Generally, people are more drawn to the mosques and attendance increases as compared to other times of the year. God says that during Ramadan, He closes the gates of hell, chains

Satan and opens the door of Paradise.

Hazrat Khalifatul-Masih said that some may think that it is only during Ramadan that they must offer supplications and that it is only during this time that their prayers will be heard. However, this is not the right mentality. Allah the Almighty has drawn increased attention towards prayers during Ramadan so that it may become a lasting habit for the rest of the year as well.

Hazrat Khalifatul-Masih said that the Holy Prophet (may peace and blessings of Allah be on him) taught us

14 March 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) said that God has stated that there is a special connection between Ramadan and the Holy Qur'an by stating, "The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination." (The Holy Qur'an, 2:186)

Hazrat Khalifatul-Masih said that hence, our attention has been drawn to especially reciting the Holy

21 March 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) said, "On 23 March 1889, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (may peace be on him), took the first pledge of allegiance, thus initiating the Ahmadiyya Muslim Community.

Hazrat Khalifatul-Masih V said that the advent of the Promised Messiah (may peace be on him) was following the promises of God Almighty and the prophecies of the Holy Prophet (may peace and blessings of Allah be on him).

Hazrat Khalifatul-Masih V said that God was to send the Promised Messiah to combat the disorders of the time and establish the superiority of Islam. It was

28 March 2025

Hazrat Khalifatul-Masih V (may Allah be His helper) said that Allah the Almighty enabled us to experience this Ramadan, and today is the final Friday of Ramadan.

Hazrat Khalifatul-Masih V said that it is a favor of God that He enabled many to offer worship during Ramadan and also fast. However, we should also remember that simply fasting during Ramadan or worshipping only during Ramadan does not achieve our ultimate purpose. Rather, God has guided us that we must become His servants who always worship Him and seek to fulfill the rights owed to Him. Thus, those who

to pray that every part of our being, every part of our body, should be grateful to Him and we should pray to become the recipients of His favors. He prayed in light of the conditions in the world today, including Pakistan, Bangladesh, Algeria, and other countries where evil forces are operating, and we should pray to be saved from them. When we pray in this way during Ramadan, God will bring about a great revolution, and then such people will never be able to cause us any harm. When we pray in this manner, then God will become our Friend. (Edited from the summary prepared by the Review of Religions)

Qur'an during Ramadan. Every year, the Angel Gabriel (peace be on him) would revise the entirety of the Holy Qur'an that had been revealed up to that point with the Holy Prophet (may peace and blessings of Allah be on him) during Ramadan. And in the final year of the Holy Prophet's life, Gabriel (may peace be on him) went over the entire Qur'an twice with the Holy Prophet in the month of Ramadan. (Edited from the summary prepared by the Review of Religions)

thus in the narrations of the Holy Prophet that the coming Messiah and Mahdi was called the "breaker of the cross." Christianity was at its strength at the time and Muslims were also going over to Christianity. It was to combat this that God sent the Promised Messiah.

Hazrat Khalifatul-Masih made an appeal for prayers for the Ahmadis in Pakistan. He prayed that may Allah ease their conditions as the opponents are doing everything, they can to cause harm; they find whatever excuse they can simply to cause harm to Ahmadis. May Allah protect all the Ahmadis. (Edited from the summary prepared by the Review of Religions)

are able to fast and offer worship during Ramadan must also endeavor to maintain these virtues throughout the year. It is only in doing so that we can fulfill the purpose of our creation as told to us by God.

Hazrat Khalifatul-Masih said that by pledging allegiance to the Ardent Devotee (the Promised Messiah, peace be on him) of the Holy Prophet (may peace and blessings of Allah be on him), we have vowed to maintain these virtues in our lives, and so we should strive to fulfill this pledge. (Edited from the summary prepared by the Review of Religions)

AMI Bookstore Moves to Baltimore, MD



Sahibzada Mirza Maghfoor Ahmad, Ameer USA (9th from left), visited the new AMIBookstore warehouse on 27 April 2025 with his staff and members of national Amilah. In-Charge bookstore (11th from left) and President Baltimore Jama'at (7th from left) and the AMIBookstore team members showcased the warehouse.

AMI Bookstore is the official source of Jama'at books in the US. More than twenty years ago, it started operating from the garage at the Bait-ur-Rahman Complex. With the increase in activity, as the garage became insufficient, additional public storage was acquired away from Bait-ur-Rahman. Over the years, the number of titles Jama'at publishes has increased, the number of customers has increased, and the outside sales have also increased multifold. Books storage expanded to five different locations. Order fulfillment and shipping became cumbersome and inefficient. To make the operations efficient, it was necessary to consolidate the storage and shipping operations at one location. For the last fifteen years, the operation has been run by volunteers from Baltimore, therefore, it was decided to find a proper warehouse in Baltimore. Al-Hamdu-Lillah, a good warehouse has been located near Masjid Bait-us-Samad in Baltimore. Storage and operations have been moved to the new warehouse by the end of April 2025.

Many of the volunteers started as Atfāl. Prayers are requested for the members of the bookstore team. The team has fully embraced the responsibilities of running an international bookstore with special emphasis on the distribution of the Holy Quran. Their untiring help in moving heavy boxes of books and heavy racks has been awe-inspiring.

The new address for the AMI Bookstore is 4240 Shannon Drive, Unit H, Baltimore, MD, 21213





Hazrat Khalifatul Masih V Mentions US Ahmadis

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Dr. Fazal Rana, son of Hakeem Fateh Muhammad Rana

Hazrat Khalifatul-Masih V said: Dr. Fazal Rana passed away on 24 October 2024. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

His family accepted Ahmadiyyat during the caliphate of Hazrat Muslih Mau'ud (may Allah be pleased with him). In 1947, he migrated to Pakistan and settled in Digri, District Tharparkar. After completing his MBBS degree, he served as a Captain Doctor and Flight Surgeon in the Pakistan Army. He retired as a colonel in

1990. He served at Fazl-e-Umar Hospital Rabwah during an annual convention. He also attended medical camps of the Jamā'at on the outskirts of Karachi. After his retirement, he served as a doctor in Kano, Nigeria, from 1996 to 1998, and under the direction of Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him), he worked as the administrator of Ahmadiyya Hospital to improve the hospital building and organizational structure and established relations with local dignitaries. In 1998, he moved to the United States and served in various positions in the

local Jamā'at. He had a deep commitment to the Ahmadiyya Khilafat. He had a great respect for the missionaries and was always ready to cooperate with them. He actively participated in the financial sacrifice and encouraged his children to serve the Jamā'at and make financial sacrifices. He was a compassionate doctor, honest and loving, sincere, and a good person. The deceased was a Musi. He is survived by two daughters and three sons. (Al-Fazl International, 21 January 2025)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Safiullah Chaudhri, son of Chaudhri Attaullah Khan Warraich

Hazrat Khalifatul-Masih V said: Safiullah Chaudhri passed away on 3 November 2024 at the age of eighty years. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Ahmadiyyat came to the family of the deceased through his grandfather Hafiz Chaudhri Rahim Bakhsh Warraich of Shadiwal, District Gujrat who did the written

allegiance of the Promised Messiah (may peace be on him) in 1906 or 1907 and later pledged allegiance at the hands of Hazrat Khalifatul-Masih I (may Allah be pleased with him). After staying in his native village for a few years after the partition of India, he migrated to Rabwah with his family and completed his bachelor's degree from Ta'lim-ul-Islam College Rabwah, master's from Punjab

University Lahore and PhD degree in Chemistry from Osaka University Japan in 1973. He returned to Pakistan and worked in a chemical company for three years and then moved to the United States in 1976. From 1985 until his death, he worked in high positions in various companies in the pharmaceutical industry and later started his own consulting company. He served Jamā'at in various positions at the

local level, in addition to being president of the Willingboro chapter of the US Jamā'at. He was also the

president of the Ta'lim-ul-Islam College Old Students Association, USA. He is survived by his wife, a

son, and three daughters. (Al-Fazl International, 19 February 2025)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Mubaraka Begum, wife of Dr. Fazal Rana

Hazrat Khalifatul-Masih V said: Mubaraka Begum passed away on 12 November 2024. Inna Lillāhi Wa Innā Ilaḥi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

His great-grandfather Hazrat Haji Rehmatullah (may Allah be pleased with him) was a companion of the Promised Messiah (may peace be on him). She had a master's degree in Islamic history. The deceased had a

very loyal and sincere relationship with Khilafat. She took great care of the needy and quietly helped them. She actively participated in the financial sacrifice to purchase land for a local mosque in Boston. She had a personal relationship with the local Lajna. She always paid her donations on time and attended events and meetings regularly. She is survived by two daughters and three sons. (Al-Fazl International, 21 January 2025)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of US missionary Abdur Rashid Yahya

Abdur Rashid Yahya, who was most recently serving as the Sadr of the Qaza Board in Canada, passed away at the age of 74. Inna Lillāhi Wa Innā Ilaḥi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

He was a Musi. Abdur Rashid Yahya's father, Mian Sirajuddin, pledged allegiance at the hands of Hazrat Khalifatul-Masih II (may Allah be pleased with him). He was very knowledgeable; he became a missionary and dedicated his life to Ahmadiyyat. He served in Pakistan, America, Canada, Guatemala, South Korea, and South Africa among other places. He also served

as Vice Principal and a professor in Jami'a Ahmadiyya Canada. Thereafter, he was posted to the Qaḍa Board in Canada. His son, Qasim Rashid, describes him as being very dedicated to his work, and very passionate about protecting Ahmadiyyat against all allegations. He was very patient and content through his illness and always advised his family and children to remain attached to Khilafat. He instructed his son to passionately speak about Khilafat on social media as it is the solution to all the world's problems. He duly fulfilled his duties as a life devotee. His Holiness (may Allah be his Helper) prayed for his forgiveness. (Friday Sermon, 4 April 2025)

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Saeeda Khanum, wife of Abdul Latif Premi

Saeeda Khanum passed away on 28 January 2025. Hazrat Khalifatul-Masih V led her funeral prayer in absentia on 2 March 2025. Inna Lillāhi Wa Innā Ilaḥi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157))]

Her husband Abdul Latif Premi was a missionary. From 1963 to 1969, she lived with him in Ghana. After this, he served a long time in Wakalat Tabshir and retired there. She lived for ten years as a widow with great

patience after her husband died in 2015. She always kept the atmosphere of her house filled with love for Ahmadiyya Khilafat. She served as a schoolteacher for twenty-five years. There are hundreds of her students. She lived with her fellow teachers in a very highly moral and friendly environment and used to pay special attention to her students. She was a Musiyya. Four sons and four daughters survive. (Al-Fazl International, 7 April 2025)

Buy and review books

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

Mohammad Ahmed Nasir, In-charge Ahmadiyya Bookstore USA
incharge@amibookstore.us



Khilafat News

Focus on Du'a (pleading to Allah), Istighfar (seeking forgiveness) and Sadaqa (charity)

Hazrat Khalifatul Masih V leads Salāt-ul-Kusoof (ritual prayer at a solar eclipse) in Islamabad

On 29 March 2025, a solar eclipse was witnessed in most of the Western Hemisphere. Hazrat Khalifatul Masih V (may Allah be his Helper) led the Salāt-ul-Kusoof and delivered a short sermon, as per the sunnah of the Holy Prophet (may peace and blessings of Allah be on him).

Hazrat Khalifatul-Masih V (may Allah be his Helper) said that today, the Salāt-ul-Kusoof was offered in congregation due to the solar eclipse which was witnessed in most European countries, America, Canada, Russia and African countries, etc. It was the sunnah of the Holy Prophet (may peace and blessings of Allah be on him) to pray two raka'at Nafil (voluntary prayers) on such occasions and especially emphasized doing Istighfar and giving charity.

In Ahadith, we find that when the eclipse happened, the Holy Prophet (may peace and blessings of Allah be on him) swiftly came out of his house, instructed the people to gather and led the prayer in congregation. There was no Adhan and the prayer was longer than usual.

Hazrat Khalifatul-Masih said that after the Salāt, a

short sermon is also part of the Sunnah.

He addressed a common misconception amongst Muslims which is that the eclipse was a sign of God when the Holy Prophet's son Hazrat Ibrahim passed away. People at the time thought this, too, but the Holy Prophet (may peace and blessings of Allah be on him) clarified this matter which is why he said that an eclipse has nothing to do with anyone's death or life but rather is a sign of Allah the Almighty.

In our Jamā'at, the solar eclipse has a significant importance too, as the Promised Messiah (may peace be on him) declared this to be a grand sign of his truthfulness. He said that the solar and lunar eclipses were signs of the Messiah and Mahdi, and these happened exactly according to the prophecy of the Holy Prophet (may peace and blessings of Allah be on him) in 1894 and 1895 after his claim. The Promised Messiah (may peace be on him) mentioned this specific sign many times in his books and gatherings. (Edited from the Report prepared by Al-Hakam on 29 March 2025)



Buy books and subscribe to periodicals at
amibookstore.us



Jalsa Salana and a new mosque in Sri Lanka



Ahmadiyya Jamā'at Sri Lanka held its Jalsa Salana on 14 January 2025 at the Baitul Basit Mosque in

Pasyala, presided over by the Markaz representative, Mirza Naseer Ahmad.

A new mosque in Puttalam, named Baitul Khabeer Mosque, was inaugurated on 10 January 2025 by Mirza Naseer Ahmad. This mosque can accommodate two hundred people. The inaugural ceremony started with a recitation from the Holy Quran, followed by a speech by the National President, S. Nizam Khan. Mirza Naseer Ahmad, in his brief address, quoted the sayings of the Promised Messiah (may peace be on him) about the importance of building mosques for the propagation of Islam. After the inauguration, the Jumu'ah prayer was offered. (A. Abdul Aziz, Sri Lanka Correspondent, Al-Hakam, 31 January 2025)

Humanity First Germany provides aid to Sudanese refugees in Chad



A team of Humanity First Germany got the opportunity to serve once again in rural areas of Africa. The Ahmadiyya Muslim Medical Association (AMMA) Germany recruited a team of six doctors and one pharmacist to conduct medical camps and assist Sudanese refugees in Chad. The team arrived in N'Djamena on 10 November 2024.



The first medical camp for Sudanese refugees in Chad treated over 600 patients with free consultations and medicine.

The next morning, the team continued their medical mission, noticing that new tents from WFP, WHO, and other organizations had been set up. That day, they treated over 900 patients.

On the final day of the medical camp, German federal minister Svenja Schulze arrived in Adré, though her office had stated she couldn't visit due to security reasons. She met with the team and appreciated their work. That day, the team treated over 1200 patients, bringing the total to nearly 3700 in four days.

On our last day in Adré, we distributed 415 sets of clothes and food packets to over 400 families. (Dr Wajahat Ahmad Waraich, Vice Chairman, Humanity First Germany, and President AMMA Germany, Al-Hakam, 7 March 2025)

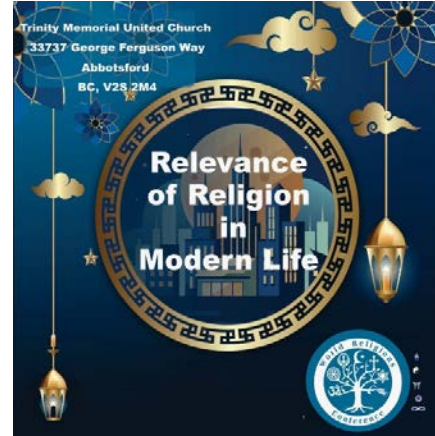
AMC Canada holds the 18th World Religions Conference in Abbotsford

Ahmadiyya Muslim Community, Abbotsford, Canada, held the 18th World Religions Conference on 14 January 2025 on the theme "The Relevance of Religions in Modern Life."

The event started with a recitation from the Holy Quran by a local missionary of Vancouver, Shakoor Ahmad.

Councilor Kelly Chahal of the Abbotsford City Council welcomed all attendees and spoke about the importance of faith communities coming together to learn from one another. Several dignitaries were in attendance and were invited to say a few words, including the Executive Director of the Abbotsford Community Foundation and the President of The Church of Jesus Christ of Latter-Day Saints. Regional President Jamā'at British Columbia introduced the event, the faiths, and their respective speakers. Eight faiths were

represented by their representatives. The total attendance was two hundred seventy-five. (Syed Mukarram Nazeer, Canada Correspondent, Al-Hakam, 14 March 2025)



صدق سے میری طرف آؤ اسی میں خیر ہے
ہیں دندے ہر طرف میں عافیت کا ہوں حصار

Blessing lies only on this that come to me with
sincerity. Beasts are all around, I am the
fortress of security.

(The Promised Messiah, may peace be upon him)



Appointment of three new missionaries to the US Jamā'at

Hazrat Khalifatul-Masih V (may Allah be his Helper) has graciously assigned three new missionaries to the USA Jamā'at who graduated

from Jami'a Ahmadiyya, Canada in 2023.

We welcome them all to be part

of the missionary team in the USA Jamā'at. May Allah bless their assignment in the US. Here are their names and introductions:

Muzzamil Abdul Jalaal, assigned to Milwaukee and Oshkosh Jamā'ats

He was born in California and raised in Las Vegas, where he attended High School. He is the son of Luqman Jalaal, who serves as the District Manager of British

Petroleum in Las Vegas, and Shaukat Jalaal, daughter of Umer Din Khan Darvish of Qadian. The missionary has one brother and two sisters. He will be stationed in

Milwaukee Jamā'at. His contact information is as follows:

Cell: 702-544-9509, email, muzzamil.jalaal@ahmadiyya.us

Adeeb Ahmed, assigned to Richmond, Virginia, Jamā'at

He was born in Chicago and attended most of his High School in Lexington, South Carolina. He is the son of Shareef Ahmad and Nusrat

Ahmed. His father is now retired from his job. The family lives in Lexington, SC. His contact information is as follows:

Cell: 803-250-5922, email, adeeb.ahmed@ahmadiyya.us

Nazir Ahmad, assigned to Long Island Jamā'at

He was born in Fairfax, Virginia, and completed high school in Lorton, Virginia. He is the son of Mahmood Ahmad, an IT expert, and Shazia Ahmad, daughter of Shaheed Dr. Nazir Ahmad, who was martyred in Wazirabad District Gujranwala,

Pakistan, in 1997. Missionary Nazir Ahmad is the maternal great-grandson of the Late Ata Ullah Kaleem, who served as Amir and a Missionary In-Charge of the USA Jamā'at from 1981-83. Now, the family lives in Woodbridge. He is

married to Dermana Tariq, a daughter of Nasim Ahmed Tariq of Vaughan, Canada. His contact information is as follows:

Cell: 571-435-0595, email, nazir.ahmad@ahmadadiyya.us

I request all to pray that the three of them get the opportunity to serve the Jamā'at and Khilafat Ahmadiyya to the best of their abilities. Amen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Ahmadiyya Muslim Community, North Jersey holds Tabligh event



Tabligh department of New Jersey held a Dā'ī ilallāh Tabligh event on 24 January 2025 at Unicity of God from the Bible led by missionary Matiullah Joyia. It was attended by forty Dā'īn in person and online.

The department also held a street Tabligh event in Paterson NJ. Approximately 200-300 cars would have seen the placards held by Dā'īn. (Report by Secretary Publication, 8 February 2025)

AMC, South Virginia, holds Jalsa Seerat-un-Nabi



On February 16, Majlis Khuddām-ul-Ahmadiyya, Majlis Ansarullah and Lajna Imā'illāh hosted members of the South Virginia Jamā'at at Masroor Mosque for a special Jalsa Seerat-un-Nabi (may peace and blessings of Allah be on him). Four hundred and ten attended.

As the holy month of Ramadan approaches, the event was designed to deepen attendees' understanding of Ṣalāt, worship, and the Holy Quran, drawing inspiration from the life and teachings of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

The Jalsa commenced with opening remarks by Zeeshan Ahmad, Qaid Majlis, who emphasized the Holy Prophet's deep love for Allah the Almighty, as reflected in his devotion to worship. He narrated an incident where Hazrat Ayesha (may Allah be pleased with her) observed how fervently the Holy Prophet prayed Tahajjud, to the extent that his blessed feet would swell from prolonged standing. Concerned, she asked why he exerted himself so much when Allah had already pardoned him. The Holy Prophet responded with the profound words, "Should I not be a grateful servant of Allah?"



The program featured speeches from all auxiliaries, with participation from Atfāl, Khuddam, and Ansar. Additionally, a group of Nāsirat-ul-Ahmadiyya presented Qaseedah written by the Promised Messiah (may peace be on him).

The first speech was delivered by Tīfl, Bilal Hashmat, on "The Holy Prophet (may peace and blessings of Allah be on him) and His Emphasis on Wuḍū." Bilal began his remarks by drawing a comparison between the care one takes when preparing to meet an important figure and the purification required before standing before Allah in prayer. He narrated a Hadith from a companion who noted that the Holy Prophet would immediately perform Wuḍū again after breaking it to ensure that he was always in a state of purity. To further educate the audience, he outlined the steps of Wuḍū as taught by the Holy Prophet, ensuring that everyone understood its significance and correct practice.

The second speech was delivered by Khādim, Hafiz Usaidullah Virk, on "The Holy Prophet's Devotion to Worship." He described how the Holy Prophet (may peace and blessings of Allah be on him) initiated every task by invoking the name of Allah and remained

engaged in remembrance throughout his daily life. Hafiz highlighted various instances from his Seerat that demonstrated how deeply embedded worship was in the Holy Prophet's character.

The third speech was presented by Nasir, Naeem Arshad, on "The Holy Prophet's Love for the Holy Quran." Naeem provided a historical account of the first revelation in Cave Hira when Angel Jibril conveyed the divine words of Allah to the Holy Prophet. He spoke about the great care with which the Holy Prophet (may peace and blessings of Allah be on him) memorized and preserved the Quran, ensuring its accuracy by reviewing it annually with Angel Jibril, and twice in his final year. He shared moving incidents of how the Holy Prophet (may peace and blessings of Allah be on him) would be deeply emotional upon hearing certain verses recited, demonstrating his profound connection with the Word of Allah.

The keynote address was delivered by Missionary Shamshad Ahmad Nasir, who highlighted multiple remarkable attributes of the Holy Prophet, such as his unparalleled devotion to worship, immense generosity, and kind treatment of all people.

Missionary mentioned that the Holy Prophet's character had a deep effect on both Muslims and non-Muslims. Narrating an account of a non-Muslim who observed the attention and time that he dedicated to his prayers, they mentioned, "Muhammad (may peace and

blessings of Allah be on him) is intoxicated in the love of Allah!"

Missionary Shamshad also touched on multiple examples from the life of the Holy Prophet that are related to Tarbiyat (personal reformation). One such incident was of a woman who regularly cleaned Masjid Nabawi. He observed that she was absent for some time, prompting the Holy Prophet (may peace and blessings of Allah be on him) to inquire about her whereabouts. When the companions informed him that she had passed away, he was saddened that they had not informed him earlier. Upon learning of her passing, the Holy Prophet personally went to her grave and prayed for her. Missionary mentioned that this incident shows how much the Holy Prophet cared for those who took care of the Mosque and reminded the congregation that it is everyone's duty to keep the Mosque well-kept.

The closing remarks for the Jalsa were delivered by Za'im Ansarullah, Bashir Ahmad. He drew the audience's attention to the hate and propaganda that is being spread against the founder of Islam, Muhammad. He implored all members of the Jamā'at to defend the honor of the Holy Prophet. He reminded that in order to defend the Noble Character of the Holy Prophet; they must deepen their understanding of his perfect life and then share that knowledge with others.

The Jalsa concluded with a congregational Du'a led by missionary Shamshad Ahmad Nasir.

Life under The Fahy Bridge, Bethlehem PA



For the last few years, we have been engaged in a drive in our local community to feed the homeless. We collect essential stuff from our local members as well as the local community and donate it to homeless people. This year we did the same and made a few videos for awareness. We received very good responses on social media. (Farid Ahmad, Secretary Publication, 19 February 2025)

AMC, Queens distributes Tabligh flyers



The Queens Majlis held a Tabligh flyer distribution event. Some highlights of the event:

- Total flyers distributed: 250
- Khuddam volunteers attended: 4
- Atfāl volunteers attended: 4
- Ansar volunteers attended: 1
- Hours spent during the event: 2

(Secretary Publication Queens Chapter, 24 February 2025)

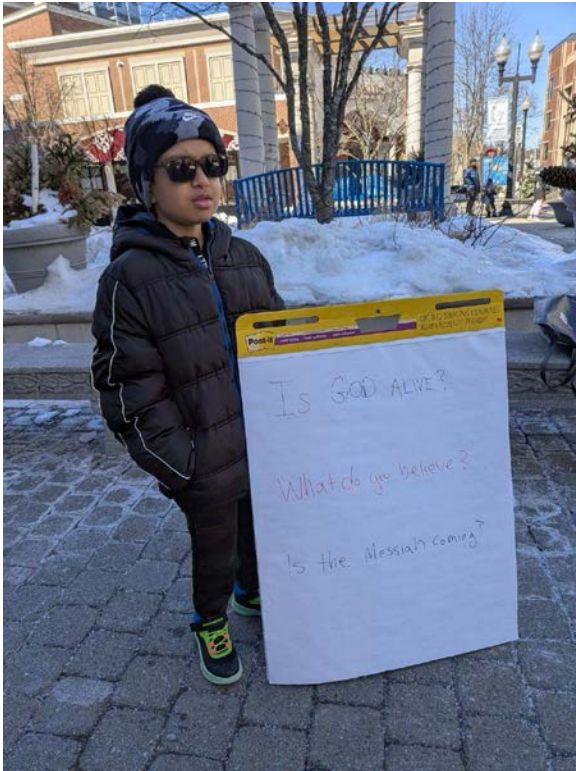
AMC, New York, NY holds Tabligh event



(Secretary Publication New York NY Chapter, 24 February 2025)

AMC Connecticut, CT holds Tabligh event

AMC Connecticut, CT in collaboration with the Waqf-e-Nau department, held Tabligh Day at Blue Back Square Hartford.



(Report by Saeed Mustafa Connecticut CT, 24 February 2025)

AMC New York, NY distributes sandwiches in Bronx



The Ahmadiyya Muslim Community New York distributed 357 sandwiches at Bronx on 15 March 2025. Four Khuddām and two Atfāl participated. (Shoeb Abulkalam, New York, 24 February 2025)

AMC Oshkosh holds Iftar dinner on 15 March 2025





Oshkosh Jamā'at held its annual Iftar dinner on Saturday, March 15. The guest list included city officials, local and national political figures, university and school academics, and neighbors and friends. Our theme was building lasting peace. In that regard, Khurram Ahmad provided the opening remarks with Islamic teachings on neighbors' rights. We asked Oshkosh's Police Chief and deputy mayor to share some remarks. Later,

Congressman Glenn Grothman also arrived and allowed time for candid conversations with the members of the community. All guests loved the dinner, which consisted of Chicken curry, rice, and mixed vegetables. Overall, we had close to 90 guests, which doubled our total from last year. We will continue to spread our message and hope to keep increasing this number. (Waqar Bajwa, 27 March 2025)

AMC Brooklyn holds Iftar dinner on 15 March 2025



(Report by Abrar Hossain, 27 March 2025)

Haji Aminullah of Dayton Jamā'at passes away

Haji Aminullah of Dayton Jamā'at passed away on the night of 12-13 February 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

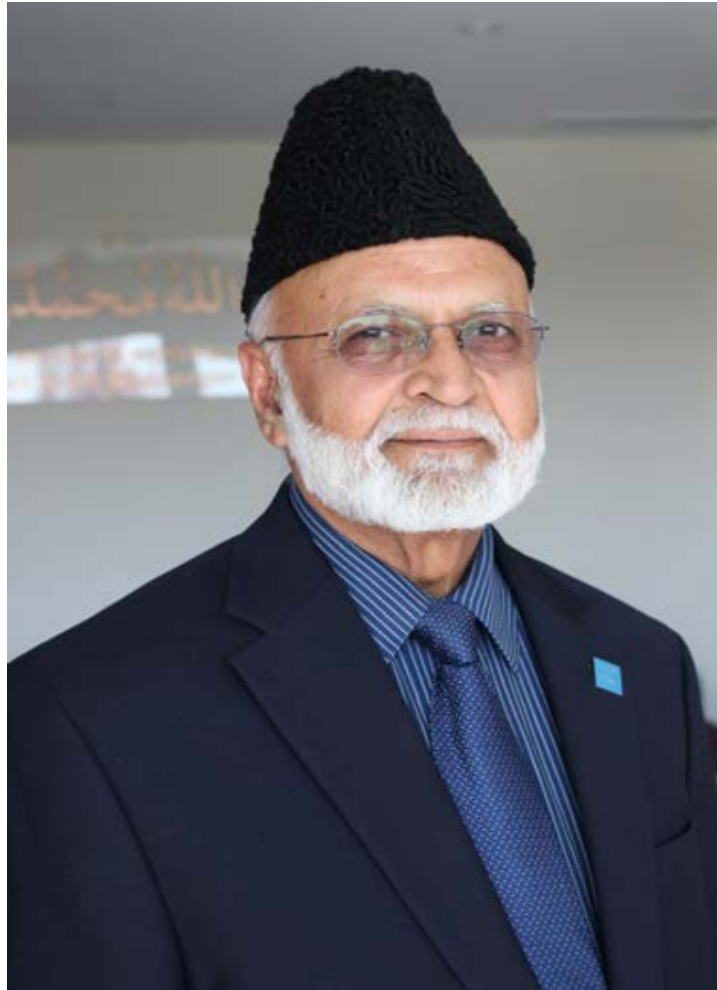
He accepted Ahmadiyyat in 1972 and over five decades, he dedicatedly served the Dayton Jamā'at with unwavering sincerity. He witnessed and contributed to the Jamā'at's remarkable growth and had the honor of being present for the visits of three Khulafā — Hazrat Khalifatul-Masih III (may Allah shower His mercy on him), Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) and Hazrat Khalifatul-Masih V (may Allah be his Helper).

Haji Aminullah was a man of deep faith. He loved the Holy Qur'an and he continuously worked to improve his recitation. He was always the first to arrive at the Mosque and the last to leave ensuring that the Mosque remained

a beautiful and welcoming space. Even when driving became difficult for him, his wife would bring him to the Mosque, and he continued to attend congregational prayers and meetings until the very end.

Haji Aminullah had the opportunity to serve the Jamā'at in various capacities, including as President, Tabligh Secretary and various other offices. Even in his latter years, he was always thinking of new ways to do Tabligh, striving to spread the message of Islam Ahmadiyyat with creativity and dedication and strengthening the ties between the Jamā'at and the broader Dayton community.

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



Missionary Muhammad 'Abd-ur-Rashid Yahya passes away

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

With profound sadness and heavy hearts, we convey the passing of Missionary Muhammad 'Abd-ur-Rashid Yahya. He passed away in his home on 28 March 2025 (28th of Ramadan 1446) while surrounded by all his family members. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

He was born on the 3rd of Ramadan, 1950. After graduating with honors from Jami'a Ahmadiyya in May 1975, 'Abd-ur-Rashid Yahya served as a Missionary throughout his life, with appointments in Pakistan, South Korea, South Africa, Guatemala, Canada, and the United States. From 1988 to 1994, he served as Regional Missionary in-Charge of the Midwest Region in the USA. He lived in Glen Ellyn, serving the Chicago Jamā'at. He served as Vice Principal of Jami'a Ahmadiyya, Canada,

for nine years and as Sadr Qaḍa Board Canada for five years. He served six years as a Missionary in-Charge and Amir Jamā'at of the South Africa Jamā'at.

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

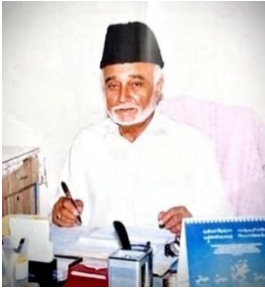
May Allah forgive him for all his shortcomings and accept his relentless service to Islam Ahmadiyyat and Ahmadiyya Khilafat. May Allah Ta'ala grant him Maghfirat [forgiveness] and elevate his status in paradise. Please remember the members of the bereaved family in your prayers for their patience, solace, and steadfastness. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Amtul Aziz Khan, daughter of the late Hazrat Maulana Abdur Rahman Khan of Qadian, passes away

With great sorrow, I, Sami Fakhra Jadran of Maryland, announce the passing of my aunt, Amtul Aziz Khan, daughter of late Hazrat Maulana Abdur Rahman Khan of Qadian—an early Missionary of Ahmadiyya Jamā'at in Kot Ahmadiyya, Sindh (then India)—and the late Fatima Bibi Khilji of Nawabshah, Pakistan. She passed away on 20 January 2025 in Nawabshah after an illness and was laid to rest in Bahishtī Maqbarah, Rabwah. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157))] She was the paternal granddaughter of Hazrat Hakeem Maulana Raheem Bakhsh and Hazrat Barkat Bibi of Talwandi Jhanglan, early companions of the Promised Messiah (may peace be on him). As the first Ahmadi Muslim principal of the Government Girls High School in Nawabshah, she later continued her work at a private girls' school until her passing. After her retirement, she was offered and accepted a lifetime membership as a board member of H.M. Khoja, a non-profit organization led by the renowned educationist of the same name in Sindh. The organization focuses on

providing quality education to the people of interior Sindh, a testament to her unwavering integrity and dedication to public service. She served in this role until her last breath. Cherished by her students and colleagues, she was renowned for her professionalism, honesty, and commitment to Pardah. Her moral standards were unparalleled; she ensured male visitors spoke to her from behind a curtain and was usually accompanied by her vice-principal in her office. She was a devoted Ahmadi Muslim and was good in her profession and Jamā'at responsibilities. Her lifelong dedication to education inspired many, and both schools closed on her funeral day in Nawabshah in her honor. She is survived by her siblings—three brothers and one sister—as well as numerous nephews and nieces from both her paternal and maternal sides, including my brother Nasir Sami Jadran of Virginia, my sister Khalida Samina Jadran of Canada, and me (Sami Fakhra Jadran-Ireland) in Maryland. May Allah grant her Jannat-ul-Firdaus. Amen.

Masroor Ahmed Kahloon passes away



Amir Ahmad of Baitul Hameed Halqa has informed that his father, Mansoor Ahmed Kahloon passed away on 3 February 2025 in Australia at the age of eighty-two. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157))] Mansoor Kahloon was the father-in-law of Nadia Ahmad, wife of Amir Ahmad. He was a Musi. He served in Khuddāmūl Ahmadiyya and Ansarullah, 18 years as Gen Sec. Dist. Hyderabad and then thirteen years as Amīr Muqāmi and Amīr Jamā'at District Hyderabad Sindh. He went to Australia in 2017 and served in different positions in Local Jamā'at Amla. All Jamā'at members are requested to kindly pray for the departed soul and that may Allah give patience to the grieving family.

Jamil Choudhry of Central New Jersey passes away

Jamil Choudhry of Central New Jersey passed away on 9 February 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157))]

He was a Musi, a long-time member of the Central New Jersey Jamā'at, and currently lived in Jacksonville, FL.

He was a humble family man who made lasting efforts to strengthen familial relationships. He was a dedicated Ahmadi Muslim. He always met people with

gusto and a warm smile. Going to Jumu'ah, Jalsa, and all Jamā'at events gave him much pleasure and spiritual energy. He loved to recite the Urdu poems of the Promised Messiah and the Khulafā Ahmadiyyat.

He is survived by his wife, three daughters, and eight grandchildren.

May Allah grant him an elevated position in Jannat-ul-Firdaus and solace to all his family members. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

Hamid Bhatti of Harrisburg Jamā'at passes away

I inform you that Al-Hajj Hamid Bhatti of Harrisburg Jamā'at passed away on 2 March 2025 at the age of 90. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157))]

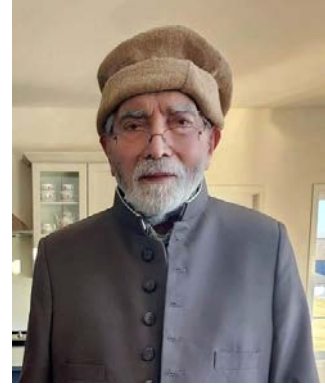
Hamid Bhatti was a Musi. Born in Qadian, India, in 1934, he migrated to Pakistan during the partition and later moved to Kenya, where he built his life with his wife, Mumtaz, and their three sons. In 1974, he immigrated to the United States, settling in Harrisburg, and becoming

one of the pioneer families of York Jamā'at.

Hamid Bhatti was deeply devoted to his prayers and his faith. He dedicated himself to serving the Jamā'at, including as the local Finance Secretary for over 30 years, and was known for his love of children, humor, and craftsmanship.

He leaves behind his wife, three sons, brother Rashid of Philadelphia, sister Amtul Wadood of the UK, fourteen grandchildren, and eleven great-grandchildren.

May Allah grant him an elevated station in Jannah and give patience to the bereaved family. Āmīn.



Waseema Mohamed passes away

Waseema Mohamed mother of Dr. Mohamed Shabooti (Secretary Education of Los Angeles Jamā'at) passed away on 6 March 2025. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

She was the mother-in-law of Nadia Malik (Regional Sadr Lajna Southwest). Born on 28th March 1939 in Aden, Yemen, the deceased was the wife of the late Ahmed Mohamed Othman Shabooti, former Sadr Jamā'at Yemen. She was the daughter of Dr. Mohamed

Ahmed Din Adeni, and granddaughter of the revered companions of the Promised Messiah (may peace be on him) Hazrat Haji Mohamed Din Tahalwi and Hasina Bibi. She was a Musiyya and a devoted servant of Jamā'at. She served as Sadr Lajna Yemen for nearly 30 years. She is survived by one son, three daughters and seven grandchildren. May Allah grant her a high station in Jannah and grant patience to the bereaved family. Members are requested to keep the deceased and her family in their prayers. (President Los Angeles dated 21 March 2025)

وہ خزان جو ہزاروں سال سے مدفون تھے
اب میں دیتا ہوں اگر کوئی ملے امیدوار

The treasures that had been buried for
thousands of years, I now present them
if there is a seeker.

(The Promised Messiah, may peace be upon him)

A Brief Overview: Hazrat Mirza Ghulam Ahmad (May peace be on him) and The Ahmadiyya Movement in Islam

Sami Fakhra Jadran-Ireland, Maryland, USA

As children grow, their curiosity about our faith blossoms, leading them to ask important questions: How did Ahmadiyyat begin? When was it established? Why is it unique among the many branches of Islam? These questions, shared by many young minds, deserve clear, concise answers that spark deeper interest. I remember asking similar questions when I was growing up.

Many students in the USA experience that, in general, people have heard of Islam but are unfamiliar with Ahmadiyyat. This gap in understanding presents an opportunity to share the rich history and unique principles of our faith, just as I sought to understand them in my youth. This brief article aims to provide a simple yet captivating introduction that can also be used for outreach. I hope this will not only satisfy their immediate curiosity but also inspire these young minds, and others who are just starting to learn or become curious, to delve into many enlightening books of the Promised Messiah (may peace be on him) themselves.

It is natural to be curious about Heavenly Signs and whether they serve as proof of the Promised Messiah and Mahdi (may peace be on him). As we reflect on these profound questions, let us seek wisdom and understanding.

The Eclipses of the Sun and the Moon

“The Holy Prophet (may peace and blessings of Allah be on him) had announced a very clear and definite sign of the appearance of the Mahdi which was not in the power of anyone to manufacture or improvise. Dar Qutni, an eminent and recognized authority on Hadith, had recorded that the Holy Prophet said:

“For our Mahdi, there are appointed two signs which have never been manifested for any other claimant since the creation of the Heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of (its appointed nights), and an eclipse of the

sun on the middle one of (its appointed days), and both will occur in the same month of Ramadan.” (Sunan Al-Dar Qutni [1795], Kitab on the Two Eids, Bab Sifati Şalāt-il-Khusoof...]

Here I just want to share this briefly.

“The eclipses of the moon and the sun occur according to the set laws of nature as related to astronomy. According to these laws, if the Hijrah Calendar is used, the dates on which a lunar eclipse can occur are the 13th, 14th, or 15th nights of the lunar month. The dates on which a solar eclipse can occur are the 27th, 28th, and 29th of the lunar month. The sign mentioned by the Holy Prophet (may peace and blessings of Allah be on him), therefore, was that the moon would be eclipsed on the 13th night of the lunar month, and the eclipse of the sun would take place on the 28th of the same month, which will be the month of Ramadan. The sign was to appear after and not before the advent of the Mahdi. Some have objected that the lunar eclipse should have occurred on the first night of Ramadan. They ignore the laws of astronomy and the established movements of celestial bodies. Furthermore, the Arabic word for the moon used in the above-stated Hadith is Qamar, which is used for the moon on the fourth lunar night and onward, whereas, the moon of the first three nights is called ‘Hilal’ in Arabic. The above-stated Hadith does not mean to say that the lunar and solar eclipses have never occurred in the month of Ramadan before. In fact, according to astronomers, they have occurred many times during the month of Ramadan since the time of the Holy Prophet. The crucial point is that there would be a claimant of being Mahdi at that time and he will proclaim this occurrence to be a sign for him. This is exactly what happened.” There are four conditions of this sign mentioned on pages 239-241, among other signs, in the book Welcome to Ahmadiyyat, The True Islam. You can find the book online on alislam.org for further reading.

The Promised Messiah – Hazrat Mirza Ghulam Ahmad (may peace be on him)

“On February 13, 1835, in the small Indian village of Qadian, a man named Mirza Ghulam Ahmad was born. He belonged to a well-known and noble family.” It is stated that “starting from his childhood, the Promised Messiah’s unusual interest in religion was noticed by many, including his father, who nicknamed him “*Maseetar*,” meaning “one who spends most of his time in a mosque observing prayer.” At an early age, he began to receive revelations from God, as well as visions and true dreams. In the years 1864 or 1865, the Promised Messiah had a vision where he saw the Holy Prophet (may peace and blessings of Allah be on him). This verified further, that Hazrat Mirza Ghulam Ahmad had a strong connection with the Prophet of Islam. Hazrat Mirza Ghulam Ahmad was shown that he would have a fruitful spiritual future.”¹

The Purpose of the Promised Messiah’s Advent

Hazrat Khalifatul-Masih V (may Allah support him with His mighty help) said that with regard to the purpose of his advent, the Promised Messiah (may peace be on him) said that God commissioned him to defend Islam at a time when it was being attacked from all sides. In fact, there were about sixty million Muslims in India, and there were sixty million books written against the religion of Islam. Had God Himself not procured the means for its protection, then Islam would have been erased from the face of the earth. However, God would not allow this to happen, and according to His promise, established the means for the protection of Islam.”²

In the same sermon, “His Holiness quoting the Promised Messiah (may peace be on him) said that a seed planted by God is protected by his angels. Had this movement been initiated by man, then it would have been erased, however, if it had been established by God, then it would remain strong and strive forth. His Holiness prayed that may we fulfill our pledge of allegiance and reap the blessings of Allah by spreading the message of the Promised Messiah (may peace be on him). May we never be among those who are disloyal,” Āmīn.³

The Holy Quran Guidance from Five-Volume Commentary

The Holy Qur’ān says:

1 The Promised Messiah – Hazrat Mirza Ghulam Ahmad (peace be on him) retrieved from alislam.org
2 Truth of The Promised Messiah (peace be on him), Friday Sermon, Summary 25 March 2022, retrieved from alislam.org.

And remember when Jesus, son of Mary, said, ‘O children of Isrā’īl, surely I am Allah’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me; his name being Ahmad.’ And when he came to them with clear proofs, they said, “This is clear enchantment.” (61[As-Saff]: 7)

Commentary: I’m only sharing part of it here.

Thus, the prophecy mentioned in the verse under comment applies to the Holy Prophet (may peace and blessings of Allah be on him), but as a corollary, it may also apply to the Promised Messiah (may peace be on him), Founder of the Ahmadiyya Movement, since in his person the Second Manifestation of the Holy Prophet (may peace and blessings of Allah be on him) took place. To this Second Manifestation or Second Coming of the Holy Prophet (may peace and blessings of Allah be on him), the third verse of the next Surah—Al-Jumu’ah pointedly refers.” Please see the full commentary online at alislam.org under the Holy Quran: Chapter 61: As-Saff.

And among others from among them who have not yet joined them. He is the Mighty, the Wise.’ (62[Al-Jumu’ah]: 4)

Commentary: The verse signifies that the message of the Holy Prophet (may peace and blessings of Allah be on him) was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the coming generations till the end of time. Or the meaning may be that the Holy Prophet (may peace and blessings of Allah be on him) will be raised among another people who have not yet joined his immediate followers. The reference in the verse and in a well-known saying of the Holy Prophet is to the Second Advent of the Holy Prophet in the person of the Promised Messiah in the latter days. Says Abu Hurairah (may Allah be pleased with him): “One day we were sitting with the Holy Prophet when Surah Jumu’ah was revealed. I asked the Holy Prophet, “Who are the people to whom the words ‘And among others from among them who have not yet joined them’, Salman the Persian (may Allah be pleased with him) was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salman and said, “If Faith were to go up to the Pleiades, a man from these would surely find it.” (Bukhari) This hadith shows that the verse applies to a man of Persian descent. Now, the Promised Messiah (may peace be on him), the founder of the Ahmadiyya Movement, was of Persian descent. Other

3 Retrieved from Khutba Jumu’ah titled “Truth of The Promised Messiah (may peace be on him), delivered by Hazrat Mirza Masroor Ahmad (may Allah be his Helper) on 25 March 2022.

sayings of the Holy Prophet speak of the appearance of the Messiah at a time when there would remain nothing of the Quran but its words and of Islam but its name that is, the true spirit of Islamic teaching will be lost (Baihaqi). Thus, the Quran and Hadith both seem to agree that the present verse refers to the second advent of the Holy Prophet in the person of the Promised Messiah (may peace be on him).” Holy Quran: Chapter 62: Al-Jumu`ah.

Hadith that foretold the coming of the Promised Messiah (may peace be on him)

Hazrat ‘Abdullah ibn Harith (may Allah be pleased with him) narrates that the Holy Prophet (may peace and blessings of Allah be on him) said: “A group of people will appear in the East who will pave the way for the success of the Mahdi,” that is, they will work towards the progress and prevalence of the Mahdi. (Ibn Majah Kitābul-Fitan, Bab Khuruj-il-Mahdi).”

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

يَخْرُجُ الْمَهْدِيُّ مِنْ قَرْيَةٍ يُقَالُ لَهَا كَدْعَةٌ وَيُصَدِّقُهُ اللَّهُ تَعَالَى وَ
يَجْمَعُ أَصْحَابَهُ مِنْ أَقْصَى الْبِلَادِ عَلَى عِدَّةِ أَهْلِ بَدْرٍ بِثَلَاثِ مِائَةٍ وَ
ثَلَاثَةِ عَشَرَ رَجُلًا وَمَعَهُ صَحِيفَةٌ مَخْتُومَةٌ فِيهَا عَدَدُ أَصْحَابِهِ
بِأَسْمَائِهِمْ وَبِلَادِهِمْ وَخِيَالِهِمْ

“Mahdi will arise from a town named Kad’ah. God will attest his truth and will gather his Companions from far off towns counting 313 like the Companions of the Holy Prophet in Badr, and with him will be a scripture listing his companions whose names and towns of origin will be recorded in an imprinted book.

(Jawāhir-ul-Asrār (Handwritten), p. 56 [References from Hadiqat-us-Salihin, Hadith No. 958 (1967 Edition) Hadith No. 967 (2019 Edition)], Hazrat Shaikh ‘Ali bin Hamza bin ‘Aliyy-ul-Malak-ut-Tūsī, Irshādāt-i-Faridi, vol. 3, p. 70)

The names and addresses of 313 companions of the Promised Messiah and Mahdi (may peace be on him) are published in Supplement Risāla Anjām-i-Ātham, pp. 40-44 (Rūḥānī Khazā’in, vol. 11, pp. 325-328) of the Promised Messiah and Mahdi, may peace be on him.

Gist of Our Faith

According to Promised Messiah and Mahdi (may peace be on him), the gist of our faith is: There is none worthy of worship but Allah, Muhammad is the Messenger of Allah. Our belief, which we hold in this life here on earth and to which we will continue to adhere firmly till the time that we pass on to the next world, is

that our spiritual leader and master, Muhammad (may peace and blessings of Allah be on him) is the Seal of the Prophets and the Best of the Messengers. At his hands religion has been perfected and blessings of Allah have been consummated which led man to the right path and further on to God Himself. We hold this positive belief with absolute certainty that the Holy Qur’an is the seal of all Divine books and not an iota that can be added to or subtracted from its prescribed teachings, inhibitions, commands, and injunctions. There will be no revelation or word from God which may amend or abrogate or change or alter any of the injunctions of the Holy Qur’an. If anyone subscribes to such views, in our opinion, he ceases to belong to the body of believers and becomes an infidel. ⁴

Claim of the Promised Messiah (may peace be on him) and Foundation of Ahmadiyyat

In 1889, Mirza Ghulam Ahmad, claimed that he was the expected Reformer of the Latter Days, the Awaited One of the world community of religions, and in 1891 he claimed that he was the Promised Messiah, whose advent in the Latter Days had been prophesied by the Holy Prophet (may peace and blessings of Allah be on him) of Islam. He also claimed, under divine direction, that in his advent were fulfilled the prophecies handed down in all the great faiths of the appearance of a great teacher in the Latter Days. He laid the foundation of the Ahmadiyya Muslim Jamā’at after receiving the following revelation from God Almighty: Allah has placed blessing in you, O Ahmad. Whatever you did let loose, it was not you but it was Allah who let it loose. Allah has taught you the Quran so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest. Say: ‘I have been commissioned and I am the first of the believers.’ ⁵

The Name Ahmadiyya Muslim Jamā’at

The name Firqa-e-Ahmadiyya (Ahmadiyya Sect, that is, Ahmadiyya Muslim Jamā’at/Community in Islam) was given to the Ahmadiyya Muslim Community by the Promised Messiah and Mahdi (may peace be on him) in a printed announcement on 4 November 1900.⁶

The Mission of the Promised Messiah and Mahdi (may peace be on him)

The mission of the Promised Messiah and Mahdi (may peace be on him) was told by the Holy Prophet (may peace and blessings of Allah be on him): “He would restore faith back to the earth even if it had ascended to the Pleiades,” that is, he would re-establish faith by

⁴ Mirza Ghulam Ahmad, Ruhani Khazā’in, vol. 3: Izāla-i-Auham, p. 170.

⁵ Mirza Ghulam Ahmad, Barāhīn-e-Ahmadiyya, Part III,

English Edition, 2014, p. 209.

⁶ Tarikh Ahmadiyyat, vol. 2, p. 153.

means of Heavenly signs.⁷

Allah assured the Promised Messiah, may peace be upon him, “I shall cause thy message to reach the corners of the earth.”⁸ Therefore, there is absolutely no doubt that the Promised Messiah’s (may peace be on him) message shall reach the entire world, and the world will come to know of him as the true champion and the ardent devotee of the Holy Prophet and is doing so.

We now see that through MTA, God Almighty is Himself conveying this message to the world. I have previously mentioned on many occasions that with our worldly resources, it was never possible or at least until now it was not possible for us to run a 24-hour-a-day TV channel....”⁹

Election and The Ahmadiyya Khilafat

The Khalifatul-Masih (successor to the Promised Messiah and Mahdi is elected to the office by voting by the members of the Electoral College, which was established for this purpose by Hazrat Muslih Mau’ud, Khalifatul-Masih II (may Allah be pleased with him). During the life of a Caliph, the Electoral College works under the supervision of the Caliph. However, after the demise of a Caliph, the Electoral College becomes completely independent and elects the next Caliph. During the election of the Caliph, names are proposed and seconded by the members of the Electoral College, and then they vote for the proposed names by raising their hands.¹⁰

Ahmadi Muslims firmly believe that it is Allah who selects the Khalifah as he did in the Khilafat-i-Rashida; for whenever an election of the Khalifah occurs, the hearts and minds of the electors are all turned towards the same person. This belief further increases the sense of peace and security that the Khalifah provides for the Jamā’at. When a Khalifah has been elected, every man, woman, and child of the community must render complete and utter obedience to him and reaffirm their Bai’at (allegiance) to him.”¹¹

Status of Khalifatul-Masih

The Khalifatul-Masih, successor to the Promised Messiah and Mahdi (may peace be on him), is the worldwide Head of the Ahmadiyya Muslim Community. The presence of the Khalifah is a great blessing from Allah for the Jamā’at. He is the spiritual leader of every Ahmadi, the beacon of light towards which every member looks for guidance. Whenever a Khalifah makes a scheme or plan for the community, he does so with

Divine guidance and assistance. He is concerned for the welfare of every member of the community. When faced with illness or problems, Ahmadi’s often write to the Khalifah for prayers, and immediately it seems that their burden becomes lighter.

Personally, reflecting on the immense comfort found in reaching out to the Khalifatul-Masih for prayers and seeking his knowledge is deeply reassuring. His guidance and the power of his Du’a have profoundly impacted my elders, my family, and me, along with millions of Ahmadi’s worldwide.

Humble Companions of the Promised Messiah (may peace be on him) in My Family

My Maternal Lineage

Hazrat Munshi Abdur Rahman (may Allah be pleased with him) of Kapurthala, one of the 313 Companions of the Promised Messiah (may peace be on him)

When my beloved mother, the late Syeda Bilquis Sadaqat Sami Jadran, daughter of the late Syed Saeed Khalid of Karachi, passed away on September 20, 2024, I learned from my uncle, Dr. Waseem Sayed, that she was the great-granddaughter of Hazrat Munshi Abdur Rahman (may Allah be pleased with him) of Kapurthala, one of the 313 Companions of the Promised Messiah (may peace be on him), listed as number 10 in Malfūzāt, vol. 11. He is also mentioned in Ashab-e-Ahmad, Volume 4 and Teen So Teen Ashab-e-Sidq-o-Safa.

He lived to around 100 years of age and deeply loved the Promised Messiah (may peace be on him). “Upon studying Barāhīn-e-Ahmadiyya, he became a believer in the Promised Messiah (may peace be on him), and when the announcement for initiation was made, he proceeded to Ludhiana after seeking guidance from Allah (performing Istikhara) to pledge allegiance. He heard that night in a dream, Abdur Rahman, come over, and he immediately left for Ludhiana in the morning. That is how he became part of the first initiation on March 23, 1889, in Ludhiana” (Nasir and Jamali, 2011, pp. 36-37). Through him, another companion of the Promised Messiah (may peace be on him) also pledged allegiance the same year.

Munshi Abdur Rahman (may Allah be pleased with him) is mentioned in the list of people who attended Jalsa on December 28, 1892. He also published a pamphlet, *Abdur-Rahman, In response to the Messiah of*

⁷ Bukhari, Kitab-ut-Tafsir, Surah, Al-Jumu’ah. Muslim.

⁸ Mirza Ghulam Ahmad, Urdu Tadhkirah, fourth edition, p. 260.

⁹ Retrieved from Al-Hakam, Khalifatul-Masih V, Friday Sermon: The Attributes of a Momin (20 April 2018)

¹⁰ Q/A session with Hazrat Khalifatul-Masih IV (Raḥimahullāhu Ta’ālā), August 24-26, 2001, Mannheim, Germany.

¹¹ Retrieved from alislam.org, How is Khalifatul-Masih elected?

Qadian, in response to the objections of a local scholar (Salahuddin M.A, Ashab-e-Ahmad, Urdu, vol. 4, p. 22). The objections were thoroughly addressed, and the responses contained many intriguing points and insights.¹²

He moved to Qadian after he received his pension and is buried in Bahishtī Maqbarah, Qadian as he was a Musi.¹³

As mentioned by Dr. Waseem A. Sayed of California, Hazrat Munshi Abdur Rahman was the father of Hazrat Amtullah Begum, my mother's paternal grandmother. May Allah grant all those devoted family members who have passed away Jannatul-Firdaus. Āmīn.

My Paternal Lineage

Hazrat Maulawi Rahim Bakhsh (may Allah be pleased with him) of Talwandi Jhanglan:

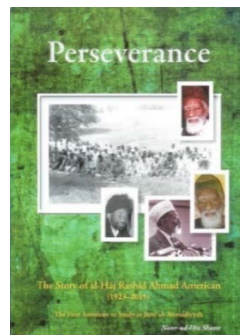
Last year, while writing an article about my paternal grandfather, Dr. Mohammad Abdul Qadeer (Shaheed), that was published in the Ahmadiyya Gazette USA in October 2024, I discovered that my paternal great-grandparents, Hazrat Maulawi Rahim Bakhsh (may Allah be pleased with him) and Hazrat Barkat Bibi (may Allah be pleased with her), were from Talwandi Jhanglan. His family was originally from Afghanistan's Jadran Tribe (pronounced: Zidran), and he was raised in Bahadur Hussan. They were both companions of the Promised Messiah (may peace be on him). Hazrat Barkat Bibi (may Allah be pleased with her) is mentioned in the Urdu book Seerat-ul-Mahdi, vol. 2. It is also recorded in Ashab-e-Ahmad Volume 13 that some of their children were also companions of the Promised Messiah (may peace be on him).

His mother, Sherifa (may Allah be pleased with her), also met the Promised Messiah (may peace be on him) when his wife took her, and she pledged allegiance to the Promised Messiah (may peace be on him). Thus, she was

also included among the companions. On the same occasion, the Promised Messiah (may Allah be pleased with him) told her, "Your son is a blessing."

He taught in a Madrasah (a school to teach the Holy Quran and Hadiths) and helped with Madrasah initiatives and building a mosque. Through his preaching efforts, many people in nearby villages converted, and around ninety percent of the village where he lived in India. He was also a Tabib (physician), and many came to see him for that reason as well. In Ashab-e-Ahmad, Volume 13, it is shared that the Promised Messiah (may peace be on him) mentioned that Maulawi had loved him from the very beginning. Maulawi was granted the opportunity to promote Ahmadiyyat in various places, including Bahadur Hussan, Talwandi Jhanglan, nearby villages in Batala, and others. On one occasion (before the time he had pledged allegiance), the Promised Messiah offered prayer while Hazrat Maulawi Rahim Bakhsh led the Ṣalāt.¹⁴

Hazrat Maulawi Rahim Bakhsh was the father of my paternal grandfather, Dr. Mohammad Abdul Qadeer (Shaheed) of Qazi Ahmed, and grandfather of my late Abu Jan, Mohammad Abdul Sami Jadran of Virginia. It is important to mention that my second cousin Talat Khan of Maryland learned from our extended cousin Atta-ul-Qadir Jadran that the life and family of Hazrat Maulawi Rahim Bakhsh are detailed in Ashab-e-Ahmad,¹⁵ and I want to thank my cousins for sending the PDF of those pages to me. Hazrat Maulawi Rahim Bakhsh had willed 1/8 to Jama'at, and he paid for the willed portion of his property in his lifetime, and it was shared that he paid more than he owed. He is buried in Bahishtī Maqbarah, Qadian, India. The MTA series, Ashab-e-Ahmad, had one episode dedicated to him. May Allah grant all the devoted family members who passed away Jannat-ul-Firdaus. Āmīn.



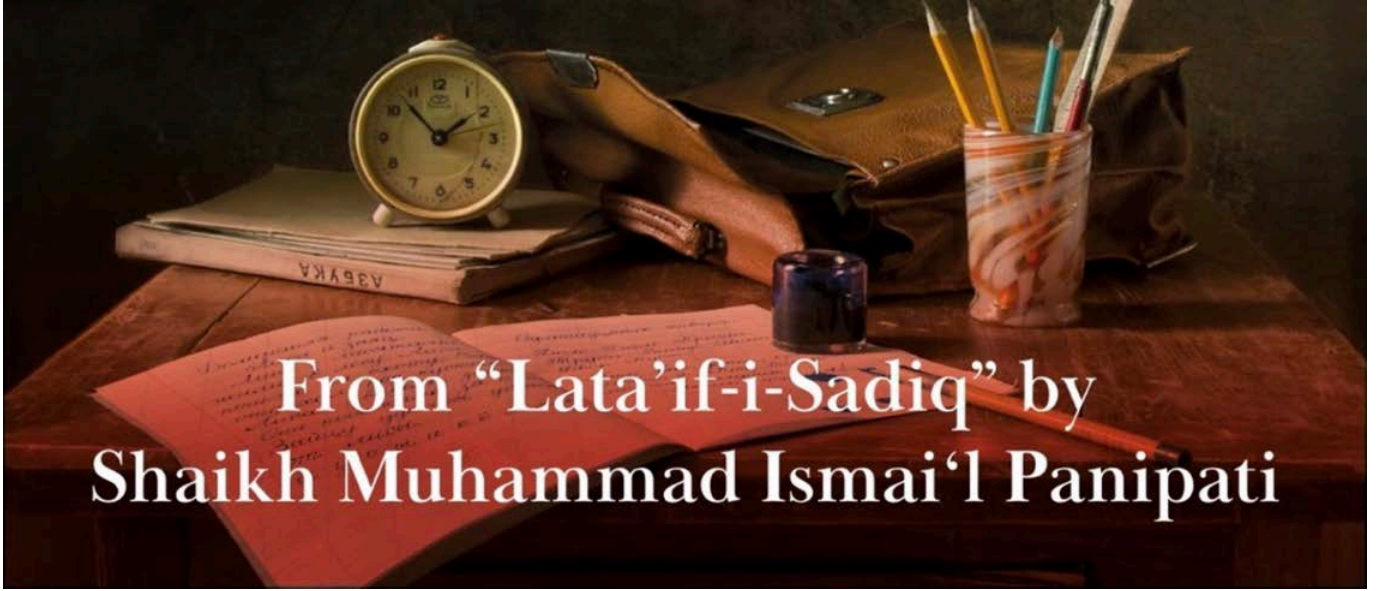
The story of Br Rashid.
Available from amibookstore.us.
US \$ 4.

¹² Salahuddin M.A, Ashab-e-Ahmad, Urdu, vol. 4.

¹³ Nasir, N. K., and Jamali, A. (2011), Teen So Teen Ashab-e-Sidq-o-Safa, 2nd Edition, pp. 36-37.

¹⁴ Ashab-e-Ahmad, Volume 13

¹⁵ Salahuddin M.A, Ashab-e-Ahmad, vol. 13, pp. 121-190



From “Lata’if-i-Sadiq” by Shaikh Muhammad Ismai‘l Panipati

A Short Biography of

Hazrat Muhammad Mufti Sadiq

May Allāh be pleased with him

Shaikh Muhammad Ismā‘il Pānīpatī. English translation by Dr. Mahmud Ahmad Nagi.

The early life and career of Hazrat Mufti Muhammad Sadiq was published in the Online Ahmadiyya Gazette, USA, November 2024. The memoirs of Mufti Sadiq while in India were published in the Online Ahmadiyya Gazette, USA, December 2024. The memoirs of Mufti Sadiq while in England were published in the Online Ahmadiyya Gazette, USA in January-February 2025. The memoirs of Mufti Sadiq while in USA are being presented as narrated by Shaikh Muhammad Ismā‘il Pānīpatī in Lata’if-i-Sadiq (Urdu).

Memoirs of Mufti Muhammad Sadiq While in America

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



A Letter

Hazrat Mufti Muhammad Sadiq says,

The news of my arrival in the US was published in several newspapers. After a few days, I received a letter from a lady in Saint Louis stating,

“Whenever I am in difficulties, I pray to God. In response, I see a person in a dream wearing an Asian dress and whose guidance is a source of happiness for me. Every morning preceding the night of the dream, I make up my mind that this time, I will definitely ask the name of my benefactor, but I always

forget to ask him at the nick of time, or one can say that I lose my senses. Since that person seems to be an Indian, and you have also arrived from India, I desire that you help me a little in this regard.”

After seeing the letter, three thoughts came to my mind:

First. It is the divine power of the Promised Messiah (may peace be upon him).

It is the spirituality of Khalīfatul-Masīḥ [II], Ayyadahullāhu Ta‘ālā, the custodian of the spirituality at the time. or, it may be I

who has been sent to this country to propagate.

So, I sent her three photos: the Promised Messiah, Hazrat Amīrul-Mu'minīn, Ayyadahullāhu Ta'ālā, and myself. In reply, she returned two photos and kept the picture of the Promised Messiah with the following words,

“Thank you, I have attained my benefactor.”

The same photo led to her conversion to Islām.

A Feast in the US

I delivered a lecture in Detroit, a well-known city in the US. After the lecture, a person met me who told me that he was also from India and was a resident of the State of Patiala. He had delivered a speech against the government, due to which he was locked up in jail, but the state's prison was not that secure, so he ran away from there and reached Afghanistan, where he accepted Islām. Then he reached Iran, then Turkey from Iran, and then to the US. Here, he was employed in a factory and had married an English lady. By the grace of Allah, life was going very well. After talking about all this, he said,

“Since I am an Indian and you are an Indian, therefore I desire you to dine with me tomorrow at my house.”

I consented. The next day, as promised, I reached his house at the appointed time. He had also invited some dignitaries to the dinner who were already present there.

After the meal, I was asked to deliver a lecture. So, I delivered a lecture. I stated some beauties of Islām and then highlighted the life of the Promised Messiah (may peace be on him) and explained his claims.

After the speech, the host's wife came towards me and said that I repeatedly uttered the name of an Indian Prophet 'Ahmad.'

I said, “Yes!”

Then, continuing the conversation, she said that a few days earlier, a friend of theirs asked

her husband whether there had been a prophet named 'Ahmad' in India. My husband replied negatively. Hearing this, his face fell, and he was disappointed. If I allowed, she would summon him. I responded, “Call him by all means.” She called him. That person had a phone line in his house and a motorcar. He immediately came in his car and sat down next to me and spread his diary in front of me. It was written in it: Prophet Ahmad India.

I asked him, “What do you mean by it?” He started explaining, “I saw in a dream one night that a sage had come who was guiding me. He was telling me to take a route or not to take a route that will benefit me or not. When he had finished, I asked him his name. He responded that he was a prophet, 'Ahmad' and had come from India.” Then he said, “I have not forgotten that face yet.” Also, I showed him the picture of the Promised Messiah, may peace be upon him. He promptly said, “Yes, it was him.”

Then this very picture was a cause of his acceptance of Islam.

An Old Lady

Once, I was passing through a street in the famous city of Chicago, in America. A small boy approached me and said that his mother wanted to see me.

I followed the boy to their house where an old lady welcomed me. She said to me after preliminaries, “I was still young when I thought to investigate the truest religion in the world. So, I joined many religions with this thought and prayed, but I was not satisfied with any religion as I married, I had children and grandchildren, but I was not able to see the fulfillment of acceptance of my prayer. Two years ago, one night, while resting on this very recliner, I started crying at the thought that not even a single prayer of mine was accepted by God throughout my life, and I fell asleep crying in grief. Then I saw an angel in my dream who said,

“Lady! Do not grieve. Your prayer has been heard. Look here, who is passing by?”

When I looked through the window, I saw a man from the East. Then the angel said that that person was arriving there in America. The religion that he will bring will be true. Accept that.

After that dream, for several days, I watched every passing person through the window. Eventually, I embraced hopelessness. By chance, I was incidentally sitting here again and saw you walking by. That dream reappeared in my eyes. I recognized that you were the person whom I had seen in my dream. Then she accepted Islām.

Meeting an Arab on the Ship

When I was returning from the US, the passengers of the ship held a meeting between Aden and Bombay in which they tried to provide every item of interest; some sang, and some played the band. Someone told the secretary of this party about me. The secretary approached me and expressed a desire for me to deliver a lecture. I said to him, “I deliver only religious lectures.” Then, the secretary said that it would be fine. So, I delivered a lecture. When I finished the lecture and came out of the venue, an Arab, who had boarded the ship in first class from Aden, met me with great enthusiasm and a handshake. I sat down with him on a bench, which was laid on the deck of the ship. The Arab was a famous trader in Jeddah. His name was Abū Bakr. He said,

“You delivered a very good lecture.”

When I asked him whether he knew English, he said that he did not know English, but the mention of the names of Muhammad and Ahmad pleased him. The tone in which I mentioned Muhammad and Ahmad time and again showed that I was praising them and portraying the supremacy of Islām.

During the conversation, he also had come to know that I was a Qādiāni (Aḥmadī), but he did not believe that in any way and he kept on saying again and again that such a good speaker could not be a Qādiāni and when he realized that I

was not joking but rather telling the truth, he changed the subject and asked whether I had performed the Hājī. I replied negatively.

So, he said,

“You must come to perform Hājī. I will bear all your expenses from the beginning to the end.”

Abū Bakr also mentioned that when Khwaja Kamaluddin came to Mecca, he had announced that he was not a Qādiāni, but there was an Arab, Abdul Hayy, with him who argued with him that Jesus had died and [Hazrat Mirza Ghulam Ahmad] Qādiāni was the Promised Messiah.

When I left for [Europe and] the United States, people thought that I would return after two years, but it did not happen, and I remained there for seven years. Hazrat Khalīfatul-Masīh [II] (Ayyadahullāhu Ta‘ālā) dreamt one night that the Promised Messiah (peace be upon him) had arrived and said that Muftī Sādiq should be kept there [in Qadian] and not sent anywhere outside.

Therefore, Hazrat Khalīfatul-Masīh II called me back and then never sent me across the ocean.

He is a Magician!

On arriving in the US, I rented a house that was owned by a lady. One day, I was offering prayer in the house when a person saw me through the glass of the doors. After looking carefully for a while, he reached the lady’s house in a panic and said to her that I was a magician and must be expelled from the house, otherwise, the house would be blasted, and you would suffer a lot.

The dumbfounded lady and the informer infiltrated the house. She also saw me offering prayer and was baffled. She said,

“Vacate our house. What magic are you doing?”

After I finished my prayer, I told her that I was prostrating before God, but she did not pay heed to anything and continued saying to vacate her house. I compulsorily had to vacate the house.

Go to America!

I was in London when I received the directive from Hazrat Khalīfatul-Masīh II to immediately proceed to America. I got ready. At that time, I had an ailment, for which the Government of America had ordered that a person with that ailment be not allowed to enter America. Our ship left London for America. I prayed before God to help me because my success and the solution of the problems were with Him. The same night, I had a dream that I was lecturing in a huge hall in America. When I finished my speech, everyone left, but a girl remained standing there. I asked her why she did not leave. She replied that she wanted to accept Islām. I converted her to Islām and named her Mustafa Fatima. When I woke up in the morning, I was surprised by the name Mustafa Fatima. I had never heard such a name before. This also provided me with some comfort.

When the ship reached the port, I was sent for a medical check-up. The doctor checked me very attentively and said,

“This turban of yours is the best.”

I took off my turban and put it on the table. He held the turban in his hand, inspected it in detail, and praised it quite a bit. Then, he put it forward to return it. I told him to take it. He said,

“What will you wear?”

I took another turban out of my suitcase, put that on my head, and said to him,

“I have another one. You like it, so take it.”

He took the turban and said to me,

“Are you too here for the examination?”

I replied, “Yes.”

He said,

“You are healthy. What should you be checked for? This is how I came out of there. Then I arrived in the office where permission was granted to enter the US. There, I was told to go back on the ship on which I had arrived. But I said,

“I will not go back. I have to convert Fatima Mustafa to Islām.”

On this, they laughed heartily and put me under house arrest at a place where there were other people also who were not allowed entry to the US. I started preaching to these people and converted some to Islām. This news reached the warden. He came up to me and urged me to keep quiet. I told him that I had been sent from India to America, spending a lot of money, to do this work that I would harm the palace of Christianity. The warden became very nervous and said that he would be expelled from his service. But I told him again what I had said before. Eventually, he ousted me from that place in frustration.

I named her Fatima Mustafa

I rented a hall when I was in the US and distributed flyers. The hall was packed to capacity. I delivered a speech. The people listened to the speech very attentively. The people left after the speech, but a girl remained standing there. I recalled the scenes which I had seen on the ship. I said to her,

“Why are you still here? All the people have left.”

She said,

“I want to be a Muslim.”

I was overjoyed. I converted her to Islām and named her Fatima Mustafa, the name I had seen in my dream.

How did Muftī Sādiq learn Hebrew?

I [Muftī Sādiq] used to go to Qādiān almost every Sunday during my employment in Lahore. Once I

arrived in Qādiān, the Promised Messiah (may peace be upon him) was preparing a book in which he

was proving that Arabic is the mother of all languages and Mecca is the mother of all settlements. He had

proved his thesis about all the languages except Hebrew.

The Promised Messiah asked me to learn the Hebrew language so that he could finish that book. I was very pleased to hear the directive of the Promised Messiah that God had given me an opportunity to serve. When I went back to Lahore, I searched for people who knew Hebrew, but no one could be found. With much difficulty, I came to know that there, in front of an inn at the Anarkali neighborhood, a Jewish prostitute might know Hebrew, but I did not like to go to the prostitute's house. On reaching Qādiān, I happened to first meet Hazrat Maulawi Noor-ud-Deen (may Allāh be pleased with him). He asked if I had found a Jew.

I submitted that I had searched a lot but could not find anyone other than a Jewish prostitute, and I did not like to go to the place of a

prostitute.

Hazrat Maulānā [Noor-ud-Deen] said,

“You should have gone to visit her. You were not going to visit her with any bad intentions.”

Talking about this matter, we reached the Promised Messiah.

Hazrat Maulānā [Noor-ud-Deen] said to the Promised Messiah that Muftī Sādiq had not found any Jew but he had come to know of a Jewish prostitute, but did not want to go to her place.

The Promised Messiah too said, “You must go. There is no harm in it.”

On arriving in Lahore, I went to that Jewish prostitute. Her name was Tafaha (Apple), and she was from Baghdad. She spoke Arabic. When I disclosed to her my objective, she said,

“I do not know Hebrew. Had I known Hebrew, I would for sure have helped you. Soon, one of my relatives is coming here who is well versed in Hebrew. Leave your address with me, I will let you know when he arrives.”

A few days later, the person arrived. I reached his place where he was staying and met him. He told me his name, Salman, and he promised to teach me Hebrew. Within a few days, I mastered Hebrew and started preaching to him. He came with me to Qādiān and pledged allegiance at the hands of the Promised Messiah. The words of the Hebrew language were presented to the Promised Messiah. The Promised Messiah proved that the Hebrew language too was derived from Arabic.

A Religious Conference

Around 1910, a religious conference was held in Chicago, USA, in which people of all religions were invited. At this conference, an article was read by Mr. Muhammad Alexander Webb on behalf of the Muslims in which he had described the beauties of Islām. This gentleman was a convert and had only one daughter who, sadly, did not become a Muslim. Mr. Webb died in 1918. No one continued his

work after his death. It was his habit that whenever he saw a person inclined towards Islam, he gave him my address and told him to correspond with me. Many Christians converted to Islām this way.

When I reached the US to preach Islām, I came to know that there was no Islāmic mosque throughout America. The mission I established

was the first Islāmic mission, which was continued by Maulawi Muhammad Din M.A., Yusuf Khan, and Mutiur Rahman Bengalee. I had built a mosque in the city of Detroit, for which donations had been collected from the Arabs of America, and I built a second mosque in Chicago. (Lata'if-i-Sādiq (Urdu) by Shaikh Muhammad Ismai'l Pānīpatī, Ahmad Academy, Rabwah, pp. 134-142)



Subscribe at
amibookstore.us

Fiqh Ahmadiyya—The Islāmic Ṣalāt

Fiqh Ahmadiyya—The Mosque

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 Ahmadiyya except for Ṣalāt have already been published in the Gazette as follows: First part of the section on Fasting in May-June 2016. The second part is 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 2024 to January-February 2025.

Etiquette of the Mosque

A mosque is the house of God. There should only be Ṣalāt and worship in it. Worldly affairs should not be discussed in it. No noise should be made in it. The mosque should be clean and smell good. One should go to the mosque, wearing good clothes, and after using some perfume. Food which leaves a bad smell should not be used such as onion or garlic etc.¹⁶

The Prayer while entering or leaving the mosque is:¹⁷

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ - أَللَّهُمَّ اغْفِرْ لِي ذُنُوبِي
وَأَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ -

I begin in the name of Allāh. Peace be upon his Messenger. O Allāh! Forgive my sins and open the doors of Your blessings for me.

Question: A mosque is being built. Should the women's section be on the right or the left side?

Answer: Once a place is designated as a mosque, and people start praying there, it will be called a mosque. It is not necessary for a mosque to have a roof. Most part of Masjid al-Ḥarām, which is a large and most sacred mosque is without a roof just like a courtyard. It is mentioned in Aḥādīth that during the time of the Holy

Answer: The proper method mentioned in Aḥādīth, upon which all the scholars agree is that the rows for the women should be behind the men's rows. If there is some problem in this setup and the women's rows have to be towards one side, then they should be on the left of men's rows, although it is not mandated. We could not find any direction from the Promised Messiah (may peace be upon him) in this matter.

In Masjid Aqsa, Qādiān the women's rows were on the left side, but in Masjid Mubarak, they were on the right side. In Masjid Mubarak, Rabwah, the women's rows were on the left side. However, in Masjid Aqsa, Rabwah women are accommodated on the second floor and their rows are both on the right and the left side.

Question: Is the courtyard of the mosque part of it?

Prophet (may peace and blessings of Allah be upon him) tents were placed in the courtyard of the mosque for people to stay. A tent was erected in the mosque for Ḥaḍrat Sa'd Ibn Mu'adh when he was wounded in a

¹⁶Muslim, Kitāb al-Ṣalāt

¹⁷Tirmidhī, Abwab al-Ṣalāt

battle.¹⁸ Obviously, it was not placed inside the covered portion of the mosque. Similarly, the practice of the Muslims over the last fourteen centuries makes it obvious that the courtyard is part of the mosque.

Question: It is a common practice that when Muslims stay at some place, they designate a portion as a mosque. Does this place become a mosque on permanent basis and is it prohibited to buy or sell this place?

Answer: The mosque which should not be traded is the one which is a proper mosque. Someone donated it from his property and it became public property and everyone has a right to it. A place that has been used temporarily as a mosque is not permanent. If needed it can be demolished and sold. There is no prohibition in Sharī'ah. It is necessary to obtain permission for a mosque which is built in government owned land or it cannot be considered a proper mosque. Government will have the right to confiscate that mosque because use of land without permission will be considered illegal.

Changing the Location of the Mosque

Question: Can an abandoned mosque be demolished and some other building erected in its place? Can the location of the mosque be changed?

Answer: According to the belief of Jamā'at Ahmadiyya, due to important needs and facility of the people and with permission of the local Jamā'at and central administration, it is permitted to change the location of the mosque, sell the old mosque and its components, and use the proceeds for the new mosque.

Past scholars differ in this matter. Some Hanafi scholars think that it is not permitted even when a mosque is abandoned as the population moves away. They base their opinion on the following Ḥadīth:

لَا يُبَاعُ أَصْلُهَا وَلَا تُبْتَاعُ وَلَا تُؤَهَّبُ وَلَا تُورَثُ .

[Its assets will not be sold, bought, gifted, or inherited.]

The followers of Imām Ahmad Ibn Hanbal consider it permitted. Among the Hanafi scholars, Imām Muḥammad agrees with this opinion. Some other references are mentioned below:

الف:- إِنَّ عُمَرَ كَتَبَ إِلَى سَعْدٍ لَمَّا بَلَغَهُ أَنَّ قَدْ نُقِبَ بَيْتُ الْمَالِ الَّذِي بِالْكُوفَةِ أُنْقِلَ الْمَسْجِدَ الَّذِي بِالتَّمَارِينِ وَاجْعَلْ بَيْتَ الْمَالِ فِي قِبْلَةِ الْمَسْجِدِ فَإِنَّهُ لَنْ يَزَالَ فِي الْمَسْجِدِ مُصَلٍّ وَكَانَ هَذَا بِمَشْهَدٍ مِنَ الصَّحَابَةِ وَلَمْ يَظْهَرْ خِلَافُهُ فَكَانَ إِجْمَاعًا .

[When 'Umar heard that the treasury in Kufa had been breached, he wrote to Sa'd to move it towards the mosque next to the date traders as there will always be people praying in the mosque. This was in the presence of the Companions, and no one appeared to disagree with

it, so it was a consensus.]

ب:- قَالَ الْحَنَابِلَةُ إِذَا انْتَقَلَ أَهْلُ الْقَرْيَةِ عَنِ الْمَسْجِدِ وَصَارَ فِي مَوْضِعٍ لَا يُصَلَّى فِيهِ أَوْضَاقٌ بِأَهْلِهِ وَلَمْ يُمَكِّنْ تَوْسِيعُهُ وَلَا عِمَارَةٌ بَعْضُهُ إِلَّا يَبْنِي بَعْضُهُ جَارًا - وَإِنْ لَمْ يَكُنِ الْإِنْتِفَاعُ بِشَيْءٍ إِلَّا يَبْنِي جَارًا

[The Hanbalis said: If the people of a village move away from the mosque and it becomes a place where prayer is not performed, or it is too small for its people and it is not possible to expand it or build some of it except by selling some of it, it is permissible, even if the benefit from anything is not available except by selling it.]

ج:- مَسْجِدٌ انْتَقَلَ أَهْلُ الْقَرْيَةِ عَنْهُ وَصَارَ فِي مَوْضِعٍ لَا يُصَلَّى فِيهِ أَوْضَاقٌ بِأَهْلِهِ وَلَمْ يَكُنْ تَوْسِيعُهُ فِي مَوْضِعٍ أَوْ تَشَعُّبَ جَمِيعُهُ فَلَا تُمَكِّنُ عِمَارَتُهُ وَلَا عِمَارَةٌ بَعْضُهُ إِلَّا يَبْنِي بَعْضُهُ جَارًا يَبْنِي بَعْضُهُ لِعُمَرٍ بِهِ بَقِيَّتُهُ وَإِنْ لَمْ يَكُنِ الْإِنْتِفَاعُ بِشَيْءٍ مِنْهُ يَبْنِي جَمِيعُهُ .

[If the people of a village have moved away from a mosque and it becomes a place where prayer is not offered, or it is too small for its people and it cannot be expanded, or its entirety has fallen apart, so it is not possible to build it, nor to build some of it, except by selling some of it. It is permissible to sell some of it so that its remainder may be built with it. If there is no benefit from any of it, all of it can be sold.]

د:- وَقَالَ مُحَمَّدُ بْنُ الْحَسَنِ إِذَا خَرِبَ الْمَسْجِدُ أَوْ الْوَقْفُ عَادَ إِلَى مَلِكٍ وَاقِفِهِ لِأَنَّ الْوَقْفَ إِنَّمَا هُوَ تَسْبِيلُ الْمَنْفَعَةِ فَإِذَا زَالَتْ مَنَفَعَتُهُ زَالَ حَقُّ الْمُؤَقِّفِ عَلَيْهِ مِنْهُ فَزَالَ مِلْكُهُ عَنْهُ .

[If the mosque or the endowment is destroyed, it becomes the property of its founder, because the endowment is only for the purpose of providing benefits. If its benefits are lost, the right of the founder to it is lost, and his ownership is lost to him.]

The reason behind the prohibition of selling a mosque or its components is to avoid the wrong use of mosque's property. However, if there is no such concern and this is done with the permission of Jamā'at and it is useful for the mosque, there is no harm in it.

Question: A person donated some land for building a mosque, but it was used to make a waiting room for people. Is it proper?

Answer: The land which was donated for the mosque should only be for the sake of the mosque. Without permission from the Center, it should not be used for any other public use particularly when the person who donated it is also not willing.

Question: A woman donated some land, and the mosque was built there. Now that mosque is in disrepair and a new mosque has been built in the adjacent open land. Can we build a residence in place of the first mosque for a teacher?

¹⁸ Bukhārī, Kitāb al-Mughazī

Answer: In this situation where a new mosque has been built and the old mosque is not usable, with the permission of Jamā'at any building of public use can be built in its place such as a school, library, or residence for the teacher or the murabbi (instructor, trainer, missionary). There is no probation for this in the Shari'ah.

Question: In our village, the mosque is very small. People have decided to build another mosque at another place. Can the old mosque be used for some other purpose?

Answer: This thinking is not correct that if a place was used for a mosque at some point in time, it cannot be used for some other purpose ever under any circumstances. The real purpose of such restrictions was to prevent the wrong use of the place against the will of the people by making excuses. If there is a proper reason, such as an expansion of the mosque, and the people of that mosque agree with it and proper permission has been obtained from the administrative center, then there is no such prohibition in the Shari'ah. The old mosque can be used for some other public or private purpose.

Question: Present Ahmadiyya mosque is small for our congregation. The people living around the mosque are mostly non-Ahmadis. Should we donate this mosque to them without asking for any money? Should we make it a residence for the Murabbi (missionary) and build a new mosque for our use?

Answer: With the permission of the local Jamā'at and the Headquarters, this mosque can be given to the local non-Ahmadis. It will be better to give it away for free. If they wish to donate anything for building our new mosque, there is no harm in it.

Mosque in the House

Question: A person made a part of his house, a mosque. Now it is not needed. Can this be included in his house?

Answer: The Promised Messiah said, "Yes it can be included."¹⁹

Question: Is it permitted to make a portion of the mosque such that it can be used for meetings by those women who are having their periods?

Answer: If this has been the case since the beginning of the construction of the mosque, then it is permitted. However, if the entire building was used as a mosque before, then without special permission from the Khalifa of the time, such change is not permitted.

Residence in a Mosque

Question: Is it permitted to make a living quarter for the Imām of the mosque in one portion of the yard of the mosque?

Answer: If it is an obvious need then it is permitted to make a living quarters in one part of the yard of the mosque with a separate entrance that does not pass through the yard of the mosque. Its waste should also be discharged to the other side. This is the opinion of the Hanafi scholars:²⁰

لَوْ بَنَى فَوْقَهُ (أَيَّ فَوْقَ الْمَسْجِدِ) بَيْتًا لِلْإِمَامِ لَا يَضُرُّ لَأَنَّهُ مِنَ الْمَصَالِحِ.

[There is no harm in building a house for the prayer-leader above the mosque as it is a convenience.]

Similarly, it is written in a Hadith:

عَنْ أَبِي يُسُفَ رَحِمَهُ أَنَّهُ جَوَّزَ (بِنَاءَ الْبَيْتِ) فِي الْوُجْهِينِ (أَيَّ فَوْقَ الْمَسْجِدِ وَتَحْتَهُ) حِينَ قَدِمَ الْبَغْدَادَ وَرَأَى ضَيْقَ الْمَنَازِلِ فَكَانَهُ إِعْتَبَرِ الضَّرُورَةَ وَعَنْ مُحَمَّدٍ حِينَ دَخَلَ الرَّيَّ جَارَ ذَلِكَ كُلِّهِ لِمَا قُلْنَا.

[From Abi Yusuf, he permitted (building a house) in both aspects (that is, above and below the mosque) when he arrived in Baghdad and saw the narrowness of the houses, so he considered necessity. And from Muhammad, when he entered Rayy, he permitted all of that we said.]

Question: Is it permitted to demolish a mosque to save it from desecration?

Answer: If the conditions are such that the Muslims have left the area and the mosque is abandoned and there is concern that due to lack of security, non-Muslims will desecrate the mosque, then with the permission of the Headquarters, it is permitted to demolish that mosque and use its components for some other mosque. Its debris can be sold and money used for another mosque.

The scholars have prohibited interference in such matters to prevent illegal and unjust intrusion in the assets of the mosque. If the need is obvious and the local Jamā'at obtains permission from the Headquarters, then there is no prohibition in Shari'ah to make such changes.

The concern of the scholars is what has been mentioned before. With such permissions the path of embezzlement may open for the caretaker of the mosque. It is mentioned in the famous Hanafi book Al-Bahr-ur-Rā'iq²¹

نُقِلَ عَنِ الشَّيْخِ الْإِمَامِ الْحُلُونِيِّ فِي الْمَسْجِدِ وَالْحَوْضِ إِذَا خَرِبَ لَا يُحْتَاجُ إِلَيْهِ لِقَرُوقِ النَّاسِ عَنْهُ إِنَّهُ تُصَرَّفُ أَوْقَافُهُ إِلَى مَسْجِدٍ آخَرَ وَحَوْضٍ آخَرَ.

[If a mosque or a pond is destroyed, there is no harm that its endowments are spent on another mosque and another pond.]

وَفِي الْقِنْبَةِ لَوْ خَرِبَ أَحَدُ الْمَسْجِدَيْنِ فِي قَرْيَةٍ وَاحِدَةٍ فَلِلْقَاضِي صَرْفُ خَشْبِهِ إِلَى عِمَارَةِ الْمَسْجِدِ الْآخَرِ.

¹⁹ Al-Hakam, 17 October 1907.

²⁰ Footnote. Radd al-Muhtār, Page 46. Ch. 3

²¹ Al-Bahr al-Rā'iq

[If one of the two mosques in one village is destroyed, the judge has the right to allow the use of its wood, etc., to rebuild the other mosque.]

قَالَ مُحَمَّدٌ إِذَا حَرِبَ وَلَيْسَ لَهُ مَا يُعْمَرُ بِهِ وَقَدْ اسْتَعَى النَّاسُ عَنْهُ لِبِنَاءِ مَسْجِدٍ آخَرَ أَوْ لِحَرْبِ الْقَرْيَةِ أَوْ لَمْ يَحْرَبْ وَلَكِنْ حَرَبَتِ الْقَرْيَةُ بَنَى أَهْلُهَا وَاسْتَعْنُوا عَنْهُ فَإِنَّهُ يَعُودُ إِلَى مَلِكِ الْوَاقِفِ أَوْ وَرَثَتِهِ.

[If it is ruined and there is nothing to rebuild it, and the people have dispensed with it to build another mosque or to destroy the entire village, or it is not ruined, but the village was ruined when its people moved away and they dispensed with it, then it returns to the possession of the donor or the inheritor.]

Question: Can the beams of the mosque be sold or should they be thrown in the river or buried in the ground?

Answer: To throw the valuable components of the mosque in the river or bury them in the ground is not the Islāmic teaching. These items can be used in other mosques. With the permission of local Jamā'at and the Center, it can be sold and money used for the needs of the mosque. There is no prohibition in this.²²

Question: About one hundred solid bricks will be used for the mosque. Could these be given to someone with the condition to return them, or pay for them when the construction of the mosque will start?

Answer: Since mosque is a trust and the local Jamā'at is the caretaker of the trust, in every important matter with mutual consultation they can decide what to do and make any appropriate decision.

If the bricks are already there but the construction will not begin for a while and there is concern that these bricks will be wasted, there is no harm in selling them for the benefit of the mosque. These can also be given to someone for their use with the condition that he will buy them for the mosque when the construction begins.

Donations for a Mosque

Question: We want to build a mosque and want to request you for some donation as a blessing?

Answer: The Promised Messiah (may peace be upon him) said, "I can contribute, and it is not something extraordinary. However, when we have major ongoing expenses here, it seems a waste to participate in such projects. God is building a mosque here, Masjid Aqsa, which takes precedence. People should take blessings by sending money for this project. One who follows my instruction is my friend and not the one who gives preference to his own thought."

A person came to Imām Abū Ḥanīfah asking for donation for a mosque. He made an excuse and said, "I cannot donate." If he wanted, he could have donated a

lot. The man said, "I do not ask for much. Give a little for the sake of blessings." Ultimately, he donated just a few pennies. In the evening, the man brought his money back and said, "these are not good coins." He [Abū Ḥanīfah] was happy and said, "I did not wish to donate anything. There are many mosques, and I felt it was a waste."²³

Question: Can Aḥmadīs accept donations for building of mosques from non-Aḥmadīs?

Answer: We should not be asking others. Mosque should be built with our own efforts according to our needs. The mosque does not have to be grand nor very large. We should develop the habit of relying on ourselves. In case of need and necessity, following incidents could be the basis for it.

1. In 1909, Munshi Farzand Ali Khan joined the Jamā'at. He pleaded with a local elder who owned a mosque, which was abandoned at that time, to donate it to the Jamā'at. The following letter was written in this matter.

".... The abandoned condition of your deceased father's mosque has encouraged me to make this petition that please allow Jamā'at Aḥmadiyya Ferozpur to use this mosque."

The following answer was received from the elder. "Since my father built this mosque, to this day I am the caretaker of it. With great pleasure, I grant permission to you and your companions to pray in this mosque, and inhabit it, and make the necessary repairs. You will not face any opposition from me or other Muslims. I am grateful that this house of God will be inhabited. I am writing these few words as proof of my permission."

When this news reached the Aḥmadiyya Headquarters, a note was printed in (Jamā'at's newspaper) Al-Hakam (vol. 13, no. 24). "Munshi Farzand Ali is a smart and intelligent young man who has served 'Anjuman Himayat-e-Islām' greatly. Recently he has joined Jamā'at Aḥmadiyya. With his efforts, Allāh the Almighty has given a mosque to Jamā'at Ferozpur."²⁴

2. A person asked, Could the bricks from a Gurdawara (place of worship for Sikhs) be used in the construction of a mosque when the Sikhs have given permission to use them?

The Promised Messiah said, "If the Sikhs have given permission, then these bricks can be used for the mosque. Without permission, they cannot be used as it is prohibited in Islām to use something without the permission of the owner."²⁵

²² Al-Bahr al-Ra'iq

²³ Al-Hakam, May 24, 1901.

²⁴ Al-Fazl, July 28, 1962

²⁵ Al-Fazl, January 1, 1948

Question: Can the Zakāt money be used for the construction of a mosque?

Answer: It is better that the Zakāt money should not be spent in the construction or repair of the mosque. Zakāt can be given to institutions that benefit the public, especially those that are the rightful recipients of Zakāt such as orphanage, shelters, mosques, hospitals, water wells, and reservoirs. Some scholars have argued from “Fi Sabilillah” (فِي سَبِيلِ اللَّهِ) that it can be spent for these institutions in addition to the individuals.²⁶

Question: Can the money obtained from the hide of sacrificed animals be used for the mosque?

Answer: It is better to distribute this money among the poor, or it should be sent to the Ahmadiyya Headquarters according to the arrangements. Spending this money on your own for the mosque without the permission from the Headquarters is not proper. This is against the honor of the mosque that the Ṣadaqā money which was meant for the poor should be used for its construction.

Question: Is it permitted to worship in the mosque that was built by the donations of a prostitute?

Answer: A mosque that has been built and is understood to be a mosque and used as a mosque by the people can be used to pray in it. One does not need to investigate who built this mosque and what type of money was used. If someone does not wish to offer prescribed prayers in such a mosque for personal preference, he can do so.

Question: Can the trees from a graveyard be sold and money used for the mosque?

Answer: The trees in a graveyard are trust property. If a majority in a village agrees and uses the money from this source for the mosque, they can do it. There is no prohibition in the Shari’ah. The agreement of the villagers is necessary so that there is no disorder. One who is in-charge, can sell these trees and use the money for the mosque. It is mentioned in a Ḥadīth that after migration to Medina, the Holy Prophet (may peace and blessings of Allah be upon him) built his mosque (Masjid Nabawi) on a piece of land that was an old tribal graveyard. The land was bought from the owners and the date trees in that land were used in the construction of the mosque. The words of the Ḥadīth are:²⁷

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ - قَالَ ابْنُ عَبَّاسٍ لَتُرْخِرُفَتْهَا كَمَا زُحِرَتْ يَهُودُ وَالنَّصَارَى .

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ وَيُصَلِّيَ فِي مَرَابِضِ الْعَنَمِ وَإِنَّهُ أَمَرَ بِنَاءِ الْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَأِ بْنِ النَّجَّارِ فَقَالَ يَا بَنِي النَّجَّارِ تَأْمِنُونِي بِحَائِطِكُمْ هَذَا قَالُوا لَا وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ فَقَالَ أَنَسٌ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ فُبُورُ الْمُشْرِكِينَ ...

The Prophet (ﷺ) loved to offer prescribed prayers just as the time for the prayer came upon even at a pen

for sheep. And he ordered to build a mosque and sent for some people of Banu Al-Najjar and said, “O Banu Al-Najjar! Suggest to me the price of this (walled) piece of land of yours.” They replied, “No! By Allah! We do not demand its price except from Allah.” Anas added: There were graves of pagans in it...

This narration makes it clear that it is not prohibited to use the trees of a graveyard in the construction of the mosque.

Decoration of the Mosque

After witnessing the grand mosque of Delhi, the Promised Messiah (may peace be upon him) said, “The real beauty of the mosque is not the building, but those who pray with passion. These mosques are uninhabited. Life of the mosque is with those who pray in it. Mosques should be built for righteousness.”²⁸

Question: Can a poetic verse or a design be made on the Mihrāb [niche] of the mosque?

Answer: It is not acceptable to write verses of the Holy Qur’ān, or poetic verses or other writings or make artistic designs inside the mosque, especially on the wall facing the Qiblah and Mihrāb. The reason for this is that it disturbs the focus in Ṣalāt.

Here are few of Aḥadīth that have been used to draw this conclusion:²⁹

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ - قَالَ ابْنُ عَبَّاسٍ لَتُرْخِرُفَتْهَا كَمَا زُحِرَتْ يَهُودُ وَالنَّصَارَى .

The Holy Prophet (may peace and blessings of Allah be upon him) said, “I have not been asked to build high and impressive mosques.”

Ḥaḍrat Ibn ‘Abbās explains that building tall and impressive houses of worship and to decorate them with art and use gold in them is not among the mandates of a Messenger. Messengers appear to preach simplicity.

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى يَتَّبَاهِيَ النَّاسُ فِي الْمَسَاجِدِ.

The Holy Prophet (may peace and blessings of Allah be upon him) said that among the signs of the Last Days is that people will try to excel each other in building impressive mosques and make them a point of honor among each other.³⁰

عَنْ عُثْمَانَ بْنِ ظَلْحَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ بَعْدَ دُخُولِهِ الْكَعْبَةِ فَقَالَ إِنِّي كُنْتُ رَأَيْتُ قَرْيَةَ الْكَبْشِ حِينَ دَخَلْتُ التَّيْتِ فَتَسَيَّتُ أَنْ أَمُرَكَ أَنْ تُحَمَّرَ هُمَا فَحَمَّرَهُمَا فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي قِبَلِهِ

²⁶ Risala, Tashreeh al-Zakāt

²⁷ Bukhārī [428], Kitāb al-Ṣalāt, Bab: Is it permissible to dig the graves of pagans of the period of ignorance and to establish mosques there?

²⁸ Fatāwā Aḥmadiyya. Page 24

²⁹ Abū Dāwūd. Kitāb al-Ṣalāt

³⁰ Ibn Majah. Kitāb al-Ṣalāt

When the Holy Prophet (may peace and blessings of Allah be upon him) entered Ka'aba he sent for Ḥaḍrat Uthman Ibn Talha and said, "When I was entering Ka'aba I saw the horns of sheep on the wall. Go and cover them. There should be nothing in the direction of the Qiblah which disturbs the focus."³¹

Question: Is there any harm in installing plaques containing verses of the Holy Qur'ān in the mosque?

Answer: The instruction is that there should not be anything in front of the person praying such as verses of the Holy Qur'ān, poetic verses, writings, or art that can disturb his focus. However, at some height such as above the line of sight, verse of the Holy Qur'ān, Aḥādīth, or poetic verses can be written. There is no harm.

Question: Can the names of larger donors for the mosque be engraved on the outside or the inside wall of the mosque when they were promised this at the time of donation?

Answer: As a principle, the mosques should be kept free of memorial plaques, but it is not a strict prohibition. Khulafā and some elders have permitted some forms of it. The following is the best practice.

1. If a plaque of some historic nature has to be installed in the mosque, a written permission from the Khalīfa of the time or his designated authority should be sought.
2. As far as possible, the plaque should be installed on the outside of the mosque that does not include its courtyard or porch. This could be close to the main door of the mosque or the surrounding wall at an appropriate place.

It should be kept in mind that there should be nothing on the [inner] front wall of the mosque that can disturb the focus of those praying.

Mosque and School

Question: In our area, mosques are used as primary schools. Tables and chairs are arranged inside the mosque for classes. Teachers and students come and go wearing shoes. When it is Ṣalāt time, mats and rugs are laid out.

Answer: It is permitted to teach and educate in the mosque but to convert it into a full school is not correct. The respect and honor of the mosque requires that they should be kept clean or such places should not be called a mosque. The place that is setup like a school with chairs and tables and where people can come and go while wearing shoes should be called a school. It can be used for Ṣalāt when needed. Once a place is called a

mosque its proper respect and care should be kept in mind.

Place of Rest in a Mosque

Question: A person comes to mosque for Ṣalāt and stays until Aṣr. Can he sleep in the mosque during that time?

Answer: Mosque should not be used as a bedroom. This instruction is to save the mosque from unacceptable and prohibited activity and interference in the worship. However, if necessary one can lie down in the mosque for rest and sleep not as a routine but only in necessity.

Question: Can an announcement be made in the mosque for lost items?

Answer: An item which was lost inside the mosque, its announcement can be made inside the mosque with the permission of the Imām, president, or Amīr. If items were lost outside of the mosque, that announcement should be made outside of the mosque. Announcements for other Jamā'at matters concerning management can be made in the mosque.³²

Question: Is it permitted to spit and make small talk at the place of Ṣalāt?

Answer: The place of Ṣalāt should be kept clean and free of prohibited matters. Useless talk and making noise in the mosque are prohibited.

Once Ṣaḥībẓāda Bashir Aḥmad came into the mosque while playing with his other brothers and sat next to his father, Promised Messiah (may peace be upon him). Due to his young age, he could not control his laugh while thinking of something. After few times, the Promised Messiah (may peace be upon him) said, "One should not laugh in the mosque."³³

Question: In summer, the floor of the courtyard of the mosque becomes very hot. It creates difficulty for people. Can people walk over a rug with their shoes if it is placed in the yard?

Answer: If the shoes are clean and there is nothing sticking to them, one can walk in the mosque with the shoes. If a rug is placed, this would be even better. Since this is not accepted practice here and people do not like it, it would be better not to do it and to avoid conflict. No one will be able to raise objections and accusations.

Question: Can Ṣalāt be offered while wearing shoes?

Answer: Ṣalāt is permitted while wearing clean shoes. This is proven by a Ḥadīth of the Holy Prophet (may peace and blessings of Allah be upon him). However, to avoid confrontation and disorder, it should not be done. As for this permission, following Aḥādīth are quoted:³⁴

عَنْ سَعِيدِ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَتَسِي بِنِ مَالِكٍ أَكَانَ رَسُولُ (1)

³¹ Abū Dāwūd. Kitāb al-Manasik

³² Abū Dāwūd. Kitāb al-Ṣalāt

³³ Fatāwā Aḥmadiyya. Page 23

³⁴ Muslim, Kitāb al-Ṣalāt, Bab: permission of Salat wearing shoes.

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْهِ قَالَ نَعَمْ.

Anas bin Malik affirmed the Holy Prophet offering Salat wearing shoes.

Talking about this Ḥadīth, Ḥaḍrat Imām Tirmidhī writes:³⁵

حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

This is a quite correct Hadith and acting upon it too in view of the scholars.

(2) عَنْ شَدَادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ خَالِفُوا الْيَهُودَ فَإِنَّهُمْ لَا يُصَلُّونَ فِي نَعَالِهِمْ وَلَا خِفافِهِمْ.

Oppose the Jews. They do not worship wearing slippers or shoes.³⁶

(3) عَنْ عَبْدِ اللَّهِ قَالَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي النَّعْلَيْنِ.

Abdillah reports that he saw the Holy Prophet offered Salat in shoes.

(4) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي خَافِيًا وَ مُتَعَلِّلًا.

‘Amr bin Shu’aib reported his grandfather witnessing the Holy Prophet offering Salat with and without wearing shoes.³⁷

(5) عَنْ عَبْدِ اللَّهِ قَالَ لَقَدْ رَأَيْتَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي النَّعْلَيْنِ وَالْخُفَّيْنِ

Abdillah said that they saw the Holy Prophet offering Salat in slippers and shoes.³⁸

It was mentioned in the presence of the Promised Messiah (may peace be upon him) that the ruler of Kabul walked into the mausoleum of Ajmer while wearing his shoes. He offered Ṣalāt while wearing shoes everywhere. This was disliked by the caretakers of the mausoleum.

The Promised Messiah (may peace be upon him) said, “In this matter, the ruler was justified as it is permitted in Sharī’ah to offer Ṣalāt while wearing shoes.”³⁹

Question: Lajna meeting is conducted inside the mosque. Is it permitted for a woman in her periods to come to the mosque and attend this meeting?

Answer: If this is a necessity, such as there is no other place for the meeting, then this woman can come to the mosque, during her periods. The prohibition is not for the reason of worship but for the reason of cleanliness due to the possibility of blood. In the present day, women take great care in this matter and there is no question of such concerns. Therefore, in case of

necessity, it is permitted. This flexibility is based upon the following narration:⁴⁰

أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ، عَنْ سُفْيَانَ، عَنْ مَنْبُودٍ، عَنْ أُمِّهِ، أَنَّ مَيْمُونَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ رَأْسَهُ فِي حُجْرٍ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ وَتَقُومُ إِحْدَانَا بِحُمْرَتِهِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ. إِنَّ مَيْمُونَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ رَأْسَهُ فِي حُجْرٍ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ وَتَقُومُ إِحْدَانَا بِحُمْرَتِهِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ.

Maimunah reported, “The Messenger of Allah used to lay his head in the lap of one of us and recite Qur’an while she was menstruating, and one of us would take the mat to the Masjid and spread it out when she was menstruating.”

Question: What is the view of schools other than Ḥanafī about a woman entering the mosque during her periods?

Answer: Ḥanafī School believes that a woman cannot enter the mosque during the time of her periods. Ḥanafī view is supported by just one Ḥadīth mentioned in Abū Dāwūd and narrated by one Aflat.⁴¹

جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجُوهُ بَيْتِ أَصْحَابِهِ شَارِعَةً فِي الْمَسْجِدِ فَقَالَ وَجَّهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ ثُمَّ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَضَعْ الْقَوْمُ شَيْئًا رِجَاءً أَنْ تَنْزِلَ فِيهِمْ رُخْصَةٌ فَخَرَجَ إِلَيْهِمْ بَعْدَ فَقَالَ وَجَّهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ فَلَانِ لَا أَجِلُ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنْبٍ.

The Messenger of Allah came upon the doors of the houses of his Companions were facing the mosque (opening into the mosque area). He directed to turn the direction of the (entry doors of) houses away from the mosque. When the Prophet came again, the people had not taken any step in this regard hoping that some concession might be revealed. When the Prophet came yet again, he said: Turn the direction of these (doors) away from the mosque I do not make the mosque lawful for a menstruating woman and for a person who has yet not washed himself as prescribed after intimacy.

Talking about the veracity of this Ḥadīth, Ibn Rushd writes in his famous book, “Bidayat-ul-Mujtahid:”

مَا رَوَى عَنْهُ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ لَا أَجِلُ الْمَسْجِدَ لِجُنْبٍ وَلَا حَائِضٍ وَهُوَ حَدِيثٌ غَيْرُ ثَابِتٍ عِنْدَ أَهْلِ الْحَدِيثِ.

That such a statement is not reported from the Holy Prophet. This is an unproven report in view of Hadith scholars.

³⁵ Tirmidhī, Kitāb al-Ṣalāt, Bab: Salat wearing shoes.

³⁶ Abu Dawud, Bab: Salat in shoes.

³⁷ Mishkat-ul-Masabih [769], Kitab-us-Salat

³⁸ Ibn Majah [1039], Book: Establishment of Salat and its practice, Chapter: Salat in shoes.

³⁹ Badr, April 11, 1907

⁴⁰ Nasa’i [385], Book on menstruation. Chapter: Menstruating women in the mosque.

⁴¹ Abū Dāwūd [232], book on cleanliness, chapter on entering the mosque after intimacy.

Ibn Hazm writes about this Ḥadīth:⁴²

لَمْ يَنْبُتْ فِي هَذَا الْبَابِ شَيْءٌ وَحَدِيثُ أَفَلَتَ بَاطِلٌ.

Nothing is proven in this respect and the report by Aflat is incorrect.

Among the companions, Ḥaḍrat Zaid Ibn Thabit and among the later scholars, Imām Abū Dāwūd Zahiri and his followers are of the opinion that a menstruating woman can go the mosque in case of need. The basis of prohibition is only cleanliness of the mosque. If there is no such concern, then there is no prohibition.⁴³

Ibn Mundhir narrates:⁴⁴

كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشُونَ فِي الْمَسْجِدِ وَهُمْ جُنُبٌ.

The Companions of the Messenger of Allah frequented the mosque while they had not washed themselves as prescribed after intimacy.

Question: Is it permitted to offer Ṣalāt while facing a grave?

Answer: One should not offer Ṣalāt while knowingly facing a grave, even when he does not have affinity for the grave.⁴⁵

Mosque and Conflict

Question: People get together and build a mosque. Then some of them become Ahmadi. Non-Ahmadi stop them from praying in that mosque. Should Ahmadi accept this?

Answer: The premise of this question is wrong. One should carefully examine the situation. If those Ahmadi believe that they can get their right without creating disorder, then they should take it. And if they feel that this would result in conflict and it will take a long time, then they should spend this time in the service of their Faith and not waste it in lengthy court battles.⁴⁶

Respect and Honor of Qiblah

[Direction Towards Ka'bah]

Question: Is it acceptable to sleep with your feet towards the Qiblah?

Answer: The Promised Messiah (may peace be upon him) said, "This is not acceptable as it is against the respect and honor."

Question: There is no prohibition of this in Aḥadith.

Answer: This is not necessary. If someone stepped on the Holy Qur'ān because it is not mentioned in the Ḥadīth, would this be acceptable? Of course not!⁴⁷

وَمَنْ يُعْظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ۚ

And whoso respects the sacred Signs of Allah — that indeed proceeds from the righteousness of hearts. (22:33. Translation by Maulawi Sher Ali)

Question: Is it prohibited to place your feet towards the Qiblah even in necessity?

Answer: Pointing feet towards the Qiblah is not disbelief. It is just against the respect and honor of Qiblah. The Holy Prophet (may peace and blessings of Allah be upon him) has instructed that if there is no wall in front, one should not urinate facing towards the Qiblah. At another place it is mentioned that he was seen doing so himself. The explanation given is that there was a wall in front of him. Not pointing your feet towards the Qiblah is respect. Anyone who does it will be disrespectful.⁴⁸

Question: What is the basis in Shari'ah of not pointing your feet towards Ka'aba while sleeping?

Answer: The elders have considered it disrespect if one sleeps while his feet are facing the Ka'aba. Therefore, we should avoid it except in case of necessity. For example, if one has to offer Ṣalāt in illness while lying down, his feet should face towards Qiblah and head on the other side.

In the same way, it is clearly mentioned in a Ḥadīth that one should not urinate or defecate while facing the Ka'aba. The words of the Ḥadīth are:⁵⁰

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آتَى أَحَدُكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُولِيهَا ظَهْرَهُ سَرَقُوا أَوْ غَرَبُوا.

[Do not face Qibla (the direction of Ka 'bah) when answering the call of nature, turn to another direction, east or west.]

(To be continued)

⁴² Badhl al-Majhūd Sharḥ Abū Dāwūd

⁴³ Nail al-Autar

⁴⁴ Nail al-Autar

⁴⁵ Al-Fazl, Aug. 5, 1915

⁴⁶ Al-Fazl, May 7, 1960

⁴⁷ Badr, July 24, 1904. Al-Hakam, Aug. 10, 1904

⁴⁸ Al-Fazl, June 29, 1946

⁴⁹ Kashf al-Ghumamah

⁵⁰ Bukhari [144], Book of Ablutions, Chapter: Do not face Qibla when answering a call of nature.

Miracle in the Desert

The Story of the Three Mosques in Tucson Arizona

Arrival of Ahmadiyyat in the West

Fulfillment of

I shall cause thy message to reach the corners of the earth
(Revelation to the Promised Messiah, may peace be upon him)

Story by Dr. Zafar Qureshi

First Yousuf Mosque: The First Ahmadiyya Muslim Mosque in the West



The first Yousuf Mosque in Tucson Arizona

This story of the Ahmadiyya Muslim community is the one to be shared for generations to hear. I would like to start by thanking my wife, Mrs. Terri Qureshi. Throughout this journey, she has been by my side and provided her undivided love and support, to help

me build the beautiful mosques we have today. This story connects to the Promised Messiah's revelation,

"I will cause thy message to reach the corners of the earth."

Who would have thought that a community established in a small

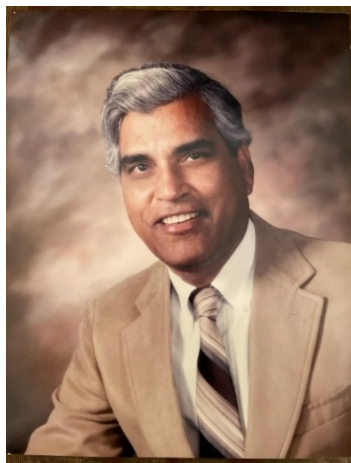
town of Qadian, India, would reach 7,985 miles away to another small town in the United States of America, Tucson, AZ.

The story begins in the mid-1960s when two Ahmadi physicians, Dr. Rashid Khan and I, Dr. Zafar Qureshi, arrived in the desert town

of Tucson, Arizona. We noticed that this new land of opportunity was full of Allah's bounties, and decided to help immigrate our respective families here. At this time my father, Mohammad Yousuf Qureshi, suggested that he had a heartfelt desire that a mosque be built for his family. With the arrival of these few families, a mosque was needed so that they had a spiritual home to practice their faith. To fulfill my father's wishes, I was fortunate to have my brother-in-law, Mohammad Ishaq Qureshi, who also drove and pushed me to look at various properties that could be suitable for a mosque. As we were searching, I would consult back with the Ahmadiyya Headquarters in Rabwah Pakistan, writing to our beloved Khalifa, Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III (may Allah shower His mercy on him) for guidance.



Muhammad Yousaf Qureshi



Dr. Zafar Qureshi

By the grace of Allah, we were able to seek out three properties, a church that was on sale, a small 1,000 sq. ft. land in the middle of the downtown, and a 10-acre parcel of land that was about 10 miles away from downtown Tucson.

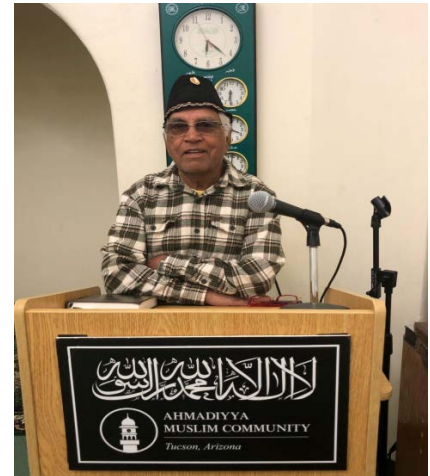


Mohammad Yousuf Qureshi

Sheikh Mubarik Ahmad, the missionary in-charge of the USA at the time, objected to a big parcel away from town, diverting our focus on the other two properties. After consulting with his advisor, Khalifatul-Masih III (may Allah shower His mercy on him) rejected the idea of converting the church into a mosque and suggested a small Mosque of our own in the middle of town. My father also liked the idea, so we were able to purchase the lot in downtown Al-Humdu Lillah.

Shortly after purchasing the land, my father, Mohammad Yousuf Qureshi came to visit. When visiting the newly purchased land, he cleaned a small area of land and offered first salat in the dirt with my brother-in-law (M. Ishaq Qureshi), my brother (Mubashir Qureshi), and I. This significant moment was the start of the new mosque. We requested an estimate for the construction of the mosque; it came to be \$60,000. However, at that time, I only had a total of \$45,000 in my savings account, of which

\$14,000 was used to pay for the purchase of the land. At that moment, I turned to Allah and prayed, "Oh Allah! I had a total of \$45,000 in savings, of which I paid \$14,000 for the land. Now I have only \$31,000 left. How will I build this mosque?"



Dr. Muhammad Zafar Qureshi

By coincidence, a few days after I got the estimate, I got a call from a real estate agent asking if I would be interested in selling the lot that I was holding to build a home for my family. I was hesitant because I was holding on to it to build a home for my family. I had purchased that land for \$60,000. I told the agent that I would sell it for \$125,000. Al-Hamdu Lillah, it was sold at the asking price! This allowed me to cover the closing costs and still left me with enough to cover the construction of the mosque, as well as recoup 100% of my investment, "Al-Hamdu Lillah, Allah Ta'ala, I love you!" The construction of the mosque was completed in 1983 with a simple design, a hall with two detached bathrooms and a small kitchen. When presenting the details of the new mosque to Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him), he noticed something was missing and suggested a small dome be built on the southeast corner of the hall. I followed through on his suggestion and later had a dome designed and constructed.

Demolition of First Yousuf Mosque, and the Reconstruction of the Second Yousuf Mosque



Hazrat Khalifatul-Masih IV presiding over the opening of the reconstructed Yousuf Mosque on 21 October 1987.

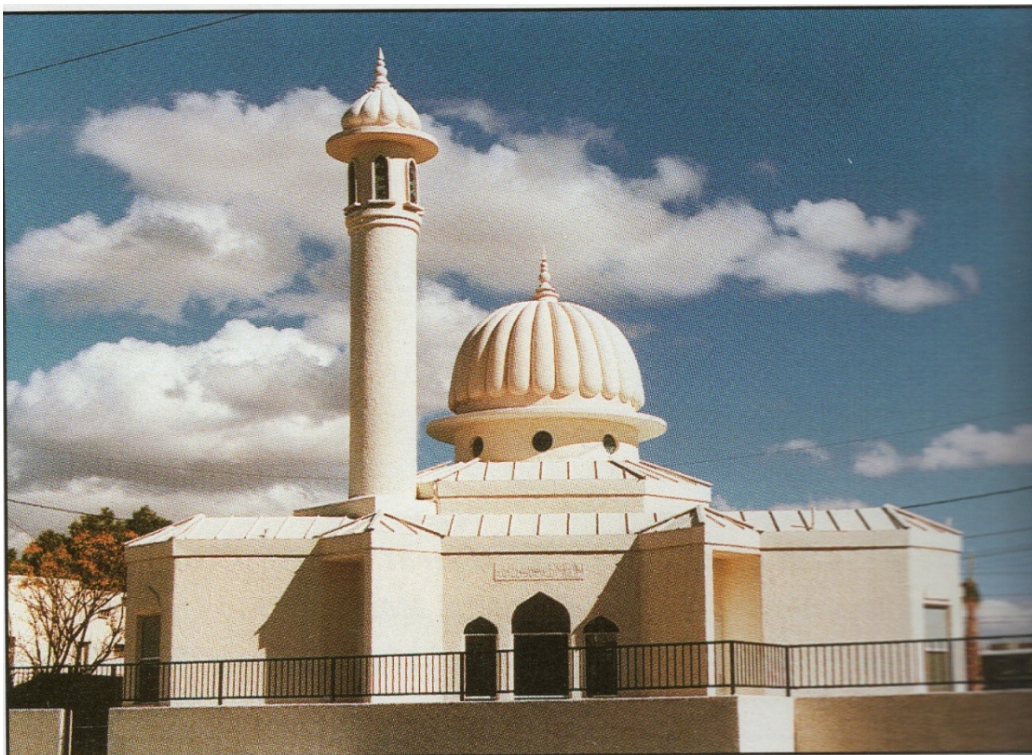
In 1986, the city of Tucson decided to widen the part of the road (Speedway Boulevard) where our mosque was located. The easement they needed required demolition of a small corner of our mosque. We could not allow this and decided to take a stand by going to the City Hall. We debated about the spiritual value of the building and how it was crucial to the needs of the families that were living here and any new immigrants coming to the area. We also emphasized the importance of the Community and how the mosque keeps it bound as a whole. It was another feat we were successful in, Al-Humdu Lillah. After understanding our proclamation, the city gave us a generous compensation to rebuild the mosque, Al-Hamdu Lillah. We immediately contacted our beloved Khalifa at the time, Hazrat Mirza

Tahir Ahmad (may Allah shower His mercy on him), who advised us to send him a copy of the plat plan and a copy of the city of Tucson building and zoning rules and regulations. The information was then forwarded to the Jama'at's architect, Chaudhry Abdur-Rasheed, who provided us with a design of the most beautiful mosque. Utilizing the designs, we started construction later in the year. We were blessed to have Sheikh Mubarik Ahmad, USA's Missionary in-Charge, lay the foundation with the blessed brick of Aqsa Mosque in Qadian.

The supervision of construction was provided by various Amila members who provided countless volunteer hours to see the completion of the mosque. After almost a year of hard labor, the mosque was completed in 1987.

Khalifatul Masih IV honored us with his presence by agreeing to come to Tucson and inaugurate the mosque. It was known that he kept his promise to my late father, and we were extremely blessed by it. Due to the inauguration of the mosque, multiple events were able to be held, including a major press conference. This was only the beginning.

The financial compensation that the city had given us was not only generous enough to build the new mosque but also sufficient enough to allow the purchase of seventy-five cemetery lots at South Lawn Mortuary in Tucson. Allah's blessings were reflected in all things that began to unfold after the construction of our beautiful mosque.



The reconstructed Yousuf Mosque.



Some of the attendees at the opening of the reconstructed Yousuf Mosque

Hajira House—Third Place of Prayer

In 2001, I was blessed to go to London and had a meeting with Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (may Allah shower His mercy on him), and mentioned how our community had grown immensely since the construction of the original Yousuf Mosque. I shared how the mosque

was usually filling up quickly with male members, leaving the ladies and children to have to stand outside and face all kinds of weather conditions. Hazrat Khalifatul-Masih IV^{ra} smiled and said, “Then do something for them!” That’s all it took for me to come back excited and start looking for land where we could

build a community center. The idea was to make a center that would be all inclusive, it would have a guest room, additional space for prayers, offices, and a kitchen. The dream to build Hajira House began to flourish.

By the grace of Allah and with

the blessing bestowed on us by the Khalifa, we were able to locate two lots belonging to a local community college. Those lots were being used as a parking lot. I set up a meeting with the college administration board and appealed to them to sell the lots to us because of the spiritual value it has for us. I offered them \$50,000 for both lots. However, the College Board did not agree after receiving the offer and expressed that they would get an MIA (Member, Appraisal Institute) certified appraisal and that would be the amount I would need to pay. Knowing we needed it, I agreed. Yet another blessing bestowed on us by Allah was that the property was appraised at \$35k because it was designated for parking-only zoning. The College Board honored their words, allowing me to purchase the land for \$35k. I then had the property rezoned to meet our needs.

It was time to move to the planning phase. As this was meant to be a community center, I wanted to mirror image the mosque we had already built. A contractor was hired to duplicate the Yousuf Mosque with

50% larger capacity. The cost of construction was estimated to be around \$420,000. I had been in medical practice for decades and had saved enough to build the Hajira House; Allah Ta'ala had different plans. Earlier, I had invested in a partnership with a commercial real estate company in Casa Grande, AZ. The partnership had sold their land and distributed proceeds to all partners. Al-Hamdu Lillah, I received exactly \$420k matching the estimate to build the Hajira House! Hajira House was completed in 2005. The new zoning after purchasing the land was for residential purposes only, but the Jama'at was granted special permission by the Mayor of the City of Tucson to have the ability to offer prayers, hold special gatherings such as, Jumu'a (Friday Prayers), Ramadan, 'Id events and other Jama'at activities.

Throughout this journey, as I look back, I cannot help but be grateful to Allah Ta'ala and how he blessed me at every step of the way. Whenever I was worried as to how I would commit to such a bearing task,

He delivered. I was always reminded that He is our provider, and He will never give me a burden that is too hard to bear. Every step of my life has been blessed by the Almighty, and I will be ever grateful in His remembrance. Ameen.

These miracles would not have been possible without the generosity of the Jama'at members who donated solar panels, and all other members who donated their time, money, and furnishings. To name a few: Dr. Rashid Khan, Mohammad Ishaq Qureshi, Mubashir Qureshi, Mohammad Azhar Qureshi, Mohammad Arshad Qureshi, Mohammad Anwar Qureshi, Mohammad Sohail Qureshi, Mohammad Tariq Qureshi, Akram Kashmiri, Majid M. Khan, Anees Shaikh, Muzaffar Khan, Syed Sajid Ahmad, Malik Munir, and many others, whose names I may have forgotten, I humbly apologize.

May Allah enable all the upcoming generations to follow in these blessed footsteps of the elders before them and continue to make sacrifices as the elders before them. Ameen!



Hajira House is to the right of Yousaf Mosque

اللہ تعالیٰ کے تائید و نصرت کے پرکھنے نطائے

خلافتِ رابعہ میں احبابِ جماعت کے طرف سے پیشے کے جانیوالے قربانیوں کا ایک نیا دور

امریکہ کے ایک مخلص احمدی کی مثالی مالی قربانی

پانچ لاکھ ڈالر (قریباً ۴۴ لاکھ روپے) ایک مشن ہاؤس کے پورے خرچ کے لیے دیدیئے

خلافتِ رابعہ میں اللہ تعالیٰ کی تائید و نصرت کے نتیجے میں احبابِ جماعت نے اخلاص و محبت اور فدائیت کے جو ایمان افروز مظاہرے کیے ہیں ان کو دیکھ کر روح بے اختیار مولیٰ کریم کے آستانے پر سجداتِ شکر بجالاتی ہے۔

خدمتِ وفدائیت کے جذبہ سے سرشار ہو کر ایک مثالی قربانی کا مظاہرہ امریکہ کے ایک احمدی دوست نے کیا ہے۔ اس کی تفصیل یوں ہے کہ سیدنا حضرت خلیفۃ المسیح الرابعیہ رحمہ اللہ نصرہ العزیز نے اس سال (۱۹۸۲ء) جنوری میں جماعتِ مائے امریکہ کے نام ایک نام میں امریکہ میں آئندہ چار سے پانچ سال کے اندر پانچ جگہوں پر مشن ہاؤسز تعمیر کرنے کا منصوبہ بنانے کی ہدایت کی تھی، یہ جگہیں ۱۔

یونیک (۲۰) شکاگو (۳۰) لاس اینجلس (۳۰) واشنگٹن اور ۵ ڈیٹرائٹ ہیں۔ حضور نے ہدایت فرمائی کہ اس منصوبہ کے لیے کل ۲۵ لاکھ ڈالر اکٹھے کیے جائیں۔

حضور اللہ تعالیٰ کے اس ارشاد پر لبیک کہتے ہوئے لاس اینجلس کے مشن ہاؤس کی تعمیر کا پورا خرچ یعنی ۵ لاکھ ڈالر ادا کرنے کی ندرت ملی تو سان امریکہ کے ایک نہایت مخلص دوست کرم و محترم ڈاکٹر ظفر قریشی صاحب اور انکی اہلیہ مسز ظاہرہ قریشی نے قبول کر لی ہے۔ اس نیک اور باسعادت جوڑے نے حضور ایدہ اللہ تعالیٰ کی خدمت میں تحریر کیا ہے کہ وہ اپنی ۲۲ ایکڑ زمین جس کی موجودہ قیمت اس وقت ۵ لاکھ ڈالر یعنی قریباً ۴۴ لاکھ روپے پاکستانی ہے فروخت کر کے اس مشن کی تعمیر کے لیے عطیہ دیں گے۔ یا دوسری صورت یہ ہوگی کہ جماعت کے نام یہ زمین منتقل کر دی جائے۔

اللہ تعالیٰ سے دعا ہے کہ مولیٰ کریم اپنے فضل و رحمت سے اس جوڑے کو اپنی بے حساب نعمتوں سے نوازے۔ ان کے مال اور وجودوں پر اپنی برکات نازل کرے اپنی رضا انہیں بخشے اور اپنے پیار کا انہیں مورد بنائے اور احبابِ جماعت کو اس نمونہ کی تقلید کرنے کی توفیق عطا کرے۔ آمین۔

National Calendar 2025

DateEventLocal/Region/National Venue

January

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

February

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 18th Annual National Public Affair Seminar..... Umur Kharijiyya, Bait ur Rahman Mosque, MD
 3 Feb, Mon..... 14th 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 Fedral 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

March

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

April

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 OfficeBait ur Rahman Mosque, MD

May

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

June

31May-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 Waqf-e-Nau Summer Camps (Boys)	Waqf-e-Nau Dept	Bait ur Rahman Mosque, MD
14-18 Jun, Sat-Wed	National Waqf-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 th 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'illāh	Chicago, IL
28 Sep, Sun, 7:30 P.M.	Know your History	Isha'at Dept	Webinar
October			
1-10 Oct, Wed-Fri	Salat Ashara	Tarbiyat Dept	Jamā'at
3-5 Oct, Fri-Sun	Ansar National Ijtimā	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 rd Annual National Ijtimā	Lajna Imā'illāh	Bait ur Rahman Mosque, MD
10-12 Oct, Fri-Sun	MKA National Ijtimā (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 Ijtimā'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



Oshkosh WI Chapter holds Iftar dinner on 15 March, 2025



Ahmadiyya Gazette Online

United States of America



Beyond fancy and imagination
is the glory of Ahmad^{SAW};
Whose servant, you can see, is
the Messiah of the Age.

(Haqiqatul-Wahi, p. 274, footnote)



**AHMADIYYA
MUSLIM COMMUNITY**

United States of America

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